



THE ROCK



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

July 2015—Trinity

Synod to be at Saint Peter's

By The Vicar

The Bishop has chosen Saint



Peter's as the venue for this year's Sunday Synod Service. The annual Diocesan Synod will meet over the weekend of 18-20 September, beginning with a Synod Eucharist at St Matthews Dunedin on Friday night and running through in its business sessions until Sunday noon. Synod will meet in the chapel at St Hilda's on Saturday, and in the Saint Peter's Caversham hall on Sunday morning.

The Sunday morning Service, which draws most of the Synod representatives,



The 2014 Diocesan Synod at work.

PHOTO: CALLED SOUTH FACEBOOK PAGE.

is at 8am at a Church in the town or city where the Synod meets, moving from church to church in annual turns. This year it is Saint Peter's turn, a reflection of the fact the Vicar is the Chaplain to Synod, responsible for Morning and Evening Prayer at each day's session of Synod, and also for organising the Friday night Service.

Thus we will make the 8am Service at Saint Peter's the main Service of the day, in the style of the 10.30 Sung Eucharist. This creates a fair balance because on the Sunday following the 8am congregation will give up their Service to attend the 10am Service at which Bishop Victoria Matthews will preside and preach as part of our 150th anniversary celebrations. For those parishioners who cannot attend at 8am on Synod Sunday there will be a brief Service of the Ministry of the Word, followed by communion from the Reserved Sacrament at 10.30am in the Church.

Hosting the Synod Service gives Saint Peter's an opportunity to put its best liturgical foot forward, and to display its capacity for liturgical excellence in an

(Continued on page 2)

Flower Festival Returns

By Faye-Noel Brown

Last September the *Spring Festival of Flowers and Vestments* saw a riot of flowers in our church. The display filled the space left by the demise of *Flowers in Praise* in St Paul's Cathedral.

Many were surprised by what was presented by the Dunedin Floral Art Society; they were very complimentary, exclaiming how appropriate Saint Peter's was as a venue and how appealing the displays were. Some visited more than once and requested that the event become an annual fixture.

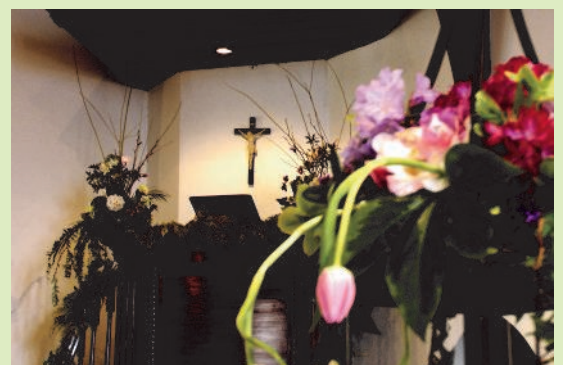
Our Vestry is backing the 2015 *Spring Festival of Flowers* which will have a secondary theme "Peter the Fisherman".

Planning is now well underway. If you can help with sourcing fishing nets and glass tiles for a "Sea Of Galilee" scene please contact Faye-Noel Brown. Be prepared for some surprises.

We have decided to advertise a gold coin donation entry with the proceeds for the Night Shelter.

Begin talking about it now by telling friends and spreading enthusiasm.

Mark your diaries 17-18 October. We will see you then. ☑



Part of last year's *Spring Festival of Flowers and Vestments*. A Flower Festival is to be held in Saint Peter's again this year.

PHOTO: INFORMATION SERVICES OTAGO LTD.

Synod at Saint Peter's

(Continued from page 1)

era when many Dunedin diocese parishes have adopted an informal and not always liturgical style of Sunday worship. It also means the Vicar gets to preach to the Synod congregation.

The parish will also be responsible for hosting the Synod breakfast. Apparently the cooked breakfast option which Saint Peter's provided last time attracted much favourable and appreciative comment.

