



The Rock

LENT

Lent is the period of forty days which comes before Easter in the Christian calendar. Beginning on Ash Wednesday, Lent is a season of reflection and preparation before the celebrations of Easter. By observing the forty days of Lent, Christians replicate Jesus Christ's sacrifice and withdrawal into the desert for forty days. Lent is marked by fasting, both from food and festivities.



Whereas Easter celebrates the resurrection of Jesus after his death on the cross, Lent recalls the events leading up to and including Jesus' crucifixion by Rome.

The Christian churches that observe Lent in the 21st century (and not all do significantly) use it as a time for prayer and penance. Only a small number of people today fast for the whole of Lent, although some maintain the practice on Ash Wednesday and Good Friday. It is more common these days for believers to surrender a particular vice such as favorite foods or smoking. Whatever the sacrifice it is a reflection of Jesus' deprivation

in the wilderness and a test of self-discipline.

Why 40 days?

40 is a significant number in Jewish-Christian scripture:

In Genesis, the flood which destroyed the earth was brought about by 40 days and nights of rain.

The Hebrews spent 40 years in the wilderness before reaching the land promised to them by God.

Moses fasted for 40 days before receiving the ten commandments on Mount Sinai.

Jesus spent 40 days fasting in the wilderness in preparation for his ministry.

Most Christians regard Jesus' time in the wilderness as the key event for the duration of Lent.

Why is it called Lent?

Lent is an old English word meaning 'lengthen'. Lent is observed in the northern hemisphere spring, when the days begin to get longer.

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PARISH GIVING

Having your giving directly credited from your bank to the Parish is a very convenient way of doing it. Transfers are

usually done on a monthly basis. See Rita-May Brown for further details.



The Vicar Writes

By the time the April edition of *The Rock* is published we will be on the other side of Easter Day, and I might say that I find the prospect of getting there just a little daunting. The first four weeks of Lent are sufficiently distinctive without the observances which follow in Passiontide, Holy Week and the *Triduum Sacrum* – Maundy Thursday, Good Friday, and Easter Eve. Easter Day itself comes as something as a relief, since by and large it is liturgically the same as the other Sundays of the year. And so it should be, since the resurrection of Christ is the very basis of the Christian hope, the C major of the Christian life.

Of course, we could ignore the liturgical requirements of the ecclesiastical year and sail on regardless. But then we would miss something which the experience of our fellow believers down the centuries has shown to be of great value in the efforts of human beings to draw closer to their Creator. The Church's Year, after all, is the annual representation of what *He* has done to draw closer to humanity at a time when we were giving every indication that we would rather He didn't. This surely deserves our undivided attention – and the liturgical year can be a remarkably effective way of both getting that attention and holding it.



The liturgies proper to Maundy Thursday, Good Friday, and Easter Eve both evoke and celebrate the most profound and unexpected mysteries that human beings

have ever encountered. Who would have thought that the Creator of the universe would be slaughtered as a common criminal on a distant planet in an unimportant galaxy? Who would have thought that the human inhabitants of that distant and unimportant planet could have the slightest significance in the great scheme of things – let alone that they too are destined to become like God themselves – glorious and immortal in the highest heavens? Well not me, for one! But God is odd – very odd indeed, and it's that remarkable piece of good luck which the annual passage of the ecclesiastical year presents to what should be our astonished gaze. As long as we keep our eyes open, of course.

The Crucified and Risen God bless you!

Fr CARL

GOD IS ODD, VERY
ODD INDEED

NZWCCM Retreat

Part one.

From the 2nd to the 5th of February, Joan Dutton and I attended the World Community of Christian Meditation Retreat that was conducted by Fr Laurence Freeman, OSB. This worldwide community is based upon the teaching and practice of DOM John Main who was himself inspired by ancient prayer tradition. At least 90 people attended, the majority Roman Catholic but there were a good many Anglicans, some Presbyterians and one Baptist. This was a silent retreat, entitled 'The Hunger for Depth and Meaning' - Spirituality in a Secular Age.

We stayed in the student village, trekking to the University Chapel for all sessions and to the dining room (much closer) for all meals. Well chosen music was quietly played at meals, but if you did not want to hear that you could take your food outside. The weather was hot and muggy.

The programme itself had five half-hour meditations each day the first being at 6.30 am and the last at 8.15 pm (if we kept to town). As well there were conferences i.e. addresses given by Fr Laurence and morning prayer, evening prayer and night prayer as well as a daily Eucharist for all. Readings were from the writings of John Main and Thomas Merton before the meditations and from scripture after them.

