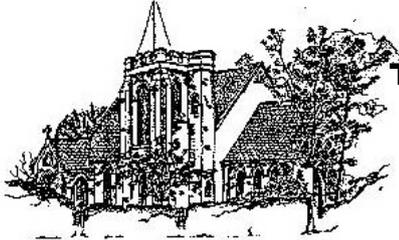




THE ROCK



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

THE VICAR WRITES

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Most of the world's great religions have a cult of their saints. Islam, Hinduism, Buddhism, Sikhism and many others all have shrines and relics of their holy ones to which the faithful pay reverence. Christianity is no different. From very early times we have inscriptions in the catacombs on the tombs of martyrs asking for their prayers on behalf of the living.

In both the eastern and western Churches the cult of the saints proceeded with few interruptions. In the middle ages various small groups such as the Waldensians in France and Italy, and the Lollards in England opposed the practice of asking the saints to pray for us. But the views of such groups had little effect until they were taken up by such as Luther and Calvin at the reformation in the sixteenth century.

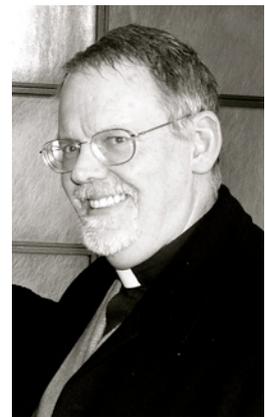
But the picture was not uniform. Luther appears to have retained a devotion to the Blessed Virgin while Calvin and his followers not only had no such devotion, they refused even to acknowledge the feast days of the saints. The Anglicans on the other hand (especially from the beginning of the seventeenth century) delighted in doing so. Meanwhile, the Church in southern Europe carried on as it had always done, and the Eastern Churches too.

Since the middle of the nineteenth century the practice of the Anglican Church has broadened somewhat.

Many parishes - indeed whole dioceses, like Ballarat in Australia - positively encourage their members to pray to the saints, and practices such as the saying of the rosary of the Blessed Virgin are common.

But isn't this what the reformers condemned? Yes and no. And furthermore, it is not particularly important. Luther and Calvin are not and never have been authorities within our Church. Nevertheless, the reformers were quite rightly opposed to the practice of asking the saints to do something in their own power, not God's, or getting the saints to persuade God to do something he wouldn't otherwise do! Both these practices should still be unacceptable to all Anglicans - indeed to all Christians. What is acceptable according to ancient tradition, however, is asking a saint to pray for you, just as you might ask a friend on earth to do.

The justification for this tradition rests on a number of things. Firstly, the saints - having passed beyond the limitations of this life - are both



aware of us and eager to help. Having entered more fully into the life of God himself they are more concerned for us than ever. Secondly, God wishes his holy ones to participate in his saving work, and delights to hear their prayers on our behalf, since - among other things - such prayers show the saints continuing love for God's creation and are thus in accord with his will. And thirdly - and perhaps most importantly - death is no barrier to love or prayer.



To start with, the people acclaimed as saints in the early Church were the apostles and martyrs. It took some time for the unique privilege of the Blessed Virgin in becoming the Mother of God to be more fully understood and appreciated. Then the great teachers of first thousand years of Christianity such as Basil the Great and Gregory Nazianzen, called 'the Fathers,' were revered, and had altars and Churches dedicated to them - especially where their relics were to be found. Quite soon holy men and women were being acclaimed after their deaths by the communities in which they had lived and which had found them to be more than ordinarily holy, and their relics were duly put in beautiful shrines, services were held in the honour, they received their own feast days, and the faithful asked for the assistance of their prayers. Francis of Assisi and Teresa of Avila are only two of the most obvious examples.

In the west this process of 'canonisation' was turned into a papal monopoly - as it still is in the Roman Catholic Church today. In the Eastern Churches, however, national Churches such as the Church of Russia canonise the saints who had lived in their jurisdictions, as the Russian Church has just canonised the last Tsar and his family as

'passion-bearers.'

