

The Messenger

March 2025



Monthly magazine of St Peter's Terrace End
Website: <https://www.stpeterspn.org.nz>

ST PETER'S ANGLICAN CHURCH

229 Ruahine St., PO Box 5134

Terrace End. Palmerston North

Phone/Fax: (06) 358-5403

E-mail: stpeters@inspire.net.nz

Website: <https://www.stpeterspn.org.nz>

Bank Account: 01-0755-0005301-00

Vicar

Rev Stuart Goodin027 442 4867

Church Wardens

John Freebairn (Vicar's).....027 249 5999

Joyanne Morrison (People's)021 0845 5030

Priest Assistant

Rev Lynda Whitwell.....358 5403

Hon Priest

Rev Ross Downes..... 323 2035

Hon Vocational Deacon

Rev Faye Davenport.....027 636 5165

Vestry Members

Alice Wilde.....021 124 2644

Aby Chisholm.....022 104 5370

Yvonne Rae.....358 3962

Wayne Stokes.....027 408 1637

Church Contacts

AAW.....357 3859

Endowment Trust 357 3970

Pastoral Care.....358 5403

Messenger Editors

Yvonne & Allan Rae.....358 3962

MARCH CALENDAR

Services & Events

Sundays 2,9,16,23,30 March

8:00am Holy Communion (BCP)

10:00am Eucharist

Sunday 2 March

10.00am Pancake Sunday & Harvest

Thanksgiving

EVENTS

Monday 3,10,17,24 March

12 noon Silent prayer

Wednesday 5 March

10:00am Eucharist

10:30am AAW

7:00pm Imposition of Ashes – Cathedral of the Holy Spirit

Thursday 6,13,20,27 March

3:00pm Lenten study by Zoom

Sunday 9,16,23,30 March

3:00pm Lenten Study in Hall

Wednesday 12 March

11:30am Eucharist

12:30pm Luscious Lunch

7:15pm Vestry

7:30pm Lenten Study by Zoom

Sunday 23 March

5:00pm Taize service

*Note from the Editors: any articles not attributed to anyone are written by the editors.
Contributions from parishioners will be warmly welcomed – subject to possible editing!*

Baptism

Jacqueline Jibin 20 February 2025

Lent to Easter 2025

All Sundays in Lent

8am Holy Communion

10am Eucharist

March 2

10:00am Pancake Sunday & Harvest

Thanksgiving

March 5: Ash Wednesday

10:30am Eucharist & Imposition of Ashes

7pm Imposition of Ashes @ Cathedral of the Holy Spirit

March 23: Lent 3

5pm Lent Taizé

March 30: Mothering Sunday

8am Holy Communion

10am Eucharist

April 13: Palm Sunday

8am Holy Communion

10am Eucharist & Clypping the Church

April 14: Monday in Holy Week

8am Taizé reflection

April 15: Tuesday in Holy Week

8am Taizé reflection

April 16: Wednesday in Holy Week

8am Taizé reflection

7pm Chrism service Whanganui

April 17: Maundy Thursday

7pm Service of Foot-washing & Tenebrae

April 18: Good Friday

9:00am: Morning Prayer

Cathedral of the Holy Spirit

12pm-3pm: Reflective Service "The Crossroads"

Through readings, poetry, recordings and hymns, we explore the meaning of Jesus' suffering and death on the cross.

(You are welcome to come and go throughout the three hours).

April 19: Holy Saturday

8pm Easter Vigil: "Service of Light"

April 20: Easter Day

8am Easter Holy Communion

10am Choral Eucharist

All Services take place at St Peter's unless otherwise specified.

Ash Wednesday

One of my great joys is our annual celebration of Ash Wednesday. I especially appreciate the fact that we share this event with our brothers and sisters in Christ from the Roman Catholic community: we come together across a 500 years old schism, in humility, recognising the sinful humanity we have in common and our shared need of God's forgiveness.

Over the past few weeks I've had several occasions where I've been required to wear a mask, and the experience has led to recollection of the time when masking everywhere was compulsory. I have been reminded of what a pain masking can be. Masks make my face hot, and my glasses fog up. My speech is muffled; I struggle to make myself understood. The fabric suction against my mouth if I try to draw breath in a hurry.

