



THE ROCK



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

The Vicar Writes



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The Quiet Revolution

New Zealand society is undergoing a quiet revolution in the emergence of the retired sector of the population as a major, and potentially the most significant, sector of the population. This edition of the Rock will consider some of the major themes of this development, and their implications for our political leaders, for the Church, and for each of us as Churchgoing Christians.

The Numbers

The figures speak for themselves. In the words of Statistics New Zealand, "Between 1901 and 1951 the number of New Zealanders aged 65 and over increased almost six-fold, from 31,000 to 177,000. Over the next 48 years, it grew by another 151% to reach 446,000 in 1999. The elderly's share of the population trebled from 4% in 1901 to over 12% in 1999. The pace of increase is projected to pick up after the year 2011, when the large baby boomer generation begins to enter this group. By 2051, there will be over 1.4 million people aged 65 years and over, and they will make up 25.5% of all New Zealanders."

Pensions and Retirement Savings

New Zealand was one of the pioneering countries in introducing a state pension scheme, but then its recipients were only expected to live

a few years on from 65. After a brief flirtation with a lower retirement pensionable age in the Muldoon era, the age of entitlement for national super returned to 65, and has remained there since then, with the last election being the first one in which a major political party proposed to raise it. The present government insists that it isn't going to do that, but a sober assessment of our financial situation indicates that in fact this is inevitable.

In Europe an anguished political debate is underway about this in which the present debt crisis is obliging most countries to consider moving from an earlier pension age to New Zealand to a later one. The probable outcome when all the shouting is over is that most countries in the European Union will move, over a phased in period, to a retirement age of 67 or 68. This is the likely outcome for us too. Wise provision will need to be made for those in heavy labour manual jobs who need to retire early.

National super is relatively modest, and while the poor can live off it, and those who have paid off their mortgage and have modest accommodation costs, many middle class people will struggle with only this as their income source. Yet relatively few New Zealanders have

private pension schemes as a supplement, with a weighting to men rather than women having such. In addition pension schemes vary in their generosity of provision, and some may fall over when a majority of members are recipients rather than contributors.

The introduction of Kiwi saver was a much needed step in the right direction for a country with a poor track record for personal savings. But some have joined too late and at too low a level of contribution to make much difference to their circumstances, and not a few low-income earners have not joined at all. Thus a concealed political and social problem coming up in the lift is the emergence of a sizeable group of elderly poor with limited life choices.

Health Care Costs

We are blessed to be living in a time when medical interventions and therapies are becoming increasingly effective in overcoming major morbidities, reducing pain, replacing worn out body parts, and prolonging life spans. But the very success of these interventions is creating major political and financial dilemmas, because these interventions are increasingly expensive, and the demand for them is expanding beyond the ability of our society to provide them or afford them.

Medical insurance was one way to jump the que and get the procedure you needed right away, but insurance premiums have been escalating to the point where this option is out of the reach of many now, or only provides limited cover. Some

have responded by paying what they would have paid in premiums into a designated bank account, which will only be used for their health care costs, what amounts to self-insurance.

By 2051, 1.4 million people aged 65 years and over, will be 25.5% of all New Zealanders.

The nub of the dilemma is that the elderly group is changing, with the old-old group (85 years and over) expected to increase six-fold to over a quarter of a million by 2051, when they will make up 22% of all New Zealanders aged 65 and over. This group will require an increased amount of health treatment and social services.

It is hard for politicians to be completely frank with us about the dilemmas of health care spending, because the hard reality is that there isn't enough to go around. The hardy old election year issue of lengthy surgery waiting lists, usually sort term solved by a quick cash injection to get them temporarily down, is merely a symptom of a much bigger problem. Politics has always been about who gets what when, and who gets preferential access to what most want. We can expect increasing conflict in health care politics in the years ahead, with plenty of smoke screen rhetoric to conceal the difficult decisions dodged, or made to the disadvantage of some.

The Ageing in Place Policy

For some time now successive New Zealand governments have pursued what is called the ageing in place policy. What this means is that government funding for aged care has shifted away from rest homes to support services

that enable the elderly to live at home for as long as possible. In many ways this was an enlightened policy that has enabled retired folk to remain in a familiar and safe living space at a time in life when they are reluctant to make major changes. Often it has kept government care costs down too.

