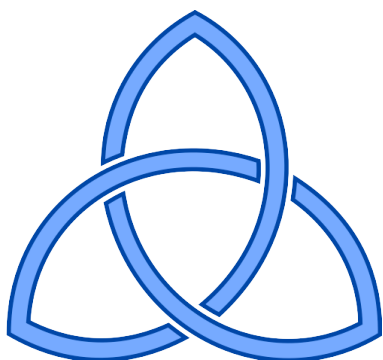




# The Rock



## THE TRINITY

The Christian doctrine of the Trinity teaches the unity of Father, Son, and Holy Spirit as three persons in one God-head. The doctrine states that God is the Triune God, existing as three persons, or in the Greek hypostases, but one being. Each of the persons is understood as having the one identical essence or nature, not merely similar natures. Since the beginning of the third century the doctrine of the Trinity has been stated as "the one God exists in three Persons and one substance, Father, Son, and Holy Spirit." Trinitarianism, belief in the Trinity, is a mark of Oriental and Eastern Orthodoxy, Roman Catholicism, Anglicanism, Lutheranism and Presbyterianism. The Oxford Dictionary of the Christian Church describes the Trinity as "the central dogma of Christian theology".

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## The Vicar Writes

At the end of this month we celebrate our patronal festival, the feast of St Peter and St Paul, and the Bishop will be presiding at the Solemn Eucharist.

The Church has never been a democracy. Indeed, the People of God as they descend physically (as Jews) and spiritually (as Christians) from Abraham, have belonged to a structured and hierarchical society in which

the principle of authority exercised by some over the rest has been accepted and esteemed.

But not always without protest. The prophet Samuel was not keen for the Israelites to submit themselves, as they wanted to do, to the leadership of an earthly king when they had a better heavenly king already. Later prophets such as Elijah and Jeremiah denounced kings, priests and false prophets with impartial gusto. Groups such as the Essenes in Christ's time were clearly unimpressed with the religious establishment as they knew it.

Later, within Christianity there would be (and still are) groups like the Waldensians and Lollards in the middle ages, or later the Anabaptists and the Quakers, who rejected the authority of the Church and its ministry, seeing themselves in what we might now call democratic terms.

At the beginning the Church had a structure in that it was governed by the apostles, almost all of whom had been personally chosen by Christ before his passion – the exceptions were Matthias, appointed by lot to replace Judas Iscariot, and Paul, suddenly overcome on the road to Damascus.

After the ascension the apostles appointed seven deacons to take care of the social and relief work of the Church, while they concentrated on preaching and worship. Thus we have three orders in the Church – apostle, deacon, and



layperson.

But within a generation or so there are *four* orders. Deacons and laypersons are now led by bishops and presbyters. The office of apostle died with those who originally held it, since apostles (even Paul) had to be eyewitnesses of the

risen Christ. Further-

more, they each had a kind of universal jurisdiction which (with one very important later exception) no one else would claim. The apostles were succeeded as the earthly governors of the Church in each place by an individual bishop, assisted by his presbyters. Or was it that the Church in each place was governed by a group of presbyters, one of whom (called the bishop) was just the convenor – but who managed to take the whole thing over, reducing the presbyters to comparative unimportance?

Originally, each town (Christianity was a very urban faith) had its own bishop, together with the presbyters, the deacons and the faithful. Every Sunday the bishop celebrated the eucharist and everybody else was present. As the Church spread, individual presbyters might celebrate the eucharist in outlying parts of what we would now call the diocese – but the emphasis was still on the bishop. To start with, he alone was called a *priest* and *father*. Such terms were not used for presbyters until it had become the norm for them to preside over the eucharist in their own parishes.

Because bishops and presbyters consecrated the eucharist and absolved and blessed, their two orders were held to be the apostolic order in succeeding generations. They

exercised a ministry – and an authority – directly derived in an unbroken line from the apostles themselves by the laying on of hands at their ordination.

But did the line have to come through bishops? Could it not come equally well through presbyters (or priests as we would now call them)? At the Reformation the various protestant bodies such as the Baptists and Calvinists (the latter called Presbyterians for this very reason) dispensed with ordination by bishops. Other, more radical bodies either had no ministers at all (like the Quakers) or didn't think being commissioned for ministry was an irreversible act – let alone a sacramental one.

