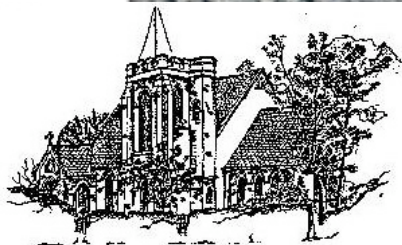




THE ROCK



**The Anglican/Episcopal Parish of St Peter,
Caversham, Dunedin, NZ**

EDITORIAL

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Service Times

In this time of political and social unrest there is an increasing focus on communities. We are encouraged by various social pressures to be more familiar with our neighbours. An interesting word - Familiar.

The root of the word is from the Latin - familia. The translation of which is of course family and it is easy see the linkage. Thus those in a familia are familiar. They know each other.

Is this not the case with God's family? Do we know each other?

Sadly this is not always the case. As a relatively new parishioner I am aware that in many ways, many of you are somewhat familiar, but do I really know you? How well do each of you know the others names, professions, or interests?

We all come to Church primarily to worship and afterwards we come together in a more social sense for a tea and coffee and this provides an opportunity to get to know each other. But still I ask, how much do you really know about the other. How family are you?

As good family members it is our duty and our role to become more familiar with each other. To take the lead, to make more effort to understand and ultimately to help bind the family of God together.

Where does this idea lead? I hope it leads to outreach. With falling roles these days we need to be more open

and friendly to the opportunity to embrace new family members. This is not to say that we are unfriendly at St Peter's because it is almost without doubt one of the friendliest parishes around. People here do make the effort.

However I did raise the point recently at Vestry to see if there were more ways in which we could enhance our outreach. Designated greeters, parish enrollment forms are but some ideas.

In terms of our own familiarity What about parishioners biographies here in The Rock? A small photograph with a few words about themselves ? perhaps starting with the Vestry members...? Let me, or Vestry know, what you think. I have included a possible example elsewhere.

Are there areas of need in parish life where more volunteers are required? If so do please let the editor know.

Perhaps by inviting involvement we can become more familiar to each other and thus a stronger familia.

Yours in Christ
Dereck Gray
Temporary Editor)

*Typeset and design by
Michael Gray*



FROM THE VICAR

On 14th July 1833 The Reverend John Keble preached the Assize Sermon in the the University Church of St Mary the Virgin in Oxford to an assembled congregation of judges and other legal luminaries. 175 years later we light candles on the altars of St Peter's when it's not dark, swing incense, wear eucharistic vestments, and even light tapers in front of a shrine of the Virgin and Child – and all due to Mr

Keble and his sermon. (Outside Eastern Orthodoxy no parish priests were called Father in 1833, not even Roman Catholic ones.)

Keble was a very unlikely revolutionary, and he would no doubt have been astonished had he known of the effect which his words were to have on Anglicanism. All he said, in effect, was that (what was then) the United Church of England and Ireland was not a Department of State. He was moved to say this because the government of the United Kingdom had



abolished some of the Irish dioceses on its own authority, without the consent of the Church.

But if the Established Church was not a department of state, what was it? Keble had the answer: it was Christ's one holy, catholic and apostolic Church in England, Wales and Ireland, deriving its authority not from the Crown, but from the unbroken succession of its bishops from the holy apostles themselves. Because of this it was not a man-made creation of the Reformation in the sixteenth century, but a genuine and living part of the same historic and original Church as the Orthodox Churches of the East, the Churches of Rome and Utrecht – and even the Lutheran Church of Sweden.

And all because (like those other Churches) it had preserved the apostolic succession of its bishops, and the continuation of the original teaching of the undivided Church concerning such vital matters as the

objective reality and power of the sacraments of Baptism and the Eucharist. I believe it is true to say that of all the Christian bodies strongly influenced by the Reformation, only the Anglican and Swedish Churches managed to hang on to their original identity as living members of the original Catholic and Apostolic Church (at least in part) through through the succession of their bishops.

