



THE ROCK



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

From the Temporary Interim Priest

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Sometimes, when I am watching TV, I see people wearing a cross as a necklace. When that happens, I always wonder why? Is it because the wearer thinks it quite a nice little decoration, or do they wear it as their own personal proclamation of faith?

Now that the Easter season has ended, we may muse a little on the significance of the cross - or should that be the Cross? There are two things that can be said about the Cross. It points upward - and it points sideways. It points upwards to point us to God, and it points sideways to point us to others. God - and other people.

There is a story about John Wesley, who once asked a man, "Sir, what is your religion?" He was given the reply, "My religion is a matter between God and myself" Wesley replied, "In that case, sir, your religion is not the Christian religion".

Think about it. A cross points upwards - and sideways. Jesus said, "Thou shalt love the Lord thy God, and thy neighbor as thyself". Or if you prefer it in 20th century language, Jesus said, "You must love God, and other people". The Cross is an expression of that. John Wesley knew it.

It warms my heart to see this happening in Caversham. You *are* a congregation who love God, and others. As I move around the parish, I see it in many ways.

If you wear a cross as an ornament, then remember where it points. And may it say to others, "I believe".

The Lord be with you all.
Bernard.



St Peter's Women's Group

A celebration of the formation of the women's group will be held on Saturday 18th June at 2pm - David Hoskins will present recital on the Church organ.

Gaye Webb - Secretary



VESTRY IN BRIEF

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

- ☒ The fire and intruder alarm upgrade is nearly complete.
- ☒ Lion's club garden cleanup to take place on Saturday (May 21st), weather permitting.
- ☒ We are breaking even financially; interest rates have been reduced to 5.25%.
- ☒ Bernard Wilkinson has expressed a willingness to serve at St. Peter's until no longer needed. A motion for Bernard to continue in his current capacity was approved.
- ☒ Recent repairs to the church roof have revealed its precarious state. We will hold off re-roofing until the Historic Places Trust Application has been approved and we can apply to the Lotteries Commission for partial funding.
- ☒ There was a discussion about the need for a long-term financial plan with reference to the parish strategic plan.
- ☒ A statement is to be put in the Rock about the parish roll and contact list.
- ☒ An interesting list of St. Peter's website hits and their origins was presented by David Scoular.

Heather Brooks (Vestry Secretary)

A WARDENS' WARBLE

The process of our search towards the appointment of our new Vicar is processing slowly. The vacancy has been advertised both in New Zealand and overseas. The date for receipt of these applications is very soon and we understand there has been much interest in the vacancy.

The slowness of the process is disconcerting and we appreciate that our Parishioners may be frustrated by the seemingly long time it is taking. Your nominators, the Bishop, and the Diocesan nominators have much to consider.

Recently, a working bee, organised by Kate Paterson with her Lions Club, Vestry members and parishioners tidied up the Vicarage and Church grounds. In particular the trees and bushes in front of the Vicarage have been cleared away - the whole area looks so much better. Thank you to all those involved, your hard work has made such a difference.

Joy Henderson
People's Warden

Parish Roll Update

There has been discussion in Vestry about circulating the Parish roll as a telephone list so that Parishioners can contact each other. It is well recognised that some people may not wish to have their telephone number made public for whatever reason.

To that end we would ask that you to indicate if you object to your name appearing on the public roll.

Simply send an email to myself or telephone me. - Contact details are on the back page.

The aim is to call everyone on the list even if they do not indicate either way. We do want to respect your privacy by also to foster communication amongst us.

Dereck Gray - Editor

Our Advertisers

We have been very fortunate over the last 3 months in gaining sponsorship for this publication by some very generous business. We find that we are in need of some new advertisers to keep the magazine running in colour. Do any of you know of business who may be agreeable to take some advertising space. The cost of producing the Rock is \$173 a month, thus if we can attract say 4 advertisers the cost to them will be \$44 - a 3 month undertaking is preferred. (3 advertisers - \$57, 2 advertisers - \$87

Please contact me urgently if you are able to assist. - Thank you, Dereck

Please also remember to support our current advertisers !

EDITORIAL



Like many of you, I have often asked the question "What is the progress in the quest for appointing our new Vicar? How do we find out?

When will we know something?

The answer it seems is likely to elude us all until a short list is decided. Then it is possible to see prospects in the congregation sampling us and looking at the Vicarage.

