



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK

May 2014—Easter tide



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Remarkable Saint Peter's Clergy of the past

By The Vicar

Recently the Vestry considered the possibility of a professionally written history of the parish and decided that, while highly desirable, this project should wait until our financial position is stronger.

However, in the meantime the Vicar will be interviewing senior parishioners to gather oral recollections of the past, together with photo's, for archiving against the day when the project can proceed.

Meanwhile research into the past has revealed some fascinating facts about remarkable Saint Peter's clergy from the past.

The Revd E. D. Evans came out to New Zealand with the "Mission of Help" in 1910. The New Zealand Anglican Church perceived itself to be slipping in numbers, and requested a team of missionaries to be sent from Britain to hold a mission in every Anglican parish in New Zealand, so far as that was possible. The team had a wide



"Taumarunui on the main trunk line" about 1905—but what is the Saint Peter's connection?



Father Hugh
Bowron

Saint Peter's Caversham



www.stpeterscaversham.org.nz
email: 150th@stpeterscaversham.org.nz

As planning for celebration of Saint Peter's 15th anniversary continues, Our Vicar's thoughts turn to times past.

variety of mission skills, and Evans must have liked the country he came to, for he decided to stay, and was Vicar here from 1911 to 1914. His missionary zeal and organising ability led to him being responsible for the building of Holy Cross, St Kilda, which at first was a Chapel of Ease of Saint Peters, until it was constituted as a separate parish in 1917.

He departed for Britain on the outbreak of war, and was

(Continued on page 2)

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Remarkable Saint Peter's Clergy

(Continued from page 1)

succeeded by the Revd J. L. Mortimer. It is his photo we see in the sacristy in Cope and Biretta, surrounded by the young men of the Guild of the Servers of the Sanctuary, which he established in the parish. Although born in Christchurch, Mortimer was trained for the ministry at Stephens House, Oxford, the resolutely Anglo-Catholic Theological College where Father Carl Somers-Edgar received his priestly formation. Mortimer married the daughter of Father Burton, the great Anglo-Catholic mission priest, whose barn storming ministry at St Michaels, Christchurch changed it from a middle of the road Anglican parish to the national standard bearer of Anglo-Catholicism within a few short years. Mortimer returned to New Zealand with him to be his curate from 1910 to 1912 as part of the change team, and after Burton's return to Britain, came on to Saint Peter's to be Vicar of a parish where he obviously thought his style of ministry would be very much at home. His years here, 1914 to 1920, were associated with an involvement in economic and industrial issues, very appropriate in what was one of New Zealand's most advanced industrial suburbs. He died of TB in 1920, and is buried in the Burwood cemetery in Christchurch.

Of all the post World War 2 curates perhaps the most unusual was the Revd Peter Cape. In my childhood I remember the often played records of a New Zealand folk singer, whose ballads such as "She'll be Right Mate," "Taumarāni on the Main Trunk Line," and "Down the Hall on Saturday Night," recalled a New Zealand in transition away from its fondly remembered rural past. These recalled the New Zealand of his childhood in the isolated province of Northland.

After doing an Arts degree at the University of Auckland, he did his theological studies at Selwyn College, was Deaconed in Dunedin, and was curate at Saint Peter's from 1952-1953. He didn't

stay long, for he was priested at Kalgoorlie in Western Australia. One would love to know why his time here was so short. He then moved to the Hutt, where he was first assistant priest to St John's Trentham, and then became talks producer for the NZBC. In 1958 his first songs were recorded, and he



Stephens House, Oxford, today.

PHOTO.: WWW.SSHO.OX.AC.UK

became well known on the folk song circuit. By 1963 he had been promoted to the post of head of religious and arts programmes on the newly established television station of the NZBC. This led to an arts fellowship to study pottery in Europe, which would become an all absorbing interest on his return, as he spent more and more time visiting New Zealand potters. Indeed, the NZBC dispensed with his services because he was so often away with his new soul mates.

For a time he was the Director of Volunteer Services Abroad, before shifting to Nelson in the late 1960s to go to ground with the potters and painters of that region. He died in 1979. Clearly he was a colourful and interesting person with attractive gifts and interests.

From time to time I will contribute other articles about Dunedin's ecclesiastical past, as they relate to Saint Peter's. 📧



CWS reports Saint Peter's contributed \$220 to the CWS 2013 Christmas Appeal.