In the Anglican Church there is no formal process of canonisation, but our holy ones are 'raised to the altar' by being given feast days and proper prayers and readings to be used at the Eucharist. The first example of this since the reformation was King Charles the First, otherwise Charles the Martyr, who has Churches and Chapels dedicated to him all over the world, and whose feast day is kept on 30th January. (He was canonised not for his political activity, but because he refused to save either his life or his crown by sacrificing the Church.) A recent and more local example is John Coleridge Patteson, the martyred first bishop of Melanesia, who once took afternoon tea in the garden of St Paul's deanery in Dunedin.

The Crucified and Risen God bless you!

Fr CARL

VESTRY IN BRIEF

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

- The state of the hall following hire for parties will be monitored. It is hoped the provision of cleaning materials and a notice will encourage users to clean up.
- Missions giving for 2009 will be \$900.
- New signage was approved. The sign will be visible from the road and will give details of services etc.
- David Hoskins and Heather Brooks will be organizing repainting of the external church doors. Removal of white paint splashes from the church beams and repainting of part of a wall affected by damp will be carried out by Wren's as these are more specialised tasks.
- A combination gray-rust non-slip floor surface was chosen for the church entrance.
- Fr Carl has produced a new service booklet based on order 2 of the new Church of England prayer book and will seek approval from the bishop for its use at St. Peters and possible adoption as part of the New Zealand liturgy.

Heather Brooks (Vestry Secretary)

EDITORIAL

This is perhaps the last editorial from me for the time being as Ray Sisley has now returned from his 5 month odyssey and is keen to take up the reins again. The layout is unlikely to change as Ray has the same software which should ensure a seamless hand-back.

I am very appreciative of the generous comments many of you have made from time to time both in respect to this column and the new layout. Thank you all. I also have particularly enjoyed the articles and commentaries that have been submitted each month. Again thank you. The effort is appreciated not only by the editor but by the wider audience this publication reaches.

It is funny sometimes the coincidences that life throws up. I am not sure if this next story has any relevance to anyone else but I do hope so.

In my youth, or sometime earlier, I learned of a biblical story about idols having clay feet. I did not remember much of the teaching except the phrase "idols have clay feet" or something similar that stuck with me.

I was in position recently where I was viewing a commercial property and the experience served to underline the wisdom of this old fragment of teaching. The property I was visiting left me somewhat overwhelmed and in awe. It was something to look up to and be inspired. It was a type of idol although the saying is usually applied to people it can equally be applied to coveted items.

What later transpired was a subsequent visit where I had the opportunity to see the reality behind the

facade. Of course as with all facades, as with most realities, there is usually a distinct variation with the initial precepts. I most certainly had no reason to feel awed in any way at all.

Talk about my idol with clay feet - and a plenty.

The experience kindled my desire to get to know the story behind the fragment of knowledge that had stuck so firmly in my young impressionable mind.

The phrase, I found, comes from the Old Testament (Dan.2:31-32). There the Hebrew captain Daniel interprets a dream for Nebuchadnezzar, founder of the new Babylonian Empire. Nebuchadnezzar had dreamed of a giant idol with golden head, silver arms and chest, brass thighs and body, and iron legs. Only the feet of this image, compounded of iron and potter's clay, weren't made wholly of metal. Daniel told Nebuchadnezzar that the clay feet of the figure made it vulnerable, that it prophesized the breaking apart of his empire. Over the years readers of the Bible were struck with the phrase 'feet of clay' in the story and it was used centuries ago to describe an unexpected flaw or vulnerable point in the character of a hero or any admired person." From the "Encyclopedia of Word and Phrase Origins" by Robert Hendrickson (Facts on File, New York, 1997).

Daniel 31-33 Thou, O king, sawest, and behold a great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.



I have therefore concluded that all my idols have clay feet - well perhaps not. However the teaching does serve to remind me that if each of us takes time to seek the truth of situations then all may or may not be as it seems. Discovery and learning are key aspects, I believe, of remaining young. In this I think I am fortunate, as are some others. I am aware that there are people in our congregation who are almost 90 and still learning (many about computers and email). Such people are a source of inspiration. All hail to wisdom and learning.

