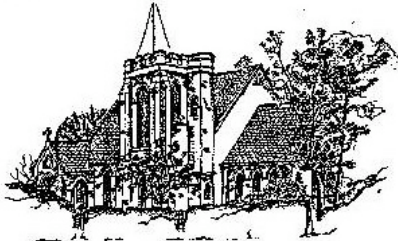




THE ROCK



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

EDITORIAL

CONTENTS

PAGE TWO:

Ladies Guild Report

From the Vicar

PAGE THREE:

Fair Report

A Letter of Thanks

AAW Report

PAGE FOUR:

The Anglican Rosary

PAGE FIVE:

Ray and Joy's Travels

PAGE SIX:

Vestry in Brief

A Warden's Warble

PAGE SEVEN:

Synod 2008

PAGE SEVEN:

Service Times

Calendar

Contact Information

Welcome to a new version of The Rock. As most will know, Ray Sisley and Joy are away on their trip to England, Ireland and Scotland for an extended time, hence the change of editor. I have included a few notes from his emails elsewhere so you may know of their travels. Technology being what it is, the plans we made to preserve the format did not happen as planned. I hope you will find the new style agreeable.

Fr Carl's sermon last Sunday was, as they often are, inspirational. We are blessed with a priest who challenges our thinking and precepts. None more so than his thoughts on prayer. It is a subject I had never considered before in any depth, and I suspect that I am not alone. But in our core nature, whilst our altruistic nature may be represented at times, the predominance of prayer can be personal and self-centred. We pray for the health, life and fortune of our family members and loved ones and that they may find God's favour and love. Indeed it is also our fervent wish that all the world find the love of God. But is this the purpose of prayer? Are we wrong to pray for our own personal salvation and deliverance from our human suffering and frailty? Is it wrong that our petitions to God on behalf of all manner of persons

who represent authority over us should be a feature of our prayerful lives?

The purpose of prayer, according to Fr Carl, is the contemplative drawing nearer to Christ and thus God. That in contemplation we can release our mind to focus on the true meaning of the love of God. Our Lord Christ taught us that it is by example, action, and compassion that we can begin to

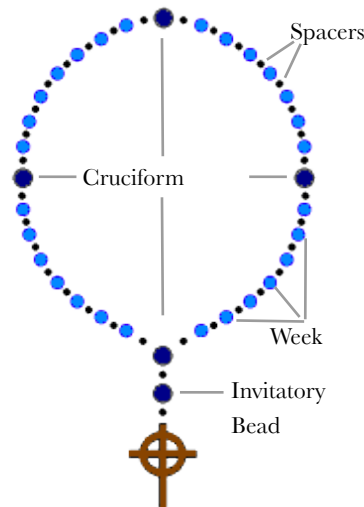
demonstrate what the love of God means. It is through prayer that we can begin to understand what this means.

As a means of thoughtful prayer, we were commended to say the rosary. Well I am sad to say I had no knowledge of what that entailed, or what it was, short of a Catholic icon. I had no idea how I

could use one or even what prayers the beads may be used to invoke. So a little research bought fruit, and an abundance of learning. Indeed I have included a version of the Anglican Rosary on page four, so that you too may begin to discover the power and freedom of contemplative prayer.

Yours in Christ
Dereck Gray
Editor (Temporary)

Typeset and design by Michael Gray



THE ANGLICAN ROSARY

Ladies Guild Report

At our May meeting Marion, a member of the Embroiders' Guild, came with an abundance of delightful handwork. This ranged from perfectly toned quilts to minute bead work - the beads being no bigger than a pinhead. The absolute patience, perseverance and time needed had us thinking. Rae brought three Embroidery ladies as guests. This was a very interesting afternoon. Thank you Marion.



FROM THE VICAR

If I were a normal person, my heroes would be people like Jonah Lomu and the Beckhams. Fortunately, however, I am not a normal person and so my heroes are people like Dietrich Bonhoeffer and St Isaac the Syrian – especially the latter. You will be inclined to think less of me, I know, when I confess that my grasp of ancient Syriac is not all it should be. But that is just too bad, I shall just have to cope with those superior smiles and condescending looks. And it will be worth it, believe you me!