But as time has gone on, and as life spans have increased, some down sides have emerged in this approach. Sometimes it has encouraged people to stay at home too long, and to delay the transition to rest home care until it is too late. Difficult settling in periods, and sometimes even the loss of the will to live can result. Sometimes too the ethos and spirit of rest homes can suffer when more and more of their intake are very old, and ill, and short term. It is helpful for them to have a substantial core of residents who have lived there for some time, who treat it as their home, and who help to make a success of the place.



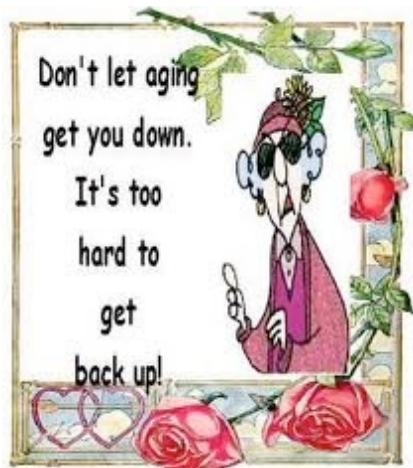
But the biggest problem is the resulting government under funding of rest home care. Critics who complain about short staffing, a low morale under paid work force, and instances of abuse often don't seem to grasp that you get the rest home care service you pay for. That means in part tax dollars to properly resource rest home care. The reality is that more and more retired people will need the oasis and sanctuary that rest home care provides. That in turn means diverting some resources away from the ageing in place policy to rest home care.

Politics is about hard choices, and politicians respond most readily to pressure from an informed electorate. We should remember this at election time when politicians seek out our company and solicit our vote, and we should speak to them boldly and persuasively on this subject. Or even better write to them, or to the newspaper about it.

Trends in the Aged Care Industry

The big providers, such as Rymans, are increasingly dominating the industry, with the smaller providers increasingly forced out, either by an inability to match the range of services provided by their competitors, or by tougher government regulations designed to weed out struggling or substandard homes prone to elder abuse. Increasingly Churches and not for profit providers have quit the field, concerned about increasingly complex managerial issues, the impending costs of renewing their plant, and the possibilities of bad publicity and litigation from bad staff treatment of residents. The Anglican Church has an honourable reputation for holding its ground with our own excellent St Barnabas in south Dunedin, Anglican Aged Care in Christchurch, and the Selwyn Life Care Foundation, which in addition to its large complexes in Auckland is taking over the running of rest homes in other centers, determined to survive and thrive in an age of big competitors. The challenge for Anglican rest homes is to clearly establish their point of difference (and superiority) as a faith based boutique operator. Often we have been reticent about marking

out our homes as distinctively Christian in ethos and in style of operating. It is also a call for parishes such as ours to put their shoulder to the wheel to back up their local Anglican rest home.



What to Look For in a Rest Home

Here are some of the things to look for when considering a home for a friend, family member, or for oneself:

Ask how long staff members have worked there – high staff turnover is a sure sign of a troubled work environment – long stay staff a sign of a contented work force who enjoy their job, and know what they are about.

Visit on the weekend, as well as in usual working hours – staff numbers are down then, and gaps in resident care will be more apparent.

Note carefully the degree of staff involvement with residents – a home may have all mod cons and an excellent entertainment programme, but it don't mean a thing if the residents are left slumped in arm chairs all day without cheerful conversation

and regular interaction with the staff.

Try and get a look at the meals – food is a big thing in the lives of the elderly, and well prepared meals, preferably on site, are a sign that things are going well in this place.

Filing Your Final Flight Plan

At Holy Trinity Avonside we encouraged parishioners to provide a written record of their wishes for their funeral to be filed in the parish office, and to be provided to those likely to be crucially involved in the decision making about their funeral. In New Zealand funerals generally follow soon after a death, and sometimes family members struggling with feelings of loss, under pressure from undertakers to make decisions quickly, unsure of what the deceased wanted, and without much church culture themselves, can make regrettable decisions that their church going family members would never have wanted. Family tensions and rivalries can make these sorts of bad decisions even more likely.

Sometimes there have been heart breaking instances of deeply convinced Christians with short term memory loss issues, who have drifted out of regular pastoral contact with their church, having secular or private funerals inflicted on them by aggressively secularist caregivers. We make it easier for everyone if we make it clear what Church we want our funeral to be at, who should take the Service, what hymns or readings we would like, who should give the eulogy, whether our funeral Service should be in the context of a Requiem (highly desirable for St Peter's parishioners), and

whether we want to be cremated or buried. It is also helpful to stipulate which undertaker firm should be used.