Meanwhile, at the other end of the spectrum, the pope claimed to be the successor of St Peter, and that Christ had commissioned the latter to govern *all* of the Church of whatever order. Thus Rome maintains that the pope is apostolic in the sense of having *universal* jurisdiction, not confined to a diocese or a province. Since 1870 the pope has also claimed a degree of infallibility in teaching matters as well. None of the Fathers of the Church thought these claims to be true, and neither has anyone else outside the Roman communion – not to mention a good number within it as well! As you might expect, Anglicanism is in the middle. No, we don't believe in the 'divine right' of the papacy, and yes, we do believe in the apostolic succession of the bishops – including our very own whom we will welcome to the Solemn Eucharist on our patronal festival.

The Shepherd and  
Bishop of our souls  
bless you!

Fr CARL



## Ladies Guild

Kath Beattie gave a most interesting talk to our May meeting. We heard of her trip to China in 2008, just before the Olympic games. Beijing was a hive of industry. Fifty storied apartment blocks, not many children, lovely parks full of people and no flies anywhere. New cars replacing the many bicycles and a very up to date attitude were among her memories. The June meeting took the usual pattern of Fr Carl celebrating the Eucharist for us at St Barnabas, followed by lunch and a talk by Fr Carl. Our next meeting will be at 2 pm in the lounge on Tuesday, July 14th, when we will discuss business etc.

Mary Barton,  
Secretary

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### What Do You Know About 'OUR PATCH'

Within our parish boundaries there are:

How many primary schools

How many secondary schools

How many rest homes

How many other care centres

How many kindergartens

How many shopping centres

How many Anglicans

How many of the above know that we are here

**Brass Cleaning Saturday 20th June at 3 p.m. Training given.**

## CHRISTIAN WORLD SERVICE



### CWS asks for prayers for Sri Lanka and Pakistan

Christian World Service asks for continued prayer for the tens of thousands of people caught up in the ongoing conflicts in Sri Lanka and Pakistan, and those responding to the desperate humanitarian situations there. Staff are deeply concerned about the high level of suffering in both countries and the need for immediate international pressure to end the underlying causes of the crises. [Donate on-line at www.cws.org.nz](http://www.cws.org.nz)

### If we do not plan for the future we plan for there to be no future.

#### Strategic Planning

The diocese is starting the process to develop a strategic plan for its future direction and ministries.

How would you feel about developing a strategic plan for the Parish.

After discussion and discernment we would need to agree:

- A Statement about our Mission
- A Statement about our Vision
- A list of our 'Core values'
- Action plans to achieve our Mission and Vision that sit comfortably with the 'Core Values'

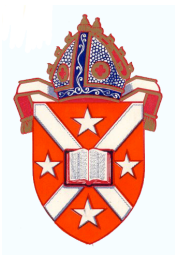
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*We wish Heather & Ross happy and safe travel and look forward to exciting tales upon their return.*

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## DIOCESAN NEWS



### SYNOD 2009

Synod was held at Holy Cross, Mosgiel from Friday 21 to Saturday 22 May 2009. This was a day shorter than usual and seemed to work very well.

\*The Bishop announced his retirement.

\*A new statute was passed for the governance of Selwyn College.

\*A Bill to reduce parish synod representation to one clergy and one lay member was rejected.

\*A Bill to change the election process for the Diocesan Council was passed. The intent is to attract the best available members onto the Diocesan Council.

\*A presentation was made by the Rev Robert Keropa about the activities of the Anglican Missions Board.

\*Endorsement was given to the establishment of a group to begin the process of developing a

Strategic Plan for the Diocese.

\*Dr Fitchett reported on the Anglican Consultative Council held in Jamaica.

\*Minutes of the Diocesan Council will be published so that interested parties can be informed about the work of the Council.

