



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

September 2014—Trinity



## The Flock grows



Aspen Ludlow was baptized by Father Hugh Bowron at the Solemn Sung Eucharist on Sunday, 31 August. Participating in the baptism ceremony are (l to r) Godparents Jason Hulme and Rebecca Ward, parents Tony and Michelle Ludlow, Father Hugh Bowron holding Aspen and attended by Sacred Minister Michael Forrest.

PHOTO: SUPPLIED.

## Spring Flower Festival worthy successor

The Festival of Spring Flowers and Vestments held in Saint Peter's on 20 and 21 September was widely held to be a huge success, with visitors numbering in the hundreds being universally enthralled by the display.



The festival had its genesis in the demise of the long-running Festival of Flowers in Praise, held for many years in St Paul's Cathedral, but discontinued this year. In the view of many visitors, the new festival was more striking than its predecessor. In part this may be due to the smaller building making it easier to flood the church with flowers; in part it may be due to the Spring theme—who, after all, does not like the bulbs and rhododendrons of this

season. In large part though, the result is testament to the skill and enthusiasm of parishioner Faye-Noel Brown and her colleagues in the Dunedin Floral Art Society. Further photographs of the displays appear on pages 4 & 5.



PHOTO'S: INFORMATION SERVICES OTAGO LTD.

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# Nutritious

## Bread of ages

By Alex Chisholm



**B**read has been a staple food in many dietary patterns going back at least 30,000 years, and in all its various forms is one of the most widely consumed foods in the world. Not only is it an important source of carbohydrates, it's also portable and compact, which helps to explain why it has been an integral part of the human diet for so long. Indeed many words related to bread are used as metaphors for basic necessities and living conditions in general. For example, "bread-winner" and "putting bread on the table" relate to a household's economy and who contributes to it and has little to do with actual bread-provision. We have "bread" and "dough" in relation to money and the phrase "the best thing since sliced bread".

It is thought the development of bread may have been accidental, when our ancestors experimented with combining cereal grains and water then cooking the mixture. Some of the earliest flat (i.e. unleavened) breads, are thought to have been made of barley. We can still include the descendants of these early flat breads in our diets, for instance in the form of oatcakes, tortilla, chapatti and pita bread. An unleavened bread, Matzah, is traditionally eaten during the week-long Passover holiday when the consumption of any food made with leavened grain is

forbidden. Matzah is the "bread of affliction" and commemorates the hasty departure from the land of Egypt (Deuteronomy 16:3). It could be made from any of the grains mentioned in the Torah—wheat, spelt, rye, oats and barley.



PHOTO: [HTTP://FORWARD.COM/](http://forward.com/)

It is thought the development of leavened bread was fortuitous as yeast spores are everywhere—including on the cereal grains, so any dough left to rest would have risen, giving the possibility of a huge variety of breads. The bread made from 100 percent rye flour, which is very popular in the northern part of Europe, is usually leavened with sourdough as baker's yeast is not useful as a leavening agent for rye bread, due to its low gluten level. This parallels the most common method of leavening in antiquity, which was to keep a piece of dough (with sugar and water in it) from the previous day to act as a form of starter. This method is still used today in making genuine sourdough bread, which is made by a long fermentation of dough using naturally occurring lactobacilli and yeasts.

If you do not already have a starter culture (sometimes called a bug) you can make this in a stepwise process over a number of days. For example you can find clear instructions at <http://www.weekendbakery.com/posts/rye-sourdough-starter-in-easy-steps/>.

A friend of mine who usually makes her own sourdough bread is presently overseas so has given her "bug" to another friend who will look after it and use it to make bread, thus generating another "bug" from the dough. All this sounds fairly complex but is a glimpse of the type of effort necessary to make some of the earliest leavened breads. Unleavened flat bread was certainly a simpler preparation option, requiring smaller quantities of (often hand ground) flour but longer cooking time as they were cooked singly or at best in batches. Not for our ancestors a quick trip to the supermarket for flour and yeast granules or of course safe, ready made flat bread or bread, often neatly

packaged and sliced.

In medieval times bread was not only a staple in the diet but part of the tableware as well. The trencher—a piece of stale bread—was used as an absorbent plate, which was then eaten at the end of the meal. Many years ago I attended a Dieticians' conference in Dunedin—the theme of the conference dinner being "Medieval". It was held in the dining room of Knox College and we were to come in costume. A great deal of effort went into making the setting, lighting and menu as genuine as possible, including the use of bread trenchers, which proved very effective given the limited cutlery!

