



The Rock

The Transfiguration of our Lord Jesus

In the Anglican, Eastern Orthodox and Catholic churches, the Feast of the Transfiguration is observed on 6 August and is considered a major feast, numbered among the twelve Great Feasts in Orthodoxy. In all three churches, if the feast falls on a Sunday, its liturgy takes the place of the Sunday liturgy. In some liturgical calendars (e.g. the Lutheran) the last Sunday in the Epiphany season (that immediately preceding Ash Wednesday) is also devoted to this event. In the Church of Sweden and the Church of Finland, however, the Feast is celebrated on the Seventh Sunday after Trinity, i.e. the Eighth Sunday after Pentecost.

The **Transfiguration of Jesus** is an event reported by the Synoptic Gospels in which Jesus is transfigured upon a mountain (Matthew 17:1-9, Mark 9:2-8, Luke 9:28-36). Jesus becomes radiant, speaks with Moses and Elijah, and is called "Son" by God. Peter, James and John were with Jesus upon the mountain. The transfiguration put Jesus above Moses and Elijah, the two pre-eminent figures of Judaism. It also supports his identity as the Son of God. In keeping with the Messianic secret, Jesus tells the witnesses (Saint Peter, James, son of Zebedee and John the Apostle) not to tell others what they saw until He has risen on the third day after his death on the cross.

The principal account is that in the Synoptic Gospels; 2 Peter and the Gospel of John may also briefly allude to the event (2 Peter 1:16-18, John 1:14). Peter describes himself as an eyewitness "of his sovereign majesty." None of the accounts identifies the "high mountain" of the scene by name. The earliest identification of the mountain as Mount Tabor is in the 5th century *Transitus Beatae Mariae Virginis*. RT France notes that Mount Hermon is closest to Caesarea Philippi, mentioned in the previous chapter of Matthew.

Contents

AAW	6
Anglican World	5
CWS	3
Diocesan News	4
Editorial	5
The Vicar Writes	2
The Ladies Guild	3
Vestry in Brief	4
Wardens' Warble	6
Parish Calendar	8
Parish Directory	8

Of Special Interest

Transfiguration	1
Porvoo	7

Published by The Anglican/Episcopal Parish of St Peter, Caversham, Dunedin NZ.

Editor

Ray Sisley
36 Glenross Street
Dunedin 9011
New Zealand

Phone: 03 476 7589

Email: sisley@xtra.co.nz





The Vicar Writes

In the month when we celebrate the Transfiguration of Christ it does us no harm to realise that we too are in need of transfiguration, nor to recognize that by the goodness of God that is what is store for us. "Eye hath not seen, nor ear heard..."

When I was a little lad, murders (like Christmas) came but once a year in New Zealand, and only in Auckland. Other serious crimes (and less serious ones too) seemed rare. At least that's how it seemed – or how I remember it. Nowadays, by contrast, they seem to have become far too frequent and widespread for comfort – mine or anyone else's, and all in a mere generation or so.

For many people this is not just unacceptable, it's confusing as well. By and large, most of us took the relatively law-abiding nature of our society for granted, and insofar as such terrible things did in fact occur, they didn't presume to happen here. Now they do, and we are not quite sure why.

However, peaceful and prosperous societies where the crime rate is low, and everyone is fairly safe from serious harm, have been historically somewhat rare, and they remain so to this day. Where the members of a community are much like one another, with the same racial and ideological (ie religious) background, where unemployment is low and the standard of living reasonably high, then conflict and crime are correspondingly low. And that would probably describe the Pakeha New Zealand of my childhood.

At the time the great immigration of Maori into the cities, and the corresponding immigration of Pacific Islanders in the country itself had not yet become what they are today, and the white New Zealand policy went a good way towards ensuring a population with a comforting sense of its unity – not to mention sameness.



Now that sense of social sameness has diminished considerably, and not just because of the increased profiles of Maori and Pacific Islanders. Now there are many more Chinese than there used to be, and many Indians, Cambodians and other South East

Asians where formerly there were almost none. And societies commonly have never found the integration of those who are seen as different at all easy.

