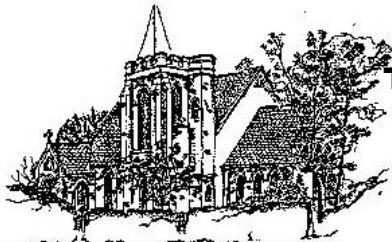




THE ROCK



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

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A Synopsis of the Main Points of the First Parish Forum

Parish forums will be a regular part of parish life, called from time to time as occasions suggest or require. They will not confine themselves to parish affairs but will also consider what is going on in the wider Church.



The Vicar Writes

There will be regular meetings of the Vicar and the Wardens prior to Vestry meetings to assist with bringing together an agenda. These meetings will be advertised in the Pebble so that parishioners can contact the Wardens with matters they want raised at these meetings.

Lent falls early this year, so the first priority will be to do Lent and Holy Week well. Particularly keen to see the Easter Vigil restored with the full range of Paschal ceremonies on Holy Saturday night.

Have always been puzzled why the Church tends to collapse in an exhausted heap in Paschal time, the period from Easter to Pentecost, when this season of rejoicing is one of the high points of the liturgical year. Will endeavour to be around throughout Paschal time, and to mark it with an appropriate series of social, educational and liturgical events.

The new format of the Pebble is designed to give more space for news items and supporting material such as poetry and theology that hopefully supports the sermon theme.

The Scripture readings are listed for private study at home, but are not given out in full as it is not helpful for the congregation to withdraw into a private reading experience during the reading of the word, in which the emphasis comes to be on a rational, intellectual dissecting of the word, as in Presbyterian churches. In line with liturgical movement principles we want to encourage a collective listening to the Word that engages all of us, intuition, imagination, literary awareness, the awakened heart, as well as an alert mind, in which the very fact that we are doing this together brings out a new depth of meaning in the text particular to our context, that hasn't been experienced before. The alert participation of us all helps to bring this about as we listen together.

A Bible study group will be a regular feature of parish life.

So much passing traffic on Hillside Road is a wonderful advertising opportunity for the parish. Keen to have our sign located so that it can be clearly read by passing cars from both directions, with simple, large, bold lettering that lets folk know when our Services are, and that we are an Anglican Church. An additional notice board, which can have regular changes of information advertising upcoming worship, educational and music events, would be a very good idea.

Steady as she goes, with an emphasis on continuity and stability will be the guiding principle of the year ahead.

VESTRY IN BRIEF

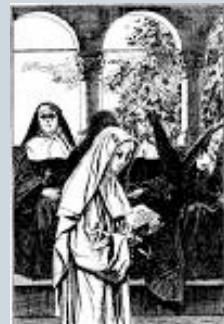
At the December and January meetings of Vestry, the following items were of note:

December

- Vestry thanked Dereck for organising the garden cleanup and also the volunteers who worked on the grounds.
- From Ross McComish, parish statistics for Otago and Southland (comparison of 2003 and 2009) indicated that St. Peter's Caversham was one of the few parishes experiencing growth during that period.
- Vestry expressed sympathy to Faye-Noel Brown, Margory Finnie and Joan Thompson on the loss of their spouses (cards to be sent).
- New rosters for servers etc. to be produced for January and February only next year.
- Noted with sadness that Rev. Helen Mann has cancer and only 2-3 weeks to live.
- The problem of keeping the grounds in order deferred until next year; Greenacres will cut the hedges.
- Fr Hugh met with Tubby and Joy re moving the external church noticeboard to make it visible from the road. It was decided that cutting the hedge to below the level of the board might be sufficient for now.
- Moved that the AGM will be on the second Sunday of March every year.
- Arrangements to be made for the church and link carpets, plus the hall carpet and chair coverings to be cleaned. Some money has already been donated for this.
- There was a discussion as to whether the hall should be referred to as the Cleland Hall but the general opinion was that Parish Centre was more appropriate. The Cleland brothers donated some money for building the hall (but not the entire cost).
- Welcome cards to be given out by sidespersons to newcomers at the Christmas services.

January

- Sympathy card to be sent to Jim Mann and family.