As King Charles 1st said (making sure his head would eventually be on the block!): I conceive that Episcopal government is most consonant to the Word of God, and of an apostolical institution, as it appears by the Scripture to have been practised by the Apostles themselves, and by them committed and derived to particular persons as their substitutes or successors therein and hath ever since to these last times been exercised by Bishops in all the Churches of Christ, and therefore I cannot in conscience consent to abolish the said government.

Hence the candles and the incense. Although these were not unknown in Anglican Churches after the Reformation (incense was still being used in Ely Cathedral in the early 1800s) they were not common because people associated them with Rome, and Rome as they well knew (and we have kindly forgotten) had done everything it could (including inciting the English to assassinate Queen Elizabeth, and sponsoring the Spanish Armada) to destroy both Anglicans and Anglicanism.

By Keble's time, however, it had become absolutely necessary to reaffirm the true nature of the Anglican Church, not as a mere expression of patriotic fervour, and not as the creation of Henry 8th (or Edward 6th or Elizabeth 1st, for that matter) but as a true and real part of the Church founded by Christ himself. Thus much of the liturgical practice of the Universal Church was restored, although often in the teeth of the most determined (not to say fanatical and bigoted) opposition. For those who came after Keble, like many of those before him (including Queen Elisabeth herself, not to mention Charles 1st) a solemn and ceremonious liturgy was the outward sign of the inner conviction that the sacraments, and especially the Eucharist, were not just a matter of private personal faith, but the means by which the whole Body of Christ on earth participated in the glory of the worship of heaven. As the Eucharist in the Book of Common Prayer has it: Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name...

The Crucified and Risen God bless you!
Fr CARL



CONCERT

Faith, Hope & Chaplaincy

What a wonderful success. Apart from the riches of some wonderful singing (including piano and organ work..) the concert is expected to raise in excess of an astounding \$1800 for the Chaplaincy fund. *(final figure not available at time of print)*

The afternoon featured singers Sarah Oliver, Darell Carig-McKenzie, Nicola Steel, Kathryn Redpath, Erin Pickering, Kay Smith and Arnold Bachop. Francis Brodie and Heather Clough the piano and David Hoskins the Organ. Flowers were by the Dunedin Floral Art Society.

Thank you to all who attended and to those who gave freely of their time and fine skills.

AAW Report July Meeting

The AAW Group met in the lounge on a cold Saturday afternoon, with Margery Finnie giving us a wonderful display of her cake icing skills. It was hard to believe that the flowers weren't real!

There will be no meeting in July. For the month of August we will have Remits on Saturday the 23rd.

Keep warm - Gay Webb, Secretary.

Games Nights

The Thursday games nights are currently in recess until the 4th of September - this will allow the team to refresh over the winter and come back again in the spring.

Ladies Guild Report

In June Guild members met at the home of St Barnabas. Fr Carl celebrated the Eucharist for us in the Chapel. We then returned to the "Blue Room" and enjoyed a delicious meal. It was good that Joan Tubman was able to join us. She told us of her early days working there. Fr Carl then gave a very insightful talk touching on euthanasia and life in general.

The August meeting will be at 2pm in the Lounge on the 12 of August.

Mary Barton - Secretary- Ph 455-3613

VESTRY IN BRIEF

At the June meeting of Vestry, the following items were of note:

- ☒ Hall window repair has been completed.
- ☒ Trees and shrubs against the Baker Street side of the vicarage will be pruned to let in more heat and light and improve their appearance.
- ☒ In view of rising prices, a collection box for Anglican Family Care will be put out at morning tea every Sunday.
- ☒ Thanks to the Ladies Guild for the sum of \$100.
- ☒ Knitting patterns for beanies for kids with cancer and premature infants are available (next AAW meeting and July edition of the Rock).
- ☒ Discussion about the possibility of an email copy of the Pebble being circulated after Service to cover those dates when people are unable to attend. (for those who have email)
- ☒ There was a discussion about storage room for hall users and the need to tidy storage areas.
- ☒ Replacement pedal bins and kettle have been purchased, microwave oven to come.

Heather Brooks (Vestry Secretary)

SAYINGS OF JESUS: The Wicket Keeper

Gates – most of us have one. In cricket, the keeper looks after a small gate called a wicket. There are plenty of references to gates in the bible and the following saying of Jesus is particularly well known:

Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it (Matthew 7:13–14).