The process works something like this. We have elected four nominators from Vestry and the Diocese has appointed another four. The Bishop is responsible for calling for the vacancy to be filled after consultation with the Parish. We are able to be part of the advertising strategy and have already placed one advert in the Church Times. It was pointed out by David Scoular (our webmaster) that there was a very sudden spike in the number of hits to our website following that advert, so it has created some interest further afield.

The nominators are unable to tell us who has applied for the post (that is right and proper to protect the candidate) and similarly they are also reticent at conveying how many, if any, applications have been received. I for one have been pressing them for this somewhat minor detail. I can see no good reason for this not to be known, unless there in fact has been none!

Assuming there are some applications, the Bishop calls the eight nominators together at some point and they consider the applications and decide to forward as many as they think fit, to the Bishop as a short list. At some

undefined future point we may become privy to the short list and Vestry consulted. The Vestry, and the Parish, then have the power of veto over the choices.

The whole process, it seems to me, is very arcane and outdated. The time frames are so very flexible as to lack any real impetus at all. I am not suggesting rushing the choice, but there does seem to be a great deal of inaction and inefficiency in the process. One could be forgiven for thinking that they do not know what they are doing...! The Diocese is after all an employer, and as such is required to follow current employment laws and as such should be following some sort of business best practice, not an apparent laissez-faire appointment process.

Another gripe of mine that I wish to air is the need for all of this secrecy? Even Vestry (the board of management in the secular world) is unable to be trusted with any information at all. Why is this, what are they hiding?? What do they not want us to know? Why is the process so long?

The answers I have been given to many of these questions are in the order of "Well that's the way the Church does it!" and "...it has been done that way for centuries" and "you can not rush these things"

Well, I for one think some of this needs to change. Perhaps this type of inefficient organisation is one of the prime reasons that there is a demise in the numbers attending churches in general. People see nothing really happening, no direct leadership, poor communication, they simply get bored and drop out to something else that they see as a little more positive and rewarding. Who could really blame them for thinking this way, indeed the Church could be accused of being somewhat too introspective and far too little forward thinking

or lacking in creating positive attitudes.

I have said this so much in this column before but I repeat. **Communication is key to building relationships.** Therefore it is axiomatic that lack of communication is the best way to destroy them!

Since communication is key I now want to use this column to congratulate Neil Scrymgeour for his sterling work at the recent working bee at the Church grounds. Neil, who is somewhere near 90 years, beavered away at the ivy covered front porch of the vicarage to considerable effect. Neil you are to be congratulated in making the effort to turn up and for having the temerity in tackling such a difficult task - well done sir!

Not to be left out in congratulatory lists are the busy team of gardeners lead by Kate and Heather and some helpers from the Toroa Lions Club. The immediate effect on the grounds is simply stunning and very long overdue. Well done all you helpers. I certainly would like to see more of this sort of fellowship, more coming together with task oriented occasions.

It is clear that a similar effort is needed on the vicarage grounds, after all if we are to assist in attracting a new Vicar would it not be prudent to ensure that the exterior of the property is presented in a good light? Whilst the time of the year is not the best for this type of work, there maybe some clear winter days where we could mount an effort to tidy what is left of the gardens and put some more mulch down.

**Yours in Christ
Derek Gray
Editor**



Your Vestry



Left to right David Hoskins, Nigel Westbrook, Joy Henderson - Peoples Warden, David Scoular, Kate Paterson, Ian Condie, Heather Brooks - Secretary, Tubby Hopkins - Bishops Warden, & Dereck Gray. Absent - Rita-May Brown - Treasurer, & Jonathan Gillies.

Friendship Group

It is with regret that we note the passing of Sandra Morris on the 5th of May 2011 in Wellington. With her husband Peter she came to St Peter's at the end of 1998. Sandra attended the Ladies Guild regularly until they moved north at the end of 2005 to join family.

During this time they both played an active part in the work of St Peter's - Kevin taking over as Church Treasurer from Grace McAllan and Sandra as President of the Ladies Guild for two years and later supplying flowers for birthdays. She had a warm hearted outgoing nature and a very "hands on" approach to her tasks.

Sandra was on the rosters for sides-persons, readers, intercessors, flower arrangers, and was for a time editor of the Rock. Guild members received letters from Sandra after her move to Wellington and sadly she was just 67 and a half years old.

At our May meeting Gay lit a candle and played the CD "Libera" in memory of Sandra - the time coinciding with her funeral.