*Bishop George Connor announced at Synod that he would be retiring in November 2009.*

**Dr Fitchett suggested a novel way of increasing Church Income. "When we receive our tax rebates each year, we give them to the Church and continue our regular giving. This way we each receive a bigger refund from IRD the next year which we give to the Church and so on and so on..... so the IRD ends up funding the Church". Well a part of it anyway. Work it out!**

**Later this year the diocese will convene an electoral synod to elect a new bishop. If you know of someone who would make a great bishop then tell your synod representatives because they can nominate them.**

**Please pray for the electoral synod.**

## VESTRY NOTES

*At the May meeting of vestry, the following items were of note: 1. The vicarage renovations are progressing slowly; bathrooms and toilets are nearly completed. 2. Keep Clear signs have been fixed to the fire doors in the hall. 3. Croz has fixed the hall kitchen cupboards. 4. The Market Day raised \$1800; donations will be made to the Dunedin Night Shelter, Women's Refuge and St. Barnabas kitchen appeal. 5. The cottage needs some repairs and repainting. A new tenant will soon be required. 6. News from Synod - the Bishop will retire on St. Andrew's Day. A report on Synod (prepared by Ian Condie) is to be included in the Rock. 7. The service for Christian unity at St. Peter's was well attended. 8. Favourable comments have been made about the St. Peter's web-site.*

*Heather Brooks (Vestry Secretary)*



**BEQUESTS** "I GIVE TO THE DUNEDIN DIOCESAN TRUST BOARD, 1A HOWDEN STREET, GREEN ISLAND, DUNEDIN, PO BOX 13 170, GREEN ISLAND, DUNEDIN 9052. (% OF MY ESTATE, OR THE RESIDUE OF MY ESTATE, OR A SUM OF MONEY, OR DESCRIPTION OF PROPERTY AND/OR ASSETS) FOR THE GENERAL PURPOSE (OR FOR A SPECIFIC PURPOSE) OF ST PETERS PARISH, CAVERSHAM, FOR WHICH THE RECEIPT OF THE SECRETARY OR OTHER PROPER OFFICER SHALL BE FULL AND SUFFICIENT DISCHARGE TO MY TRUSTEES/EXECUTORS.



## THE ANGLICAN WORLD



### Sri Lanka



Received via email from the Bishop of Kurungala...I have just returned to the island after the 14th Meeting of the Anglican Consultative Council in Kingston, Jamaica. I have had to return to a very disturbing situation, which we will try to explain below. I am sure that you have already heard about the worsening situation of the innocent casualties of the civilian population, due to the conflict in the North East of the Country.

### Major Anglican Ecumenical Report is Published



The Vision Before Us, subtitled 'The Kyoto Report of the Inter-Anglican Standing Commission on Ecumenical Relations 2000-2008', records the Commission's work of maintaining an overview of the Anglican Communion's engagement with Christians of other traditions, and of giving encouragement and advice to the ecumenical activities of the Communion and the Provinces.

### Anglican Covenant Working Group



The text of the Ridley Cambridge Draft of the Covenant received strong support at the recent ACC meeting in Jamaica. However concern was expressed that Section 4 had not received the same degree of Provincial consideration that Sections 1-3 had. ACC-14 proposed that Provinces be given time to consider Section 4, that a small Working Group be set up to consider adjustment to Section 4...

### Anglican - Lutheran



The third Anglican - Lutheran International Commission (ALIC) held its fourth meeting in Lilleskog, Sweden, between 20 and 27 May 2009, under the leadership of the Most Revd Fred Hiltz, Primate of Canada, and of Reverend Dr. Cameron Harder, Lutheran Theological Seminary, Saskatoon, Canada, acting as Lutheran co-chair in the absence of Bishop Dr. Thomas Nyiwé, Cameroon, who was unable to attend .....

## Editorial

That dreaded 'E' word.

I have heard it used on more than one occasion lately in and about St Peter's. E stands for Evangelism. Whew; there I've said it.

Evangelism is a word loaded with so much baggage that we become uncomfortable using it. Some parishes now use the word 'ministry'.

To survive, we as a parish, need to Evangelise. In this we are no different to other parishes of all denominations. We need to somehow encourage, invite, win over people to our beliefs and church. It is not just the job of the parish priest. It is our job, yours and mine. I am not good at it. I don't know where to start, who to ask, how to ask. The very thought of it terrifies me.