For those who had not been introduced to this form of meditation before, Fr Laurence arranged a special session. Joan and I took much needed naps then and at any time there was a space. You were not obliged to attend anything of course. By the time that the retreat was over both of us were climate adjusted and into the rhythm of the daily timetable, and not wanting it to finish.

Rosemary Brown.

Part 2 next month.

John Main



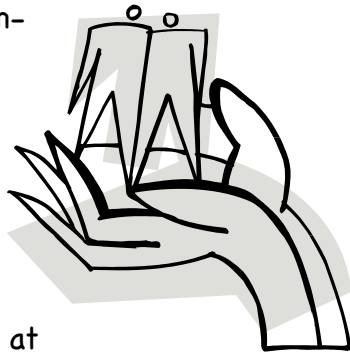


Ladies Guild

At our February meeting we held an in-depth discussion about our financial position. We then talked about programmes for the coming year. Afterwards we relaxed over a very friendly game of housie.

Would members please note that the meeting on Tuesday, March 10th at 2.00pm sharp, will be the AGM.

Fr Carl will be present.



Mary Barton,
Secretary

Christian World Service

A spate of Tragic Situations – CWS Emergency Appeals

- Support for our partner the DSPR in **Gaza** at present is vital.
- In spite of the announced cease-fire between Sudanese government and the rebels, the people of **Dafur** are suffering the worst violence in years.
- Efforts to end the war in North-East **Democratic Republic of Congo** still leaves tens of thousands of displaced people in great need of relief aid and help to rebuild their lives.
- Our partners in **Fiji** are assisting the victims of unprecedented floods with relief supplies.
- Christian Care, **Zimbabwe**, will for the foreseeable future be faced with helping to meet enormous need among the people, even if the fragile coalition government hangs together.
- CWS is supporting the appeal by the Methodist Church for the victims of the bush fires in **Australia**.

CWS asks us to assist with these vital efforts for people who suffer through no fault of their own.

If you wish to donate please send contributions to Christian World Service, PO Box 22652, Christ-

A different sort of Anglican aid

Bio-diversity and ecosystem maintenance are the keys to successful pro-poor adaptation strategies to climate change, says the International Institute for Environment and Development (IIED).

It means that planting trees is the best way to help people out of poverty in a time of climate change.

International Small Group and Tree Planting Programme (TIST) is the best example. Initiated in a small way by the **Anglican Church** in 1999 in Mpwapwa, Tanzania, TIST now supports 2800 small groups of subsistence farmers in Kenya, Uganda and India in tackling deforestation and climate change-related drought and famine. Over 2.3 million trees

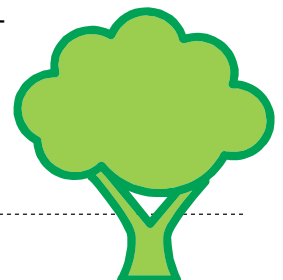
have been planted under the scheme.

From where do they get funds? From the sale of carbon offset credits (the international scheme under which firms polluting more than the limit fixed for them are forced to buy credits from those who pollute less) and farm products. Carbon offsets from tree planting are sold through eBay. Income from carbon offsets allows farmers to buy seeds, care for trees and buy necessities such as medication and pay school fees.

For every living tree a small cash stipend is deposited regularly in bank accounts opened by small community groups designated for this purpose. TIST strategies include small

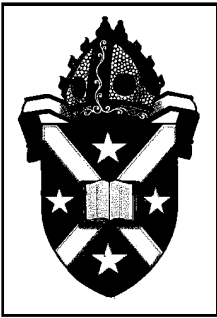
group development, conservation farming and sustainable agriculture, reforestation, agroforestry and entrepreneurship involving the sale of carbon offsets and farm products. Activities also address health, education and nutrition.

Local subsistence farmers are involved in planning, implementation and information sharing. The aim is to empower and equip them to restore their natural environment, increase soil fertility, create jobs, strengthen local economic development in the local community, and move from famine to surplus.





DIOCESAN NEWS



New Dean

The parishioners of Cathedral Church of St Paul invite you to join them at 4pm on Sunday the 15th March for the Installation of the Dean Elect, the Venerable Dr. Trevor James

Meditation Retreat in Daily Life

March 22nd - 28th 2009

(non residential)

Facilitator: Judith Anne O'Sullivan together with the prayer community at 10 Scotland St, Dunedin

Enquiries and further information from:

Nola Myles 473 1141

robinola@xtra.co.nz

ORDINATION OF THE REV'D MICHAEL WALLACE

Cathedral Church of St Paul. Friday 20th March @ 5.30pm

(while Michael and Julanne are on holiday from Geneva) to the holy order of Priest.

