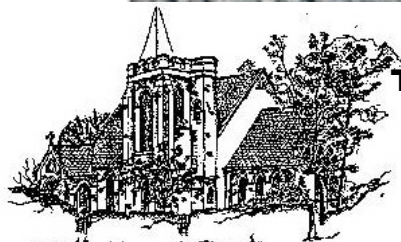




THE ROCK



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

THE VICAR WRITES

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Editors Note: Apologies
Unfortunately here is no
Diocesan news due to
space constraints.

The Feast of the Exaltation (ie glorification) of the Holy Cross occurs on the 14th September, the day on which this edition of The Rock is published. Naturally, as Christians, we would wish to exalt and glorify the symbol and instrument of our salvation, and everything from our churches to the crosses around our necks (some of our necks anyway) testify to the fact. But what if, instead of singing, 'When I survey the wondrous Cross on which the Prince of Glory died,' we were to sing, 'When I survey the Electric Chair on which the Prince of Glory died,' would it have the same appeal, do you think? It still scans and it would fit the tune nicely, but would we want to sing it? I rather think not. But as it happens, death by crucifixion would be a great deal more agonising and gruesome than death by electrocution – not to mention much slower and more drawn out.

So why did God do it? Why did he become a human being in the certain expectation that he would be ritually humiliated and slowly tortured to death. It's not the sort of thing which you might expect of an infinite and almighty deity, and to this day it is hotly denied by millions of those who nevertheless believe in God, such as Jews and Muslims. Even some Christians (like Bishop Richard Rander-son, for example) would be in entire agreement with the latter if only

they (such Christians, that is) actually managed to believe in God at all. And let's be quite clear, the man on the cross was God himself, the second Person of the Blessed Trinity as well as the offspring of the Blessed Virgin. However beyond our understanding trinitarian doctrine may be, it is nevertheless perfectly clear about the fact that as Christ said, "I and the Father are one," and, "He who has seen me has seen the Father." Incomprehensible and paradoxical it may be, but it is nevertheless at the very heart of the Christian religion – although we can't begin to understand it in this world, and perhaps not even in the world to come either.

On becoming human, the Creator of the universe became capable of the same sort of suffering which human beings in general have to endure, and it would appear that he drained that particular cup to the dregs. People can put up with the most extraordinary agonies so long as they believe them to have some meaning. Thus people will endure torture and even death if they know it serves a noble cause such as the safety and welfare of their fellow citizens in time of war. The sick consent to surgery which is both painful and dangerous if they believe it will save their lives. But if life has no meaning, even the most fortunate and well-fed will consider bringing



their existence to an end by their own efforts, and many do just that.

Perhaps the most significant moment in the passion of Christ came when he cried, "Why have you forsaken me?" Here, it seems to me, his belief that his life and mission meant something, that they had some significance and value, finally failed. And for us, this would be the point where all is lost. But not, it seems for him, because the despairing cry is followed by the statement of naked faith and trust: "Into your hands I commend my spirit" – a statement which in the circumstances makes no sense at all. It seems that somehow God in Christ can bear the unbearable without any of the responses which we ourselves would make: anger, bitterness, resentment, self-destructiveness, hatred and the rest. Here the immortal God has allowed himself to be reduced to the very lowest level of our experience – and even with none of his native divine powers to protect him, he somehow maintains the communion of the creation with the Creator which is the very reason for existence in the first place.

And why does he do this? From all eternity God must have known what would happen when he brought the universe, and us with it, into being. According to St John, 'God is love.' According to Aquinas, 'God loves all existing things,' and furthermore, this love is unconditional. It cannot be changed (let alone diminished) by anything anyone is or does. It seems to me that the passion and crucifixion of Christ are an expression in time of what it has cost God (both in time, and even perhaps before time began) to create free conscious beings who would not necessarily love him as he has loved them. However mysterious God's very being must always be to us, it does appear from the lengths to which he has gone to save us from ourselves and to unite us to him (without destroying us or our freedom in the process) that his devotion to us is entirely without reason or restraint – which is what unconditional love must be like.

Of course, we ourselves are not much good at unconditional love, at least not in this world. And that is probably why we have dreamt up

all sorts of quite insane doctrines to explain the purpose of the crucifixion, since we find it hard to believe that God could manage unconditional love either. Thus we have devised theories which talk about God's need to satisfy his justice or his honour,

for example. But on the feast of the Holy Cross we celebrate the fact that God doesn't actually care about his honour, or his justice. If the life and death of Christ don't show us that, it's hard to know what they do show. What they surely do reveal is that our Creator loves us without limit, and is prepared to endure anything and everything to restore us to himself.