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

Anglican Diocese of Dunedin
Social Justice/Care of Creation workshop

SUSTAINABLE LIVING

Saturday, 7 June, 10am - 3.30pm
Venue: St John's Roslyn

10 am Welcome and morning tea
10.20 Opening prayers
10.25 Introductions
10.30 Dr. Maureen Howard DCC Session 1
Sustainability in practice - the four cornerstones (Minimising waste, Using renewables, Restoring ecosystems/minimising negative impacts, Ensuring fairshare for all)

12.30 Lunch BYO

1pm Maureen Session 2

Shopping Choices - Comparing consumer choices for durables and food that minimise waste, conserve resources, protect ecosystem services and ensure fairshare for all. Buying less. In this session we will share useful 'make it yourself' recipes - for cleaners, cosmetics, food products.

3pm Follow up discussion

How can we encourage "Sustainable Living" education and practice amongst parishioners?
3.15pm Closing prayers
3.20pm Afternoon tea

The Diocesan Social Justice Working Group is charged with raising awareness of the 5th "Mark of Mission" - To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Afternoon Tea

By Ian Condie

The Commonwealth Brigade had been inside Winchester Cathedral for an hour or two and visiting cathedrals can be thirsty work.

Among other things they had seen Jane Austen's memorial and that might have made them think of afternoon tea. After all, they were in Jane's country and what could be more appropriate than afternoon tea. I am sure the fact that the pubs were shut had nothing to do with the decision.

Not very far from the cathedral they found a door with a discrete notice advertising that it led to a tea shop. The door opened, not into a shop of any description but on to a steep and narrow stone stair with a bend half way down. All of the four had, in the course of their travels, come upon similar stairs leading to cellars promising various delights but none, until this one, had offered tea and cakes.

They descended cautiously and found themselves in a fairly large, dimly lit cellar furnished with tables and chairs. The tables were covered with crisp, clean table cloths upon which gleamed teapots and cake stands and sitting at most of the tables were ladies, and nearly all of those ladies was wearing a

hat and all of them pretended not to have seen the new arrivals.

Two ladies however were obliged to do so for they were, if not the proprietress, the staff. They could have stepped straight out of a novel; elderly, slight, neatly and quietly dressed and apparently terrified by the intrusion of four hulking male figures into their prim ladylike world. They were sure the intruders had not wiped their shoes, cleaned under their finger nails or washed their necks.

The consternation was mutual. More used to keeping their backs to a wall and staying near the door, our four heroes felt like lively young bullocks let loose in a china shop. This was not a place, they realised, where they could discuss football, young women or the attractions of downtown Port Said in comfort. They were tongue tied and felt that their hands were too big, that they had forgotten to shave and were wondering frantically how they could escape with some sort of dignity.

They were too late.

The two elderly waitresses recovered first. Was it their maternal instincts or their



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professionals

*"Buildings are only brick and mortar,
it's our people who provide such quality
service to families"*

Alan Gillion

GFS Gillions
Funeral Services

commercial ones that overcame their first fears of being ravished and their patrons mugged? Whichever it was, they rapidly outflanked the Commonwealth Brigade and smoothly manoeuvred them to a table in a nook.

The ladies at the other tables took no notice whatsoever of the four barbarians in the corner gorging themselves on tea and a more than generous assortment of cakes and biscuits and other delights.

Perhaps Jane Austen was smiling down from somewhere. ☒

Eastbourne Street Planting comes and goes



Newly planted shrubs on the Eastbourne Street frontage.

PHOTO.: INFORMATION SERVICES OTAGO LTD.

By Tubby Hopkins, Vicar's Warden

As you may already have noticed, we have begun planting the native shrubs in the plots at the Eastbourne Street end of the hall. Donations from a couple of parishioners provided money to purchase some native shrubs for these plots.

Ribbonwood Nurseries advised us on appropriate shrubs and provided them at a discounted price because it was for the church. These were planted a couple of weeks ago in the smaller of the two plots before it was "wood chipped" to finish it off.