In my opinion it is very foolish indeed to dismiss this as mere racism and prejudice. Human beings, like other animals, are programmed to regard strangers with suspicion, and to feel threatened when their territory is invaded (as it were) by others – especially when those others have a different appearance, language, religion, culture, and so on.

Not to recognise this 'programming' for what it is, is to fly in the face of nature itself. *Of course* we are distressed and fearful when we are faced with an increasing number of people living in our midst who do not (as yet) share the memories, ideas and loyalties which have enabled us to be a relatively successful society in the recent past. And it only makes things worse if we do not acknowledge the fact, and start accusing others of prejudice, racism and the like. Then people are made to feel guilty about feelings which are just too naturally 'hard-wired' simply to dismiss with the wave of an elitist hand.

It would be healthier (and much less dangerous for our future together in these islands) to accept the reality that we have such feelings, that they are not wrong in themselves since they are inborn, but also to accept that our emotions are not necessarily a reliable guide to reality (let alone Christian morality) and that if we were to act on them in our present circumstances they would cause immeasurable harm to us all.

There is now much greater human variety in New Zealand, racially, economically, religiously, culturally, and so on. Furthermore, the fashion of the times, in an attempt to avoid the sort of conflict which has plagued us for generations, has emphasized the right of the individual to think and to do (to a greater degree than formerly) what he or she wishes. This too, is not exactly easy for a society to cope with. And I haven't even mentioned television, the media, and Rogernomics – all that for another time, I fear.

Christians are people who in all humility accept that they are not perfect. They know that human nature awaits repair and indeed transfiguration in the world to come. We are all out of balance (some seriously so) and we often have a tough fight with ourselves to avoid falling over altogether. But that's just life in this world. However, what the holy apostles witnessed on the mount of transfiguration, "eye hath not seen, nor ear heard..."

The Crucified and Risen God bless you!

Fr CARL





Ladies Guild

Our next meeting will be at 2 pm on Tuesday August 11th in the lounge. Fr Geoff will talk about hearing dogs and will have pens etc for sale. Naturally he will be accompanied by Toby.

A reminder for members to please bring a small grocery item along for the 'Sunday Raffle'. This will be held on August 16th after the Solemn Eucharist. See you on August 11th.

Mary Barton,
Secretary



The Preaching of Jesus

"He talked of grass, and wind and rain,
Of fig trees, and fair weather,
And made it His delight to bring
Heaven and earth together.

He speaks of lilies, vines and corn,
The sparrows and the raven,
And words so natural, yet so wise,
Were on men's hearts engraven.

Of yeast with bread, of flax and cloth,
Of eggs and fish and candles,
See how the whole familiar world
He most divinely handles."
(T.T. Lynch)



So you got a goat for Christmas

If you got a goat for Christmas, what has happened? Did it arrive at the home of a poor family bow around neck, grazing on the lower branches of a Christmas tree? Will you get to name it? Did it bring a smile to your face or a sense of disappointment that the goat was not in your backyard?

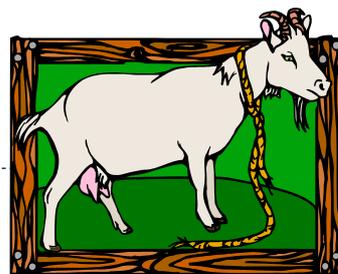
CWS would like to thank everyone who bought and received Gregarious Goats and other Just Gifts this past Christmas. Instead of another book, pair of socks, unlistenable CD or yet more chocolates, your gift will keep on giving hope and change throughout the year.

Just Gifts enable people in poorer communities to access the essentials of life: clean water, food, income and a healthy environment.

All CWS's Just Gifts – ducks in Timor, mangroves in the Philippines, goats and water in Uganda, home gardens in Sri Lanka and bicycles in South Sudan – support existing programmes funded by CWS. You don't actually own a goat or a flock of ducks. The gift is much bigger than that.

Your goat is part of a livestock programme, and the cost of your gift helps CWS partner, the Church of Uganda, purchase goats, train families to care for them, vaccinate the animals and assist women to find new income opportunities based around the goat.