- The fence between vicarage grounds and a neighbour's property is almost finished.
- The vicarage outside toilet has been replaced and (free) vinyl flooring installed. The cracked toilet in the hall has been replaced.
- Bernard's wife Ann to be presented with a Mitre 10 voucher and a birthday card. Bernard to be presented with a Whitcoull's voucher and a framed certificate.
- Problems with the security system alarms accidentally being set off were discussed.
- Funding of \$178 was approved for framing Ornaments and Ceremonies of the Church.
- Publicity to be arranged for Fr Hugh's installation.
- Jo Steele has kindly donated a painting of the vicarage, which will be hung in the vicarage study (parish office).
- Vestry expressed its appreciation of David Hoskins' input during the interregnum. A Mabeck's voucher and a certificate will be presented to David on the 29th January after the 10.30 am service.

Heather Brooks (Vestry Secretary)

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The Anglo-Catholics

10: The Oxford Movement

As in a tapestry, the Catholic thread within the Anglican Church had been moving in and out over the centuries. Sometimes it was visible on the front of the cloth, at other times behind and not so visible; but always it was there. There were other threads in other colours moving in and out also, until they formed the pattern that we recognise at St. Peter's as Anglo-Catholic.

That pattern began in a small way, with the preaching of a sermon by Oxford University man John Keble on the 14th of July, 1833. The subject was not particularly interesting to us – a protest against the British Parliament's recent decision to reduce the number of Anglican archbishops and bishops in Ireland, and to appoint church commissioners to control a substantial part of the Irish Church's revenue. However, there was a principle at stake and the question arose 'Did the church still belong to God or had it been reduced to a government department?' The church, stated Keble, is entitled to respect as an instrument of divine will and the intervention of lay people in the ministry of bishops is a grievous sin.

The ensuing debate over the nature of the church captured the attention of three other young Oxford men; John Henry Newman, Richard Hurrell Froude and Edward Bouverie Pusey. Together, they began an energetic campaign to restore the Catholic heritage of the Anglican Church. Their

"Did the church still belong to God?"



mouthpiece was a series of publications called "Tract for the Times", which earned them the name "Tractarians". The early Tracts covered such subjects as the Apostolic Succession and the middle way (*via media*) between Catholicism and Protestantism. Later tracts included collections of extracts from the writings of the Church Fathers. The Anglican Church, claimed the Oxford men, was truly a reformed Catholic Church and its life should be based on the teachings of the Apostles and the Church Fathers, without the corrupting influence of either Roman Catholics or Protestants. With great organisation the tracts were printed and distributed to the clergy; they had a huge impact. However to the ordinary person, the Oxford Movement was quite confusing. After all, people were either Protestant or Catholic, so what was this new movement all about? Nevertheless, it was not long before Newman was drawing huge crowds to his Sunday afternoon sermons, now regarded as some of the finest ever given.

As the Oxford movement gained momentum, another thread began weaving into the pattern, and its colour was Cambridge blue. Founded in 1839, the Cambridge Camden Society was the University's response to the Oxford movement and it had equally far-reaching effects. It promoted a return to mediaeval ideas of church design and ritual, as a way of completing what the Oxford movement had started. The Anglo-Catholics needed the beautiful worship space promoted by the Cambridge Camden Society in

order to display the inward theology. St Peter's Church with its long nave is colonial gothic in style; this we owe to the Society. There was an influence on church music also, with a return to plain song and, later on, many new compositions.

The last thread was older and less obvious, but it provided the groundwork for the emergence of Anglo-Catholicism. For a century, the United Kingdom consisted of Scotland and England only, but in 1801 Ireland was added. To avoid civil war, there had to be a relaxation of the laws so that the Irish Roman Catholics were once more allowed to hold public office. By 1829, this was achieved. There was, of course, fierce opposition in some quarters to anything remotely Catholic, but the waning power of the pope to some degree removed the fear that Britain would be ensnared by Rome. It was these events that allowed the Catholic thread promoted by the Oxford movement to return to the front of the tapestry, its colour putting new life into the church. Yet now there was nothing to prevent Anglican clergy who were so minded from joining the Roman church. Losing faith in the movement, several of the founders, including (in 1845) John Henry Newman, defected to Rome. While the history books record this as marking the end of the Oxford movement, the Anglo-Catholic pattern was carried on by Pusey and other able leaders.

Renewed by the Oxford movement, what did the Anglican Church now look like? And when did Anglo-Catholicism come to New Zealand? Find out in next month's Rock.