Christians have no reason to fear death, and should prepare for their death as an event in their life to be prepared for like any other. Knowing that we have made this kind of wise provision can help us to leave this life at peace.

Remember Your Parish Church

Charities these days are very direct and up front about asking the elderly to make generous provision for their work in their wills. Bishop Tom Brown of Wellington has pointed out that the Church has a generation with it now of committed, faithful Christians who will only be with it for a while longer. If the Church hangs back from making similar requests to its regular members and supporters it will forfeit a precious resourcing opportunity that will not come its way again.

St Peter's, Caversham has done as well as it has in recent years, and has avoided the difficulties of many parishes in the diocese of Dunedin, in large measure because of its bequests. Parishioners who have made generous provision for their parish church in their wills do a great thing for God and his Church. Future bequests will be extremely helpful in addressing

the follow on issues of earthquake strengthening and appropriate insuring that are bound to come our way in the wake of the Christchurch earthquakes. They will also enable the developing outreach of a confident Anglo-Catholic Church with a message that the city and the diocese will greatly benefit from.

The Best Years of Your Life

While there are a number of challenges that accompany this big shift in our demographic landscape the good news is that retirement can be, and often is, the best years of a persons life, particularly if they have good health and enough savings to give them choices. Retired people often speak of being as busy as they were in the work force, only now they are doing what they want to do rather than what their job required. Many have found satisfying fields of endeavour in our voluntary societies, while others have taken the opportunity for further study. The run away success of the university of the third age has shown a huge appetite to learn new things on the part of those who now have the leisure to do so. For many years we have lived in a youth obsessed culture, but they are now a rapidly diminishing demographic. It could be argued that the elder retired group have now become "the cool school."

Fr Hugh Bowron



Vicarage House Blessing

The house blessing of the newly refitted Vicarage will be on Tuesday evening 24 April beginning at 5.30 pm, all parishioners welcome.

The Eucharist will be celebrated at the conclusion of the rite.

A party will follow – contributions of finger food or drink would be welcome.



Our Parishioners



Marjory Finnie

Marjory was born in Dunedin and has always lived in the south areas of St Clair, Mussleburgh and Forbury. She has two brothers and one sister all of whom live in different parts of New Zealand. She attended the local area schools and King Edward Technical College where she trained in shorthand and typing. She worked in the offices of an engineering supplies firm ALS Cassie Ltd.

In 1962 she and husband Jack were married at Holy Cross in St Kilda. Together they raised two children - one of each, and now have 4 grandchildren. Jack was earlier employed in the motor industry and latterly at Invermay in the stores department.

Marjory was in the choir of Holy Cross for 14 years, singing from an early age. Attendance at St Peter's began in 1963 after moving to the Forbury area. She is still an active member of the Red Cross Choir and enjoys singing in many rest homes.

In 1997, she and Jack traveled to Europe, England, Ireland and Scotland. She has relatives still living in York and Edinburgh.

She is a very busy person serving on several volunteer groups including Driving for the Blind, Seniornet secretary, and Meals on Wheels. One of her main hobbies is cake decorating. She made and decorated a model copy of St Peter's for the centenary of the Parish. She still has the "cake". It is actually hollow and made entirely of icing.

Marjory is also a 40 year plus, member of the Sanctuary Guild helping with the flowers for St Peter's and in her spare time manages a little gardening.



Adrienne Garrod

Adrienne was born in Timaru and began life with an undiagnosed disorder, and was treated in an oxygen tent which resulted in worsening her condition. She was later diagnosed as having a variety of cerebral palsy. This has meant that she has been wheelchair bound for her entire life.

She came to Dunedin for treatment and eventually the family settled in Palmerston. There she attended the local primary and secondary schools.

After leaving school she worked for Mosgiel Woolens in High St as a telephone receptionist for 10 years. With the closure of that company she moved to the Department of Labour in a similar role. Then a reorganization of that department resulted in the formation of the Employment Service where she continued to work until her retirement.

She has worked as a volunteer for the Disability Services arm of the Crippled Children Society. (CCS) She has worked as a radio host and DJ for CCS on the community radio station in South Dunedin, and has also undertaken public speaking on disability issues.

Whilst constant physiotherapy occupies much of her time, she enjoys music, DVD's and her Bible.

She has made three visits to Australia taking in the Gold Coast, Brisbane, and the Sunshine coast. An avid collector of Blue Mountain pottery she is keen to hear of any other Parishioner who has any.

Recent medical advances have offered her some relief from her affliction with botox injection to her arm muscle.