In the course of the goat's life, it will provide milk, kids, fertilizer and animal husbandry skills. Women will be able to sell surplus milk and fruit and vegetables grown with the manure. Their family will get better nutrition. Their children will be able to go to school. The first offspring will be given to another vulnerable family and the cycle will begin again. When its productive days are over, the goat will of course end up in the pot, its hide having been preserved for mats or bags. You'll never see the goat or meet the family but the value of your 2008 Christmas gift lives on for years.

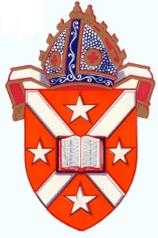


A BLAST FROM THE PAST.

"The reason why the church loses its members is not its doctrines but ignorance of them. So many are not given an adult idea of God or scheme of Christian doctrine that will withstand the breakup of their childish faith." (H.B. Young in 'A Handbook on the Christian Religion' published in 1916)



DIOCESAN NEWS



Receiving Communion.

The elements should be received in the traditional manner and NOT by intinction. Reception of one of the elements only is perfectly OK

If you have a cold please do not receive from the chalice.

Send forth your Holy Spirit, O Lord, and raise up for us a shepherd of your own choosing: a bishop to lead and guide us, a shepherd of wisdom and strength, compassion and grace, holiness and learning, with vision and the commitment to build up your Church and unite your faithful people around the love of him who offered himself for us and for all the world, Jesus Christ our Lord.

Amen

- A new Diocesan Accountant has been appointed. Rachel starts work on 11 August .
- A new ministry officer for the under 40's has been appointed. Benjamin has already started his work.

Please Pray for our Diocesan Electoral College as it prepares to elect our next Diocesan Bishop.

VESTRY IN BRIEF

In place of a vestry report, printed below is an extract from Diocesan statute No 3 that sets out the responsibility that each vestry has.

Governing bodies

15. (1) The governing body of a local unit of mission or ministry shall be a vestry, central vestry, or district church committee;
 - (2) The co-ordinating body of an association of local churches operating within a single parish shall be a parish forum.
- The responsibility of each governing and co-ordinating body shall be:
- (a) To promote the worship of God, and to provide all things that are necessary for the ordering of public worship;
 - (b) To take counsel together for the fostering of spiritual growth of and well-being of the church members, and of all persons within the area of the parish or local church;
 - (c) To bring before church members the call of the mission of the Church in their community and in the world at large, and generally to seek the coming of Christ's Kingdom;
 - (d) To work in co-operation with all faith communities in the Parish area, and to use its best endeavours to ensure that these communities work in harmony and common agreement to further the mission of the Church;
 - (e) To foster good understandings between its faith communities and those carrying out the ministry of Te Pihopatanga or the Diocese of Polynesia in the same district;
 - (f) To encourage ecumenical links with those carrying out the ministry in other churches and Christian religious communities in the same district.



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

[24-July - Eng-land - Swine Flu: Archbish-ops' advice on sharing of Communion](#)



The Archbishops of Canterbury and York have written to Bishops in the Church of England recommending the suspension of the sharing of the chalice at communion. The Archbishops' letter follows advice from the Department of Health not to share "common vessels" for food or drink. For those who wish still to offer both bread and wine, the Archbishops have recommended use of "personal intinction by the presiding minister"

[10-July - Europe - Visit of Australian Prime Minister Kevin Rudd at the Anglican Centre of Rome](#)



In Italy for a round of engagements including addressing the G8 Meeting, Prime Minister of Australia, Kevin Rudd, seized the opportunity to visit the Anglican Centre in Rome. The Centre exists to promote understanding and unity within the Christian household, particularly between the Roman Catholic and Anglican Churches,

two of the world's most global and far-reaching bodies, and to encourage cooperation between all peoples.

[01-July - ACO - Inter-Anglican Standing Commission for Unity, Faith and Order - IASCUFO](#)



The Archbishop of Canterbury and the Secretary General of the Anglican Communion have announced the membership of an important new commission, following extensive consultation with the Provinces of the Communion around the world. The Chair is the Most Revd Bernard Ntahoturi, Primate of the Anglican Church of Burundi.

Editorial

The Elephant in the Drawing Room (or in the Nave).

Many families live with an 'elephant' in their drawing room. The 'elephant' is an issue of enormous significance with a negative influence that no-one will talk about for reasons of fear or of social embarrassment or for causing a fuss. An alcoholic in the family or serious gambling problems may qualify as an 'elephant'. Until the 'elephant' is faced up to and the issue resolved the family cannot function in a normal positive manner.