But most of all it is the masking, the hiding and obscuring, effect of these masks that is the most problematic. I struggle to recognise people I should know as they come towards me half-faced. I find I have to watch their eyes carefully as I try to figure out how they are responding to me. Do they come as friend or foe? Do they agree with what I'm saying or disagree? It is hard to trust their words, hard to know if they're sincere or two-faced.

But I recognise that an about-face may be required, a repenting. For, besides Covid masks, there are other masks I wear from time to time. These operate like masks worn by actors in a play or by dancers at a masquerade ball: the masks both obscure my true identity and project a character to those I interact with.

Sometimes I don the mask of invulnerability, projecting the persona of staunchness while hiding my weakness. At times I don the mask of self-confidence to cover up my fear of being found not to have enough learning. There have been occasions on which I put on the mask of busyness to shield myself from someone I found difficult. Sometimes I apply the mask of compassion when inside I am exhausted by ministry's demands and distracted by other things. There are times when I use the mask of spirituality while in reality I am feeling far from God. Before God, however, I am completely unmasked. There is nothing about me that God doesn't know. Before God all my efforts to project a persona other than my true self are rendered futile.

The word persona comes from the Greek, and means "stage mask". Jesus uses another metaphor from theatre in Matthew 6:1-8, 16-18. The word hypocrite originally referred to actors in the theatre, people who are acting a part other than their real selves, people who are putting on a show.

And well before the time of Jesus the word had come to be used in its metaphorical sense of anyone who puts on a show of virtue or goodness.

Jesus said to his followers, "When you give to the needy, do not announce it with trumpets, as the hypocrites do to be honoured by men; when you pray, do not be like the hypocrites who love to pray standing in the synagogues and on the street

corners to be seen by men; when you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show men they are fasting.” Jesus’ issue is not with the practices as such; but with the show that accompanies them, performed for the sole purpose of impressing others.

As important and helpful as spiritual disciplines are, they are quite ineffective if the heart is wrong, if they are wrongly motivated. Almsgiving is a discipline that reminds us of our dependence on God, challenges our fears about scarcity, confronts our temptation to keep more than we need, turns our minds towards issues of justice. Fasting challenges the power of our appetites, confronts us about how we use food to insulate us from the things that trouble us, prompts the reflection that we owe our very life to God. Prayer challenges us to submit our wills and wants to the Father’s, helps us to see our lives and the world in the light of God’s good intention, encourages us to look expectantly for God’s activity.

All of these benefits were missing in the hypocrisy of those Jesus criticised.

On Ash Wednesday we come to receive an ashen cross on our foreheads.

There are really two symbols that we receive on Ash Wednesday. One is the symbol of ashes, with the deep sober meaning of grief, humility, and repentance. The other symbol is the cross as applied to the forehead in the sign of the cross. And in the cross we have what answers the need expressed in the ashes; in this we are met by the grace of God. For in wearing the cross we also identify ourselves with the very costly action of God in Jesus’ death for us on the cross. We display the fact that, unworthy though we are, God has met us in our need and declares those who claim his promises clean and free from condemnation.

On Ash Wednesday when we make the small step of obedience and humility to accept this visible sign of the ashes, may we continue to make daily steps of obedience and humility, laying ourselves open to the transforming work of Christ. May it not be just for show.

Stuart

Vestry Vibes

The first Vestry meeting for 2025 was held on 12th February in the vicarage.

The Bible reading and reflection was from 2 Timothy 1:1-14

Leading Your Church into Growth 2.2 was led by Stuart. This unit focussed on how we do Prayer, Presence, Proclamation and Persuasion in our life together. How do we share the Gospel and increase our visible presence to the community beyond our red door? How do we encourage our members to engage in Proclamation? Persuasion will be discussed next meeting.