St Peter's Fellowship Group

The Fellowship Group will be entertaining residents from St Barnabas, including drivers, with afternoon tea and a concert by Arnold Bachop and one of his pupils on Thursday 19 April.

Our next meeting will be at 7.30 pm on Tuesday 22 May, when Fr Hugh will be our Guest Speaker. All welcome.

Contact Gwen Hudson 4557100 or Gay Webb 4761613

St Peter's Friendship Group

The Friendship Group met on Tuesday and enjoyed games of housie. Next month on 8 May we will play scrabble at 2 pm in the lounge. We welcome anyone who would like to join us.

Contact Gay Webb 4761613



VESTRY IN BRIEF

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

- Reverend Roger Barker has agreed to take Sunday services when Fr. Hugh is away. Fr. Geoff and Fr. Wiremu will continue to take the mid-week service during the vicar's absence.
- The Patronal Festival will be celebrated with a choral evensong and a meal.
- Vestry noted there are problems with the alarm systems.
- A quote for new signage was accepted.
- There was a discussion regarding the difficulties faced by the diocesan office in providing financial services; an alternative is being sought.
- The photocopier is to be replaced.

REQUEST FOR PLANT DONATIONS: Our flower arrangers have asked us to plant alstroemerias, daisies (long-stemmed), chrysanthemums and leucadendrons in the church garden. If you are dividing your perennial plants this autumn and have any of the above to spare, please bring to church.

should be no cause for any confusion.

The next topic is Side's Person's for the 8.00am service. In the past we have had 6 people rostered for these duties but due to natural attrition, this number has dropped to just 4 and it would be good if we could get this number up to 6 again, thus sharing the load and meaning that each person would be on duty only once in 6 weeks instead of once in 4 weeks as is the case now. With Winter approaching it, would be good if we could say to one of our current persons doing this duty who comes in from Mosgiel to take a break, saving him a

possible early morning trip on an icy road. The duties of a Side's Person are quite simple and there is not a lot involved. Give it some thought and you may just find that you can help us out!

Finally, on a brighter note, whilst delivering a basket of food you have so generously donated to Anglican Family Care, I was talking to a volunteer about the products for which they have the greatest need, and the most commonly distributed product was rice, so if you're wondering about something you might be able to donate, rice is always a good option. Also, fresh fruit or vegetables are always welcome but it would be preferred if you did have some of these products to donate, you were able to deliver them to Anglican Family Care yourself so that they could be given out while still fresh. Anglican Family Care is situated at 36 Bath Street, in the central city and there is good 5 minute parking available right outside the door.

Tubby Hopkins, Vicar's Warden

A WARDEN'S WARBLE

This month's Warble is going to be a bit of a mixed bag, Three different things but all having some relationship to our parish life.

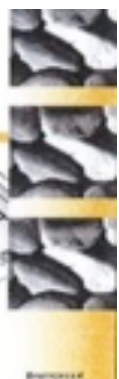
Firstly the Offering Envelopes, Father Hugh has already made mention of this in the Pebble but I feel that it won't hurt to be mentioned again because, for some reason or other, over recent weeks there has been obvious confusion displayed by some parishioners as to which envelopes they should be using. If you give on a weekly basis, the current envelopes you should be using are WHITE, if you give on a monthly basis, you should be using the BROWN manilla envelopes. The problem being that it is likely you will have had a number change on the envelopes you've been given due to the overall change in the number of envelopes ordered and if you continue to use last years envelopes it is possible that your offering will be allocated to the incorrect person and at the end of the Tax year, your contributions will be incorrect. In some recent cases, people have used envelopes from as far back as 2010. It would also help to save a lot of confusion if you could mark clearly, the actual dollar amount that has been put in the envelope. Most of you do this but there have been occasions recently when the Recorder has received envelopes with 3 different dollar amounts written on them and it has meant the recorder has had to ring the person to confirm the amount given. If the amount is clearly marked on the envelope initially, there



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The Anglo-Catholics

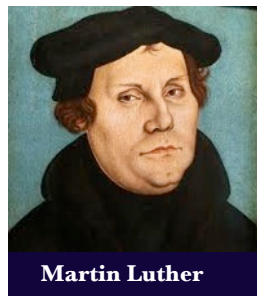
12: In Conclusion

For the first 1500 years, there was but one church which could truly claim to be Holy, Catholic and Apostolic. The doctrines of this church were based on the teachings of the Apostles, as explained by the Fathers, confirmed and refined by seven subsequent church councils. The first was at Nicea in 325 AD and it is the origin of that statement of our faith called the Nicene Creed. Heretical sects (i.e. any group not agreeing with the teachings of the church) began to emerge as early as the second century AD but these were excluded from the one church.