Only God is capable of unconditional love, and that is why he alone is our saviour, since eternity without

such love would become a cross we simply could not bear – and there would be no escape. Thus a remarkably dreadful instrument of torture and death is in fact our only hope, and the greatest reason for joy and thanksgiving – and not just on 14th September either.

The crucified and risen God bless you!

Fr CARL



VESTRY IN BRIEF

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

- The church and vicarage gutterings have been cleaned.
- Vestry approved the purchase of a new vacuum cleaner and microwave oven.
- Planned special services for this year to include Remembrance Sunday (90th anniversary), Nine Lessons and Carols and Service of Remembrance.
- There was further discussion about a new floor covering for the church main entrance.
- David Hoskins discussed the possibility of an all-comers holiday choir to sing at Christmas services and during January.

Heather Brooks (Vestry Secretary)

EDITORIAL

I have decided to break with tradition and relegate the editorial to page 3. After all The Rock should be about the community of the parish not the editorial, and there are far more important things to grace the front page.

Another break with tradition I wanted to take is to talk about planned giving. It is in some ways a little difficult to discuss, as we all give as much as we are able and any discussion or comment seems to be somewhat distasteful. Our giving is a very personal matter and it's going to stay that way.

My slant on this subject is from the point of view that we can help handle our planned giving in perhaps more efficient ways.

Our Church is run largely by volunteers who give very freely of their time and energies. There are two things that those handling the giving could find helpful. They are to encourage more people to use the envelope scheme and also to consider using direct debit banking.

The envelope scheme makes it easier for the parish recorder to keep track of your giving to enable her to give you a receipt at year end so as to ensure you are able to claim the appropriate tax deduction. Only the Parish Recorder knows the details of your giving, so confidentiality is always preserved.

It is very helpful to ensure that the amount in the envelope is written clearly on the front.

The current Parish Recorder is **Averil Hopkins. (Ph. 455-3613)**

Another method of giving is by direct debit. A much preferred option. It ensures that you do not always need the frustration of finding the cash for the envelope and it has the other advantage that your planned giving is on a regular basis. The real advantage is in the time reduction achieved in the Recorders efforts. All that is needed is to obtain a form from **Rita-May (Ph. 479 0754)** and submit this to your bank. If you still want to put an envelope in the collection plate simply write D/C (short for direct credit) on the envelope in place of the amount. It's that easy.

The next matter to discuss is the kitchen stoves - yes literally. They are in a somewhat of an embarrassing state of hygiene. I would be reticent in using them myself.

What is currently needed is a few people to undertake a really radical clean to restore them to a serviceable state. The plan then is to use signage to encourage all hall users to clean them adequately after use. To facilitate this I suggest we provide adequate cleaning materials. All that is needed after this is a roster of monthly inspections and light cleaning if necessary. Would all volunteers for the tasks outlined please stand up.. and contact the Editor.

With spring but a breath away it is time to clear the cobwebs of winters lethargy out. How about a good stroll in the clean pristine southern spring airs.



Enter the parish walkers & strollers club

I am given that this is not a new idea, just one who's weather time has come. For those so inclined there are two options.

There is an existing small group with **Roy Harris (Ph. 487-9435)** who meet on Tuesdays and usually car pool to some location for a two hour or so walk. Do take a snack. There is a nominal cost of \$5.00 to the person who provides the car. Call Roy for further details.

Another suggestion is to start a strollers club where the emphasis is a gentle walk to a cafe or some other suitable attraction. If this idea appeals please ring the editor and I will attempt to co-ordinate it.

On the subject of fitness there is a call for more indoor bowlers for the Monday club. If you can handle the bias (of a bowl) or like to try your hand at indoor bowls then contact **Jo Steel (Ph. 455-7661)** The Monday club meets at 10:00am and Jo would love to hear from you.

Incidentally spring for the realist gardeners starts on 21st of September, but for the optimists it started on the 1st of September. Enjoy the spring newness and the renewal that is the joy of our Christian fellowship.