The blessed Isaac was an obscure monk from Qatar in the Persian Gulf, who spent a few years as Bishop of Nineveh before going off to be a hermit in the mountains of northern Iraq. He died round about 700, but not before he had left behind a wonderful body of writings which continue to guide and inspire the whole of Eastern Christendom. Indeed, he has been described as the greatest influence on the spirituality of Eastern Christianity both in the past and the present. And now, thanks to better relations between the Churches, he is becoming a power to be reck-

oned with in the west as well. Here I can hardly go on for page after page attempting to give an account of his doctrine, so I will select just one aspect of it which I myself have found really helpful – his teaching about prayer. Prayer must be one of the great guilt trips of the Christian religion. On the one hand we affirm its supreme importance, while on the other we preserve a deathly silence about our own individual practice of it, painfully suspecting that we don't do nearly enough of it, don't really know how to do it, or even what it is. Perhaps, like me, you have been brought up to believe that prayer is little more than the business of endlessly petitioning what someone once called 'a genteel and stone-deaf Anglican God.' Well, not according to Isaac it isn't. He recommends the very thing which I always believed you had to avoid, namely wandering thoughts.

This is what he says: 'Wandering is bad when someone is distracted by empty thoughts or by reflecting on something bad, and so he thinks evil thoughts when he is at prayer before God. Wandering is good when the mind wanders on God during the entire extent of its prayer, on his glory and majesty, a wandering stemming from the recollection of the Scriptures and prompted by insights into the divine utterances and the holy words of the Spirit. [...] For someone to examine and think in a recollected manner about the object of his supplication and the request of his prayer is an excellent kind of prayer, provided it is consonant with the intention of Our Lord's commandments. This kind of collectedness of mind is very good.'

So Isaac recommends thinking reverently and joyfully about the goodness and mercy of God. For him, and for the spiritual tradition of the Eastern Churches, this is a real form of prayer, and one which we too can practice without all that guilt!

The Crucified and Risen God bless and keep you.

Fr CARL



Fair Report

WELL DONE...

What a great success our fair was raising \$1700. This was a great achievement. Thank you to all those happy helpers. A special mention must go to Margery Palmer who organised the raffle and stood in whilst I was unwell.

*Thanks to those who gave money donations and raffle prizes.
A clearing sale will be held in July.*

Thanks again - Raylene Ralston - Convener

A Fundraising Idea

There is the story of a pastor who got up one Sunday and announced to his congregation:

"I have good news and bad news. The good news is, we have enough money to pay for our new building program. The bad news is, it's still out there in your pockets.

A letter of thanks

I would like to thank all my friends at St Peter's for their love and support to me and my family during the time of Alex's passing. Thank you all for the lovely floral tributes, the many sympathy cards, meals, phone calls, and visits. To all who attended the Church Service and refreshments afterwards, also the lovely words that Father Carl said at the Service. Alex was highly thought of and will be missed by so many people. Thank you all, my thoughts and prayers are with you all.

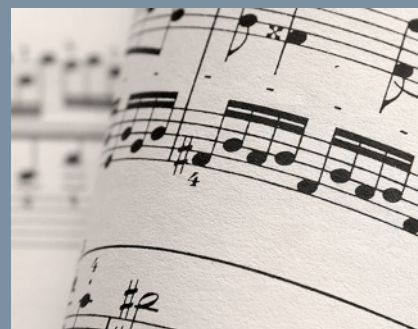
Kathleen Holmes

AAW report May meeting

Members enjoyed a change of format with the service, arranged by Dawn McIntosh, being of a different and refreshing nature. She also undertook the arranging of entertainment for the evening, inviting the group to share their early school and work memories which drew lots of interesting stories and laughter.

Next month's meeting will be on June 21, this is a Saturday afternoon meeting with cooler temperatures in mind and begins at 2pm. As always any member of the parish is welcome to join us at our meetings.

Ronda Tatnell - Co-ordinator



CONCERT

Faith, Hope & Chaplaincy

A Musical afternoon in support of the Dunedin Hospital Chaplains

Featuring: Arnold Bachop,

Darrell Craig-McKenzie, Sarah

Oliver, Erin Pickering, Catherine

Redpath, Helen Scott, Justin Scott,

Nicola Steel, and David Hoskins

(Organist)

Accompanied by

Frances Brodie, Heather Clough

2:00pm Sunday 29th June 2008

Admission \$10 (door sales only)

St Peter's Anglican Church

Hillside Road

Floral Arrangements - Dunedin Floral Art

The Anglican Rosary : A Form of Contemplative Prayer

Reprinted with kind permission of St Gabriel's Episcopal Church, Georgia

The Anglican Rosary is a relatively new form of prayer which uses a blending of the Roman Catholic Rosary and the Orthodox Jesus Prayer Rope.

Since the earliest of times, people have used pebbles or a string of knots or beads on a cord to keep track of prayers offered to God. Some form of a rosary or prayer beads can be found in virtually every major religious tradition in the world.