Disappointingly, during the next fortnight, three of the twelve shrubs have been stolen, which now leaves us with the decision of what to do next? Obviously we can't afford to keep replacing the stolen shrubs and risk having the same thing happen again so we need to look at our options – any suggestions? ☒



Nutritious

Eggs (non-chocolate)

By Alex Chisholm

Eggs have had a bit of a chequered history in the last few decades as far as recommendations for consumption are concerned. The discovery half a century ago that high blood cholesterol levels were associated with an increased risk for heart disease resulted in warnings to avoid foods containing cholesterol. Thus because of their high levels of dietary cholesterol on a weight for

disease. In any case our bodies “manufacture” more cholesterol than we take in with our food, although there are some people who are nevertheless more sensitive to cholesterol in their diet.


Even for people who have been advised to be more cautious about their intake, the recommendation is up to three eggs per week. Interestingly, the New Zealand Adult Nutrition Survey

discovered this is the number most people eat anyway!

Eggs provide an economical source of protein (6 grams/egg) and are also important sources of other nutrients.

They contain monounsaturated fats and omega-3 polyunsaturated fats, as well as micronutrients such as iron, zinc and selenium, providing a useful contribution for vegetarians. In addition eggs are low in energy (calories). However you need to pay attention to the “extras” which come with your eggs. Your cardiovascular system will regard a plain omelette, scrambled, boiled or poached eggs, a tomato and whole grain toast, differently to eggs with cheese, sausages, fries,

and white toast.

Combining eggs and vegetables is a good move. See the Heart Foundation’s Egg and Vegetable Bake Recipe below. It serves 6 but the recipe can easily be halved. 



weight basis relative to other “animal source” foods, eggs were often severely restricted in the diets of people who had high levels of blood cholesterol. However this has now changed and research has shown that consuming about an egg a day was not generally associated with higher risk of heart

Sources:

<http://www.hsph.harvard.edu/nutritionsource/eggs/>

<http://www.heartfoundation.org.nz/healthy-living/healthy-recipes/vegetable-and-egg-bake>

ISBN 978-0-9864540-9-7 1. THE CONCISE NEW ZEALAND FOOD COMPOSITION TABLES, 9TH EDITION 2012. 2. FOOD COMPOSITION. 3. DATABASES. 4. NEW ZEALAND. I. SIVAKUMARAN, SUBATHIRA. II MARTELL, SAMANTHA. III. HUFFMAN, LEE. IV. THE NEW ZEALAND INSTITUTE FOR PLANT & FOOD RESEARCH LIMITED. V. MINISTRY OF HEALTH.

Our flags

By David Scoular



Sometimes Saint Peter’s flies the flag of the Anglican Communion—also known as the Compass Rose flag. We do this to recognize our membership of a larger church—one with a huge variety of members spread over the globe, but with shared beliefs and values.

The Anglican Communion

On its web site, The Anglican Communion describes itself as comprising “38 self-governing Member Churches or Provinces that share several things in common including doctrine, ways of worshipping, mission, and a focus of unity in the Archbishop of Canterbury”.

Part of the Communion is various formal structures—for example, the Lambeth conference—but much of the communication between members is in less formal ways and at less elevated levels of formal church structures.

The Compass Rose



The Compass Rose is a figure on a map which indicates the direction of the points of the compass, thus allowing the map to be aligned correctly for navigation purposes.

Thinking “here be dragons” will probably bring to mind examples you have seen from your earliest days.

The Flag

Various flags incorporating a Compass Rose with Saint George’s Cross at the centre and other features of Christian significance have been used over the years in different places. The Greek inscription surrounding the cross translates as “The truth shall set you free” (John 8:32), the points of a compass reflect the spread of Anglican Christianity throughout the world and the mitre at the top indicates the role of episcopacy and apostolic order which is at the heart of the traditions of the Churches of the Communion.

According to the web site of the Diocese of Perth in Western Australia, “The official Anglican Communion flag with the emblem was designed by The Revd Bruce Nutter of Australia.” 

SOURCES:

[HTTP://WWW.PERTH.ANGLICAN.ORG/ABOUT-THE-CHURCH/ANGLICAN-COMMUNION/COMPASS-ROSE/](http://www.perth.anglican.org/about-the-church/anglican-communion/compass-rose/)

[HTTP://WWW.ANGLICANCOMMUNION.ORG/](http://www.anglicancommunion.org/)

Online donations all go

Saint Peter's website hosts well over 200 unique visitors each month, most are viewing our various publications and many are from outside our parish.