Cheers, Heather and Ross

Some of our parishioners



Margaret Fraser



Nigel Westbrook



Ruth & Rhonda Tatnell



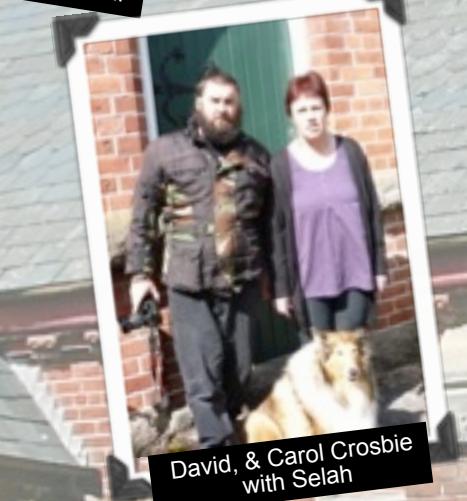
Michael Forrest



Joan Dutton



Gay Webb

David, & Carol Crosbie
with Selah

Jean Allen



Dawn & Arnold Bachop



Alex Chisholm

St Peter's Friendship Group

The St Peter's Friendship Group welcomed a number of visitors, including Father Hugh, totalling 16 altogether to listen to Mother Keleni from Ashburton.

Originally, from Tonga and now with the Community of the Sacred Name - Mother Keleni shifted from Christchurch to Ashburton after the earthquakes destroyed their home, leaving behind the beautiful Chapel and Retreat House. Unfortunately the Community are unable to erect the Chapel on their new grounds.

Mother Keleni loves the quietness of the new home and has been providing vegetables for the Community from her garden. Mother Keleni thanked our Group for the support we have shown and contributions to St Christopher's Orphanage - the Sisters enjoy the friendliness of the local people.

Our next meeting will be Tuesday March 13.

Gaye Webb 476-1613

Institution Sermon – St Peter’s Caversham - Candlemas 2 February 2012

At his Institution to Great St Mary's, Cambridge Mervyn Stockwood preached off the King James Version of an unusual Isaiah text, "You may have bored men, but must you bore your God also?" I will endeavour to avoid doing that tonight, and on every other occasion, because this parish has enjoyed for the past 25 years a very high standard of preaching.



We live in a time when people are easily bored, and when words are thought to have lost their power to enchant. A Hollywood executive, speaking of the upcoming season of films due to come our way this year, reported with satisfaction that in the main they would have lots of action and minimal dialogue.

Though power point projectors and related technologies are now making their way in to our churches, Anglican clergy can never back away from the need to have something worthwhile to say in a winsome manner every week because they belong to a church that set itself a goal at the Reformation of having a theologically literate clergy preaching to a Scripturally literate laity. Few would be communicators in the modern world have the privilege of a captive audience, and clergy, whether they preach regularly to 10 or 100 people, should never forget that. As my Father, a somewhat middle of the road Anglican lay reader, used to say to us often, "It is a sin to bore people in public."

I was raised in a world of words. My parents met each other debating against one another in one of the major political parties of our country. They turned the family meal table into a kind of perpetual debating chamber, in which we were expected to hold our own, resourced from the many books that festooned the house. It was an apprenticeship in word smithing that money couldn't buy.

But being fluent and articulate from the pulpit isn't enough on its own.

There must be content also. I discovered this at about the mid-point of my ministry when I realised how superficial much of what I had had to day really was. The people of God had a right to expect more from me than just some gleanings from the latest slick paperback I had read, or unusual movie I had been to. They had come expecting, hopefully, a deep immersion in the

things of God, and I had better set about providing it. I also realised that the most perfect punishment that God could devise for clergy would be to make them listen to their own sermons for all eternity. Could I listen to my own offerings on a repeating basis without cringing with embarrassment, or wringing my hands with regret at opportunities missed, or at deep doctrinal error so blithely expressed?

I don't underestimate for one minute the difficulties that unchurched people have in making their way into the bewildering culture of a Church whose customs were formed in the ancient world, and whose communal expectations are so utterly different to that of our atomised culture. But having braved their way in to our quaint little world shall we have something to say to them, something worth hearing, and something they can base their lives on? Will we have come to understand the deep things of God to such an extent that we can express them in an accessible, attractive and lucid way? This is the preacher's challenge.