What about our parish and the diocese. Do we have 'elephants' that we should be addressing.

One issue that I think falls into this category and effects both our parish and the diocese

is the number of parishes that we have in Dunedin. Yes I know that this is as a result of the historical growth of Dunedin.

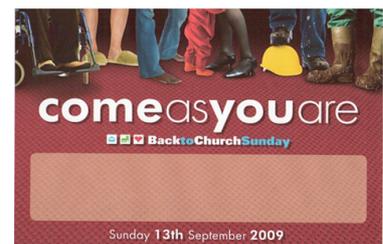
Dunedin has a population of about 120 thousand, much the same as Palmerston North. Palmerston North has three Anglican parishes and it is 'Anglican territory'. Dunedin has 11 Anglican parishes and we are 'Presbyterian territory'. Somehow there appears to be an imbalance here. Does it matter? Will the weak parishes progressively die off? Would we all be better off by consolidating our resources? Will parochialism prevent us from seeking a bigger vision?

Imagine for just a moment what the concentrated resources, together with a vision for the future, might achieve.

Yes some of our people might get upset, yes some people in the other parishes might get upset but what is really important here. People's feelings (which can be attended to) or the future mission of the church Dunedin.

Ray Sisley

**BACK TO CHURCH
SUNDAY IN NZ
13 SEPTEMBER 2009**





WARDENS' WARBLE

IMAGES OF ST PETERS



**Back to Church
Sunday
13 September
Where better than
at St Peters
Caversham**

*Tubby Hopkins,
Vicar's Warden*

*Joy Henderson,
People's Warden*

**Bring a friend or
neighbour**



AAW

Twenty guests were welcomed to our July meeting, from neighboring parishes, parishioners and friends of the parish - how exciting! The obvious draw card was David our talented organist, who, after presenting a very well prepared and varied programme designed to display the attributes of our church organ, was observed with at least 20

women surrounding him while he explained the intricacy of the foot work required to make such lovely music.

" A great way to spend a Saturday afternoon" was the frequently heard comment when our guests were departing at around 11pm. Enjoyed by everyone from those who, sort of knew what to expect and those completely new to our

valuable and treasured asset.

Next meeting - Saturday August 22nd, 11am start, Pot Luck Lunch and discussion on the remits to be presented to the National Council of Women by the N Z Association of Anglican Women.

Ronda Tattle
Coordinator.



The Rev Mother Storm Swain, previously a curate at St Peters, has been appointed Assistant Professor Pastoral Care and Theology; Director Anglican Studies at The Lutheran Theological Seminary at Philadelphia, USA.

Congratulations Storm.



PORVOO

What on earth is the Porvoo Declaration.

Under the agreement, the Anglican Churches in Britain and Ireland and the Lutheran churches in the Nordic and Baltic countries of Europe have agreed to interchangeable ministries and full eucharistic communion.

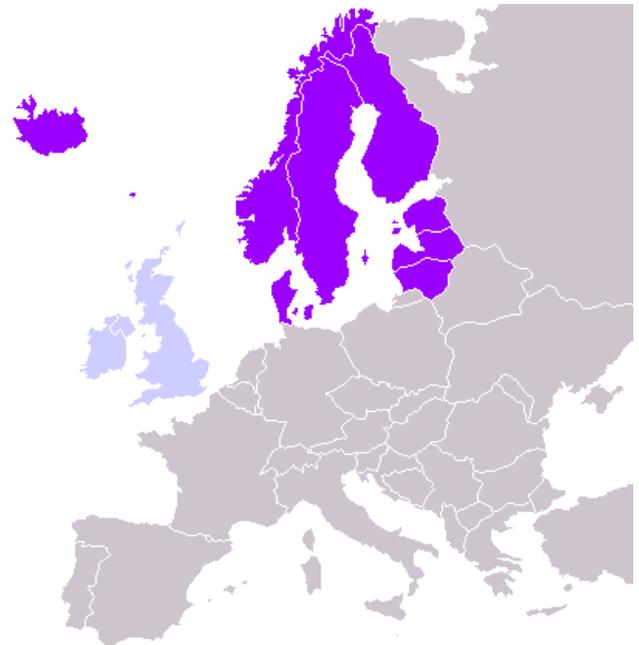
According to the Porvoo Declaration, the signatory Churches regard baptized members of each other's Churches as members of their own; welcome overseas congregations into the life of the receiving Churches; welcome those who are ordained as bishops, pastors and deacons in any of the 10 Churches, to minister in accordance with the receiving Church's regulations; and consult on significant matters of faith and order, life and work.