The meaning of this passage seems clear enough; sin is always easy and the path to salvation is hard and difficult to find. Yet, says scholar Duncan Derrett, there's a lot more to this passage than first meets the eye.

Wide, easy roads led to the main city gates of first century, walled Jewish cities. The city gates weren't open all the time, so there were always other entrances. These were the narrow gates – posterns, wickets and holes-in-the-wall. Now this way of looking at gates is rather at odds with the popular meaning of Matthew's passage, whereby the wide gate leads to damnation and the narrow gate to salvation. In reality, both types of gate lead to the same place – the city! Those listening to Jesus would have immediately caught on, being so familiar with the different entrances as found, for example, in Jerusalem.

The key to understanding this passage, says Derrett, is to find out what's going on at the gates. Near the wide gate, the traveller would be met by toll collectors. All gates, ferries and bridges were subject to tolls, which were used for the upkeep of roads, policing of markets and inns, and protection of the travelers. It was a good idea, but subject to abuse because tolls were collected by the notoriously corrupt publicans. In Judea especially, more money was extracted than necessary by the imposition of numerous other taxes. Some of the money was paid to the Romans, some no doubt also lined the pockets of the publicans. Goods were also liable to tolls but clothing was toll-free if worn. Toll evasion was common and often travelers arrived hot and heavy under

multiple layers of clothing. After passing through the gate, the traveller enters the square. Here there are inns, markets with stalls and booths and other attractions, such as prostitutes; easy to get waylaid. Clearly the wide gate represents the "way of the world", commerce, material goods and pleasure.

At the narrow gate there are no toll collectors. The publicans aren't worried. The narrow gates are too small to let anyone bring in a load of goods. True, some people are reported to have swallowed jewelry before using these entrances, but the human stomach can only hold so much (then there's the little problem of recovering the swallowed goods!). As for the road

...Sin is always easy and
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that leads to the narrow gate, it's described as "hard" but what was Jesus trying to tell us about the path to life? The word "hard" is a translation of the Greek *tethlimene*, which in turn comes from the verb *thlibō*, to press or compress. This can be used in the sense of an affliction or persecution but it can also mean going against the flow. St. Paul uses the same word to describe being forced into a corner. Now the meaning of this saying becomes clearer. Not only will those who take the road to the narrow gate have to put with persecution or affliction, they will most likely have to fight their way through the crowd of people heading for the main gate. Those who choose the narrow gate will be free from the oppression of the toll-keepers, yet they will have to cast aside their worldly belongings (although swallowing them could be an option).

Back in the main square, the traveller who came in by the main gate is not having such a good time. Having been fleeced by the publicans, he or she has spent a lot more on the numerous attractions, not to mention accommodation. Perhaps there is now little profit left from the journey. Is this the place of destruction and damnation that Jesus was talking about? No, says Derrett, it's a bad translation. The word "destruction" (*apōleia* in Greek) is derived from the Hebrew 'ABD, a

word with a double meaning. Matthew uses this word only once more in the gospel, and he uses the alternate meaning "waste". So Jesus appears to be saying that entering by the wide gate is a waste of our time and resources. To the Jews, waste was sinful, being contrary to the will of God.

So it appears that the wide and narrow gates lead not to hell and heaven respectively, but are en route to the same place, the Kingdom of God. Perhaps in this "saying", Jesus was thinking of Jerusalem. The traveller entering by the narrow gate would pass through the back lanes where there are few distractions and arrive quickly at the abode of God, the Temple. The traveller entering by the wide gate could still reach the Temple, but would arrive much later, tired, fed-up and just as poor as the other traveller, having been divested of his/her money by the toll collectors and spending the rest in the square. To find and enter the narrow gate, we are given clear instructions:

Jesus said "I am the way, and the truth, and the life". (John 14:6)

Knock and the door will be opened for you.... (Matthew 7:7)

What about the publicans, or the traveller who never makes it out of the square? The psalms indicate they too will witness salvation.

