

THE ROCK



Anglican Communion 'worth working for'

The Archbishop of Canterbury has insisted that the worldwide Anglican Communion has a secure future despite divisions over issues such as homosexuality and women bishops.

Speaking during a question-and-answer session as part of a four-day pastoral visit to the Diocese of Lichfield, Dr Rowan Williams acknowledged that the Communion's divisions would not be "easily healed".

But the Archbishop said he believed the association's role in building

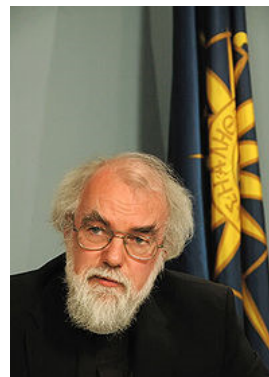
relationships between different churches was secure.

After giving a lecture on the meaning of heresy throughout history, Dr Williams was asked whether there was a future for the Anglican Communion, which is estimated to have around 80 million members in 44 regional and national member churches.

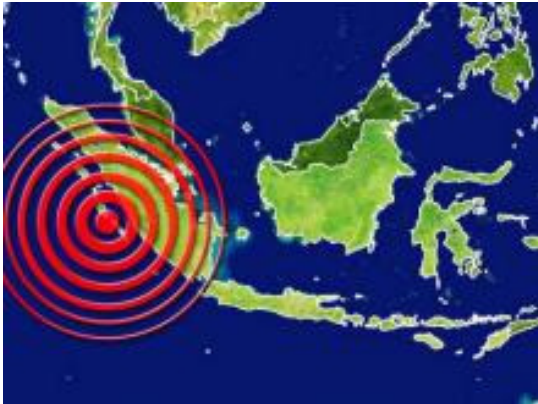
Addressing an audience at Telford's International Centre in Shropshire, Dr Williams replied: "I do see the Communion as worth working for because I believe that a model of real international unity by consent is a very precious gift to the Christian world at large.

"That's what I want to work for."

During the question-and-answer session, Dr Williams also called for members of the Church of England to be "loyal" to others who oppose moves to allow women to be bishops.



Indonesia Emergency Appeal



Christian World Service has launched an emergency appeal for Indonesia following two catastrophic events. A 3 metre tsunami struck West Sumatra on 25 October following a 7.7 magnitude earthquake on the same fault line that caused the disastrous 2004 Indian ocean tsunami. ACT Alliance members report that the tsunami hit six villages on the Mentawai islands which are proving hard to reach because of strong winds and rough seas. They have dispatched baby kits and assessing local needs for further relief.

Mount Merapi, 30 km north of Yogyakarta erupted three times on 26 October, sending volcanic ash up to 1.5 km high. Some 28 people have been reported killed and the authorities are evacuating 19,000 people in the region who will need basic supplies. ACT Alliance partners are tending to burn victims in a local hospital they run and are providing emergency food, water and shelter in the Hargobinangun village where the largest evacuation camp is situated.

More information is available on the CWS website: www.cws.org.nz. Donations to provide much needed food, water and shelter can be sent to PO Box 22652, Christchurch 8142 or 800 74 73 72 or on line at: www.cws.org.nz

The Warden's Warble

Our congratulations and grateful appreciation to all those whose great effort and hard work resulted in the magnificent total of over \$1500 raised at the recent market day.

The parish vestry is in the very early stages of the process of the process for the appointment of a new vicar following Father Carl's recent announcement of his retirement in January.

The process involves four nominators from the parish and four from the diocese meeting under the guidance of the bishop. The vacancy will be advertised, and the appointment will not be made quickly. Some time in the future a parish meeting will be convened when parishioners will have the opportunity to make a contribution towards the search of our next parish priest. In the interregnum parish activities should carry on as at present.

Consideration will also be necessary for further redecoration of the vicarage in the near future.

Joy Henderson *People's Warden*

The Ladies' Guild

At our October meeting Gwen Hudson was our guest speaker. She gave us a very interesting and entertaining talk on her recent overseas holiday.