Our next meeting will be on Tuesday 14th June at 2pm in the Lounge. We will be having a game of housie.

MARY BARTON Secretary Ph 455-8822



When Mary Tudor died in 1558, everything was in a precarious state. The English Church, mother of the worldwide Anglican Church, had been returned to Rome and Mary had burned at the stake several notable bishops. England was weak and threatened by enemies abroad and at home. Elizabeth, Mary's half-sister, was only 25 years old when she succeeded to the throne. Suspected of treason, declared illegitimate and locked up in the Tower of London or under house arrest for much of Mary's reign, Elizabeth was confronted daily by the prospect of an early death. Meanwhile the zeal of the Protestant Reformers remained undiminished, especially in Scotland where a revolution led by John Knox was about to take place which would result in the country becoming Presbyterian. This meant the order of church governance, with its archbishops, bishops, priests and deacons, would be overthrown and the apostolic succession lost. All ministers would be equal and the bible alone would contain the prescription for salvation. Indeed, this all came to pass in 1560, just a short time after Elizabeth had begun her reign. Pulled in one direction by the reformers following in the footsteps of Luther and Calvin, and in another by those favouring the return to Roman Catholicism, the Church in England looked set to be torn apart. Surely this was a recipe for more bloodshed and civil unrest.

Perhaps because she knew personally what it was like to be

The Anglo-Catholics: 3. Elizabeth's Middle Way

persecuted, Elizabeth chose peace rather than war to settle this dispute, the printing press rather than the sword. To assist her endeavours she called upon Bishop Richard Hooker who refuted the doctrines of the Presbyterians. The Bible, Hooker declared, is not the only code of rules for Christians. The Church is a society which grows and shapes itself; it is not meant to be a replica of the Church described in New Testament (tempting to say "thank you, Mr Hooker" at this point). But her masterstroke was to come. Elizabeth's aim was to shape the church in a way the majority would accept, whether they leaned towards Rome or the Protestant Reformers. She retained the bishops and the apostolic succession, keeping the Catholics happy. For the Protestants, she produced Edward VI's prayer book in English, but with some Catholic revisions; this became the Book of Common Prayer.

The Bible also was made available in English; the Latin mass was history. The doctrines of the Church, as laid out in the Articles, were revised, so that the reader understood the Church in England to be clearly separated from continental Protestantism and Roman Catholicism. Yet perhaps most important of all was the level of tolerance allowed. People were free to interpret the faith in their own way, provided they did not try to persuade others. The Acts of Supremacy and Uniformity were passed. Elizabeth was now Supreme Governor of the church and the Book of Common Prayer adopted by all. (In those days, going to church was compulsory and you could be fined one shilling for non-attendance!). This then was



Elizabeth's middle way. Steering a course between the two extremes of Protestantism and Roman Catholicism, she had created a reformed church – Catholic but not Roman, Protestant but not Calvinist. Could anyone else have done such a thing? It seems unlikely.

The Bible also was made available in English; the Latin mass was history.

Nevertheless, despite all the marvelous

advances in Elizabeth's church, there were those who were still not satisfied and a Protestant revolt began anew in 1584. Petitions were presented to the Queen and Parliament calling for reform. Pamphlets denouncing the existing system of church governance and describing the bishops as 'swinish rabble' were widely circulated. Elizabeth fought back by establishing a High Commission, which had the power to fine and imprison clergy or even deprive them of their livings if they did not comply with the Book of Common Prayer. The revolt died down and gradually everyone got used to the new way of doing things. The Church began to be seen as a force for good and there was much devotion to the prayer book. We are greatly indebted to Elizabeth, a remarkably clever monarch, for ensuring the Church of England found itself. Only one question remains; seen secretly lighting candles in front of a crucifix in her own private chapel, could Elizabeth have been a closet Anglo-Catholic?

Cheers, Heather and Ross

(Apologies for accidentally beheading Jane Seymour in the previous article. She died of natural causes soon after giving birth to Edward VI).

Diocesan News

My remarks a few Sundays ago about Mother Edith, the founder of the Community of the Sacred Name in Christchurch, and the subsequent fortunes of the Community, attracted some interest from parishioners.

I have since learned further details of this, and offer them here. You will be aware that the earthquake has meant that both the Community building - a very historic place, as well as the newish retreat centre built a few years ago, have to be demolished.. Sister Annette was in the Sumner House when the quake struck. She had a considerable fight with an armchair, but revived very quickly when a group of rescuers offered to carry her out of the mess.

