



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand.

THE ROCK

November, 2012 - Advent



Change at Canterbury

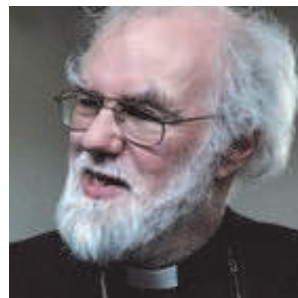
1



AD597 : St Augustine
IMAGE: [HTTP://BRITISHSTUDIES.PBWORKS.COM](http://BRITISHSTUDIES.PBWORKS.COM)

Roll call of history
Page 5

104



AD2002 : Rowan Williams
IMAGE: [HTTP://WWW.ARCHBISHOPOFCANTERBURY.ORG/](http://WWW.ARCHBISHOPOFCANTERBURY.ORG/)

Assessing Rowan
This page

105



AD2013 : Justin Welby
IMAGE: [HTTP://WWW.ARCHBISHOPOFCANTERBURY.ORG/](http://WWW.ARCHBISHOPOFCANTERBURY.ORG/)

The new man
Page 5

Assessing Rowan

By The Vicar

As Rowan Williams began his ministry as Archbishop of Canterbury in 2002 he had a lot going for him. His reputation for intellectual brilliance, theological depth, spiritual maturity, and evident holiness of life had won him a wide following. There was a general expectation that here at last was an Archbishop who might capture the interest of an educated public which had lost touch with organised religion, but which might be open to a persuasive advocate for it: one who could call on an impressive array of resources to put his case.

If the times had been more peaceable in the Anglican world, perhaps he would have had an opportunity to do and be all of this. But as George Bush found out, often a modern leader's tenure of office is defined by unpredictable events that leave him adrift in a sea of troubles, obliged to grapple with an unpleasant agenda not of his own making.

Church historians looking back might well focus on three such events – the consecration of Gene Robinson as Bishop of New Hampshire, the Jeffrey Johns affair in which Rowan was humiliatingly obliged to withdraw an offer of a bishopric because of the conservative opposition to that appointment, and the storm of public criticism that came his way for suggesting in a lecture that in certain limited situations Sharia law courts might be allowed to adjudicate for English Muslim communities.

Behind the presenting symptoms of passionate disagreement in the Church about gay partnerships, lay the deeper issues of what are the legitimate limits of diversity for belief and ethical practice in the Anglican world, to what extent Anglicans had a sufficient doctrine of authority to make their Church work, and how the world wide Anglican family could live together by usefully relating the local Church to the universal Church. Theologically Rowan could see all sides of the issues, but he was not temperamentally suited to act effectively to deal with them. He lacked the

(Continued on page 8)

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Margaret Finnie RIP

A Friendship Group Tribute
By Mary Barton

It is with sadness we note the passing of Margaret Finnie.

She was a well-respected and supportive member of the former Ladies' Guild for many years. She loved her garden and brought along home-grown vegetables for our sales tables and the fair produce stall.

Margaret was a very friendly lady with a lovely smile.

Members attended her service on 16 November. ☞

ACC?

Archbishop Rowan Williams' recent visit to New Zealand was primarily to attend a meeting of the Anglican Consultative Council, but many of us are unfamiliar with that ACC.

The purpose of the ACC is described on its web site (<http://www.anglicancommunion.org/communion/acc/>) as being "to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the Provinces and churches, and help to co-ordinate common action".

The ACC meets every two or three years in different parts of the world.

This year's meeting is summarised by The Vicar in [The Pebble of 4 November](#) ☞

THE CAVERSHAM LECTURES

Father Hugh Bowron—Saint Peter's Parish Centre

Tuesday 14 December, 2pm and again at 7.30pm

The Strange, Wonderful and Bleak Theological World of Rowan Williams



In the month that Rowan Williams steps down as Archbishop of Canterbury it is timely to take a look at the theological sources that have informed his leadership of the Anglican Communion. He is a person of deep scholarship, who appears to have read everything, and is one of the most highly respected public intellectuals in Britain, which is why he is being welcomed into his new role as Master of Magdalene College, Cambridge. A poet, as well as a theologian, he is also a person of evident holiness of life, whose spirituality is fed from a variety of

intriguing sources.