Lift up your heads, O gates!
and be lifted up, O ancient
doors! that the King of
glory may come in...
...Who is this King of
glory?
The Lord of hosts,
he is the King of Glory
(Psalm 24: 7, 10).

Cheers, Heather Brooks and Ross McComish

The article by J. Duncan M. Derrett "The Merits of the Narrow Gate" can be found in: Studies in the New Testament (volume 4). Pub E.J. Brill (1986).

Ray and Joy's Travels

We are back in Dublin having spent a fortnight in Fermanagh, just over the border into Northern Ireland. The accents changed markedly up there and people seem to bark at you rather than to speak. There was an attempted bombing of a bridge very close to where we were staying but it failed to detonate properly. A police car was being targeted. It was very cold and very windy for the whole fortnight but that did not stop us exploring the place. There is some absolutely stunning scenery and most varied. A road from Fermanagh to Sligo passes along the most amazing valley and the road across the top of Ireland either side of the Giant's Causeway exposes wonderful coastal scenes. County Donegal is wild and mountainous and remote. We found to Joy's delight some weavers still working the hand looms to produce Donegal tweed. Very few are left and those that are are in their 60's so it is sadly the end of a tradition. In the very good museum in Monaghan is a large glass advertisement for Cadbury Chocolate. The sign looked quite old. Before we left Tipperary the farmer from whom we had rented the cottage took us to a remote pub one evening for an experience of a lifetime. This old, small 3 roomed pub was purchased by a local farmer from his uncle just to keep alive the traditional country music gatherings in the area. The pub is opened one night a week only, Thursday, for music. About 9.00pm the first one or two musicians arrive and then gradually their numbers increase until we had 2 accordions, 4 fiddles, a flute, a banjo, a guitar and drum. Strict protocols are followed like no speaking while music is being played or a person is singing. All the singing was unaccompanied. Both the music and the songs tended to be very local folk music. Occasional breaks were made to give us time to get another Guinness and about mid-



night the host distributed coarse brown bread with black pudding to everyone. The music goes on until everyone goes home or the Guarda (police) shut it down. Joy being Scottish they played a couple of Scottish tunes for her benefit. It was a wonderful experience of the genuine local culture that tourists would never see or find and we felt privileged to have been taken to it. Listening into talkback radio in Northern Island is a lesson in prejudice, ignorance and tribalism. It was ghastly. Many of the roads we have travelled on have been third world, in both the North and the Republic. Driving habits are amazing. No parking? Ok so I'll just park across the footpath. I am passing an ATM and need some money so I'll just stop and go and get the money, stopping to talk to acquaintances along the way. Pity the car is stopped in the middle of the road in

a narrow main street that blocks traffic in both directions. None seemed to mind or get angry. The one thing they are brilliant at is letting waiting motorists join in a line of traffic or change lanes. They also stop to let pedestrians cross the road. On one occasion we watched the car ahead of us stop on a main highway to let a woman with a pram cross the road but the lady with the pram did not want to cross the road and so we were entertained by all the arm waving. Just as well we were not in a hurry. Following ancient tractors driven by ancient farmers who are going to the grocery shop at 5 km is also a bit frustrating. Thanks to the internet we were able to listen in to the cricket. We catch our breath for a week or two before going to Belfast and then to Scotland. Och Aye.

Best wishes, Ray and Joy

MEMORIES OF ST. PETERS

We are in the process of writing an application to the Historic Places Trust to register St. Peters Church. The application requires a history not just of the building but of the people who have worshipped here over the years. **YOU CAN HELP.** If you or your family have had a long association with St. Peters and would be prepared to share your memories with another church member, you can:

Fill in your name and address on the sign-up sheet in the Link *or* Email heather.brooks@stonebow.otago.ac.nz or Call me on 481-1916 (evenings or weekends).

You will be contacted after the next Vestry meeting to arrange a time that is convenient for you.

Cheers, Heather Brooks (Vestry Secretary)

Congratulations

Parishioners Faye Noel-Brown and Ian Hauman recently starred in the Mayfair Productions musical Salad Days. From all accounts they acquitted themselves extremely well in a very witty and funny production.