As the entire complex at Barbados Street is destined for demolition, the sisters have purchased a four bed roomed house near the Ashburton airport, which also has a sleep-out for retreats. Hopefully, by the time you read this, they will be in residence, with an address, and a phone. Sisters Annette, Judith, Bridget and Anne will be in residence at Ashburton. The other sister is at the Wellington house, and Mother Keleni is quoted as "floating between the two houses."

All this upset will mean the end, for the present, of the many activities the sisters took in the diocese and community. But you can be assured their life of prayer for us all will continue.

Bernard

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A letter received by Joan Dutton

Dear Joan

Greetings to you from the garden city. On behalf of the Sisters I would like to say thank you for your prayers kindness and support.

Our brick building is badly damaged and I think it will [need to be] pulled down. We are still waiting for another visit from the City Council. We did manage to get out some stuff from the embroidery room and the office but we are still not allowed to go into the building. Some of our stuff is still in our bedrooms.

The earthquake is still shaking and we can't sleep well at night. I don't know what the Lord is trying to tell us. Please pray for our future and God's plan as we move forward; for God's will to be clear and for us to follow His plan.

May God bless you ... Love and prayers, Mother Keleni, Community of the Sacred Name.

The Vicar Search

submitted by Heather Brooks

It is the Bishop who makes the appointment but there is plenty of opportunity for us to indicate what sort of person we would like. The first step was the Parish Consultation process and preparation of a Parish Profile. This has been completed and the Profile made available to anyone interested in applying for the vacancy. The second step was for the parish nominators to meet with Alec Clark and prepare a Position Description. This has also been completed. There are four parish nominators, the wardens (Tubby and Joy) plus two members elected by Vestry (Heather Brooks and Ian Condie).

The vacancy at St. Peter's has been advertised nationally, through the various diocesan newsletters, and internationally in the Church Times (closing date 13th June). The next step is the meeting of the Board of Nomination, which consists of the parish nominators and four diocesan nominators. The meeting is chaired by the bishop and all applications will be discussed. The regulations state that the proceedings of the Board of Nomination must be kept confidential. Further information, such as references, is then sought for candidates who may be a good fit for the parish profile. A short list of not more than three candidates is then drawn up. There is an opportunity to invite these candidates to meet with the Bishop and nominators and to visit the parish. The Board will then reach a consensus about the best candidate and make a recommendation to the bishop. If the bishop is in agreement, he will then write to the person chosen (hopefully they will accept the offer). Assuming our new vicar is already employed, there will be a period of three months notice to be worked through. If coming from overseas, there will be more delays because of the immigration process. Patience is a virtue, and we're going to need it!

I have been asked to include some text or explanation as to the history about some of the observances listed in the calendar, as the parishioner had little knowledge of many of the observances, so I have found this one on the internet. Perhaps next time I will summarise a few of them with brief descriptions of their works. Thus this is but one I have selected from the list. A little lengthy but still very interesting(Ed)

Irenaeus



(pronounced ear-a-NAY-us) was probably born around 125. As a young man in Smyrna (near Ephesus, in what is now western Turkey) he heard the preaching of Polycarp, who as a young man had heard the preaching of the Apostle John. Afterward, probably while still a young man, Polycarp moved west to Lyons in southern France. In 177, Pothinus, the bishop of Lyons, sent him on a mission to Rome. During his absence a severe persecution broke out in Lyons, claiming the lives of the bishop and others. When Irenaeus returned to Lyons, he was made bishop. He is thus an important link between the apostolic church and later times, and also an important link between Eastern and Western Christianity.

One of the earliest heresies to arise in the Christian church was Gnosticism, and Irenaeus was one of its chief early opponents. Not all Gnostics believed exactly the same thing, but the general outlines of the belief are fairly clear.

The Gnostics were Docetists (pronounced do-SEE-tists). This word comes from the Greek word meaning "to seem." They taught that Christ did not really have a material body, but only seemed to have one. It was an appearance, so that he could communicate with men, but was not really there. They went on to say that Jesus was not really born, and did not really suffer or die, but merely appeared to do so. It was in opposition to early Gnostic teachers that the Apostle John wrote (1 John 4:1-3) that anyone who denies that Jesus Christ is come in the flesh is of antiChrist.