When I seek out how successful parishes around the world do it I have found some common factors like:

- They are united around the Eucharist, Scriptures and the Holy Spirit.
- They talk only about successes (even little ones).
- Everyone is really enthusiastic and welcoming to visitors and to strangers.
- They are open to both continuity and change.
- They have Pastoral care where all care for one another.
- There is NO conflict and NO grizzling at any level.
- They have pro-active Leadership.

And if that doesn't work.

One commentator said "For God's sake, go out and love somebody. Go out and save somebody. Minister to the sick. Feed the poor. Shelter the homeless. Visit the lonely. Pay somebody's bills. Be Jesus to somebody. If a parish is going down the toilet, NOT THAT WE ARE, it might as well go out with a bang. Spend that endowment income on something really important."

Later in the year there is to be a 'Back to Church' Sunday. Maybe that would be a good place to start but we need to start planning now and learning how.

Ray Sisley





## WARDENS' WARBLE

*It is amazing how much more pleasant winter can be when one awakes to a bright, sunny morning and bright blue skies (just like today, Sunday).*

*The vicarage renovations are progressing slowly. The improvements will mean that the bathroom should be much more user friendly than the one that successive vicars have been using for so long.*

*The annual diocesan synod was attended by Ian Condie and David Hoskins recently and they have reported to vestry. The major announcement was that made by Bishop George concerning his impending retirement.*

*Joy Henderson, People's Warden*



## AAW

The May meeting of the AAW welcomed Fauzia Bashir from Afghanistan, who told us her story. From being a young married woman in Kabul with a family and working as a family court judge in that country. When the Taliban took over, imprisoned her husband and killed her 13 yr old son, who she later buried

in the backyard (digging the grave with her bare hands), it was necessary for her to leave the country. With her 3 remaining children, the youngest being only 6 months old she walked to Pakistan via the Kyber Pass. She has eventually ended up in Dunedin as her two elder sons are attending Otago University. After many years she and her husband have now been reunited, although her husband

who had suffered terribly in prison, is not able to work. An incredible story of a very brave woman.

Next meeting will be on Saturday June the 25th at 2 p.m. in the Parish Centre.

**Regards and best wishes**  
**Ronda**

## **Bishop George is coming to Caversham.**

28 June 2009

This will probably be the Bishop's last formal visit. Let us make this a great day and turn out in numbers.

## Saint Peters day.

*The Collect from the Scottish Book of Common Prayer 1637.*

ALmighty G O D , which by thy Sonne Jesus Christ hast given to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock : make, we beseech thee, all Bishops, Presbyters and Ministers diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.



Comment on and contributions to 'The Rock' may now be made on-line through our parish website. Go to [www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz) select News and Opinion from the index and then click on the frame that says "We'd love to hear from you". Easy.



## What it means to be an Anglican

The Scriptures and the Gospels, the Apostolic Church and the early Church Fathers, are the foundation of Anglican faith and worship in the 38 self-governing churches that make up the Anglican Communion. The basic tenets of being an Anglican are:

- We view the Old and New Testaments 'as containing all things necessary for salvation' and as being the rule and ultimate standard of faith.
- We understand the Apostles' creed as the baptismal symbol, and the Nicene creed as the sufficient statement of the Christian faith.
- The two sacraments ordained by Christ himself - Baptism and the Supper of the Lord - are administered with unfailing use of Christ's words of institution, and the elements are ordained by him.
- The historic episcopate is locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

Anglicans trace their Christian roots back to the early Church, and their specifically Anglican identity to the post-Reformation expansion of the [Church of England](#) and other Episcopal or Anglican Churches. Although the churches are autonomous, they are also uniquely unified through their history, their theology, their worship and their relationship to the ancient See of Canterbury.

Anglicans uphold the Catholic and Apostolic faith. Following the teachings of Jesus Christ, the Churches are committed to the proclamation of the good news of the Gospel to the whole creation. In practice this is based on the revelation contained in Holy Scripture and the Catholic creeds, and is interpreted in light of Christian tradition, scholarship, reason and experience.