- It is pleasing that a new light has been installed in the car park

- A generous donation has been received from Palmerston North Choral Society towards the cost of the piano “dolly”. Renaissance Singers still to come.
- The plaques for the commemorative trees have been installed and will be dedicated soon.
- The cost to get a professional to fix the car park potholes is considerable so it will be done by ourselves.
- The Patronal guest speaker will be the City Missioner, Franco Vaccarino
- A letter of resignation from her role as voluntary church cleaner was received from Ingrid Vlieg. Wayne Stokes will continue in this role
- Advice is being sought about repairs to the scratched pews and EMBJ and the Tongan congregations will be asked for a contribution
- Our congregation is asked to be vigilant and alerting the office when damage is spotted.
- The Terms and Conditions document will be reviewed relating to food and drink in the church
- The Flower Guild has sorted the artificial flowers and tidied the flower room.
- AGM date decided as April 6th.
- Discussion about the poor attendance at the Advent Carol service. Stuart will prepare a questionnaire for the congregation.
- Changes to the children’s ministry were outlined and some work towards baptism and confirmations is beginning
- Tidying up has happened during the holiday period: the large safe in the library and the car park shed
- Stuart has had a follow-up eye appointment and the treatment has improved the problem.
- The Treasurer reported that this is the fifth successive year of deficit which cannot go on indefinitely
- The Diocesan budget share has been revised downwards after investigation.
- Spark do not intend to leave the tower until September
- It was proposed that a glass fronted cabinet be purchased to house silver cups and other memorabilia found in the safe. The cost will be donated.
- It was suggested that there be a working bee on the church grounds. 31st May was decided on.

The meeting concluded with the Grace. Next meeting: 12th March 2025

Zoom Ideas

Ross Downes has some new ideas for the Zoom group as follows:

Presently we are not doing as much as I think we could towards engaging growth strategies. I also feel that the task of 'rounding up' participants should not lie with liturgists. They do a great job of assembling the liturgy in ways that work for them. I applaud that and do not want in any way to make it more complicated or demanding.

I am presently in the process of identifying folk who would be happy to help with reading. I will then set up monthly rosters. Liturgists then can just focus on their liturgy scripts. They will also know of course, who will be reading for them.

A second area I would like to develop, is that of enabling some of our older or incapacitated parishioners to get on line. Alison Mumford's daughter Janet set up the computer to get onto Zoom services and then hovered while Alison joined us for worship in her last few months. Janet also brought Alison into Zest Cafe for our monthly coffee fix. An overview of this process provides us with an area of development that we could foster.

To do it however, we will need help. The basic concept here, is just because some of our parishioners can no longer make it into church, they are not forgotten. Instead of (or as well as) taking home communion to them, we should be communicating with their children and grandchildren to enable on line fellowship.

Are there parishioners you know who would like to Zoom but need other family members or people with expertise to help them at least in the initial stages?

Let me know – Ross Downes 0274 879 284 or ross.downes@xtra.co.nz



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Cnr Broadway Avenue and
Ruahine Street
Palmerston North.
Phone 354 2772

AAW

In February our group visited the Dunhuang Exhibition from the Republic of China which was on display at Caccia Birch.

Over a 1000yrs ago these caves were situated in the Mogao Caves on the edge of the Gobi Desert. an important crossroads on the Silk Road. The caves were found to have housed beautiful artifacts and painted ceilings and walls. The group enjoyed the display of several painted terracotta figurines and replica paintings of the wall and ceiling images.

The highlight of the visit was negotiating the lift at Caccia Birch to the 2nd floor: it resembled the

Lion the Witch and the Wardrobe!

Finally, Anita emerged from the lift and enjoyed the display and the actual buildings at Caccia Birch.

Our March meeting at 10.30am Wednesday 5th coincides with Ash Wednesday. This will have the Imposition of Ashes, with Rev Stuart Goodin presiding. All are welcome to attend this service.

I have yet to confirm our March Speaker.

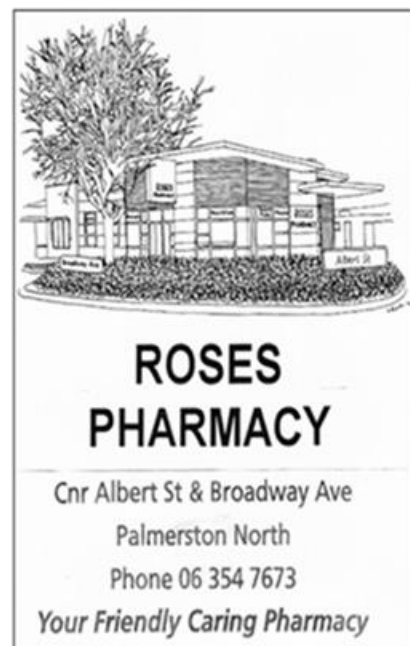
We welcomed a new member, Helen Dron, to the group, and there is still room for additional attendees to join in.

Any enquiries to:

Githa Warrington

0212502811

06 357 3859



Deacon's Dismissal: Sharing God in the Workplace

As I sit to write this I am reflecting on the past two weeks. It is 15 February, and the Orientation Week and first week of teaching have been completed. Students have the first two weeks to join the Bachelor of Nursing programme. This past week a small number of students have joined the cohort. We may have passed the number of 100 students in total.