Sacred Symbolism

The configuration of the Anglican Rosary relates contemplative prayer to several levels of traditional Christian symbolism. Contemplative prayer is enriched by these symbols whose purpose is always to focus and concentrate attention, allowing the one who prays to move more swiftly into the Presence of God.

The circle of the Anglican Rosary symbolizes the wheel of time. Prayer, which moves around the wheel of the Rosary, represents the Christian's spiritual pilgrimage through time following Christ as Lord.

The Anglican Rosary is made up of thirty-three beads divided into four groups of seven called weeks. Between each week is a single bead called a cruciform bead.

In Christian tradition the sacred number four represents the four quadrants of the church's year. In theology there are also the four cardinal virtues: prudence, justice, fortitude, and temperance which are the four corners in the moral foundation of all human life. In addition to these there are four weeks to a lunar month and the four cardinal directions: north, south, east, and west, as well as the four primary elements: earth, water, wind, and fire.

The number seven is repeated four times in the Rosary to create a conventional month. In the Judeo-Christian tradition the number seven represents spiritual perfection and completion. Prayer is the Christian's cry for completion. Symbolic completion is represented by adding together the four weeks of seven week beads to the four cruciform beads plus the additional entry bead representing the divine Unity at the beginning of the Rosary. The full number of the beads, thirty-three, the number of years Christ lived (a multiple of three), prayed three times (signifying the Trinity) equals ninety-nine, which in the Middle Eastern traditions is the complete number of the Divine Names. Adding the crucifix at the beginning or the end, brings the total to one hundred which is the total of the Orthodox Rosary and represents the fullness of creation.

How To Use

The use of the rosary or prayer beads helps to bring us into contemplative prayer, really thinking about and being mindful of praying, of being in the presence of God by use of mind, body, and spirit. The touching of the fingers on each successive bead is an aid in keeping our mind from wandering, and the rhythm of the

prayers leads us more readily into stillness.

To begin, hold the Cross and say the prayer you have assigned to it (most often The Lord's Prayer), then move to the Invitatory Bead. Then enter the circle of the rosary with the first Cruciform Bead, moving through the Weeks and the other Cruciforms, saying the prayers for each bead, and then exiting by way of the Invitatory Bead and the Cross. It is suggested that you pray around the circle of the beads three times (which signifies the Trinity) in an unhurried pace, allowing the repetition to become a sort of lullaby of love and praise that enables your mind to rest and your heart to become quiet and still. A period of silence should follow the prayer, for a time of reflection and listening. Listening is an important part of all prayer.

Saying the Rosary

Begin praying the Rosary by selecting the prayers you wish to use for the cross and each



bead. Practice them until it is clear which prayer goes with which bead, and as far as possible commit the prayers to memory.

Find a quiet spot and allow your body and mind to become restful and still. After a time of silence, begin praying the Rosary at an unhurried, intentional pace. Complete the circle of the beads three times.

When you have completed the round of the Rosary, you should end with a period of silence. This silence allows you to center your being in an extended period of silence. It also invites reflection and listening after you have invoked the Name and Presence of God.

Two Sample Collections of Prayers. Mix and match or put together your own.

The Cross

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The Invitatory

Let the words of my mouth
and the meditation of my heart
be acceptable in you sight,
O Lord, my strength and my redeemer.

The Cruciforms

Oh, Lamb of God that taketh
away the sins of the world
have mercy upon us,
Oh, Lamb of God that taketh
away the sins of the world
have mercy upon us,
Oh, Lamb of God that taketh
away the sins of the world
give us Thy Peace.

The Weeks

Almighty and merciful Lord,
Father, Son, and Holy Spirit,
bless us and keep us.
Amen.

The Cross

Glory to the Father,
and to the Son,
and to the Holy Spirit.
as it was in the beginning,
is now, and will be for ever.
Amen.

The Invitatory

Open my lips, O Lord,
and my mouth shall proclaim
Your praise.

The Cruciforms

Guide us waking, O Lord,
and guard us sleeping;
that awake we may watch
with Christ, and asleep
we may rest in peace.

The Weeks

Jesus, lamb of God,
have mercy on us.
Jesus, bearer of our sins,
have mercy on us.
Jesus, redeemer of the world,
give us your peace.