This year's Synod has some interesting business before it; a revision of statute 1 relating to how many and which clergy may speak and vote at Synod, a measure proposed by the Vicar, and a revision of Statute 3 in which the Bishop seeks to create three types of ministry units—either parishes, regional deaneries, or local churches—as part of a major reorganisation of the diocese. The election of General Synod delegates also takes place, an important choice since next year's General Synod has some major and contentious issues before it. Leading and choosing the style and content of worship at Synods is an important tone setting exercise for this annual gathering of the Diocesan family. 📺



The Vicar addressing last year's Diocesan Synod.

PHOTO.: CALLED SOUTH FACEBOOK PAGE.

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

History of Governance

(i) England



SOURCE: [HTTPS://EN.WIKIPEDIA.ORG/WIKI/GENERAL_SYNOD_OF_THE_CHURCH_OF_ENGLAND](https://en.wikipedia.org/wiki/General_Synod_of_the_Church_of_England)

Before 1919, any change to the Church's worship or governance had to be by Act of Parliament.

In 1919, the Convocations of the Provinces of Canterbury and York adopted the constitution of the *National Church Assembly* which, by means of the Church of England Assembly (Powers) Act 1919 gave the Assembly power to prepare Measures which, once presented to Parliament and approved by a special procedure were to "have the force and effect of an Act of Parliament" on "any matter concerning the Church of England" and included the power to repeal or amend Acts of Parliament concerning the Church.

After being passed by the Assembly, a Measure had to be approved by each House of Parliament then submitted to the Sovereign for Royal Assent.

By the Synodical Government Measure 1969, the Church Assembly renamed and reconstituted itself as the General Synod of the Church of England. It also took over almost all the powers formerly exercised by the Convocations of Canterbury and York. The synod is tricameral, consisting of the House of Bishops, the House of Clergy and the House of Laity.

(ii) New Zealand



SOURCE: WWW.ANGLICAN.ORG.NZ/ABOUT/HISTORY

The Anglican Church in New Zealand had its beginnings with missionary work in 1814.

From 1823 the work was guided by the Church Missionary Society under the able local leadership of the Reverend Henry Williams.

Formation of the church in the new colonial settlements was given firm direction by George Augustus Selwyn, Bishop of New Zealand, who arrived in 1842 as a bishop of the United Church of England and Ireland.

In 1857 a general conference held in Auckland agreed on a constitution for the church, which then became an autonomous province. Ever since, there has been a representative governing body for Anglicans known as the General Synod. The synod has met regularly ever since and now meets once every two years. Each Diocese holds its own Synod which should inform the work of Diocesan representatives to the General Synod.

The New Zealand Church was constituted as a "voluntary compact"—unlike the laws which established the Church of England in England. The voluntary compact included a vision of decision-making and accountability in which bishops, clergy and laity are all required to share in leadership of the church. Thus General Synod is comprised of the three 'orders' of bishops, clergy and laity representatives—the same three groups funnily enough which constitute the General Synod of the Church of England. Two routes to the same solution. 📺



Another Appreciation

By Ian Condie

When a new uniform or suit was needed, the tailor's rep. would measure the officer and tell him when to present himself at the tailor for the first fitting.

S.W. Silver's establishment was in Eastcheap and entering it was almost an experience of the past. There was nothing so vulgar as a display of goods and the staff would not dream of selling a customer anything. After a few visits it would be unnecessary even to give one's name.