Yet he is a paradoxical figure, who has infuriated liberals by appearing to backtrack on his former support for partnered clergy gay relationships, and has frustrated conservatives for his apparent reluctance to make any major decisions about Communion dividing issues. We shall discover that there are theological reasons for this. At a more mundane level others have wondered about his reluctance to trim, or shave off his beard – apparently he takes a Russian Orthodox approach to this personal appearance issue.

In finding out where he is coming from we shall learn something about the philosopher Wittgenstein, the Russian Orthodox thinkers Sergii Bulgakov, Fyodor Dostoevsky, and especially Vladimir Lossky, we shall become acquainted with Carmelite spirituality, especially that of St John of the Cross, we shall discover something of the astringent moral vision of Donald MacKinnon, and will round it off with the Hegelianism of the Jewish philosopher Gillian Rose, whom Rowan Williams befriended shortly before her death. ☞

Letters

The Rock welcomes letters to the Editor. Letters should be no more than 150 words in length and are subject to selection and, if selected, to editing for length and house style. Letters may be :

Posted to : The Editor of The Rock,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:

TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,
57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Or email:

AskTheVicar@stpeterscaversham.org.nz

Ask The Vestry

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:

AskTheVestry@stpeterscaversham.org.nz

More Maritime Medicine

By Ian Condie

In the 1960's British ship owners could ignore the advance of Feminism no longer. Women were going to sea and it was felt that the traditional medical approach would have to change. The panacea of a swig of Black Draught would not suffice for such complicated and delicate creatures. It was therefore decided to send suitably steady married officers to Liverpool to attend a course in gynaecology and obstetrics.

In charge was the Senior Tutor Sister of the area, a splendid woman who congratulated the course on being the first in which nobody had fainted during the film of childbirth. Her advice about coping with the father if he was aboard was - "Get him to keep on boiling lots of water - it'll keep him out of the way."



Florence Nightingale

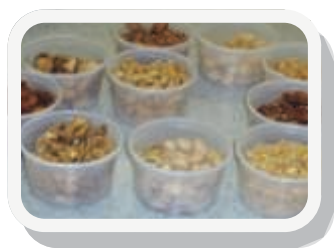
GRAPHIC: HISTORYANDWOMEN.COM

The further perils of medicine at sea.

A woman doctor took one lecture but she gave the impression she did not think mere men should be allowed to delve into purely female matters, particularly the sort of men who were obviously the type her mother had warned her about.

The other star was Sister "Rachel". She was thought to have studied under Florence Nightingale and taught Practical Nursing. She gave her last lecture, a ferocious exposition of the evils of smoking, with her nicotine stained fingers clasped on the desk top before she joined the class for morning tea and cigarettes.

Students returned to their ships no less reluctant to welcome women as shipmates—with the warm exceptions of the Sister Tutor and her staff. 📧



By Alex Chisholm

Nuts have been a part of the human diet since earliest times. Almonds and pistachios are mentioned in Genesis (43:11) as amongst the best products of the land, and the nuts mentioned in Songs (6:11) may be walnuts.

Archeological excavations of a 10,000-year-old village in Eastern Turkey uncovered a society with an economy based on harvesting almonds and pistachios. Nuts were popular as a predictable food source that could be stored through long winters, thus providing a stable food supply throughout the year.

Nuts are a convenient "package" of healthy fats, protein, fibre, minerals and vitamins. Recent research has uncovered specific health benefits. A large study of 31,208 Adventists in California compared diet records collected over many years with heart disease, in individuals. The researchers found that nuts improved cardiovascular risk factors and had a cardio-protective effect when they compared people who consumed nuts frequently (more than four times per week) with those who consumed nuts less than once per week. In this group the health promoting effects of eating nuts persisted into old age. Finding this association between frequent nut eating & heart health has led to research in other areas that have shown that nuts help lower blood cholesterol, have a high satiety value and help to keep weight down. 📧

Nutritious

When not busy being a parishioner of Saint Peter's, Dr Alexandra Chisholm works with nuts. In the first of a series of articles, she introduces the subject of her research.