A warm invitation is extended to you all.

Please join Michael as he embarks upon his new ministry.

CALENDAR

13-15 March Towards 2020 Conference, Dunedin

22-24 May Diocesan Synod, Holy Cross, Mosgiel

23-24 May Visit by Canon Paul Oestreicher

28 June Bishop at St Peters

VESTRY IN BRIEF

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

- Heavy duty, beige carpet tiles will be laid in the church vestibule.
- The vicarage building renovations will start on Monday 23rd Feb.
- CYFs Social Club left the hall in an undesirable condition but have since apologized and made a donation of \$100.
- Parish finances: it was noted that the gap between income and expenditure is widening due to falling interest rates.
- A date for the next market day will be discussed at the AGM.
- The hall kitchen cupboards are to be cleaned and any loose doors fixed.

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

ZIMBABWE



The Archbishop of Canterbury, Dr Rowan Williams and The Archbishop of York, Dr John Sentamu,

have launched a joint appeal to help counter the humanitarian crisis and deteriorating political situation in Zimbabwe. The Archbishops' appeal for Zimbabwe highlights the support needed by churches, which are struggling to feed the hungry and heal the sick, and are suffering alongside their communities.



EVANGELISM

As a follow up on the aspirations and desire of the Bishops at the 2008 Lambeth Conference "to develop a worldwide vision and strategy of church planting, growth and mission", taken forward by the Joint Standing Committee of the ACC and the Primates, the Secretary General of the Anglican Communion, The Revd Canon Kenneth Kearon, a small but diverse group of people involved in evangelistic and church growth ministry, from around the Communion to a consultation to take forward the recommendation of setting up an Evangelism and Church Growth Network....



Editorial

By way of a change I thought that you may enjoy the following information. A little bit of education.

Shrove Tuesday

Shrove Tuesday is the Tuesday before Ash Wednesday. It's a day of penitence, to clean the soul, and a day of celebration as the last chance to feast before Lent begins.

Shrove Tuesday gets its name from the ritual of shricing that Christians used to undergo in the past. In shricing, a person confesses their sins and receives absolution for them.

This tradition is very old. Over 1000 years ago a monk wrote in the Anglo-Saxon Ecclesiastical Institutes:

'In the week immediately before Lent everyone shall go to his confessor and confess his deeds and the confessor shall so shrive him'.
Anglo-Saxon Ecclesiastical Institutes

Lent is a time of abstinence, of giving things up. So Shrove Tuesday is the last chance to indulge yourself, and to use up the foods that aren't allowed in Lent.

Giving up foods: but not wasting them

During Lent there are many foods that some Christians - historically and today - would not eat: foods such as meat and fish, fats, eggs, and milky foods.

So that no food was wasted, families would have a feast on

the shricing Tuesday, and eat up all the foods that wouldn't last the forty days of Lent without going off.

The need to eat up the fats gave rise to the French name Mardi Gras ('fat Tuesday'). Pancakes became associated with Shrove Tuesday as they were a dish that could use up all the eggs, fats and milk in the house with just the addition of flour.

Ash Wednesday

Ash Wednesday is the beginning of Lent for Western Christian churches. It's a day of penitence to clean the soul before the Lent fast.

In Ash Wednesday services churchgoers are marked on the forehead with a cross of ashes as a sign of penitence and mortality.

The use of ashes, made by burning palm crosses from the previous Palm Sunday, is very symbolic.

'God our Father, you create us from the dust of the earth.

Grant that these ashes may be for us a sign of our penitence, and a symbol of our mortality'.

Traditional Ash Wednesday prayer

Ashes and oil

The ash is sometimes mixed with anointing oil, which makes sure that the ashes make a good mark.

The use of anointing oil also reminds the churchgoer of God's blessings and of the anointing that took place at their baptism.

Ray Sisley





WARDENS' WARBLE

The parish AGM will be held on 15th March. We hope that as usual it will be well attended for the presentation of annual reports and the balance sheet.

At present long overdue improvements and renovations are being carried out in the vicarage. We are hoping that Fr Carl will not be too drastically inconvenienced by this work which will take several weeks to complete.

During March, carpet tiles are to be laid on the floor of the entrance vestibule from Hillside road.