Ray and Joy's Travels

Joy and I leave Dublin tomorrow 1st June to visit the South for two weeks before going North for another two weeks. We will be in rural areas and are not sure about getting access for our computer. We may need to use public libraries. Today has been like a taste of summer. Up until now Dublin has been cold and windy. We have visited various galleries and museums. Logan is a curator at the Hugh Lane gallery so that was a must. We enjoyed a tour of the castle (palace really), the Chester Beatie library (brilliant), the Kilmainham Gaol (a grim reminder of Ireland's recent history), The old military hospital (the

best 17th cent building in Ireland) and the National museum. We watched a replica Viking ship being lifted by crane from the National museum courtyard to be relaunched in the Liffey before it is sailed back to Denmark. Dublin's Georgian architecture is ever present and is as good as reports say it is. Dublin is incredibly busy. There are people everywhere. Who is working beats me. Many East Europeans have moved to Dublin because of the economic boom. Current issues are the same as NZ. Hospitals, crime, petrol costs, taxes. We have noticed a lot of beggars in the streets. Feet are sore

Best wishes, **Ray and Joy**

VESTRY IN BRIEF

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

- The hall window repair is temporary as we are waiting for the correct glass.
- This year's synod dinner to be held in St. Peters Church Hall; St. Barnabas Home staff will handle the catering.
- Following a discussion it was decided that the money raised by the parish fair, along with a Telecom credit, would be distributed as follows:
 - Five hundred dollars to go to the Dunedin Night Shelter.
 - Five hundred dollars to go to Anglican Care.
 - Remainder to be used for a glass top for the votive candle table, repair of one of the stained glass windows and a glass window over the Hillside Road entrance glass door.
- It was agreed that a sign with service times, which was more visible from the road, would be a good idea.

Heather Brooks (Vestry Secretary)

A WARDEN'S WARBLE

CHANGE! Just by way of a change I thought I might share a personal experience rather than write about St Peter's. Change can be something we strongly resist, something we don't like but we accept, something that we expect or maybe something that we strive to achieve. My recent experience involves a complete change of impression about a place which in itself, I'm sure, remains almost unchanged since my first visit.

Forty four years ago I travelled to Milford Sound on a mid-winter day trip, took a trip on the sound in a boat called, Mitre Peak, got eaten by sandflies and returned to our base in Queenstown and could think of nothing else except that it must be the most over rated tourist destination in New Zealand. Several times since then, when asked by tourists or visitors about Milford Sound, I've commented that I didn't think much of it at all and I wouldn't waste my time going again.

On Queens Birthday weekend I had a totally unplanned trip to Milford Sound, similar time of year, similar weather conditions, sand-

flies still biting (though I don't think they were the same ones) and it was like going somewhere that I had never been before. I found the scenery on the way in and on the return quite unbelievable. I could stand in one spot, rotate 360 degrees and simply marvel at what I was seeing and who created it all! Milford Sound, for me, would now rate as a "must do" for a tourist. What a change, I don't understand why but I'm glad to have experienced it.

The other interesting point was the comment made by our host, that he believes the water level of both Lakes Manapouri and Te Anau to be the lowest he has ever seen it and he has been going there regularly since 1947! Perhaps we should be making a real effort now to reduce our electricity consumption rather than waiting for it to be forced upon us.

Finally, I was interested to hear a reply by a youth when being questioned recently about his recent "tagging" activity. "Is there anything that you wouldn't tag"? "Yes, one thing, a church", "Why wouldn't you tag a church"? "Because it would be disrespectful"

Tubby Hopkins, Vicar's Warden

Synod 2008

On Friday 23rd May 2008, the Synod Eucharist was held in the Verdon Chapel at Holy Cross in Mosgiel and was followed by the formal opening.

Next day the conference session commenced at Holy Cross. Members initially met in prescribed groups then moved on to join others with similar interests to discuss their chosen topics. We chose Diocesan Finances.

There were eighteen members in the group comprising clergy, lay and a member of the Diocesan administration. This writer's impression was that there is disquiet about the administration of the Diocese in the following fields,

- Lack of communication
- No Clear understanding of what it does or should do
- Resentment of demands for funds without clear explanation

It was stated that the diocesan foundation is in need of urgent attention.

Rural parishers explained that their funding and resources are limited and diminishing.

There were two positive suggestions from members of the group which were then later supported by Synod (Noted on right).

When Synod recommended there was a passionate plea for increased support for the Youth Ministry; a competent presentation on behalf of Overseas Missions; a report from the recent General Synod; approval for the Parish of Tapanui to amalgamate with Gore. Motions were approved about communications;

gardening; fair trade; a just and compassionate society; sundry administrative technicalities; an approach to authorities respecting electricity line charges wherein it was mentioned that in small rural churches, the collections amounted to less than half the fixed line charges.