By 1453, the widening gap between East and West could no longer be bridged and a split occurred giving rise to what we now call the Orthodox and Roman Catholic churches. A second split in the West occurred shortly after, this was the division of the Protestants from the Catholics.

Meanwhile in England, Henry VIII had declared himself head of the Anglican Church. Henry's church was pope-less but in every other way followed the Roman Catholic traditions. However, by the time Henry died, the Protestant Reforms triggered by Martin Luther were underway. Henry's only surviving son was a boy and the throne fell into the hands of Regents who brought the Reforms into the Anglican Church. A few Catholics were burned but Edward's successor,



Martin Luther

Mary Tudor, burned even more Protestants. Fortunately the next monarch, Queen Elizabeth I, could see that England was heading rapidly towards a religious conflagration, which would consume the entire country. It is to her that the Anglican Church is indebted for the concept of the *via media*, a middle way through the two opposing forces of Roman Catholicism and extreme Protestantism. Yet the *via media* was more than just a consolation prize, because it included the best of the Protestant Reforms and rejoined the church to the Catholic thread while tossing out corrupt Roman practices.

However, there were many knotty problems ahead for the new Anglican Church, caused by the constant pulling of those who wanted England to return to Roman Catholicism against the Puritans with their extreme Protestant agenda. The *via media* once gained now had to be fought for, never more so than between the years 1645 and 1660, when the Puritans under Oliver Cromwell were in power. Among the many who tried to keep the church on track were the Caroline Divines, who lived, worked and wrote during the reigns of Charles I and Charles II. Their name is derived from the Latin for Charles (*Carolus*). Along with the monarchs, theologians such as

Lancelot Andrewes, John Cosin, Thomas Ken, Jeremy Taylor and others are counted as Caroline Divines. They were united in their view that the *via media* was not a compromise but a positive position, witnessing to the universality of God and God's kingdom working through the fallible, earthly *ecclesia* (church) *Anglicana*.

These theologians believed scripture to be the final authority on salvation but that tradition, reason and the writings of the Church Fathers were necessary for its interpretation. Later, the Oxford Movement became a powerful force in retaining the Catholic tradition in the Anglican Church and combating the Protestant Evangelical movement which threatened to overwhelm it.



Jeremy Taylor

It's important to realise that Anglo-Catholic is not a pope-less version of Roman Catholic. Anglo-Catholics are Catholic in the way that the church was before the split between East and West, and before the Church in Rome introduced doctrines that had no basis in scripture. While the Roman Catholics wanted an infallible church, the Protestants moved in the opposing direction, regarding scripture as the infallible word of God. By taking the middle ground, being both Catholic and Reformed, Anglo-Catholicism has avoided both these traps.

That's all from us, but Fr Hugh will continue the story in next month's Rock.

Cheers, Heather and Ross

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

Regular Worship Services

please consult calendar for variations

**ALL SUNDAYS: 8am Holy Eucharist
10.30am Solemn Eucharist**

ALL THURSDAYS 10:00am Eucharist

PARISH HALL BOOKINGS (03) 479 0754.

PARISH HALL PHONE (03) 455 3851.

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www.stpeterscaversham.org.nz



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CALENDAR

with festivals and observances

Sun 15th April - Low Sunday

Sat 21st St Anselm of Canterbury - 1109

Sun 22nd April - 2nd Sunday after Easter

Mon 23rd April - St George Patron Saint of
England - c304

Tue 24th April - Toyohiko Kagawa - Teacher,
Evangelist, Japan - 1960

Wed 25th April - Anzac Day

Thur 26th April - St Mark the Evangelist

Sun 29th April - 3rd Sunday after Easter

Tue 29th April - Catherine of Siena - 1380

Tue 1st May - St.Philip and St.James

Wed 2nd May - Athanasius - B.Alexandria,
Teacher of the Faith

Sun 6th May - 4th Sunday after Easter

Tue 8th May - Dame Juian of Norwich, Mystic

Wed 9th May - Gregory of Nazianzus - Bishop
of Constantinople, Teacher of
the Faith - 389

Sat 12th May - Samuel Marsden, Priest,
Missionary

Sun 13th May - 5th Sunday after Easter

Sun 20th May - Ascension Day

25th May - Bede of Jarrow - 735

26th May - Augustine of Canterbury