The over 80 different flat breads from Europa, Central, South and East Asia, the Middle East and Africa and the Americas often serve a similar purpose, being dipped into a dish or wrapped around food.

Bread is consumed regularly, often daily, by most New Zealanders. According to the findings of the 2008/09 New Zealand Adult Nutrition Survey (ISBN 978-0-478-37348-6 (online) [www.moh.govt.nz](http://www.moh.govt.nz)) bread is the main contributor to our energy intake (11%), carbohydrate intake (17%) and dietary fibre



Peasants sharing bread, from the *Livre du Roi Modus et de la reine Ratio*, France, 14th century (Bibliothèque nationale)

IMAGE: [HTTP://EN.WIKIPEDIA.ORG/WIKI/HISTORY\\_OF\\_BREAD](http://en.wikipedia.org/wiki/History_of_bread)

(17%) and contributes to the intake of several micronutrients. Due to the high frequency of consumption across all age ranges of the population, bread was chosen as the vehicle for iodine fortification. Because of the naturally low iodine soils in New Zealand it is currently difficult for most consumers to obtain adequate iodine from their normal diet, which is why commercially prepared bread must now have iodine added to it. The re-emergence of iodine deficiency appears to be due to:

- ⇒ the increased consumption of commercially-prepared foods (manufactured mostly with non-iodised salt)
- ⇒ the declining use of iodine-containing sanitizers by the dairy industry

(Continued on page 3)

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# Charity

By Ian Condie

**D**ocks were usually built in “working class” areas and dockside pubs were certainly not places well brought up girls went into or even knew about.

On the other hand, young men in the Merchant Navy did go into them.

The youths were accepted by the locals without comment so long as they behaved themselves and came to no harm. The regular clientele was used to a variety of races and levels of society coming and going with the ships. Strangers were effortlessly assimilated, to some extent, into the local society.

One lunchtime the door of a crowded bar opened and a Salvation



Army lass was more or less pushed through it. She was a pretty girl in her late teens wearing the uniform complete with old fashioned bonnet. She was carrying a collecting tin and she was obviously terrified. Before the door swung shut behind her there was a glimpse of a male Salvation Army minder outside.

No doubt expecting to be abused, sworn at and gang raped by the uncouth dockers, labourers, seamen and other members of the lower orders, she approached the nearest menacing male, timidly offered him a copy of the War Cry and braced herself for the worst.

Detaching his attention from a passionate discussion of the recent Arsenal versus West Ham United clash, he turned to her, declined the War Cry politely then, unasked, pulled out some coins and dropped them into her tin. His actions were followed by every man in the room as the lass worked her way through the crowd and not once was she offered any offence.

Perhaps the most striking thing to observe was the change in the girl's expression from terror to wonder as she progressed through the crowd and eventually joined her grinning minder outside.

## Bread of ages

(Continued from page 2)

⇒ less salt being used in home prepared foods as a response to the health messages to reduce salt intake.

Since September 2009, iodised salt has been added to bread in New Zealand to address the re-emergence of iodine deficiency. The salt iodisation level is in the range of 25-65 mg of



PHOTO.: WWW.SURFINGTHEWORLDDCUISINE.COM

iodine per kg of salt. This range is the same as the current iodised (table) salt range.

For generations, white bread was the preferred bread of the rich while the poor ate dark (whole grain) bread. However, in most western societies, this changed in the late 20<sup>th</sup> century, with whole grain bread becoming preferred as having superior nutritional value while white bread is seen as less nutritionally desirable. Some of the more recent issues around bread relate to its composition, the proportion of wholegrain, the amount of dietary fibre, and its glycaemic index (the effect on blood glucose levels).

I will discuss these and other health related issues, including adding nuts to breads, in a following article.

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## Synod

**T**he Diocesan Synod met in Oamaru this month and the Vicar says the

major topic for discussion was the Bishop's proposal for reorganising the diocese.



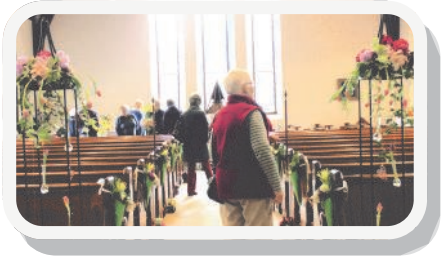
**The Collation of Cardinals of St Paul's Cathedral at a Synod service in Oamaru this month. Our Vicar, Father Hugh Bowron, is fourth from left.**

As the diocese reshapes for a new emphasis on replanting the Christian faith and developing new faith communities in areas where it has receded, it will be necessary to garner resources to support these mission initiatives.