Yours in Christ
Dereck Gray
(Temporary Editor)

SAYINGS OF JESUS: Loosing and binding

In chapter 16 of the gospel of Matthew, Jesus addresses Peter thus:

I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Matthew 16: 19

In every grand victorian house, all doors had locks and a formidable housekeeper carried a large bunch of keys at her waist. The owner of the house conferred what you might call 'power of entry' on the housekeeper and when she moved on the keys would be handed over to a new housekeeper. In a similar way, the keys of the kingdom are often viewed by the church as conferring power and authority - the same power and authority delegated to Peter by Jesus and handed down to our generation of churchmen and women through the apostolic succession. It seems rather odd then that some of the earliest known copies of the bible (and even early corrections to, Codex Sinaiticus and Codex Vaticanus,) do not speak of the keys of the kingdom but of the key. A single key is more mysterious than authoritative and lacks the power of a bunch. Which door does it open? More importantly, what's on the other side of the door?



Last month's Rock article focused on the role of Peter, as the opener of the door to the kingdom heaven rather than the 'shutter-out', and on the nature of the key, which seems to be the knowledge of God. The phrase in Matthew about the key leads into the business of binding and loosing. Strange words to our ears but perhaps not to Peter's. According to scholar J. Duncan Derrett, Peter would have associated these words with what was prohibited (binding) and what was allowed (loosing) under the religious laws by which he lived as a Jew. Elsewhere in the Gospels, these terms are used in a slightly different way, but Derrett makes a good case in favor of the allowed/prohibited interpretation for this passage. In fact, Islam has similar terms, 'Halal' meaning lawful to be done and 'Haram', meaning restricted. To Peter, as to Islamists today, to do what was prohibited was a sin.

So looking again at the above passage from Matthew, it appears whatever Peter decides is a sin becomes a

sin in heaven a bit later on. This sounds as if Peter has power over God – a rather worrying thought (no offense to the apostle!). That's not the case says Derrett according to one school of thought, it's just another example of bad translation. Apparently 'will be' can also be would be more correctly translated as 'will have been' and that seems a lot more appropriate:

I will give you the key of the kingdom of heaven, and whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.

Peter is not supposed to make up the rules for the christian Christian church Church as he goes along but to reflect what is already happening in heaven.

There is something similar in the Lord's prayer – 'thy will be done in earth as it is in heaven'. How will Peter know what's allowed in heaven? The first part of the verse tells us he will receive the key of the knowledge of God. There are only two ways Peter could get that knowledge, from Jesus himself or through the Holy Spirit. Note that Jesus does not hand Peter the key there and then,

but says I will give you the key....'. Surely Jesus is referring to Pentecost.

Some branches of the christian Christian religion have used the authority of the keys as a stick, wielding it unmercifully on those who do not conform to their notion of sin. Yet this is altogether wrong. The true power of the key in the church Church lies in service rather than punishment, in educating and advising about what is acceptable to God. Such teaching is of great value. Fortunately, in our particular branch of the Anglican Church, the key of the kingdom is used in this way, and long may it be so!

Cheers, Heather Brooks and Ross McComish

Reference: J. Duncan M. Derrett 'Studies in the New Testament' vol.4 Pub. E.J. Brill 1986.

Games Nights

The Thursday games nights have now resumed. Mark the resumption in your diaries now.....

A WARDEN'S WARBLE

I was pleasantly surprised to open The Rock earlier this month, after having given acting Editor Dereck my photo and a brief profile, to find that two others had done the same. Perhaps Dereck has started a welcome trend with his suggestion a couple of months ago for parishioners to supply a brief profile and photo of themselves so that they can be published in The Rock giving parishioners a little more background about some of our parish family. I'm not sure who'll feature this month but wouldn't it be great if there was at least one parishioner featured each month. I invite any parishioner to give their brief profile to Dereck, if you haven't a photo, that can be sorted very easily on a Sunday morning. He also has a quick easy form to help with the biography. There is no need for you to hold any particular position in the parish, we're all ordinary people and it is good for others who may not know you particularly well to learn a little more about you, your background and your interests.

Another idea that has been discussed briefly by vestry is the possibility of making both The Rock and The Pebble available electronically to those who have email and having it sent to them weekly or

monthly as the case may be. It would allow you to keep in touch with what is happening in the Parish even though you may have missed attending Church on the Sunday. This method could be used for distributing other church notices as well. It has been prompted by a comment made recently by a parishioner who was happy to be considered as part of the St Peter's family, yet by their own admission, they did not attend on a very regular basis, however they were still interested in what was happening within the Parish. I think it would be fair to say that our means of communication throughout the parish are not perfect and this would possibly be one simple step in improving it.