We are all very fortunate to be part of a congregation that is passionate about its religion, and learning about it, fortunate to have a very Holy place in which to worship and give thanks, and fortunate to have a priest who is knowledgeable about our God, His message and His flock. Thanks be to God.

Yours in Christ
Dereck Gray
 (Temporary Editor)

Biography

Lilian Bedford - Parishioner

(as interviewed by a staff reporter)

Lil was born in Fitzroy Street on 5th December of 1918 the last of 6 children. It was at this time there was the great influenza epidemic of 1918-1919 and many houses had a white rag at the gate to signify that they were infected. Any midwife who had been in contact with the flu was unable to attend an uninfected house. Because of this Lilian's father had a rather frantic time trying to get a midwife to help his wife so Lilian was born with the assistance of a nearby nurse.

She will celebrate her 90th birthday with friends very soon and she is looking forward to it.

Her father, AB Hill, was active on the Vestry of St Peter's and her mother was in the Mothers Union.

Lil was baptised at home as it was feared that she was dying from the flu. She grew up in the area and later married Cyril Tourell and made home in Sussex Street. Cyril was employed as a railway worker. Together they bought up 3 children, one boy and two girls. "It was a great time to bring up children" Lil remembers.

They were married for 43 years. She married Charlie Bedford in 1988. Her extended family



now includes 3 grandchildren and 2 great grandchildren.

She was active in the Mothers Union and the Young Wives club taking many leadership rolls. One suspects that Lilian has a rather keen sense of humour and has an obvious indomitable spirit.



AAW AGM Report

AAW held its AGM on 28th October 2008. The existing office holders and committee were reelected unanimously. The group will be hosting the Diocesan AAW AGM in May 2009. The meeting of 23 members then adjourned to "Salt" at St. Clair to enjoy coffee and dessert.

Ronda Tatnell - Co-ordinator.
Ph 455-8110

THE MINISTRY OF HEALING.

Recently my attention was drawn to an article in the magazine *Chrism* by Canon Nener, the Sub-Warden of the Guild of St Raphael, about the Ministry of Healing. He has some very interesting things to say and certainly got me thinking about the role of this ministry in our Church and in my own life. Canon Nener emphasizes how important the ministry of healing was to the Early Church. They realised how much of Jesus' ministry was spent in healing the sick in body, mind and spirit, and how he charged his disciples to do likewise.

Of course in those days illness was much less understood than it is today, and most ailments were put down to the work of malignant spirits, and so exorcism of various kinds seemed to be the way to help people recover. Certainly Jesus' healing activities are often described as the driving out of evil spirits. Over the centuries we have learned much about germs, viruses and so on, and the scientific world tended to scoff at the power of prayer as childish superstition. However, in spite of our cleverness, recent research has shown statistically that those who pray or are prayed for have a greater chance of good recovery than those who just depend upon human skill, medication, etc. Of course such happenings can be dismissed as being psychosomatic, but on the other hand physical illness is often a visible sign of mental or spiritual sickness; so I think we are back to Shakespeare's "There are more strange things in heaven and earth, than are dreamed of in your philosophy, Horatio". After Christianity became the

official faith of the Roman world something of that early commitment and belief seems to have become lost as the Church became more formalised.

During the Middle Ages the great monastic Orders usually took over the care of the sick in their hospitals and infirmaries, but in the little parish churches intercession for the sick in mind, body or spirit was apparently still very much alive. Unfortunately with the Reformation this kind of thing tended to be frowned upon as yet another superstition to be obliterated – yet another case of throwing the baby out with the bath-water.

Strangely enough, during the twentieth century the emergence of the Pentacostal Churches with their emphasis on the work of the Holy Spirit, saw the re-emergence of the belief in the efficacy of spiritual healing.

Now in many communities in all kinds of denominations the Healing Ministry has emerged again as a vital part of Christian witness and faith, and all kinds of liturgies and services have been developed. It has become evident that even if there are no miracles, and little or no physical improvement, there is often a tremendous growth in the sufferer's spiritual awareness and this surely is a wonderful thing.