Nevertheless, Synod was mainly concerned with financial matters. A bill seeking to allow the Diocesan Council to instruct the Diocese of Dunedin Trust Board to deduct a 3% levy from the interest accruing from parish investments was firmly rejected.

A motion seeking to replace the present voluntary contribution parishes make to the Diocese by a compulsory levy and to make a compulsory levy on the sale of church property evoked much discussion.

Synod accepted the five-pronged attack on Diocese funding in principle, was prepared to accept the levy on sales but not the compulsory levy replacing the voluntary contribution. The working group instructed to consider the matter further and report to the next Synod.

The Diocesan Budget as presented was in deficit by \$5,951 and could not be accepted under the statutes. To balance it, the grant to the Bishopric was reduced by the amount of the deficit.

In general, discussion was prolonged, forceful and informed. Therefore, and perhaps for other reasons, the Order of Proceedings overran by an hour and a half.

Ian Condie.

DIOCESSAN FOUNDATION FUND

It was suggested that the D.F. Appeal be revived but using different methodology that would give parishes more control over fund raising.

TAX REBATES

The recent change in rules about tax rebates on charitable donations were explained and enthusiastically received by Synod. Briefly - rebated received can be credited direct (e.g.) to one's parish as additional giving thus, in effect, compounding.

FIVE PRONGED ATTACK ON DIOCESAN FUNDING

- Funding through the Trust Board
- Additional funds raised through Parish contributions
- Improvement in cost effectiveness of Diocesan expenditure
- A reserve fund contribution to be imposed on property sales
- A revitalisation of the Diocesan Foundation Fund

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

Editor: Dereck Gray, 13 King St, Dunedin. Email: dd.kmgray@ihug.co.nz

Worship Services

ALL SUNDAYS: 8am Eucharist

10.30am Solemn Eucharist

SUNDAYS OF THE CALENDAR MONTH AT 7pm:

1st, 3rd, and 5th Sundays: Compline and Exposition

2nd and 4th Sundays: Sung Evensong and Benediction

FIRST AND THIRD TUESDAYS OF THE MONTH at 11am:

Eucharist at St Barnabas' Home.

ALL WEDNESDAYS AND FRIDAYS at 8am:

Eucharist (*Except when the Vicar is away*)

ALL THURSDAYS at 10am - Eucharist

VISIT OUR WEBSITE

www.stpeterscaversham.org.nz

WHY WE LOVE CHILDREN

An exasperated mother, whose son was always getting into mischief, finally asked him "How do you expect to get into Heaven?" The boy thought it over and said, "Well, I'll run in and out and in and out and keep slamming the door until St. Peter says, 'For Heaven's sake, Dylan, come in or stay out!'"



**BAPTISMS, WEDDINGS, HOUSE
BLESSINGS,
BURIALS AND CONFESSIONS BY
ARRANGEMENT WITH THE
VICAR**

Parish Directory

PARISH PRIEST:

Father Carl Somers-Edgar

The Vicarage, 57 Baker St.

Caversham, Dunedin.

Telephone: (03) 455 3961

Email: paratus@xtra.co.nz

DIRECTOR OF MUSIC:

David Hoskins

CHURCH WARDENS:

Vicar's Warden: Tubby Hopkins

People's Warden: Joy Henderson

Vestry Secretary: Heather

Brooks

Treasurer: Rita May -Brown

CALENDAR

- Sun 15 +TRINITY 4 Ordinary 11
7pm Compline by Candlelight
- Mon 16 Monday Club
- Wed 18 Vestry 7.30pm in the Lounge
- Thu 19 Meditation Group
Games Night
- Sun 22 +TRINITY 5 Ordinary 12
7pm Sung Evensong and
Benediction
- Mon 23 Monday Club
- Tue 24 NATIVITY OF JOHN THE
BAPTIST
- Thu 26 Meditation Group
Games Night
- Sun 29 +PETER AND PAUL Patronal Festival
2.30pm 'Faith, Hope and Chaplaincy'
Concert in St Peter's Church
7pm Compline by Candlelight
- Mon 30 Monday Club
- Wed 2 VISITATION OF OUR LADY
- Thu 3 Meditation Group
Games Night
- Sun 6 +TRINITY 7 Ordinary 14
7pm Compline by Candlelight
Material for the July magazine due
- Mon 7 Monday Club
- Tue 8 Ladies' Guild 2pm in the Lounge
- Thu 10 Meditation Group
Games Night
- Sun 13 +TRINITY 8 Ordinary 15
Pot Luck Lunch today
7pm Sung Evensong and Benediction