More online - find further reading at

www.stpeterscaversham.org.nz/The_Rock_supplements/1211/121016_Bulletin_No_11_October_2012_final.pdf

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Alan Gillion

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Art in the church

3: Theological training— and Sunday School

By Pamela Welch

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In the mid-1970s I had returned to university (but to King's College, London in the Strand) to read theology and then spent one year at theological college (The Queen's College, Birmingham) before joining the staff of Holy Trinity parish church in the working class area of Tottenham, North London, in 1980. At

very little was given in those days in my part of Africa. I can remember only two lessons, which I never forgot because it was so unusual to be taught anything about religion in the classroom. One lesson was about Joseph, when I was ten and we drew 'comic strips' of his dreams, his brothers' stooks of corn bowing down to his. Then there was a

lesson on the Church of South India, when I was about 14, given by the new Rector who had come into our girls' school specifically for the lesson. Do I remember this only because it was so unusual an event or because he drew a map of India on the blackboard?

When I began work with children in Tottenham, I had no training in such work and only my experiences with Peg Glendining to go on. This ignorance might have been an advantage in the long run however, as I had

few pre-conceptions. I had a keen group of young mums to work with and an extraordinary assortment of children, of varied ethnicity and original nationalities. We cobbled together all sorts of Sunday School lessons and special days with plenty of paint available (for one of these, at least, Peg Glendining came down from Norwich). Festivals, Christmas and Holy Week and Easter were particularly creative times. One Christmas we cut out and painted masses of silver stars, sprinkled glitter on them and hung them on fine thread from the roof trusses of the church so the interior became a starry, starry night. We made marionettes and painted backdrops and told the Christmas story with them, using the rood/chancel screen as our stage and wings. The most moving work we did, however, was one Holy Week and Easter, when we produced an Easter Garden and a painted Calvary. I find I have no photographic record of these but they are etched in my mind's eye. 📷

Next: An English Public School, Zimbabwe and New Zealand



Holy Trinity Tottenham, in the 1980's

Tottenham, to my dismay, I found the children's work falling to me (and the youth work). I was one of the new generation of women ministers in the Church of England, the first to be trained alongside the men, with the expectation that we would be fully ordained and equal in work and status. This equality was a long time a-coming. We still tended to find ourselves doing the bulk of the children's and pastoral work, in addition to teaching and preaching and taking services, like the men.

I had no children of my own then and had never attended a Sunday School. As a family we began attending church when I was 9 or 10 and considered 'too old' for Sunday School, so I had to sit through the normal services. This was usually a matter of sheer endurance. The then Rector was a kindly man, a bachelor of uncertain age (he seemed ancient to me, but was probably in his forties). I remember him waffling away indistinctly in the pulpit but I concentrated intently as I was always hopeful that his false teeth were going to fall out.

I had almost no religious instruction in school,



More online—Find more Tottenham photo's at

www.stpeterscaversham.org.nz/The_Rock_supplements/1211/Art_in_Church.html



The author in Tottenham with some of the children

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Canterbury



Flag of the Diocese of Canterbury (UK)

Roll call of history

Scanning the list of names of the 104 Archbishops of Canterbury (plus one Archbishop-elect) to date is like viewing a précis of English history.

Archbishop number one, Saint Augustine, founded the See of Canterbury in 597, having been sent to Britain by the Pope to convert the Godless locals. All but one of the following fourteen were also—or also became—saints. They included Mellitus, Deusdedit, Bertwald, and Aethelhard. This early preponderance of saints is testament no doubt to the **“Romish” origins of the See, and takes us to about 793AD.**

“Olde English” names lend an aboriginal air. Wulfred, Feologild, Ceolnoth and Aethelred amongst others, occupied the throne of Canterbury at times over the next couple of hundred years. Also during this period, the Viking influence is apparent. Saint Oda the Severe (AD941) and Sigeric the Serious(990) are names which add a certain colour.

In to the ten hundreds, a European presence becomes evident (1066 anyone?). For example, Robert of Jumieges (1051), Ralph d'Escures (1114) and William de Corbeil (1123). Shortly after this, Saint Thomas A'Becket (1162) features—perhaps the first name recognisable to almost **everyone as an “English” character in English history.**

From here on, the names become more like those we are used to today—names of a style which was to become the standard for Global Britain perhaps. Many, though, are justly famous in their own right. Thomas Arundel (who had two turns, in 1396 and 1399, with one Roger Walden filling in in between), John Morton (1486), Thomas Cranmer (1533), William Laud (1633), John Moore (1783).