A WARDEN'S WARBLE

Sincerest congratulations to Arnold Bachop, David Hoskins, and all the other performers who presented the very enjoyable musical entertainment St Peter's last Sunday afternoon the 29th to raise funds for the Hospital Chaplaincy Fund

The concert was very well attended and was the most delightful celebration of our Patronal Festival. The church was full and the beautiful floral arrangements provided by Faye Noel-Brown and members of the Dunedin Floral Art Society were spectacular. These together with the newly polished

brass candlesticks etc. made the church look very festive and welcoming. I received many comments regarding how lovely our St Peter's is.

Arnold with six lady soloists with accompanists Heather Clough and Frances Brodie entertained us with some delightful items. It was very nostalgic to hear Frances play an old favorite piano solo "Rustle of Spring" and also listen to David's marvelous performance on the organ with some of the wonderful sounds the instrument is able to produce.

I am sure we will be looking forward to another concert

Joy Henderson - Peoples Warden

Election Result

Our Organist and Vestry member Mr David Hoskins has been elected to the auspicious Diocesan Council. Congratulations David.



Sample Biography

Name: Dereck Gray

a.k.a. The Rock Editor

Nominal age bracket: 63+

Residing in: Mosgiel.

Occupation: Director of a Motel consulting company. Previous owner of Motel on York and previous to that a Fire Office for 30 years. I hold a B.Sc in Computing & Psychology

Interests: Golf, wine and computing, building and family time.

Family: Married to Kaye, with three children, Michael, Nicole, and Melissa (and 6 grandchildren)

Congratulations to Rev'd Lois Hurd-McKee upon her appointment as one of the Chaplains to Hospital Chaplaincy (Otago). Lois will be starting her new position on the 11th August.

Remember the Anglican Family Care Basket

The basket is situated at the back of the Church and the Anglican Family Care would welcome any non perishable items of food to supplement the food bank.



Beanie - Knitting Pattern

Important! Use only the yarn specified for this garment. Other yarns may give unsatisfactory results.

Quantities are approximate as they can vary between knitters.

Equipment - 1 pair 4.00mm (No. 8) Knitting Needles or size needed to give correct tension. A Wool Needle for sewing up.

Tension - 22sts and 30 rows to 10cm over stocking st. using 4.00 mm Needles.

To work a 15cm x 15cm tension square, use 4.00mm Needles, cast on 33 sts. Work 46 rows stocking st. Cast off loosely. *Please check your tension carefully. If less sts use smaller needles, if more sts use bigger needles.*

Abbreviations

alt= alternate; **approx** = approximately; **beg** = beginning; **fol** = following or follows; **g** = grams; **ins** = inches; **K** = knit; **K2tog** = knit 2 sts together; **0** = no rows, stitches or times; **P** = purl; **P2tog** = purl 2 sts together; **rem** = remaining; **rep** = repeat; stocking **st** = 1 row knit, 1 row purl; **st, sts** = stitch or stitches; **tog** =

Using 4.00mm needles, cast on 101 (107-113) sts.

1st row - K2, *P1, K1; rep from * to last st, K1;

2nd row - K1, *P1, K1; rep from * to end.

Rep last 2 rows twice more... 6 rows rib in all.

Work in stocking st, beg with a knit row, until work measures 13 (14.5-16) cm from beg, ending with a purl row.

Shape top

1st size only - 1st row - K1, *K2tog, K7; rep from * to last st, K1 ... 90 sts.

2nd size only - 1st row - K1, K2tog, K8, *K2tog, K17; rep from * to last st, K1... 101 sts

3rd size only - 1st row - K1, K3tog, K8, *K2tog, K8, rep from * to last st, K1... 101sts

All sizes - 2nd and foll alt rows - Purl

3rd row - K1, *K2tog, K6(7-7); rep from * to last st, K1 ... 79 (90-90) sts.

5th row - K1, *K2tog, K5(6-6); rep from * to last st, K1 ... 68 (79-79) sts.

7th row - K1, *K2tog, K4(5-5); rep from * to last st, K1 ... 57 (68-68) sts.

9th row - K1, *K2tog, K3(4-4); rep from * to last st, K1 ... 46 (57-57) sts.