It concerns me that often the discussions about mission strategies that are so high on the agendas of churches today are in fact debates about tactics not strategy, about slick tricks to lure people in, with little thought about what to say to them, or what to do with them once they are there. Rather than accommodating ourselves to our

surrounding culture we might instead glory in and major in the one distinctive thing we have to add to the lives of those around us, that no other institution or service provider can. What we offer that no one else can is to be in transformative union with the Triune God, to be in intimate relationship with the ground, source and goal of all that is. We proclaim that the arrival of Jesus Christ in our world was a restorative act designed for the reconstruction of a human nature that had fallen into existential decay as a result of its alienation from God. How easily these phrases slide off the tongue. How great and fascinating the challenge to unpack the meaning of them in the experience and the thinking of curious enquirers.



But what summons people to faith are not just words and explanations, but also an encounter with the numinous. Anglicans share with Catholics and Eastern Orthodox a liturgical tradition that sets up its meeting with God in a dramatic form, as a stately dance in classical style, where everyone knows the script and essential movements, and can therefore relax into their roles. But for this to work, to become a vehicle for God to transmit something of his wonder and mystery, it must be done well. St Peter's Caversham believes that, and therefore expects its Vicars to have good table manners at the altar. Indeed, the Vicar-elect was invited to give a command performance as part of his selection process. But this isn't just a matter of individual taste and high art aesthetics. When the liturgy degenerates into a shambles, and is celebrated without reverence and devotion, it loses its capacity to convey transcendent realities. For over a millennia the entire Christian world worshipped God within the liturgical tradition, and those who locate themselves within this primal matrix must keep faith with its expectations of excellence.

In the recent BBC series, "Churches: How to read them," Richard Taylor says that the Oxford movement pioneers believed that Anglo-Catholicism was Anglicanism come to its senses, in its right mind as it were. St Peter's Caversham believes that, and therefore expects I guess its Vicar to be an ambassador of and evangelist for that ecclesial point of view. I am happy to do this, but in presenting Anglicanism as a variety of reformed Catholicism would want to do this without defensiveness or arrogance. It is surprising too where you find potential allies and locations of common cause. The Knox Ministry Centre Worship Course Book, for instance, is a



liturgical statement of intent that I could in the main cheerfully sign up to. And concerned critics in the diocese of Christchurch thought that I was spending too much time consorting with Evangelicals, and hanging out at theology conferences at places like Carey Baptist and the Auckland Laidlaw College. But I will go wherever there is a serious discussion of the doctrine of God on offer, wanting to be informed as well as to offer my 10 cents worth. And I note with wry amusement that God, with his usual sense of humour, often creeps up on Protestantism unawares and provokes some of its most articulate ideologues to say some astonishingly catholic things.

But enough of these high falutin agendas - my Father offered me a piece of advice just before I set off for theological college. "Just remember this Hugh – what people are looking for in a Parson is someone they can tell their troubles too, and someone who can

preach a decent sermon." "How little that man understands of the lofty and complex demands of the clerical profession," I thought at the time. But as the years have rolled by I have come to see that he was more or less right.

The parish priest as confidant and consoler, as pastor who enjoys the quirks and human particularities of those committed to his charge – that is the note I want to end on. For someone as curious as I am about what makes people tick, this has been a wonderful vocation to be called into. Unlike therapists and counsellors, parish priests get to know

how the story ends for those they work with. They accompany their people through all the life stages, and are with them, not just at dramatic high points, but also in the long stretches of ordinary living in which their lives quietly develop and flower in their growth to union with God.

For someone as drawn to the mystical side of religion as I am it has been a helpful discovery to find out that the point of an intimacy life with God is not glamorous supernatural experience, but rather the infused graces that enable us to deal with difficult people, that fortify us with common sense wisdom in the endless challenge of building Christian community, and that lead us to quietly enjoy the company of other Christians. God has pulled off a sociological miracle in drawing the company of believers together from such a wide variety of social, cultural and ethnic difference. In being connected to him we receive the inner resources to make the miracle work.

Not long after my ordination a friend and colleague mused, "Perhaps we have all got one great parish in us." I hope this will turn out to be mine.

Fr Hugh Bowron

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A WARDEN'S WARBLE

Well here we are, just over a year since we farewelled Father Carl after having been our Vicar for 25 years, we are now entering a new era in the life of St Peter's with Father Hugh at the helm. He was instituted as our Vicar recently at an impressive well attended service followed by supper where he was welcomed by a good number of parishioners. For those with Internet facilities who may be interested, this service is available on St Peter's website.