I have been speaking with Dorice Preston who recently underwent hip surgery. She is recovering well, but it will be some weeks yet before she will be able to drive from Palmerston to attend our Sunday Mass. Adrienne Garrod has also spent time in hospital and is gradually improving.

The season of Lent is with us, a time for meditation and prayer before our Lord's passion and the celebration of his resurrection.

Joy Henderson, People's Warden

Tubby Hopkins, Vicar's Warden



MISSION INTERCESSIONS FOR MARCH AND APRIL.

The Diocese of Jerusalem extends over Lebanon, Syria, Jordan, Palestine, and Israel. The church supports 33 institutions including hospitals, clinics, kindergartens, schools, vocational training programmes as well as institutions for the deaf, the disabled and the elderly.

The Diocese of Melanesia includes the Solomon Islands, Vanuatu and New Caledonia. The main churches divided up these areas in the early days of mission to reduce confusion for converts. So eastern and central Solomon's people are mostly Anglican, western Solomon's Methodist or SSEC/M which is the South Seas Evangelical Church or Mission (they split). In Vanuatu Anglicans are in the western islands and the remainder, which is the majority, are Presbyterian. Of course, Roman Catholicism is spread throughout the islands and New Caledonia is predominantly Roman Catholic.

A brief historical note about Lent in Melanesia.

Lent was always taken seriously in church schools and at one school in the New Hebrides (now Vanuatu) the headmaster, Fr George Arthur, was amazed when one of his pupils in class refused to answer his question. Another pupil hastily explained, "Please Father, David has given up speaking for Lent".

"Well you may keep your intentions elsewhere," exclaimed Fr George, "but here in my classroom you must speak when required to do so".

David did just that.

ROSEMARY BROWN

AAW

The first meeting of the year was a huge success. Raylene Ralston organised a dutch auction - \$140 raised for the AAW overseas and Outreach "Water Tanks for Fiji" project as well as being lots of fun.

Next meeting is diared for March 24th - as always any member of the parish is welcome to join us at our meetings.

St. Peter's AAW are hosting the AAW Diocesan AGM this year which will involve all of our members in a variety of

capacities to ensure a successful meeting.

Regards and best wishes
Ronda



Our parish website provides a link to the 'Star Course'. If you want a lift to your Christian understanding then check it out. What is the point of life? What happens when we die? What relevance does Jesus have for our lives today? How do we deal with guilt?

www.starcourse.org



SAYINGS OF JESUS: Unforgivable? A Study by Heather and Ross

“Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven but whoever speaks against the Holy Spirit will not be forgiven, either in this age or the age to come.” Matthew 12:31–32.

This saying is not mysterious in itself, yet it seems very harsh. Jesus is warning his listeners of an eternal sin. All other sins will be forgiven, but not this one. Not now, not ever. Similar passages occur in Mark and Luke’s Gospels, although the wording in Mark is a little softer, and could be taken to mean that forgiveness is still possible in the ‘age to come’. If you find this saying of Jesus a bit unpalatable, you’re not alone and it’s been the subject of much discussion and debate over the years. What exactly is this sin against the Holy Spirit and why is it so unforgivable?

All three gospels make it clear that the sin involves blasphemy, which (according to Green’s Dictionary of the Gospels) involves speaking ill of, abusing or denying the work of the Spirit. According to Mark and Matthew, speaking evil about Jesus can be forgiven, which is strange, but scholars point to the human nature of Jesus, as well as his divine nature. While God as such doesn’t get a mention, perhaps we can take it the sin of blasphemy against the Father is still forgivable. And in case you’re wondering, in Old Testament times the Spirit and the Father were thought of much in the same way as we think of them today – that the Spirit is God the Father expressing himself. So here’s a bit of a mystery – why is the sin of blasphemy unforgivable when it’s directed against the Holy Spirit but (probably) not against the other two persons of the Trinity?

But let’s leave that a moment while we look into the matter of the audience. Who was Jesus talking to at the time? In Luke, it was the twelve who heard about the unforgivable sin. A crowd of thousands had gathered to hear Jesus speak, but he turned first to his disciples with the words:

“Beware of the yeast of Pharisees, that is their hypocrisy.....fear him who after he has killed has authority to cast into hell.” Luke 12: 1&5.

After speaking further with disciples, and assuring them that God had counted every hair on their head, Jesus delivered his stern warning. Was he warning them against the influence of the Scribes and Pharisees? Bearing in mind that Judas Iscariot was one of the twelve, we move on to Mark and hear how the scribes who had come down

from Jerusalem accused Jesus of possessing satanic powers.