In our own church, St Peter's, the Ministry of Healing is fairly low key, but at least we show awareness of it, and offer assistance to those who wish to benefit from it. However, I suspect that many of us really know little

about what is going on down in the Lady Chapel during Holy Communion, even though Fr Carl draws attention to it every week in *The Pebble*. Well, what is it all about? In fact there are a few of us (far too few) who make ourselves available (in all humility) to pray with, or for, those who feel they would like the company of another believer to share their distress and help to ask our loving Creator to give us the strength and perhaps the healing we need. Those of us who offer to help are not miracle workers, but just ordinary people trying to serve God by following in the Master's footsteps and trying to help fellow believers in faith and Christian love.

Sometimes people bring their concern for the distress of others known to them rather than their own needs, and sometimes (how lovely it is) people want to share thanks for blessings showered upon them. Yes, St Peter's has

.....sometimes (how lovely it is) people want to share thanks for blessings showered upon them.

its modest Ministry of Healing. Perhaps you would like to help? Or perhaps you would like to

slip down to the back of the church and share your load of concern, in confidence with another Christian brother or sister.

At the end of St Mark's Gospel there is an account of Jesus' final commission to his disciples; speaking of believers, his final saying is "They will lay their hands on the sick, and they will recover". There are so many forms of sickness, and so many forms of recovery, you could help, and also you can use this ministry which Jesus has always blessed.

In Christ,
Fr Geoff.

Ladies Guild Report

At the October meeting Gay lit a candle and we had a moments silence in memory of Elvira Steel. After business was over Raylene Ralston and Helen Dwyer, plus Gay, took us to Glenfalloch gardens. The weather was perfect, the colours lovely and the afternoon tea delightful.

For our next meeting we will be inviting guests from other organisations.

Arnold Bachop will entertain us so a party plate please.

Tuesday 11th of November at 2pm in the Lounge,

MARY BARTON Secretary Ph 455-8822



CONCERT

LET'S SING FOR THEIR SUPPER

**Musical afternoon in support of
St Barnabas Kitchen Meal Appeal**

Featuring: Arnold Bachop,
Darrell Craig-McKenzie, Helen
Scott, Justin Scott, Kay Smith,
Nicola Steel, and
Ariel Terpstra

Accompanied by
Frances Brodie, and Heather Clough

2:30pm Sunday 30th

November 2008

Admission \$10 (door sales only)

St Peter's Anglican Church Hall
Hillside Road

A WARDEN'S WARBLE

Spring has arrived once again and with it the glorious blossoming of cherry trees, magnolias, camellias, rhododendrons, tulips and daffodils. The garden plots in front of the railway station are particularly colourful at present with masses of red and yellow tulips.

Recently I walked across the playing fields from adjacent to the Kensington Tavern to Andersons Bay road (beside the Southern Motorway) and enjoyed a close encounter with golden daffodils in full bloom!

I believe Dunedin is a wonderful city to live in and this belief was really strengthened last weekend when my son Michael visited me from Christchurch. He and his wife have recently returned home from a trip overseas to the UK, Ireland, and Europe. I

very much enjoyed hearing about the wonderful sights they had seen and experiences they had, including Sissinghurst, a world renowned garden created by Vita Salkville-West, and Lake Maggiore in Italy. Both places I have also previously visited.

However what I most enjoyed was Michael's desire to revisit favorite haunts in Dunedin - a pleasant meander around our beautiful Botanic Gardens as well as exploring the many tracks and vistas at Glenfalloch, greatly appreciating the beauty we have all around in in our own city.

I trust you are all enjoying the resurgence of this wonderful time of the year - one of God's may gifts to us all.

Joy Henderson
Peoples Warden

Editor: Apologies are due to Joy who's warble was inadvertently left out of last months Rock. It was a warble less Rock.

MARGERY PALMER. Parishioner **Biography**



I was born in Waimate, number 8 in a family of 9, but mostly cared for and later adopted by relatives of my mother. Having “two families” was sometimes a strange experience.