I know this should be a time for looking ahead but I think it appropriate to reflect and thank all of those who have contributed to the life of the parish during the Interregnum.

Firstly, Father Bernard Wilkinson, who so willingly stepped into the role of Temporary Interim Priest and carried out those duties with great gusto as many of you know. Having served as curate at St Peter's in the early part of his ministry he felt very much "at home" here. Father Geoff Hughes and Father Wiremu Quedley shared the duties for the Thursday morning services. Peter Stapleton of Andersons Bay and our own Pamela Welch took Communion to our housebound parishioners as required. There

were also one or two occasions where other local clergy celebrated also.

David Hoskins played a big role in many different ways over and above his normal organist and cleaning duties of the church and hall during this time, opening and closing the church 7 days a week, producing The Pebble, getting content, and putting it together and printing it each week, making sure the appropriate readings were available for the services, setting up the sanctuary before each service etc. and making sure that there were always people to do the duties required. His efforts have already been acknowledged officially by Vestry.

The nominators who met regularly as part of the selection process in Father Hugh's appointment, and to members of Vestry who helped keep the parish on a steady course, I record my personal thanks for the work and

extra effort you all made with arranging working bees etc., and just doing all the things that needed done around the parish.

Finally Averil, even though she is my wife, I feel deserves special mention, for the work that she put in particularly in relation to the Vicarage by way of cleaning and keeping it clean on a regular basis, obtaining drapes, in some cases making or altering them and generally sorting out what needed to be done and making sure that it was done, to make the vicarage a functional home.

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Parish AGM

The Parish AGM will be held on **Sunday 11th of March** after the 10:30am Service. The pot luck lunch will follow the election of Vestry and at the conclusion of the meeting.

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

Worship Services

Services in Lent

Ash Wednesday

Eucharist and Imposition of Ashes
11am at St Barnabas Rest Home
7pm at St Peter's

Through Lent

Each Monday night there will be a Mass in the Church at 7pm, followed by a Bible Study in the Vicarage at which the New Testament readings for the following Sunday will be considered. A time of silent meditative prayer will conclude the evening.

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Fr Hugh Bowron
The Vicarage, 57 Baker St.

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Telephone: (03) 455 3961

Email: hugh.bowron@xtra.co.nz

CHURCH WARDENS:

Vicar's Warden: Tubby Hopkins
Phone: 455-3613

People's Warden: Joy Henderson
Phone: 456-1141

Vestry Secretary: Heather Brooks
Phone: 481-1916

THE ROCK

DIRECTOR OF MUSIC:

David Hoskins
Phone: 455-7537

ROCK EDITOR:

Dereck Gray
13 King St, Mosgiel
Phone 489-3520
Email: dd.kmgray@me.com

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CALENDAR

with festivals and observances

Note: There are too many observances in each month to list them all, thus these are a selection - the full list appears on page 21 of the New Zealand Prayer Book

FEBRUARY

Fri 17th Feb - Janani Luwum, Archbishop, Martyr of Uganda

Sat 18th Feb - Martin Luther

Sun 19th Feb: Sunday before Lent

Mon 20th Feb -The Saints & Martyrs of Africa

Tue 21st Feb - Shrove Tuesday

Wed 22nd Feb - Ash Wednesday

Thu 23rd Feb - Polycarp of Smyrna

Fri 24th Feb - St.Matthias, the Apostle

Sun 26th Feb - 1st Sunday of Lent

MARCH

Thu 1st Mar - David, Patron Saint of Wales

Sat 3rd Mar - John & Charles Wesley

Sun 4th Mar - 2nd Sunday in Lent

Wed 7th Feb - Perpetua and her companions -Martyrs at Carthage - 203

Sun 11th Mar - 3rd Sunday in Lent

Mon 12th Mar - Gregory the Great, Bishop of Rome

Sat 17th Mar - St Patrick of Ireland

**Sun 18th Mar - 4th Sunday in Lent
Mothering Sunday**

Mon 19th Mar - St Joseph, husband of the Blessed Virgin Mother

Sun 25th Mar - 5th Sunday in Lent

Mon 26th Mar - Annunciation of Our Saviour to the Blessed Virgin Mary

Thu 29th Mar - John Keble of Oxford Priest & Poet - 1866