Paris was beautiful. On the river trip down to Avignon she loved the centuries-old chateaux, and passed vineyards being harvested. Then home *via* New York.

We will be holding a Sunday Raffle before Christmas.

Many thanks to all those people who assisted with Big Raffle in any way – contributing groceries, buying tickets, selling them at The Warehouse, or to friends and neighbours. It all helped. Results were 1 *Hamper* David Hoskins; 2 *Crochet Rug* Irene Waters. 3 *Mystery Pack* Dot Saville.

Mary Barton *Secretary*

Published Parishioners

Our warmest congratulations to The Revd Dr Pamela Welch who has published a very well received book dealing with the history of Christianity in Africa called *Church and Settler in Colonial Zimbabwe, A Study in the History of the Anglican Diocese of Mashonaland/Southern Rhodesia, 1890-1925*.

The book received its official launch at the University on 22nd October. Among the speakers was John

Stenhouse, Professor of History at Otago, and the guest of honour was Pamela's former academic supervisor, Andrew Porter, Rhodes Professor Emeritus of Imperial History at King's College, London.



And Pamela's husband Neil has also published a number of books for children – just to keep up!

November includes the Feast of All Saints

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 the deanery of St Paul's Cathedral in Dunedin.

Fr Carl

An Atheist in the Woods

An atheist was walking through the woods and saying to himself, "What majestic trees, what powerful rivers, and what beautiful animals!"

Suddenly, he heard a rustling in the bushes behind him. He turned to look and was terrified to see a huge grizzly bear charging straight at him. The atheist took to his heels as fast as he could but the bear was faster still.

Then, without warning, the man tripped and fell and the bear was on top of him in a trice, his paw raised to strike the fatal blow. At once, despite himself, the atheist cried out, "O my God!"

Time stopped. The bear froze. A light shone from heaven and a voice from on high said, "You deny my existence,

for all these years. You teach others to regard me as a mere myth, and you even claim creation to be an accident! And now you expect me to save you from certain death. So am I to count you as a believer now?

The atheist looked into the light. "It would be hypocritical of me to expect you to treat me as a Christian now, but perhaps you could make the bear a Christian instead?"

"Very well," said the Heavenly Voice.

The Light went out, the sounds of the forest could be heard again. The bear dropped his right arm, put his front paws together, and in reverential tones began, "Lord, bless this food which I am about to receive..."

With acknowledgements to the Newsletter of First Church, Dunedin.

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 (Night Prayer) by Candlelight.

First and third Tuesdays of the month:

11am Eucharist at St Barnabas' Home.

Wednesdays:

5.30pm Eucharist.

Thursdays:

10am Eucharist.

Fridays:

5.30pm Eucharist

Calendar

Sun 14 +DEDICATION OF THE CHURCH

Pot Luck Lunch

7pm Compline by Candlelight

Mon 15 Monday Club 10am in the Hall

Wed 17 Vestry 7.30pm in the Lounge

Thu 18 Meditation Group after the Eucharist

Games Night 7pm in the Hall

Sun 21 + KINGDOM OF CHRIST

7pm Evensong and Benediction

Mon 22 Monday Club

Thu 25 Meditation Group

Games Night

Sun 28 +ADVENT 1

7pm Compline by Candlelight

Mon 29 Monday Club

Tue 30 ANDREW

Thu 2 Meditation Group

Games Night

Sun 5 +ADVENT 2

7pm Evensong and Benediction

Material for the December/January Magazine is due today

Mon 6 Monday Club

Wed 8 CONCEPTION OF OUR LADY

Thu 9 Meditation Group

Games Night

Sat 11 Concert 2pm in the Hall

Sun 12 +ADVENT 3

7pm Compline by Candlelight

Pot Luck Lunch

Mon 13 Monday Club

Thu 16 Meditation Group

Sun 19 +ADVENT 4

7pm Evensong and Benediction

Contacts

Fr Carl Somers Edgar,

The Vicarage, 57 Baker Street,

Caversham, Dunedin (03) 455 3961

Parish Hall bookings (03) 479 0754.

The Parish Hall itself (03) 455 3851.

Website address:

www.stpeterscaversham.org.nz