Living on a small farm and going to town by horse and gig, meat delivered to the door for mother's choice, bread left in a box at the gate – and many a loaf was hollowed out when it reached the back door -- lots of experiences

Addendum: Having such a varied and full life it is little wonder that Fr Geoff Hughes left out some vital information from his biography last month. Here it is....

I would have liked my own children to experience.....

Memory still of learning the Lord's Prayer at Mother's knee, and later of Mail Bag Sunday School lessons at the dining room table on Sunday mornings, studying Line upon Line and Precept upon Precept and sending my answers to Christchurch to be marked by Deaconess Heni Park. Baptism was followed by Confirmation at 14, and not long after that I was asked to teach in Sunday School. There was a Sunday School Teacher Training Camp in Ashburton at the Vicarage – a big adventure at 15!

When the family moved to Dunedin we settled in Mornington so I became part of St Mary's Parish and again taught Sunday School. What a resource we had in Reed's shop with their stocks of Biblical pictures, stamps and cards.

After our marriage at St Mary's we lived in All Saints area for 14 years before shifting to St Martin's NE Valley with four children. Family grew up, husband Cecil died, and with sons

In 1978 Bishop Peter Mann started me on the road to gaining a Licentiate in Theology from St. John's Theological College, Auckland. I worked at this over the next seven years extra-murally whilst carrying out all my other activities. I sat approx: two units per year and passed my finals in 1985. I guess this gives me the authority to preach, which as you know I still occasionally do, even at "St.Peter's"! - Fr Geoff Hughes

Peter and Michael I moved into St Peter's area. Someone knew I had office experience, so I was asked to be Secretary of the Vestry ---what a good way to get to know your fellow Christians!

I was a Brown Owl at All Saints Guides for some years, and have always had a great interest in gardening, especially vegetables, even when on the farm. The plant stall interests me more than others at the Fair.

For many years I was involved with the Ministry of Healing as a member of the Guild of St Raphael, serving as N.Z. Secretary for several terms. We still follow Guild methods in our group at St Peter's, though the NZ link with England has been broken.

My older daughter Cecily is a committed member of St Ursula's Church in Bern, Switzerland, and we often discuss items of interest from either side of the world and pray about our shared concerns..

“What a friend we have in Jesus”, and how many others we meet through Him!

by

SAYINGS OF JESUS

by Heather Brooks and Ross McComish

One Sins Too Many

²¹Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you”.

²²When he had said this, he breathed on them and said to them, “Receive the Holy Spirit.

²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained”. John 20: 21–23.

This passage is towards the end of John's Gospel, where the risen Jesus appears to the disciples in a locked room. It is the first in-

stance of what is now called the commissioning of the church. Having received the Holy Spirit, the disciples are told to go out and spread the good news of salvation and of the Kingdom of God. Strangely, this part of John's Gospel appears to directly contradict so much of what Jesus said about the forgiveness of sins during his life on earth. Here are some examples:

“For if you forgive others their trespasses, your heavenly Father will also forgive you”.

Matthew 6: 14.

“Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses”. Mark 11: 25.

“Lord, if my brother sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times”. Matthew 18:21.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter”. Mark 3: 28.

All of the above sayings of Jesus indicate that, apart from the sin against the Holy Spirit (Mark 3: 29), we are commanded to forgive others unconditionally as we ourselves are forgiven. This is also in the Lord's Prayer. There is never any question of sins being retained i.e. not forgiven. Yet here in John's Gospel the risen Lord seems to be saying to the disciples "Go out and establish my church. Through the power of the Holy Spirit you can decide who to forgive and who not to forgive". Did God suddenly change his mind and decide that some sins were unforgivable after all? Or perhaps forgiveness can only be granted in the face of true repentance. During his lifetime Jesus forgave everyone, even those who nailed him to the cross, in spite of the fact that they (a) never asked for forgiveness and (b) clearly didn't feel at all sorry for what they had done. This is quite a conundrum!