An obvious source is the sale proceeds of redundant churches. The hope is that remnant groups of extinguished parishes would consent to handing over their assets to a mission fund for support of the pioneering work of the church planters, whose task would be to restart a new kind of Anglican Church in the south.



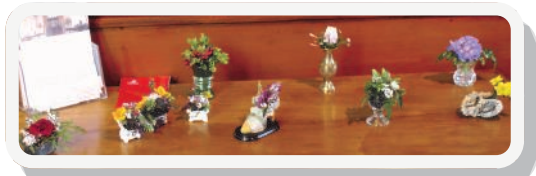
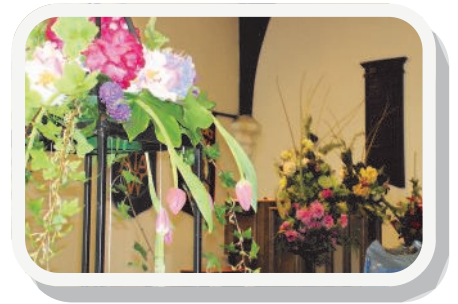
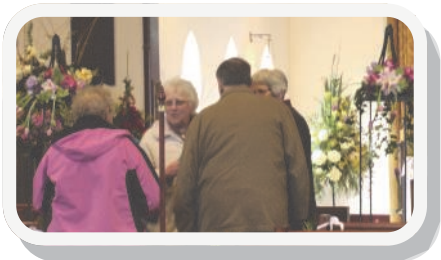
**Father Hugh addressing the Synod.**



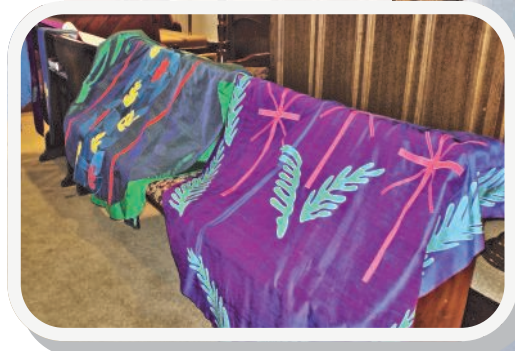
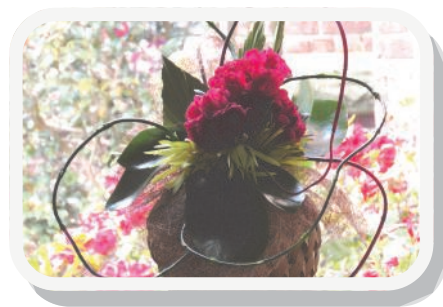
Images from the Festival of Spring Flowers and Vestments, held in Saint Peter's this month, demonstrate the variety and excellence of the displays. Everywhere you looked were flowers



PHOTO'S: INFORMATION SERVICES OTAGO LTD.



and, for much of the time, people. Attending church on Sunday morning was even more special. Additional photographs on the web site: [www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz)