Gnostics claimed to be Christians, but Christians with a difference. They said that Jesus had had two doctrines: one a doctrine fit for the common man, and preached to everyone, and

the other an advanced teaching, kept secret from the multitudes, fit only for the chosen few, the spiritually elite. They, the Gnostics, were the spiritually elite, and although the doctrines taught in the churches were not exactly wrong, and were in fact as close to the truth as the common man could hope to come, it was to the Gnostics that one must turn for the real truth. Was there any evidence aside from the traditions of the group itself? Of course not! They were a secret society. Why were they secret? "Because our wisdom would be misunderstood by the common man, and so must be reserved for the tiny handful of mankind in every generation who are spiritually advanced enough to appreciate it."

In opposition to this idea, Irenaeus maintained that the Gospel message is for everyone. He was perhaps the first to speak of the Church as "Catholic" (universal). In using this term, he made three contrasts:

(1) He contrasted the over-all church with the single local congregation, so that one spoke of the Church in Ephesus, but also of the Catholic Church, of which the Churches in Ephesus, Corinth, Rome, Antioch, etc. were local branches or chapters.

(2) He contrasted Christianity with Judaism, in that the task of Judaism was to preserve the knowledge of the one God by establishing a solid national base for it among a single people, but the task of Christianity was to set out from that base to preach the Truth to all nations.

(3) He contrasted Christianity with Gnosticism, in that the Gnostics claimed to have a message only for the few with the right aptitudes and temperaments,

whereas the Christian Gospel was to be proclaimed to all men everywhere.

Irenaeus then went on to say: If Jesus did have a special secret teaching, to whom would He entrust it? Clearly, to His disciples, to the Twelve, who were with Him constantly, and to whom he spoke without reservation (Mark 4:34). And was the teaching of the Twelve different from that of Paul? Here the Gnostics, and others since, have tried to drive a wedge between Paul and the original Apostles, but Peter writes of Paul in the highest terms (2 Peter 3:15), as one whose teaching is authentic. Again, we find Paul saying to the elders of the church at Ephesus (Acts 20:27), that he has declared to them the whole counsel of God. Where, then, do we look for Christ's authentic teaching? In the congregations that were founded by the apostles, who set trustworthy men in charge of them, and charged them to pass on the teaching unchanged to future generations through carefully chosen successors.

This biographical sketch was written by James E. Kiefer at <http://justus.anglican.org>

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Regular Worship Services

please consult calendar for variations

ALL SUNDAYS: 8am Holy Eucharist
10.30am Solemn Eucharist

ALL THURSDAYS 10:00am Eucharist

SUNDAYS OF THE CALENDAR MONTH AT 7pm:

These services are not being held for the next month at this stage

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People's Warden: Joy Henderson
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CALENDAR

with festivals and observances

Sun 19th June - Trinity Sunday

Sadhu Singh, Teacher, Evangelist, 1299

Tue 21st June - Henare Taratoa of Te Ranga, 1864

Wed 22nd June -Alban, First Martyr of Britain,304

Thu 23rd June - Corpus Christi - Thanksgiving for Holy Communion

Wiremu Tamihana, Prophet,1886

Fri 24th June - St John the Baptist

Sun 26th June - 2nd Sunday in Ordinary Time

Tue 28th June -Irenaeus, Bishop of Lyons, c200

Wed 29th June - St Peter & St Paul, Martyrs

Sat 2nd July - Visitation of Mary to Elizabeth

Sun 3rd July - 3rd Sunday in Ordinary Time

Mon 4th July - Samuel Azariah, Bishop
Ecumenist 1945

Wed 6th July - Thomas More, Scholar, 1535

Sun 10th July - 4th Sunday in Ordinary Time

Mon 11th July - Benedict of Nursia, Abbot of
Monte Cassino, c.550

Wed 13th July - Silas, Companion of St Paul

Fri 15th July - Swithun, B.Winchester, c.862

Sat 16th July - Henry Williams, Missionary, 1867

Sun 17th July - 5th Sunday in Ordinary Time

Fri 22nd July - St Mary Magdalene

Sun 24th July - 6th Sunday in Ordinary Time

Mon 25th July - St James and St John, Apostles
Christopher, Martyr, c.250

Tue 26th July - Anne, Mother of the Blessed
Virgin Mary

Thu 28th July - Mary and Martha of Bethany

Fri 29th July - William Wilberforce,
Reformer, 1833

Sat 30th July - The Saints and Martyrs of Europe

Sun 31st July - Joseph of Arimathea