Then during the 20th Century come names familiar to most of us. Names like Arthur Ramsey (1961), Robert Runcie (1980), George Carey (1991) and Rowan Williams (2003). 📄

Royal Archbishops

There have been six Archbishops of Canterbury during The Queen's reign (Archbishops Geoffrey Fisher, Michael Ramsey, Donald Coggan, Robert Runcie, George Carey and Rowan Williams). 📄

The new man

- ❖ Justin Welby, born in London in 1956
- ❖ father was a one-time bootlegger in Prohibition America – who then became an executive for a company that survived the alcohol ban by selling Communion wine
- ❖ educated at Eton College and Trinity College, Cambridge, where he studied history and law
- ❖ worked in the oil industry, becoming group treasurer of a large British exploration and production company
- ❖ Married to Caroline, who studied Classics at Cambridge. They have two sons and three daughters
- ❖ 1983 their seven-month old daughter died in a car crash
- ❖ 1989 stood down from industry to train for ordination
- ❖ **took a theology degree at St John's College, Durham**
- ❖ 1992 ordained Deacon
- ❖ spent 15 years serving Coventry Diocese. Curacy All Saints Chilvers Coton with St Mary the Virgin Astley, in Nuneaton
- ❖ 1995 became Rector of St James,



PHOTO: [HTTP://WWW.ARCHBISHOPOFCANTERBURY.ORG/](http://www.archbishopofcanterbury.org/)

Southam, a small market town in the same Diocese – and also the next year of St Michael and All Angels, Ufton, the neighbouring parish. Helped revive both churches, growing their congregations

- ❖ 2000 -2002 chaired an NHS hospital trust in South Warwickshire
- ❖ 2002, he was made a Canon of Coventry Cathedral
- ❖ 2006 took responsibility for Holy Trinity Coventry, the main city centre church, as Priest-in-charge
- ❖ 2007 Dean of Liverpool
- ❖ 2011, Bishop of Durham
- ❖ 2012, announced as the 105th Archbishop of the See of Canterbury
- ❖ Interests include French culture, sailing and politics. 📄

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1 Timothy 3:1-3



More online

<http://www.britannia.com/history/resource/archbish.html>—a list of the Archbishops of Canterbury

http://en.wikipedia.org/wiki/File:Liste_archevêques_Canterbury.jpg image of the list in Canterbury Cathedral

<http://www.archbishopofcanterbury.org/pages/about-rowan-williams.html>—a biography of Rowan Williams

<http://www.archbishopofcanterbury.org/articles.php/2690/biography-justin-welby>—a biography of Justin Welby



The Culinary Cleric Sweet Mince Pies

By Father Geoff Hughes

Greetings again to you all. November being the penultimate month before Christmas, perhaps I should contribute a recipe for the Festive Season. I thought, those of us who still make Christmas Puddings or bake Christmas Cakes are likely to use our own old and trusted recipes and are not very likely to welcome anything new. Then I bethought me of the humble sweet-mince pie. Yes, I know they are abundantly supplied in supermarkets and the like, and some of them are quite nice, also the fruit mince itself, but I have always made my own and continue to do so. After all, it's a bit like the margarine versus butter advert—"It's not the same, is it?" Did you know that mince pies were probably little meat pies to which an abundance of dried fruit was added to conceal the saltiness or rancidity of meat being preserved through the Northern Hemisphere winters? In time the meat vanished and the fruit predominated... hence our fruit-mince pies! Anyway, this recipe for fruit mince is one my mother used before me, so it goes back quite a way. It has a ghost of its history in that it contains a smidgeon of suet... the meat content.

Ingredients:

- 1 lb cooking-apples peeled and finely chopped (prepared weight)
- 1 lb currants
- 1 lb beef suet, finely chopped
- 1 lb raisins
- ½ lb sultanas
- 1 lb Demerara sugar
- 2 oz almonds bleached and finely chopped
- ½ gill of rum or brandy (or an essence of either of these flavours)
- 6 oz mixed glace peel
- Finely grated peel and juice of two large lemons
- ½ nutmeg finely grated
- ¼ tsp each of ground cloves and cinnamon
- ½ tsp ground mace and ginger (in other words "a pinch of!")
- ½ tsp salt
- ¼ pint of brandy (!!!!!) essence if you prefer.

Method:

Mix well together. Fill clean, dry jars, seal well. Keep for at least three weeks before use—longer if possible. It won't "go off"; the brandy etc.: will see to that.