Obviously we would need to have your email addresses to do this and these would only be available to specific people to protect you from those horrible spam emails we all hate! To test the feeling of parishioners towards this idea I'm happy for you to email me and I'll pass the details on to the acting editor so that he can set up a base allowing him to send you a copy of the newsletters. You may prefer to email Dereck direct if you wish, at dd.kmgray@ihug.co.nz

Tubby Hopkins Vicar' Warden



Biography

Craig Sutherland Parishioner

55 this year. Born & bred in Mosgiel Married to Sonita for 23 years. One child, David, 17years old. Been going to St Peters for close on 25 years since I lived in Law street. Carl has such wonderful sermons, couldn't go elsewhere.

Married at St Peters by Carl. Mother and father were married at St Peters back in 1948. Mother was Dulcie Sykes who will be still be known to some of the real 'old timers.'

Accountant, Currently Director of Finance at Pact. Pact assists people with mental health and Intellectual disability issues. Been there 7 years. Interests are Collectables especially English china, pottery and silver. I have about ten rather hideous musical jugs – it is funny how things go out of fashion. Keen lawn bowler and club captan at Taieri bowling Club. Treasurer and on Taieri Area committee of Order of St John. Trustee and Treasurer of St Barnabus Home (St Peter's rep).

Used to breed canaries and foreign finches. Also used to be crazy on

fly fishing and used the feathers off dead canaries to tie fishing flies. Have had gold fever since I was a small boy & my parents had a crib at Lowburn. Now we have a holiday home in Geraldine which is a town I like a lot.

Editors Note: I am still experimenting with the format of the biographies. In order to be able to present more of these in the future I am have developing a form which will assist and make it easier to decided what information you present. The photographs are larger in this issue in an attempt to overcome copying deficits.

Ray and Joy's Travels

We have been back to Joyce's spiritual home of Archieston in the north. On the way back the protective shield under the car tore loose and disappeared into a field. Hertz were great and just swapped the car for another. We met a work colleague of Joyce's who had been over to a wedding. We showed her around Aberdeen and then took her to Manchester to catch her flight to Ireland. On the way we visited Gretna, the Lakes District, and also Blackpool (tackiness at its worse, unbelievable, but quite a sight), Lytham St Annes (refined) and the Lowery gallery. We stayed at Lancaster which has some really nice bits before heading south to Devon, stopping off at Winchcombe in the beautiful Cotswolds. On the way I realised that I hate motor-ways. Before Devon we visited Wells Cathedral and town which are grand if a little bit touristy. In Devon we stayed with Tim and Rachel and Sam and Alice at Frogmore, a delightful village. We were spoilt by everyone. We saw a fireworks display from a boat, had BBQ's, ate at pubs, were given a fantastic guided tour around the Dartmoor national park (inc Widdicombe, ponies and bronze age ruins), some of the lanes are so narrow that car side mirrors have cut a line through the hedges, scary to start with. After a sad farewell we went to Littlehampton in Sussex where Sisley forebears left to come to NZ in 1864. We stayed with a NZ cousin of Joyce's, Joanne, and it



was great to meet up with her. Visits to Chichester town and Cathedral, Arundle, Rye are memorable, all beautiful towns. We went to Lydd in Kent where Sisleys lived in the 16 & 17th cents and what a windswept place it is. No wonder they left.

After spending time in Canterbury and Faversham we headed back towards Aberdeen. Traveling through the Dartmouth tunnel was an experience as was crossing the Humber bridge. On the way we stopped to visit Stamford which is regarded as Britain's most beautiful stone town. It is good. Beverly too is splendid with a huge Minster that is covered by detailed carvings both on the exterior and the interior. After a stop in Dunbar we made it back to Aberdeen and time to flop.

Love and best wishes
Ray and Joy

AAW Report

The August meeting of the AAW on Saturday afternoon 23/8 took the form of a service, lunch and discussion of remits to go forward to the National Council of Women. As usual AAW members had a variety of opinions on each of the remits and, as usual, the discussions were enjoyed by those who were able to attend. Our next meeting is on Tuesday the 23rd September 7.30 pm in the Parish Centre and, as usual, all AAW members and members of the Parish are encouraged to attend.