A couple of days ago I met a student as I headed to the skills lab to teach vital signs. I was aware that the student was new as she was with a staff member from the international team. I introduced myself, shook her hand and warmly welcomed her. I asked: how long have you been in New Zealand? Two days was the (not unexpected) reply. As I walked away, I thought, wow!! A new country, city, neighbourhood, programme of study and all the expectations of language and understanding. AND we are two weeks into the semester so there will be some catching up to do for the student. The first assessment is due in on 10 March as well.

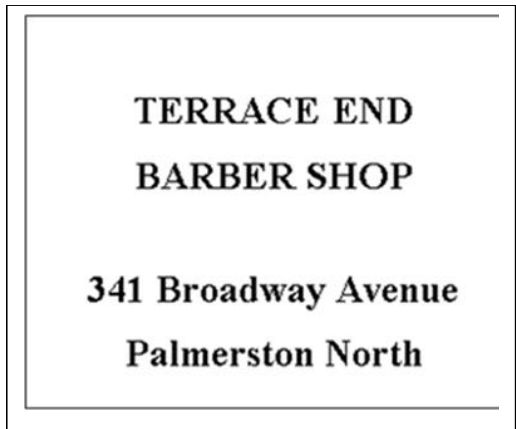
This 2025 full-year 500 level (first year) cohort is diverse. Of the 100 or so students, almost 50% are under the age of 25 (in education we call that young). The students come from all parts of the world. I thought you might be interested in the different ethnicities. NZ European, Māori, middle Eastern, Indian, Filipino, Fijian, Latin American, Asian, British, Korean, Samoan, African, Tongan, Niuean as well as 'other'.

I enjoy such diversity as it makes for rich conversation with differing experiences and views. I look forward to the classroom and on-line discussions.

The first two courses underway are Professional Nursing and the Skills course. Both courses are pre-requisites for the clinical placement. This means they must be successfully completed to commence the placement. Half of the class will go out on the clinical placement in aged care at the beginning of June and the second half in mid-late July.

It is full steam ahead for all of us until at least Easter. God bless the diversity as we continue to connect and get to know each other. What a wonderful opportunity God has given each of us both individually and as a new group in nursing/health.

Deacon Faye





Dedication of tree planted in honour of the Coronation of King Charles III



Back to School Blessing



Responding to a call to pray for the Parish Youth



AAW Sunday

Lent is Now Upon Us

We have been urged to take part in Lenten Study groups which will look at the life and work of Christ and this year is based on Anne van Gende's book "Restoring the Story; The good news of the atonement."

Parishioners who take part in these groups find them very rewarding. Not only do they form a closer bond and understanding with Christ but also with other members of the group.

At the end of Lent we have Good Friday and a natural progression from our studies - or for everyone - is attending the Good Friday service.

This is a three-hour service of music, poetry, and prayer interwoven to help us reflect on the life and death of Jesus.

The format includes hymns led by Camerata choir, members of All Saints choir and our own St Peter's choir, Readings by members of our congregation and Reflections by Clergy members.

The service is a very moving experience. It is a time to reflect on our own faith and remember Jesus and how he suffered for our sins.

Three hours seems to fly by but you are welcome to come or leave during that time if you wish to.

Attendance last year from our Parish members was disappointing. Hopefully this year more will set aside this time for prayer and reflection on God's word and to cultivate a deeper awareness of His presence in our daily lives.

You are encouraged to come to this special service - you won't be disappointed.

Rae Callahan



Our Oldest Parishioner

Born on January 18th, 1921 and still as she puts it “with all her marbles”, Lydia Thornton is an amazing 104. Even more amazing is the fact that she lives by herself in a lovely little flat with a daily visit from her son-in-law, Ken, to help with cooking and general household tasks.

Lydia was born and brought up in Wellington with her parents – Mum was a school teacher and Dad a plumber. She had two older sisters and one younger brother in the family. She risked the wrath of her mother by wanting to leave school (Wellington East Girls’ College) at the early age of 14. Prestige Hosiery had approached the principal offering jobs to girls who might want to leave. Lydia thought it was a great opportunity as she didn’t really enjoy school – she was always being told off for talking too much! Her mother did not want her to leave, but her father supported her if that was what she wanted to do. So she commenced work in quantity control after some training and stayed there very happily until her marriage.