Rather elaborate but well worth the trouble. I have used short-crust pastry, rough puff pastry or shortbread pastry for the pies themselves.

I believe getting suet is a bit like finding hens' teeth. I prepare my own every now and then by purchasing a lump of beef suet from my butcher, chopping it up a bit, rendering it down in a pot of boiling water then allowing it to cool and solidify (overnight in the 'fridge if possible). Lift the suet off the water and scrape any stray bits and pieces from the underside. Break it up then grind in the kitchen mixer until of breadcrumb texture. Put into an ice-cream pottle and freeze until required for suet puddings, dumplings, (fruit mince!) etc.

Hope this is useful.

Happy cooking. 🍴



It's nearly Christmas!



Father Carl Somers-Edgar

Fellowship news

By Gwen Hudson

Last month

The October meeting of Saint Peter's Fellowship, a visit to the Antiochian Orthodox Church of St Michael the Archangel in Fingall Street, was well attended, and proved to be an enlightening and very interesting evening.

Father Carl Somers-Edgar, in his usual entertaining style, provided us with an understanding of the origins of the Orthodox Church, and how it covers many cultures and nations but under a variety of Orthodox branches. All these Orthodox branches are led by one Pope and Council. We learned about Father Carl's transition from Anglican Priest to Orthodox Father, and how the traditional practices—especially those of the Eucharist—have remained constant throughout the ages. The experience made

real the passage of time from the inception of the Christian Church to the present day.



The Antiochian Orthodox Church of St Michael the Archangel

After the talk supper was served in Saint Peter's Hall and it was pleasing that a number of other Parishioners had taken up the invitation to join us.

Next month

Our end of Year Dinner will be held at the Home of St Barnabas on Tuesday the 27th November at 6.15pm. The cost is \$25.00. All welcome. 🍴

Regular Services

please consult the calendar or our website for variations

All services are held at Saint Peter's unless noted otherwise

SUNDAY:	8am	Holy Communion according to the Book of Common Prayer
	10.30am	Solemn Eucharist
TUESDAY:	11am	Eucharist in the Chapel of St Barnabas' Home, Ings Avenue
THURSDAY:	10am	Eucharist
FIRST THURSDAY OF EACH MONTH:	11am	Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

The Rock

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Vestry In Brief :

Items of note in October were:

- ⇒ Joan Dutton was appointed CWS representative for the year
- ⇒ The vicar's lecture was well attended and data projection equipment loaned by Gillion's was much appreciated
- ⇒ Two new smoke sensors will be purchased for the hall
- ⇒ Reverend Jonathan Hicks will preach at the next Patronal Festival. We hope to be able to support his work at a theological college in the Solomon Islands
- ⇒ We now have further information from the Diocesan Trust Board about our bequests
- ⇒ Our donations to outside organisations will be thought through and a budget prepared before the next AGM
- ⇒ Provision of IEP report for earthquake susceptible buildings; a meeting between the diocesan council, trust board and the DCC will take place on 30th November.
- ⇒ A working bee on the church grounds will take place on Saturday 10 November
- ⇒ The flag has been taken down for washing
- ⇒ The new contact list will be placed on the 'parishioners only' website
- ⇒ Another sponsor has been found for The Rock.

Heather Brooks (Vestry Secretary)

For your diary

Tuesday, 27 November:	Saint Peter's Fellowship end of year dinner. See page 6.
Sunday, 16 December:	Ecumenical Carol Service in St James Presbyterian Church, King Edward St at 7pm.
Sunday, 23 December:	Festival of Nine Lessons and Carols at 7pm.
Monday, 24 December:	Christmas Eve. Carols at 11pm followed by Midnight Mass at 1130.
Tuesday, 25 December:	Christmas Day. 8am Holy Communion. 10.30 Solemn Eucharist.
Monday, 31 December:	New Year's Eve. 10pm Vigil of Readings and celebration of the Eucharist using the Liturgy of St Basil followed by New Year's Eve party. See <u>The Pebble of 18 September</u> .
Sunday, 20 January:	Hospital Chapel Assistance. Contact Michael Forrest for further information.

Assessing Rowan

(Continued from page 1)

political guile, the boldness and decisiveness, and the administrative heft to deal to troublemakers, and to impose a solution of sorts.