“He has Beelzebul, and by the ruler of the demons he casts out demons.” Mark 3:22.

It is in response to this accusation that Jesus issues the warning about the unforgivable sin. In Matthew, we find almost the same thing, except this time the Pharisees are involved.

So it seems that Jesus was targeting particular audiences, the twelve, the scribes and the Pharisees, even though the sin could apply to anyone. There’s no doubt those listening would understand the seriousness of the matter, for the Jewish law decreed that blasphemy against God was punishable by death. Yet by attributing to Satan the workings of the Holy Spirit in Jesus, the scribes and the Pharisees had committed the ultimate blasphemy, the one unpardonable sin.

That still leaves the question of ‘Why blasphemy against the Holy Spirit?’ up in the air, and to find the answer it’s necessary to look at the consequences of what the scribes and Pharisees believed, or rather didn’t believe. As members of the Sanhedrin, their denial that Jesus was filled with the Holy Spirit was crucial to the crucifixion. There had been others who claimed to be the Messiah and such claimants were judged false and put to death. For the very same reason, Judas Iscariot probably thought his betrayal of Jesus was very right and proper. It was only afterwards that he began to have doubts.

Is forgiveness forever out of reach for these sinners in both time and eternity? It’s not really possible to answer that. Matthew says yes, Mark may be saying not in the present age and Luke uses “never”. We like to think, perhaps – with repentance – everything is possible for God. Did any of them repent then? While Judas showed every sign of guilt, he hung himself indicating he hadn’t really grasped the message about redemption. As for the Pharisees, sadly there’s nothing in the gospels or Acts to indicate that any of them changed their minds, apart from Paul. However, perhaps there’s more hope for the scribes of the Pharisees who attended Paul’s trial before the council in Jerusalem and had this to say:

“We find nothing wrong with this man. What if a spirit or an angel has spoken to him? Let us not fight against God” Acts 23: 9.

Cheers, Heather Brooks and Ross McComish

Let us Not fight against GOD

THANK YOU: To all those parishioners that do all sorts of things quietly behind the scenes without being asked and never seeking any sort of recognition.



CALENDAR

- Sun 8 +LENT 2
Pot Luck Lunch after the Solemn Eucharist
 - Mon 9 Monday Club 10.15am in the Hall
 - Tue 10 Ladies' Guild 2pm in the Lounge
Lenten Study 7.30pm in the Lounge
 - Thu 12 GREGORY THE GREAT
Meditation Group after the Eucharist
Games Night
 - Sun 15 +LENT 3
 - Mon 16 Monday Club
 - Wed 18 Vestry 7.30pm
 - Thu 19 JOSEPH
Meditation Group
Games Night
 - Sat 21 BENEDICT
 - Sun 22 +LENT 4 AAW and Mothering Sunday
 - Mon 23 Monday Club
 - Tue 24 *Lenten Study*
 - Wed 25 +ANNUNCIATION OF OUR LORD
Our Lady of Walsingham
7pm Eucharist with Hymns
 - Thu 27 Meditation Group
Games Night
 - Sun 29 +PASSION SUNDAY
 - Mon 30 Monday Club
 - Thu 2 Meditation Group
Games Night
 - Sun 5 +PALM SUNDAY *Holy Week*
- Material for the April Magazine is due today**
- Mon 6 Monday Club
7pm Eucharist
 - Tue 7 7pm Eucharist
Lenten Study
 - Wed 8 7pm Eucharist
 - Thu 9 +MAUNDY THURSDAY
8pm Solemn Eucharist and Vigil
 - Fri 10 +GOOD FRIDAY
10am Service in St Barnabas' Chapel



12-1pm Liturgy of the Passion

Sat 11 +EASTER EVE
8pm Paschal Vigil and Solemn Eucharist

Sun 12 +EASTER DAY
7pm Compline by Candle light

**Parish Hall bookings
03 479 0754**

**The Parish Hall
Phone
03 455 3851**

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 7pm:

1st and 3rd Sung Evensong and Benediction

2nd and 4th Compline and Exposition by candlelight

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

All Thursdays: 10am Eucharist.



Director of Music: David Hoskins

Churchwardens:

Vicar's Warden: Tubby Hopkins

People's Warden: Joy Henderson

Vestry secretary: Heather Brooks

Treasurer: Rita-May Brown