The Porvoo Common Statement, which includes the Porvoo Declaration, was the result of several major influences. The first was the series of theological conversations which took place between Anglicans and Lutherans in the Nordic and Baltic region until 1951, followed by several bilateral and multilateral ecumenical dialogues. The Porvoo statement also makes specific the deliberations contained in the Niagara Report from the 1987 consultation on the episcopacy sponsored by the Anglican-Lutheran International Commission.

Four plenary sessions of official theological conversations between the 12 European churches that drafted the Porvoo Common Statement were held during 1989-92. The final text of the Porvoo statement, agreed at a consultation in Jaervenpaeae, Finland, in October 1992, is named after the Finnish city, Porvoo, in whose cathedral the consul-

tation participants celebrated the Eucharist together.

The nine church leaders who formally signed the Porvoo declaration in Trondheim were: for the Church of England, Archbishop George Carey; the Church of Ireland, Bishop John Neill; the Church in Wales, Archbishop Always Rice Jones; the Church of Norway, Oddbjorn Eventual, chairman of the National Council of the Church of Norway, and Bishop Andreas Aarflot; Evangelical-Lutheran Church of Estonia, Archbishop Jaan Kiivit; Evangelical-Lutheran Church of Finland, Archbishop John Vikstrom; Church of Sweden, Archbishop Gunner Weman; the Scottish Episcopal Church, Bishop Richard Holloway; Church of Iceland, Bishop Loafer Skulasson.



THANK YOU: David Scoular for maintaining our website. It just keeps on getting better.



CALENDAR

AUGUST

- Sun 9 +TRANSFIGURATION OF OUR LORD
Pot Luck Lunch
5pm Compline and Exposition
- Mon 10 Monday Club 10.15am in the Hall
- Tue 11 Ladies' Guild 2pm in the Lounge
Later Learning 7.30pm in the Vicarage
- Thu 13 Meditation Group after the Eucharist
Games Night 7pm in the Hall
- Sun 16 +ASSUMPTION OF OUR LADY
5pm Sung Evensong and Benediction
- Mon 17 Monday Club
- Tue 18 *Later Learning* 7.30pm in the Vicarage
- Wed 19 Vestry 7.30pm in the Vicarage
- Thu 20 Meditation Group
Games Night
- Sun 23+TRINITY 14
5pm Compline and Exposition
- Mon 24 Monday Club
- Tue 25 *Later Learning* 7.30pm in the Vicarage
- Thu 27 Meditation Group
Games Night
- Sun 30+TRINITY 15
5pm Compline and Exposition
- Mon 31 Monday Club



- Ladies' Guild 2pm in the Lounge
Later Learning 7.30pm in the Vicarage
- Thu 10 Meditation Group
Games Night
- Sun 13 +EXALTATION OF THE HOLY CROSS
5pm Compline and Exposition
Pot Luck Lunch

We're on the Web!
See us at:

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 Street
Caversham, Dunedin
Telephone: (03) 455 3961
Email: paratus@xtra.co.nz
Internet: www.stpeterscaversham.org.nz

WORSHIP SERVICES

All Sundays:

8am Eucharist.
10.30am Solemn Eucharist.

Sundays of the calendar month at 5 p.m.:

1st, 3rd and 5th Compline and Exposition

2nd and 4th 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.



SEPTEMBER

- Tue 1 *Later Learning* 7.30pm in the Vicarage
- Thu 3 Meditation Group
Games Night
- Sun 5 +TRINITY 5 *Ordinary* 13
5pm Sung Evensong and Benediction
- Material for the September Magazine is due today**
- Mon 7 Monday Club
- Tue 8 NATIVITY OF OUR LADY