"Father, forgive them, for they do not know what they are doing". Luke 23: 34.

A closer look at John 20: 21-23 reveals another surprise – there is one "sins" too many. The English translators of the much earlier Greek version of John have inserted "the sins of" into the second part of verse 23 (underlined). In the Greek text, this phrase just isn't there. This extra "sins" is really quite crucial to our understanding of the verse yet few translators leave it out or acknowledge that it is an addition. The Latin version of the Bible known as the Vulgate, which dates from the fifth century, does not have the extra "sins". Neither does Wycliffe's translation of 1384. But, translating two hundred years later, Tyndale writes

"...whosoever synnes ye retayne they are retayned". Did Tyndale himself add in the phrase? Perhaps we can never know. A more correct and literal (if a little old-fashioned) translation of John 20: 23 can be derived from an interlinear Bible published in 1877:



Whosoever sins ye remit, they are remitted unto them; and whosoever ye retain, they are retained.

However, we haven't quite escaped out of the conundrum because the verse doesn't seem to make sense now.

What on earth has forgiving sins in the first part of the verse got to do with retaining people in the second? To find the answer to this question, it's necessary to recall what the term 'sin' meant to the disciples.

To the Jews of first century Palestine sinning was quite a straightforward matter. Breaking any one of the commandments of the law was a sin, but nothing else was. There were penalties for sinning, including being cast out of the community and barred from the Temple and synagogue. Reasons for being cast out could include having leprosy or some other skin condition, which to the Jews was an outward sign of God's displeasure. Their God did not forgive unconditionally. Now the connection between forgiving sins and holding on to people becomes a bit clearer, as holding on means not casting out. In fact, *krateo*, the Greek word that is translated as retain can have a number of meanings including to seize, to keep, or to hold onto (in a non-violent way).

So it seems that John 20: 23 may have an alternative meaning. In-

stead of giving the disciples the power to retain people's sins, maybe Jesus is telling them to forgive unconditionally so that no one will be excluded from the newly founded Christian community. This would be quite different from what the disciples were used to in the Jewish religion.

Perhaps the generations of Bible translators who have continued to add in the extra "sins" thought they were helping to make the meaning of verse 23 clearer to the reader. However, there is a more sinister explanation. Like the keys of the kingdom, this verse, has been used by some branches of the Church as an instrument of power and authority. To withhold forgiveness means, in their eyes, that salvation is denied. The fact they are claiming to do it through the Holy Spirit does not make it any less damaging to the person concerned. The authority attributed to this verse has sometimes been seriously misused and fuelled abominations such as the Spanish Inquisition.

Fortunately for us, others, including the Anglican Church, have a more kindly interpretation of verse 23, perhaps best expressed by John Marsh in his commentary 'Saint John':

It (verse 23) does not and cannot take away from the fact that it is God alone who forgives sins. That remains his prerogative.

And, we note, the absolution pronounced in our Sunday Eucharist tells us that God "pardons and delivers us from all our sins".

Still, it makes you think.....what if that one "sins" too many had never been added into John's Gospel in the first place?



Biography

BERNIE AND JAN CRAYSTON. Parishioners

Bernie and Jan Crayston migrated to New Zealand from Britain more than 35 years ago, with their then 11-month old son. Apart from seven months spent in Auckland in 1978, they have spent all of the time in and around Dunedin, and their preference is to live rurally. They are currently in the process of moving to Company Bay – their very last move until the Great Reaper calls for them!

Bernie and Jan both enjoy music with a wide spectrum of tastes – having just discovered the Coast 954 radio station, this is currently their radio station of choice – but many other styles of music from classical to jazz, choral, Welsh choirs and Andre Rieu are enjoyed. Their collection of Christmas music continues to grow and is being played earlier each year to allow all of it to be played before “the day”. Book-



shelves have been purchased on a regular basis to accommodate the growing number of books – though the theory is that some books will be culled subsequent to the move to Company Bay!