By baptism in the name of the Father, Son and Holy Spirit, a person is made one with Christ and received into the fellowship of the Church. This sacrament of initiation is open to children as well as to adults.

Central to worship for Anglicans is the celebration of the Holy Eucharist, also called the Holy Communion, the Lord's Supper or the Mass. In this offering of prayer and praise, the life, death and resurrection of Jesus Christ are recalled through the proclamation of the word and the celebration of the sacrament. Other important rites, commonly called

sacraments, include confirmation, holy orders, reconciliation, marriage and anointing of the sick.

Worship is at the very heart of Anglicanism. Its styles vary from simple to elaborate, or even a combination. Until the late twentieth century the great uniting text was *The Book of Common Prayer*, in its various revisions throughout the Communion, and the modern language liturgies, such as [Common Worship](#), which now exist alongside it still bear a family likeness. Both *The Book of Common Prayer*, and more recent Anglican liturgies give expression to the comprehensiveness found within the Church whose principles reflect that of the *via media* in relation to its own and other Christian Churches.

Another distinguishing feature of the corporate nature of Anglicanism is that it is an interdependent Church, where parishes, dioceses and provinces help each other to achieve by mutual support in terms of financial assistance and the sharing of other resources.

To be an Anglican is to be on a journey of faith to God supported by a fellowship of co-believers who are dedicated to finding Him by prayer and service.



CartoonChurch.com

*Every day the church  
gives birth to the  
church  
- St. Bede*

**THANK YOU:** \* To all the helpers that made the market such a success. \* To the Red Cross Choir for singing at our Solemn Eucharist. \* To Croz for fixing the doors.



## CALENDAR

### June

- Sun 14 +CORPUS CHRISTI  
5pm Compline and Exposition
- Mon 15 Monday Club from 10am in the Hall
- Tue 19 *Later Learning* 7.30pm in the Vicarage
- Wed 20 Vestry 7.30pm in the Lounge
- Thu 18 Meditation Group  
Games Night from 7pm in the Hall
- Sun 21 +TRINITY 1 *Ordinary 12*  
7pm Sung Evensong and Benediction
- Mon 22 Monday Club
- Tue 23 *Later Learning*
- Wed 24 +JOHN THE BAPTIST
- Thu 25 Meditation Group  
AAW  
Games Night
- Sun 28 +PETER AND PAUL  
5pm Compline and Exposition
- Mon 29 Monday Club
- Tue 30 *Later Learning*

### July

- Thu 2 Meditation Group  
Games Night
- Sun 6 +TRINITY 3 *Ordinary 14*  
5pm Sung Evensong and Benediction

**Material for the July magazine is due today!**

- Mon 7 Monday Club
- Tue 8 *Later Learning*
- Thu 10 Meditation Group  
Games Night
- Fri 11 *The Rock* collated in the Lounge at 2pm
- Sun 12 +TRINITY 4 *Ordinary 15*

*nary 15*  
5pm Compline and Exposition  
Tue 14 Ladies Guild



We're on the Web!  
See us at:

[www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz)

**Baptisms, Weddings, House Blessings,  
Burials and  
Confessions by  
arrangement with the Vicar**

## WORSHIP SERVICES

**All Sundays:**  
8am Eucharist.  
10.30am Solemn Eucharist.

**Sundays of the calendar month at 5 pm:**  
*2nd, 4th and 5th* Compline and Exposition

*1st and 3rd* Sung Evensong and Benediction.

*First and third Tuesdays of the month:* 11am Eucharist at St Barnabas' Home.

*All Wednesdays and Fridays (except when the Vicar is away):* 8am Eucharist.

*All Thursdays:* 10am Eucharist.



## Parish Directory

### Parish Priest:

Father Carl Somers-Edgar  
The Vicarage, 57 Baker Street  
Caversham, Dunedin  
Telephone: (03) 455 3961  
Email: [paratus@xtra.co.nz](mailto:paratus@xtra.co.nz)  
Internet: [www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz)

### Director of Music:

David Hoskins

### Churchwardens:

### Vicar's Warden:

Tubby Hopkins

### People's Warden:

Joy Henderson

### Vestry secretary:

Heather Brooks