This means a lot of the people enjoying The Pebble, ~~The Rock~~, sermons, lectures and other web-based news items are not able to attend services and make an offering there.

Now they are able to donate to Saint Peter's through the Givealittle website, a zero fees fundraising service provided by the Telecom Foundation.

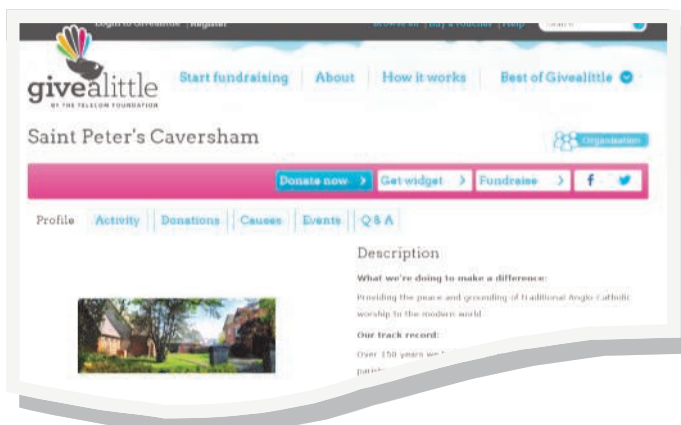
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All donors will receive a receipt suitable for claiming the charitable donation rebate in New Zealand. 

“Saint Peter's website hosts well over 200 unique visitors each month [so] a lot of the people enjoying The Pebble, ~~The Rock~~, sermons, lectures and other web-based news items are not able to attend services and make an offering there...



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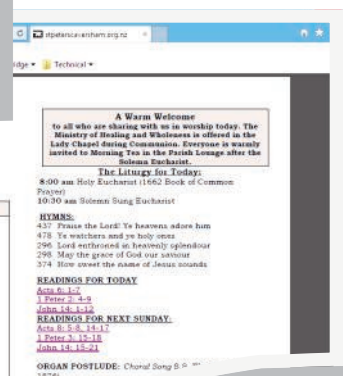
A huge range of material is published by Saint Peter's for the benefit of parishioners and more distant friends.

Major publications are The Pebble (a weekly “pew sheet” which includes up to the minute news from the parish and wider Christian community) and ~~The Rock~~, a monthly news magazine with more lengthy news and also some opinion and entertainment pieces.

Both are available on our web site, as are audio and text copies of each week's sermon, audio and video recordings of The Caversham Lectures and various other web-

only news and photographic materials.

If you enjoy our publications from afar and would like to contribute to costs, or if you would simply like to support Saint Peter's Caversham generally, you can do so online at



<http://www.givealittle.co.nz/org/SaintPeters> —why not do it now? 

Looking back

By Ray Hargreaves



Our pockets today contain fewer coins than they would have a century or so ago, for we make our payments with notes, or more likely by electronic means. Our church offerings were once almost solely coins—mostly silver, with coppers from Sunday School scholars, and the occasional gold sovereign and half-sovereign.

Until the mid 1930s New Zealand used British currency. The silver coins, until after the first world war, were what their name suggested, i.e. made primarily of silver, namely over 90 percent. A few of the petty criminal classes cut pieces off silver coins, or bored holes in them, thus collecting pieces of the precious metal. The holes were wither left, or attempts made to fill them with white lead or putty.

Defaced coins were not accepted by the banks, nor indeed many shopkeepers, so if one were given

such a coin an attempt was made to pass it on. The easiest way to be rid of them was to put them in a charity collection box, or to put them in a church plate. All churches complained about the practice, and often had a pile of such coins which could be got rid of only by selling them as scrap metal. In the mid 1890s silver coins were intrinsically worth about half their face value.



In 1894, Saint Peter's put defaced coins received over the previous two years to good use. Ninety-seven such coins were melted down and the silver used to make a cross for the cover of a new altar book. The vicar, Bryan King, defended

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the congregation of Saint Peter's against some press criticism by stating the 97 coins represented only one defaced coin every second service, which he said was not excessive as some, he felt, were so little defaced as to be hard to recognise as such.

THE CAVERSHAM LECTURES 2014 "GREAT ANGLO-CATHOLICS OF THE 20TH CENTURY" MAY / JUNE 2014



Austin Farrer—3 June

The fourth lecture considers Austin Farrer, Dean of Keble College Oxford, a great theologian, philosopher, teacher and preacher of the 1950s and 1960s and something of a wordsmith extraordinaire. Some consideration will be given to his helpful book on the problem of evil, *Love Almighty, and Ills Unlimited*.