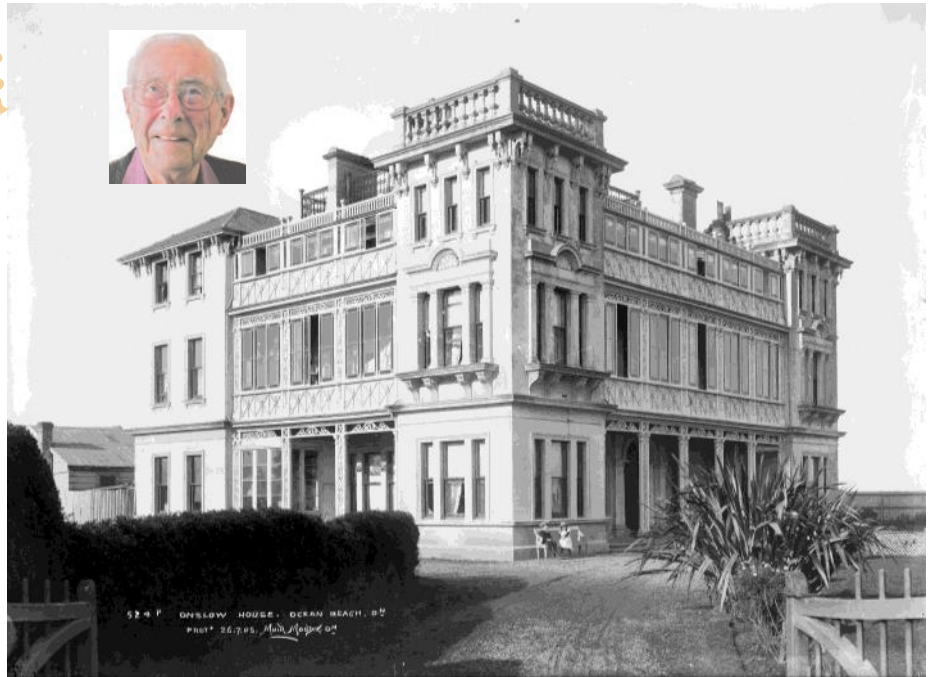


# Looking back

By Ray Hargreaves

The Ocean Beach was regarded as an important pleasure spot in the later half of the 19<sup>th</sup> Century. At the end of the 1870s, an hotel close to the beach was viewed as potentially offering a good return. In 1878, James Stenhouse opened his Grand Pacific Hotel on the corner of Victoria Road and Queen's Drive, St Kilda. It was a magnificent building, though its claim that the "elegantly furnished" hotel "is pronounced to be the finest in the Southern Hemisphere" may be questioned. Although it received its licence in June 1878, it was not until April 1879 that it first accepted guests. It continued as a licensed hotel until 1886. Over that time it had five licensees who, it seems, had a struggle to keep the hotel commercially viable, despite the hotel's claim it was "within five minutes' ride of the city, both by road and rail".

The Executive Committee of the 1889 New Zealand and South Seas Exhibition leased the hotel as temporary accommodation for the Governor, the Earl of Onslow, whilst he was in the city for the event.



Onslow House in its heyday.

PHOTO.: TE PAPA COLLECTIONS.

After the vice-regal occupation, the Grand Pacific operated as a boarding house for many years. Although now popularly known as Onslow House, it was occasionally still called the Grand Pacific. It was not a success as a boarding house, its occupancy being well below its capacity. For example, in

mid 1889, although it was reported as having 30 rooms, only eight borders were in residence, some of whom were children.

In the 1950s the Railway Department briefly used the building as a hostel for staff. Onslow House was demolished in November 1981. 📷

## Rock music

By David Hoskins, Director of Music

### November Concert

With winter chills now [almost] a memory, a Spring Concert in Saint Peter's is being planned for November. These afternoon events have proven to be very popular in the last few years and the November Serenade will be no exception. Watch the Pebble and parish website for details closer to the date.



Edward Elgar, composer of October's organ postludes in Saint Peter's.

PHOTO: [HTTP://I.TELEGRAPH.CO.UK/MULTIMEDIA/ARCHIVE/02138/ELGAR2\\_2138581B.JPG](http://i.telegraph.co.uk/multimedia/archive/02138/ELGAR2_2138581B.JPG)

### The Taize Gloria

With Father Hugh away on leave in October, we will use the well-known chant from the Taize Mass [Red Book] instead of the Lourdes Gloria. During October the new liturgical booklet for the 10.30 am Solemn

Sung Eucharist will be introduced. Suggestions from the congregation have been incorporated into the format—including the provision for a 'big print' edition.

Throughout the writing is characterized by melodies of the greatest charm and inventiveness. 📷

### Elgar's Vesper Voluntaries.

During October the organ postludes will feature some of Sir Edward Elgar's beautiful Vesper Voluntaries. Elgar (1857-1934) composed these pieces in the 1880's for use at St George's Church, Worcester while he was organist there. The Vesper Voluntaries Opus 14 were subsequently published in 1890. Some are simple and tuneful, while others are vigorous and command attention.

## 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



## Special Services

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



## September Vestry Notes:

*From the minutes*

- The Vicar Reported the Frances Hodgkins House Group is well established and running smoothly
- Further quotes for new sound system have been received. A decision is not required until later this year
- Synod Report: I. Condie and D. Hoskins reported on their experiences of Synod
- Arrangements have been finalised for while Vicar is away in October
- It was decided not to hold a meeting in October. (While the cat's away.....)

## The Rock

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### The Frolicsome Friar



A cat and a mouse died on the same day and went up to Heaven. At the top they were asked 'How do you like it so far?'

The mouse replied 'It's great, but can I get a pair of roller skates?' He was told 'Sure', and given a pair of roller skates.