As was usual in those days, Lydia stayed living at home while she was single, but enjoyed the social life after the war especially the dances. It was at one of those dances that she found she really enjoyed dancing with one particular young returned serviceman who was a very good dancer. So Peter Thornton became “the one” and they married in Wellington in 1947. Peter worked for the Inland Revenue Department and it wasn’t long before he was transferred to Palmerston North. The only problem was that there was no accommodation for a wife, so Lydia stayed in Wellington but they were able to meet up some weekends at a family bach in Paekakariki. Luckily the grapevine worked and Peter heard of someone who wanted their house looked after while they went overseas for three months so Lydia was able to move to Palmerston North in 1949.

Of course they wanted their own home and when Peter heard of a house for sale in Rongopai Street he got the agent and went up there very fast. Lydia recalls the agent got a speeding ticket such was the rush! Money was in short supply and the offer the Thorntons put in was the lowest of several but the owner had decided he would only sell to a man who had fought overseas and Peter’s was the only offer from an ex-serviceman. Lydia had been rather lonely not knowing anyone in Palmerston but she found her neighbours very friendly and she got a job as cashier at the brewery in Featherston Street. She commented that she didn’t know many people but she soon knew all the alcoholics in town!



Lydia gave up work when she was expecting her first child, Margaret, and later she also had Janice. The Thorntons were always strong Anglicans and began their association with St Peters about 1949. Peter was a sides person from then until he died, a role he enjoyed and valued. Lydia joined the Mother's Union and because she didn't drive, the meetings were often held at the house in Rongopai Street where all the chatter and laughter caused the neighbours to comment that it was "That St Peter's lot again." Peter and Lydia were closely involved in the construction of the new church. Often on Saturday mornings the men would come to do bits and pieces like painting or cleaning up and the women and children would bring the very necessary morning tea. It was quite a party atmosphere according to Lydia. She held the position of secretary for the AAW which developed from the Mothers Union and is pleased to know it is still going.

After Peter died in 1984, Lydia realised the house and grounds were too much for her and the house was sold. She then bought the nice flat where she still lives, enjoying the sunshine in her lounge. Sadly, her daughter Margaret died in 2018 and her other daughter Janice lives in Auckland with her adult children and Lydia's 2 great-grandchildren. It seemed that without family support, Lydia would have to go into a home. But Margaret's husband, Ken, wasn't having that as it wasn't what Lydia wanted. So Ken comes every day to help with the cooking and other household tasks. A few years ago, Lydia had a fall and cracked her pelvis. When she came out of hospital, she had lost all her confidence so Ken stayed with her for a month until she felt safe again. He is her lifeline. Janice rings every day as well just to make sure all is well.

Lydia does not think her life was particularly special, just a good and happy life with her family and church. She enjoys every day as it comes and is in really good health and full of optimism.

Quite an amazing lady and you would never guess her age if you didn't know.

The
HAIR FORCE
Broadtop, 337 Broadway Ave
TELEPHONE 357-6887
Tracy Ward, Proprietor



15 March is International Long COVID Awareness Day

Many of us will know of people who have long COVID. How much do we know about long COVID? Millions of people around the world have been affected. It can result in more than 200 symptoms. It can be a mine field to navigate. As it is a new condition and initial research is in progress, there is no clear path or solution.

There is a website called Long COVID Support Aotearoa. It is written by patients for patients. The site aims to bring forward the lived experience of patients to help others and the wider community connect with information that is relatable and useful.

The content has been created by patients who live in Aotearoa, New Zealand. Each author has canvassed other patients, spoken to doctors and engaged with world-leading research. Every link has been fact-checked and supported by our resident medical advocates (who are also Long Covid patients themselves).

Long Covid can result in a life-changing condition, and patients can find they need support across a range of areas in their lives. A good starting place is to join the support group on Facebook. It provides a safe and supportive environment where people can share their experiences, connect with others who understand what they are going through and seek advice.

The website offers some helpful guidance to those with long COVID and their family or carers.

- Be social and connect with others who have long COVID.
- Communicate honestly with others; family members and carers.
- Become an advocate for others.
- Create a routine. Symptoms may be insomnia, fatigue, muscle weakness and breathlessness. Thus, everyday activities that we take for granted are challenging and feel like a marathon. Family members may need to take on additional or different roles to support their loved one with long COVID.
- Manage expectations, both of the person with long COVID and family members of the person.
- Acknowledge feelings. Long COVID can be an emotional journey for everyone involved.
- Be aware and mindful of carer fatigue. Taking time for self as a carer may be difficult but it is important.