11th row - K1, *K2tog, K2(3-3); rep from * to last st, K1 ... 35 (46-46) sts.

13th row - K1, *K2tog, K1(2-2); rep from * to last st, K1 ... 24 (35-35) sts.

15th row - K1, *K2tog, K0(1-1); rep from * to last st, K1 ... 13 (24-24) sts.

2nd and 3rd sizes only - 17th row - K1, *K2tog; rep from * to last st, K1 ... (13) sts.

All sizes - Next row - P1, (P2tog), 6 times ... 7 sts.

Break off yarn leaving a long end.

Run end through rem sts, draw up tightly and fasten off securely.

Make up - With a damp cloth and warm iron (unless stated otherwise on ball band, press lightly on wrong side. Using wool needle and running st seam, join seam. Sew in all ends. Press steam.

Measurements to fit head

cm	54	56	58
ins	22	22	23
Shepherd Colour 4 ME (50g) balls	2	2	2

Completed Beanies can be left in the dedicated box provided by the AAW at the rear of the Church.

Leaving for Lambeth



This Saturday 6th July, Bishop George will be winging his way overseas. Bishop will be going straight to the Native Ministries Consortium Summer School in Vancouver for the week leading up to Lambeth as part of his study leave before meeting up with Nonie in London. Where, as from the 16th July they will both be attending the Lambeth Conference (Nonie of course the Spouses Conference). After the conference Bishop George will continue his study leave while Nonie gets to wing her way back to Dunedin.

Diocesan Manager Retires

Mr Bernie Crayston officially announced today his intention to take an early retirement. Due to ill health, Bernie, who has held the position of Diocesan and Trust Board Manager for the last 5 years has decided to step down. Bernie will remain with us until Christmas this year, however, during this period we shall be looking to appoint a successor. With this in mind Bishop George has appointed a Working Group to make recommendations to the Diocesan Council.

THE ANGLICAN/EPISCOPAL PARISH OF ST. PETER, CAVERSHAM, DUNEDIN. NZ.

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Worship Services

ALL SUNDAYS: 8am Eucharist

10.30am Solemn Eucharist

SUNDAYS OF THE CALENDAR MONTH AT 7pm:

1st, 3rd, and 5th Sundays: Compline and Exposition

2nd and 4th Sundays: Sung Evensong and Benediction

FIRST AND THIRD TUESDAYS OF THE MONTH at 11am:

Eucharist at St Barnabas' Home.

ALL THURSDAYS at 10am - Eucharist

PARISH HALL BOOKINGS (03) 479 0754.

PARISH HALL PHONE (03) 455 3851.

VISIT OUR WEBSITE

www.stpeterscaversham.org.nz



**BAPTISMS, WEDDINGS, HOUSE
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ARRANGEMENT WITH THE
VICAR**

Parish Directory

PARISH PRIEST:

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Phone: 455-3613

People's Warden: Joy Henderson
Phone: 456-1141

Vestry Secretary: Heather Brooks
Phone: 481-1916

CALENDAR

Sun 13 +TRINITY 9 Ordinary 16
7pm Sung Evensong and Benediction

Mon 14 From 10:15am Monday Club
in the hall

Wed 16 7.30pm Vestry in the Lounge

Thu 17 Meditation Group after Mass

Sun 20 +TRINITY 10 Ordinary 17
7pm Compline and Exposition

Mon 21 Monday Club

Tue 22 MARY MAGDALEN

Thu 24 Meditation Group

Fri 25 JAMES

Sun 27 +TRINITY 11 Ordinary 18
7pm Sung Evensong and Benediction

Mon 28 Monday Club

Thu 31 Meditation Group

Sun 3 +TRINITY 12 Ordinary 19
7pm Compline and Exposition

Material for the August magazine is
due today!

Mon 4 Monday Club

Thu 7 Meditation Group

Fri 8 2pm -The Rock collated (Lounge)

Sun 10 +TRINITY 13 Ordinary 20
7pm Sung Evensong and Benediction

FROM THE REGISTERS

Baptism: 6th July 2008 Patricia Plunket