Michael Ramsey—10 June

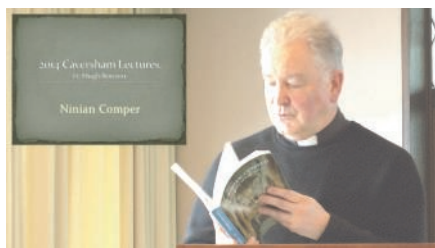
The final lecture covers Michael Ramsey, Archbishop of Canterbury through the 1960s and early 1970s, a theologian of note, an ecumenist, and a man of evident holiness.

Both lectures are in Saint Peter's Parish Centre at 2 pm and again at 7.30 pm

♦ If you missed the first three lectures in the series, you can find video and audio recordings on our website. Visit www.stpeterscaversham.org.nz and follow *The Caversham Lectures* link on the *Theology* menu.



David Hoskins discusses *The Little Green Book* in the first lecture of the series.



The Vicar presenting architect Ninian Comper in the second lecture ...



... and Dom Gregory Dix in the third

PHOTO'S: INFORMATION SERVICES OTAGO LTD.

Regular Services

please consult The Pebble 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 Sung 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 Notes:

By Ian Condie,
Vestry Secretary

Our Vestry met last Wednesday and despite the distaff side being in a definite minority, much work was done and much, it is hoped, achieved.

- ◆ Heather Brooks and David Hoskins were elected as the Parish Nominators, the two Wardens are, ex officio, Nominators
- ◆ Despite an apparent theft of some of the new shrubs at the back of The Hall and the ruinous efforts of sundry bureaucracies, the Parish is still solvent and much credit must go to Danielle Harrison who has our accounts well in hand
- ◆ Further discussion of the Church and vicarage alarm systems resulted in a decision to gather further clarification from tenderers
- ◆ The Vicar is equipped with a suitable recording device and will be visiting senior and more experienced parishioners to gather their memories both exemplary and scandalous from the Parish past. You have been warned—open up all those dark cupboards·
- ◆ Agreed to underwrite the proposed Spring Flower Festival for the purchase of Oasis. Noted the festival has the potential to become an annual event and a major part of our 150th celebrations
- ◆ Vestry members were asked to give their individual reactions to the press release from General Synod and there was some discussion
- ◆ The idea of establishing a children's "Music and Movement" group was revisited and the decision made to raise the subject at a Parish Forum for general discussion.

Following a busy and, one hopes, fruitful evening, the vestry members staggered home for a well-earned cup of cocoa and an early bed. ☺



Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

For your diary

Sunday, 1 June : Ascension day

Tuesday, 3 June : The Caversham Lectures : Austin Farrer

Saturday, 7 June : Pentecost Vigil celebration of the Liturgy of St Basil, followed by a meal

Sunday, 8 June : Pentecost

Tuesday, 10 June : The Caversham Lectures : Michael Ramsey

Saturday, 21 June : Eve of the Feast of Corpus Christi. Liturgy of St Basil followed by discussion and shared meal

Sunday, 22 June : Corpus Christi

Sunday, 29 June : Patronal Festival

Weekend of 12-13 September : Diocesan Synod in Oamaru

Michaelmas 2015 : Saint Peter's 150th anniversary celebrations

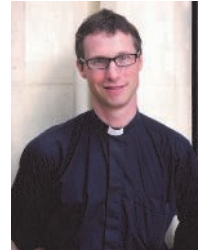
The Frolicsome Friar



"Maybe we're not alone in the universe.
Perhaps it's because nobody likes us."

FOUND AT WWW.HOWTOGEEK.COM

Manageable Evangelism— The First Thirty Seconds



By The Revd Philip North

I was very struck by a conversation I once had with a Church Organist. His own Parish had given him ten weeks sabbatical leave, and finding himself for the first time in many years in the position of being able to make a choice about where to go to Church, he decided to do an experiment. For ten weeks he would go to a different Anglican church each Sunday, meaning that in the course of his Sabbatical he would visit every Parish in the Deanery.