Perhaps their greatest love is of animals and though they currently have only one dog, two cats and one budgerigar, this number

is only indicative of their interest! In particular, the dog number has frequently numbered up to three at a time, and until the last 2 years, a Scottish Terrier has always been part of the menagerie.

Apart from their Church interests, Bernie is currently President of his Rotary Club which keeps him on his toes, and Jan is involved in Rural Women. She stood down last year from a three year term as President for Otago and is currently Secretary/Treasurer for her branch. Bernie will be retiring early from his role as our Diocesan and Trust Board Manager at the end of this year following a “health incident” in April.

Their son and his family live in Dunedin. A five year old granddaughter provides amusement and entertainment.



Chapel Service Helpers

This is the official name given to those good folk who, twice a year for probably for much more than the fourteen years I've been a member of this parish, go along to the Dunedin Public Hospital and assist in bringing the patients who so desire, down to the Chapel for Sunday morning Worship. This is generally referred to as “bed pushing”

although there are usually more wheelchairs than beds.

I've been the co-ordinator of this ministry at St Peter's since 2005 when Neil Scrymgeour retired from leading it. About forty, mainly church groups from around thje city take their turn week by week. It takes only an hour and a half or so from arrival at 9:20am to getting away about 11:00am and it does rule out attendance at our 10:30 service. To me this is a very important ministry as I know how much I would want, need even, to be able to worship if I were in hospital for any length of time or with anything serious.

St Peter's next turn on the roster is on Advent Sunday, 30th November, and we need to have at

least eight abled bodied persons present. Mainly due to age the body of regular helpers has become somewhat depleted. (80 is a good age to withdraw as some physical effort is required) I appeal to everyone in the parish who could do this once or twice a year to ring me on 455-6669 or email <gemi@clear.net.nz>. There needs to be many more than eight people available on call as inevitably on any given day some won't be able to help. Transport can be provided to and from the hospital if necessary. Please if you can try and support the Hospital Chaplaincy team as they minister to the sick in the Name of our Lord.

Michael Forrest

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

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Email: dd.kmgray@ihug.co.nz

Worship Services

ALL SUNDAYS: 8am Holy Eucharist

10.30am Solemn Eucharist

SUNDAYS OF THE CALENDAR MONTH AT 7pm:

1st, and 3rd, Sundays: Sung Evensong and Benediction

2nd and 4th Sundays: Compline by Candlelight

FIRST AND THIRD TUESDAYS OF THE MONTH at 11am:

Eucharist at St Barnabas' Home.

ALL THURSDAYS at 10am - Holy 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**

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Phone: 481-1916

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CALENDAR

- Sun 9 +ALL SOULS Remembrance Sunday
7pm Compline by Candlelight
Pot Luck Lunch after Solemn Eucharist
- Mon 10 Monday Club from 10.15am in the Hall
- Tue 11 Guild 2pm in the Parish Lounge
- Thu 13 Meditation Group after the Eucharist
Games Night from 7pm in the Hall
- Sun 16 +DEDICATION OF THE CHURCH
7pm Sung Evensong and Benediction
- Mon 17 Monday Club
- Tue 18 AAW End of year dinner at
St Barnabas
- Wed 19 Vestry 7.30pm
- Thu 20 Meditation Group
Games Night
- Fri 21 Presentation of Our Lady
- Sun 23 +KINGDOM OF CHRIST
7pm Compline by Candlelight
- Mon 24 Monday Club
- Thu 27 Meditation Group
Games Night
- Sun 30 +ADVENT 1
7pm Compline and Exposition
- Mon 1 Monday Club
- Tue 2 ANDREW
- Thu 4 Meditation Group
Games Night
- Sun 7 +ADVENT 2
7pm Sung Evensong and Benediction
- Material for the Decmber Magazine is due today
- Mon 8 + CONCEPTION OF OUR LADY
Monday Club
- Thu 11 Meditation Group
Games Night
- Sun 14 +ADVENT 3
Pot Luck Lunch after the Solemn
Eucharist
7pm Compline by Candlelight

From the Registers

Funeral:

19.09.08 Molly Ayers

08.10.08 Elvira Steel