The next day the cat was asked 'How do you like it up here so far?' and the cat replied 'Great, I didn't know there'd be meals on wheels!'



*"I don't know why our kids are so uncontrolled. We spend hours reading about how to be good parents."*



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## For your diary

**Saturday, 4 October:** Quiet day at Saint Peter's led by Mother Keleni and Sister Alena from the Community of the Sacred Name. 9.30—3.30.

**Sunday, 2 November :** All Souls

**Sunday, 16 November :** Commemoration of the Dedication of the Church

**Sunday, 21 December :** Festival of Nine Lessons and Carols

**Michaelmas 2015 :** Saint Peter's 150<sup>th</sup> Anniversary celebrations

# Saint Peter's People

## Ron McLeod's story

As told to Michael Forrest

**R**on grew up in Richardson Street, St Kilda, in a house diagonally opposite Holy Cross church. His father was an engineering draughtsman. His only sibling was his sister Jill, now Jill Graham and another 8 o'clock regular. He went to Forbury School, Macandrew Intermediate and King Edward Technical College where among other things he studied a different kind of engineering to his father, namely motor mechanics. On leaving school he took up an apprenticeship with Otago Motors, on the corner of Princes and Carroll Streets in town, starting at number twenty-eight in the workshop. Although he had left KETC he still had to go back there for night-classes—two hours two nights a week—and found this hard after a day's work. Over thirteen enjoyable years at Otago Motors he worked his way up to Service Manager—number one in the car-workshop and number two overall. Then teaching a part-time evening-class in automotive electrics led to a full-time teaching position at Otago Polytechnic and after fifteen years he was made Senior Lecturer, a post he held for a further nineteen years.

From an early age Ron has been keen on amateur radio, including building his own equipment, so when electronics began to be used in cars in the 1980s his interest in it led to his teaching automotive electrics and electronics, driving all over New Zealand to take courses. During this time his work was all-consuming because of the need to keep up with the developing technology and to retrain senior people in the industry, such as car-workshop foremen. With the flood of imported used cars of all makes and models in the 1990s, Ron was often called upon to identify parts and problems. Another aspect of motor vehicle technology he was involved in was experimenting with crop-based



Ron McLeod at Saint Peter's this month.

PHOTO: INFORMATION SERVICES OTAGO LTD.

biofuels made from vegetable oils to try to alleviate a shortage of diesel in 1979. At Invermay Prince Charles (who is known for his environmental interests) once drove a vehicle, converted at Otago Polytechnic, powered by one of these alternative fuels.

Ron married in 1965. His two children, Helen and Andrew, were born in 1967 and 1969 respectively. Andrew is a storeman/packer with Dunedin ship provodore Wing On Wholesale Co. Helen lives in Christchurch, and at the

time of the February 2011 earthquakes was at work in her job in the fingerprint-laboratory on the ninth floor of the now-condemned fifteen storey central police station. She was unable to get out to begin with as all the staff from the six floors above were pouring down the one usable staircase; the other had been closed off because of an asbestos-scare. No sooner had she finally made it outside than another shake sent a piece of masonry crashing to the ground right beside her. This "freaked her out" and she never again went up to the ninth floor. Thus Saint Peter's has a direct link with a near miss from that terrible day.

The Church has always been a part of Ron's life. He and Jill were both baptised at St Mark's, Balclutha, because their godmother, a great-aunt, was a maiden lady who lived all her life at Balclutha and was of a generation who didn't travel so you had to go to them. She played the organ at St Mark's for forty years. Ron was

confirmed at Holy Cross in 1955. Both his children were baptised at Saint Peter's and Helen was also confirmed there; Andrew was confirmed at St John's, Roslyn. For a long time Ron has been on the 8 o'clock sidespersons' roster.

Ron has married twice, each time losing his wife to cancer, after thirty-three and twelve years of marriage, and has lived at North Taieri for fifteen years. His second wife, Tessa, loved gardening and he tries to maintain her garden—he enjoys gardening and working outside. He is still a radio-ham and likes transmitting and building aerials; currently he is building a radio receiver, and is also rebuilding a family-owned sports-car. When he can he helps his neighbours, for example by repairing an elderly lady's lawn mower.

Ron is a true gentleman and in a quiet back-room way has had quite some influence on the motor-trade in New Zealand. He is yet another hidden talent at Saint Peter's with a fascinating life-story. 



Plan  
ahead  
for those left  
behind

For many of us, the thought of leaving our loved ones with our funeral to organise is inconceivable – but the reality is, it happens.

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