His reflection on his experience was fascinating and well worth some study because it brings home the importance of first impressions. He told me that his mind was made up about whether a particular Church would be the sort of place where he could belong in thirty seconds. That's all it took. If the first thirty seconds was bad, no matter what the quality of the subsequent preaching, liturgy or music, he was ill-disposed towards it. If the first thirty seconds was good, it didn't matter what disasters followed, he felt he had found a Church where he could belong.

From the point of view of a priest, this is very alarming because the first thirty seconds are the period of time when we have no control of what is going on. We are strapping on girdles, donning chasubles and rebuking tardy servers. The most significant moment of a newcomer's experience of our Church, and we priests are nowhere to be seen!

The industry of evangelism has a habit of making church growth sound terribly complicated and difficult. It has invented its own language (missional, modal, sodal etc.), its own technocrats (pioneer ministers, church-planters etc.) and its own culture (fresh expressions, new monasticism etc.). The impact can be debilitating for an ordinary Parish which feels terribly left behind by all the whizzy vocabulary and ideas.

However to a great extent, church growth is manageable and do-able for even the most humble Parish so long as we focus on doing a few things well. And perhaps the best place to start is the first thirty seconds. We all have new people drifting into our churches occasionally. If they can receive the right sort of welcome and feel they have found a place where they can belong, a very important start

has been made.

So what do we need to get the first thirty seconds right? Here is a checklist:

External Appearance

If your church noticeboard is chipped and out of date, if you still have a sign on the wall saying 'The Millennium is Christ's Birthday' or an advert for a fayre which was held in 2009, if the grounds are overgrown and wild and the railings are rusty, then the building is giving

Father North is Team Rector of the Parish of Old St Pancras in London, England. This article originally appeared in the Church Times and is reproduced by permission of the author. It continues the theme developed by Our Vicar in his address to Saint Peter's AGM and reproduced in *The Rock* last month.

the impression of death and no one will want to go near. A simple, attractive noticeboard with as few words as possible, a banner or two (which don't require faculties) and a working party sorting out the grounds are simple steps that can make a world of difference to how a Church presents itself to the wider world.

The Journey into the Building

Solid wooden doors, long paths, dark porches, doors which don't tell you whether to push or pull, poor signage and the lack of disabled access are all things that seem small to us but which can put huge barriers in the way of a visitor. The problem is that we take our buildings for granted. We need to see them through the eyes of a visitor and so make the journey into the building as simple as possible. Remember, visitors will be embarrassed, nervous and unsure of themselves. The journey in needs to be simple, clear and well signposted.

The Welcome

The single most important factor in the first thirty seconds is the person who you meet first on getting through the door. It is extraordinary how many Parishes give this vital job to a scowling gorgon who seems more intent on keeping out strangers than welcoming in fellow pilgrims. What is required is a trained welcome team who will smile, who are genuinely pleased to see people, will

enquire after the names of newcomers and show them to a seat. This is one of the most vital tasks on a Sunday morning and it is worth investing time in calling the right people to participate in it.

The Order of Service

What is placed in the hand of the person walking into your Church? Is it a heavy book and endless tatty bits of paper which require a degree in librarianship to negotiate? With

orders of service it is the simpler the better, and increasingly Parishes are using technology to produce an eight page weekly booklet with the Mass, readings and notices all in one place. Or you could of course give up on paper altogether and go for the big screen! But the basic rule is, the simpler the better.

The Atmosphere

Walking into a buzz of conversation can seem friendly for those on the inside, but for a new person it can be intimidating because they feel that everyone has friends except them! The best atmosphere is one of prayer with music playing gently in the background so the silence is compelling rather than embarrassing. A brisk music practice before Mass begins can also be very helpful in building up the right sort of atmosphere. It gives an opportunity for a non-liturgical welcome, demonstrates that we are all learning and provides an opportunity to invite people into prayer and stillness before the Mass begins.

The Seating

'I am afraid this is my seat.' Anyone who says this to a newcomer should be excommunicated! But there is more to the layout of a church than this. Too few chairs and people feel crowded and hassled. Too many and they feel lost and abandoned. Obviously churches with fixed pews can't do much about this, but if you are lucky enough to have chairs, then attention given to layout is well worthwhile.

We need to resist the tendency to complicate Church growth. In many ways it is simple, indeed at times almost trivial. An audit on 'The first thirty seconds' in your Church might bear surprising fruit. ☒