Long COVID is a long haul for everyone involved.

For more detailed information: <https://longcovidsupport.co.nz>

Bible verse: Galatians chapter 6, verse 2: “Carry each other’s burdens, and in this way, you will fulfil the law of Christ.”

Rev Faye Davenport RN

Did You Know.....

That our church has a huge safe where all sorts of records are kept? During January, while the parish office was closed, the Parish Administrator and a helper investigated the contents of the safe. Unfortunately, there were not bags of money or anything exciting like that, but there were boxes of official diocesan records of the church, some dating back to 1947. What these have given us, is not just a record of the church finances and attendances, but also a picture of Terrace End, its people and its population.

In 1947, the population of the “catchment” of St Peters was 9,000 with 650 families on the church roll. Rev Ramson was the vicar and there were 10 vestrymen plus the two wardens. No women were in evidence in any positions other than Sunday School teachers, where they outnumbered the men! By 1948, the population was up to 9,500 with 700 church families registered. In 1949 the population had risen again to 12,000 with 800 families on the church register. In that return, there is a woman on the vestry and she is accorded front spot in the list of vestry members, not alphabetically.

Rev Plaistowe was listed as the vicar in 1948 and continued until 1954 when Rev Leo King became the incumbent until 1965. During those years, the population of the Terrace End area grew to 15,000 with 1,200 to 1,500 church families enrolled. It was about this time that the “Ross Block” was developed with a large number of state houses. Freyberg High School was built to cope with the large number of secondary age children in the area and the church records show a number of marriages – 33, 34 and one year (1951) 43. The last record shown in this way records a population of 23,000 with 1,500 church families – that was 1973 when the vicar was Rev Talbot.

Recording the names of the vestry members ceased in 1958 when there was still only one woman on vestry with nine others and two wardens. However, the names are familiar to many of us, both in the church and the Terrace End and Palmerston North business communities. Mr Sylva who started the Terrace End Hardware shop, Mr Billie Coutts, the electrician who gave his time and expertise to do all the electrical work in the new church, Mr Geary and Mr R Stagg both businessmen and of course Sten Mullinger and Fred Stuart whose families are still involved in St Peters. Mr Amos McKegg was vicar’s warden for many years. There must be a lot of Palmerstonians who recall his dental surgery!

The final return in this format is for 1973 when Rev Talbot was the vicar. There were 47 marriages, 90 baptisms and 9,658 communicants over the year. Some of the names from early records are still showing as lay readers – Amos McKegg and Sten Mullinger showing the loyal service given by so many over the years.

What a treasure trove hidden in our safe. There may well be more revelations in the months to come.

Children' Ministry: "Backpack Sunday"

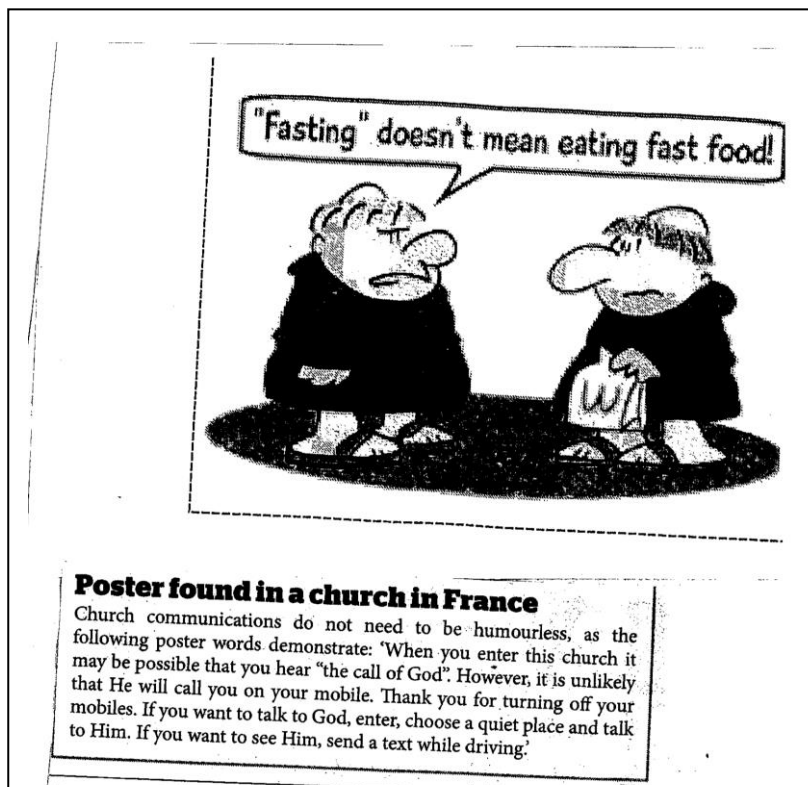
Picking up on an idea from Strandz (the children's ministry resource network for NZ's Anglican dioceses), on February 2 we took the opportunity to bless the children as they go back to school. I thought this was a great idea and went with it. We had encouraged the children to bring their backpacks along to church that day. Whether they had their backpacks with them or not, Stuart gathered the children together at the conclusion of the service to bless them and their time at school or kindy this year (see photo on page 10).