Certainly he made mistakes. As he admitted, **"It might have helped a lot if I'd gone sooner to the United States when things began to get difficult about the ordination of gay bishops, and engaged more directly."** And in this



The list of Archbishops of Canterbury in Canterbury Cathedral

PHOTO: [HTTP://EN.WIKIPEDIA.ORG/WIKI/FILE:LISTE_ARCHEVÊQUES_CANTEBURY.JPG](http://en.wikipedia.org/wiki/File:Liste_Archevêques_Canterbury.jpg)

writer's opinion the decision to make the last Lambeth Conference, and then the subsequent Primates' meeting, a forum for discussion with no important decisions made about the difficult issues facing the Anglican Communion was a big mistake. But perhaps no-one could have been successful in navigating through these challenges, and probably only a lesser person would have

been ruthless enough and tough enough to have dealt to these situations decisively.

Rowan's achievements lay elsewhere, and perhaps they will turn out to be more important in the long run. Here is Andrew Brown of the Guardian, no friend of the Church of England or its Archbishop:

"What keeps the Church of England running is not its leadership or its structures. It's the clergy's faith in God. Williams, for all his mistakes, was loved around the Church because he seemed to share and even to exemplify that faith. The next Archbishop will have to get that bit right if he is to inspire his followers."

Then there is his recent speech to the world wide Synod of Catholic Bishops in Rome on the subject of contemplation, a speaking invitation that would probably only have been extended to this particular Archbishop. As the Church Times reported it, Dr Williams suggested that **"to be converted to the faith does not mean simply acquiring a new set of beliefs, but becoming a new person – a person in communion with God, and with others, through Jesus Christ."** An intrinsic element in this process was contemplation, he said. **"To learn to look to God without regard to my own instant satisfactions, to learn to scrutinise and to relativise the cravings and fantasies that arise in me – this is to allow God to be God, God's own relation to God, to come alive in me."** The contemplative life was a significant ingredient in evangelism, Dr Williams said. **"What people of all ages recognise in these practices is the possibility, quite simply, of living more humanly – living with less frantic acquisitiveness, living with space for stillness, living in the expectation of learning, and, most of all, living with an**

awareness that there is a solid and durable joy to be discovered in the disciplines of self-forgetfulness that is quite different from the gratification of this or that impulse of the moment. Unless our evangelisation can open the door to all this, it will run the risk of trying to sustain faith on the basis of an untransformed set of human habits, with the all too familiar result that the Church comes

to look like so many purely human institutions – anxious, busy, competitive, and controlling. In a very important sense, the enterprise of evangelisation will always be a re-evangelisation of ourselves as Christians also; a rediscovery of why our faith is different, transfiguring – a recovery of our **own new humanity."** A Christian leader who can say that has a rare depth.

Rowan Williams has sometimes been criticised for writing and speaking in a dense, convoluted style. But sometimes he can express himself with a direct, compelling simplicity. A 6 year old Scottish girl named Lulu wrote a letter to God: **"To God: How did you get invented?"** Lulu's father, who is not a believer, sent her letter to the Archbishop of Canterbury. He promptly sent the following letter in reply:

Dear Lulu,

Your Dad has sent on your letter and asked if I have **any answers. It's a difficult one! But I think God might reply a bit like this –**

Dear Lulu – Nobody invented me – but lots of people discovered me and were quite surprised. They discovered me when they looked round at the world and thought it was really beautiful or really mysterious and wondered where it came from. They discovered me when they were very quiet on their own and felt a sort of peace and **love they hadn't expected. Then they invented ideas about me – some of them sensible and some of them not very sensible. From time to time I sent them some hints – specially in the life of Jesus – to help them get closer to what I'm really like. But there was nothing and nobody around before me to invent me. Rather like someone who writes a story in a book, I started making up the story of the world and eventually invented human beings like you who could ask me awkward questions!**

And then he'd send you lots of love and sign off. I know he doesn't usually write letters, so I have to do the best I can on his behalf. Lots of love from me too.

+Archbishop Rowan

We shall not see his like again. I will miss him. 📧

The Christmas Rock

The December edition of The Rock will, of course, be a Christmas edition and we hope to include seasonal messages and recollections from a variety of parishioners and others associated with Saint Peter's.

If you have a Christmas story, or would like to publish seasonal greetings to the parish, send your text to TheRockEditor@stpeterscaversham.org.uk or, in hard copy, c/- The Vicarage.