Ronda Tatnell - Co-ordinator.
Ph 455-8110

THINGS TO ACTION

Enrol in the Envelope Scheme

Contact - The Parish Recorder - Averil Hopkins - Phone 455-3613

Obtain Direct Debit Forms

Contact - Parish Treasurer - Rita-May Brown -Phone 479 0754

Go to Monday Club Indoor Bowls

Contact - Organiser - Jo Steel - Phone 455-7661

Sign up for Stove Cleaning Roster

Contact - Organiser - Dereck Gray - Phone 489-3520

Attend Pot Luck Lunch

12th October - after 10:30am Eucharist



Biographies



Heather Brooks
Vestry Secretary

I was born and brought up in Leeds, Yorkshire but gradually migrated south in search of a warmer climate – maybe I went too far! In my youth I attended University and liked it so much I decided to cross the world to take up a job at Massey University, Palmerston North. Whilst in the North Island, I met and married Lower Hutt boy Ross McComish and moved to Wellington where we had three children (must be something in the water). The addition of a stroppy cat, two stepsons and my mother completes our extended family.

Later we moved to Dunedin and fell in love with Brighton, where we currently live. However, there's been a lot of too-and-fro to Auckland on account of Ross' job. At the time of writing, I'm gainfully employed at the University of Otago teaching medical microbiology.

In my spare time, of which there isn't much, I enjoy tending a large unruly garden and occasionally interrogating my husband about biblical interpretation so I can write it up for the Rock and take all the credit.

Kate Paterson - Vestry Member

I have been an Anglican for 62 years....born in Dunedin, baptised at Holy Cross St Kilda where I was Confirmed by Bishop Johnston. Alan and I were married there in 1971 spent some time with St Mark's. Then we later began the long association with this wonderful place. I have to say that after Allan died in 1984 it was Jo Steele who encouraged me to come back to Church, as at that time my faith had been sorely tested. Daughter Susan now lives in Melbourne and son Michael, along with his wife Maki and wee son Kaito live in Sydney.

I work full time as Office Manager for Oakwood Properties Ltd and am PA to David Marsh. Have been there for 9.5 years and am told no-body gets out before 70!!!!!! (nice to have job security!)

I am a member of the Toroa Lions Club, I also belong to AAW, am on Vestry at St Peter's and have been involved in fundraising, and co-ordinating the fundraising for the linking of the Church and Hall, Project 2000.

I love music, gardening, reading, crochet, knitting & sewing but most of all I love Travelling! I am a Rugby and Cricket fan and love nothing better than to sit at the University Oval and watch the cricket in the summer months. I also still have some sheep up at Deborah which keep me in meat and pocket money.

Ladies Guild Report

Our August meeting was a small one due to illness and bad weather. However we got through a lot of business and made plans till the end of the year. We will be holding a Sunday raffle after sung Eucharist on the 14th of September. We will also hold one at the forthcoming Parish Fair, and one outside the Warehouse nearer Christmas.

Could members please bring a food item for this at our next meeting which will be on Tuesday 14th of October at 2:00pm in the lounge.

Mary Barton - Secretary- Ph 455-8822

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 by candlelight

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
BLESSINGS,
BURIALS AND CONFESSIONS BY
ARRANGEMENT WITH THE
VICAR**

Parish Directory

PARISH PRIEST:

Father Carl Somers Edgar
The Vicarage, 57 Baker St.
Caversham, Dunedin.
Telephone: (03) 455 3961
Email: paratus@xtra.co.nz

DIRECTOR OF MUSIC:

David Hoskins
Phone: 455-7537

CHURCH WARDENS:

Vicar's Warden: Tubby Hopkins
Phone: 455-3613
People's Warden: Joy Henderson
Phone: 456-1141
Vestry Secretary: Heather Brooks
Phone: 481-1916

ROCK EDITOR:

Dereck Gray
13 King St, Mosgiel
Phone 489-3520
Email: dd.kmgray@ihug.co.nz

CALENDAR

Sunday 14	+HOLY CROSS 7pm Sung Evensong and Benediction
Monday 15	Monday Club 10.15am in the Hall
Thursday 18	Meditation Group Games Night from 7pm in the Hall
Sunday 21	+MATTHEW 7pm Compline by Candlelight
Monday 22	Monday Club 10.15am in the Hall
Thursday 25	Meditation Group Games Night from 7pm in the Hall
Sunday 28	+MICHAELMAS 7pm Sung Evensong and Benediction
Monday 29	Monday Club 10.15am in the Hall
Thursday 1	Meditation Group Games Night from 7pm in the Hall
Sunday 5	+TRINITY 20 Ordinary 27 7pm Compline by Candlelight
Monday 6	Material for the October Rock is due today! Monday Club 10.15am in the Hall
Thursday 9	Meditation Group Games Night from 7pm in the Hall
Friday 10	The Rock collated in the Lounge at 2pm
Sunday 12	+TRINITY 21 Ordinary 28 Pot Luck Lunch after Eucharist 7pm Sung Evensong and Benediction