It clearly brought joy and a sense of anticipation to the children: during Sunday School that day several told me several times that they brought their backpacks with them. And it brought joy to me watching the adults smile and join in at the time of the blessing.

The other idea I have introduced is of encouraging adults to pray for the children. (We had done this for several years in our previous parish of Whanganui, when I came across the idea.) The children coloured in a cardboard cut-out of themselves and wrote on the back their name, age and what year they are in at school. I placed a strip of magnetic tape across the back. On Sunday 16 Feb we hung the cut-outs on a line and invited the adults to come to take one so the that each child had one adult committed to praying for them all year (parental permission had been obtained beforehand.)

This has worked very well in the past and although the child doesn't know who's praying for them, they like the idea that someone is.

Christine



Sent in by a
parishioner





The dandelion reminds us
that it's the little
things we do,
that make a big difference.



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Has the Organ Always Been a Part of Christian Worship?

What do you often associate with church music? For many of us, the answer might be ‘the’. But has it always been that way?

The organ was invented by a Greek engineer in Alexandria in the year 246BC, when water power was used to provide the wind pressure. It was not until 400 years later that bellows were adopted for that purpose. Emperor Nero introduced the organ to Rome in 67AD, largely as a status symbol for the upper class. The organ became so popular as a form of entertainment that by the first century BC public competitions were held. The organ first appeared in western Europe as a result of a gift by a Byzantine emperor in the year 757, after which it spread throughout that part of the world.

In early times church fathers and organ popes tended to disapprove of all musical instruments in worship, except for the human voice. But the organ gradually appeared in monasteries and later in churches; the organ first appeared in church in 900AD (such as in Winchester Monastery in 980) and by the 14th century most main town churches had an organ. It was gradually accepted that this instrument could ‘elevate the soul’. Thus, the organ had existed for 1,100 years before appearing in churches.

This growing acceptance of the organ as part of Christian worship stumbled during the Protestant Reformation. In England the silencing of the catholic mass was accompanied by the silencing of the organ. Dating from the dissolution of the monasteries in 1536, Cromwell had seen to the complete disappearance of the organ from cathedrals and parish churches in England by 1642. The organ was not to make its reappearance in English churches until after the Restoration of the Monarchy in 1660.

By that time many improvements had been made to the construction of the organ, and under the influence of famous Renaissance and Baroque composers and performers, such as Johann Sebastian Bach, became the main accompanying instrument in Christian churches.

We may conclude that the pipe organ is much older than Christianity.



Questionnaire: if you wish, please complete & hand in to office.

Why? Or why not?

On Sunday 1 December last year we presented our annual service of Advent Lessons and Carols and were surprised at the relatively small number of people in attendance. We wonder why that is, recalling the days when Lessons and Carols services were one of the highlights of the season and very well attended indeed. Please fill in the little questionnaire below to help us in our further reflection and future planning. (Continue on another sheet of paper if needed).

1. Did you attend the Advent Lessons and Carols service on 1 Dec 2025?

Yes / No [delete one]

2. If Yes, please tell us why you came and what you valued about the service.

If No, please tell us why you did not come.

3. During the Advent season (the four weeks leading up to Christmas), what kind of service or services do you find meaningful and helpful?

(Think about things like time of day, style of service, theme, selection of music, selection of readings and/or reflections, who is involved, ...)

4. Any other points you think might help us?

Your name (unless you wish your feedback to be anonymous)



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& HEHIR**
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