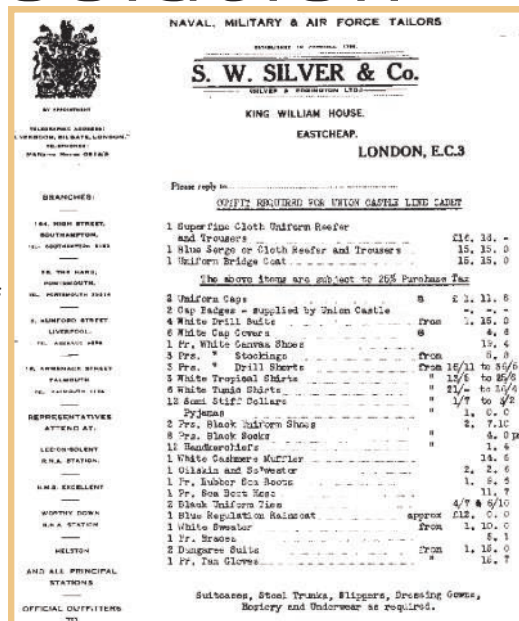
The customer would be shown into a fitting room and Mr. Murray, the Cutter, would appear from the back premises clad in faultless suit and with his badge of office, a tape measure, round his neck. A murmured greeting and the new garment, tacked together, would be slipped on, checked, adjusted if necessary then ripped apart. A discussion of details would follow. Turn ups or the new fashion, sir? Coat—three button, one button? Lapels a little wider perhaps?

Occasionally there would be disagreements. When zippers were first used for trouser flies they were not very reliable. The young officer, sixteen or seventeen, would opt for the latest fashion and Mr. Murray would look over his spectacles and murmur, Do you think that would be wise, sir?

There was an antique, timeless air about the proceedings. A sort of

stately dance of manners. A definite status of customer and servant yet an unspoken one of novice and expert. The teenage customer was always addressed as sir but the older expert was always addressed politely as Mr. Murray.

So, many years too late, here is an appreciation and a thanks to Mr. Murray—craftsman, gentleman and mentor. 🇬🇧



S. W. Silver's list of what an officer cadet for the Union Castle Line required. Date unknown, but likely early 20th century.

GRAPHIC: WWW.HMS-WORCESTER.ME.UK

Year 150

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

plus ça change

Excerpts from the parish magazine of July, 1955

VICAR'S LETTER

DEAR PEOPLE,

I am glad to be able to tell you that Mr. Ross McCrostie, now studying at St. John's College, Auckland, will be ordained deacon in December, and will be our assistant curate.

VISITS

I am a firm believer in parish visiting by the priest; but at present, without a curate, most of my visits—and they are very many indeed—are for special purposes, sick visits, taking people the Holy Sacrament, searching for confirmees, for absentees, people in special trouble, and so on. When you need me for some special reason, let me know immediately, or send for me.

St. Peter's Church Completion

●

Will you please help generously with the completion of St. Peter's Church, Caversham?

Those who have gone before us gave us our lovely Parish Church. But they have left the finishing of it to us.

It was built in 1882, 73 years ago. How soon can we complete it?

The new Sanctuary, Chapel, and Sacristy will be ready for the completion of the church.

RECEIVED WITH THANKS

Magazine Fund: Anon. 3/-, Mrs. Mong 4/-, Mrs. E. Hansford 2/6, Miss M. J. Macaulay 2/6, Mrs. Donaddson 2/6, Mrs. King 2/6, Mrs. Watson 2/6, Mrs. S. D. Cooke 5/-, Mrs. Patterson 3/-, Anon. 3/-, Mrs. Heather 5/-, Mrs. Currie 2/6, Mrs. Colston 2/6, Mrs. Shelton 3/-.

Missionary Boxes: C. and R. Holley 5/-, Miss H. Donaddson 12/-, Mr. Bishop £1 1/-, Mrs. Watson 2/6.

and members for all her faithful work and witness.

"MARITANA"

Light Opera, by J. Vincent Wallace. Performed by St. Peter's Drama Society, MONDAY, AUGUST 8th, at 8 p.m., in Parish Hall. Admission, 2/6. (Postponed from July 4th).

SOME STATISTICS FOR YEAR ENDING MAY 31st, 1955

Baptisms.—57, including 4 adults.
Confirmations.—30, including 13 adults.
Marriages.—18. *Burials.*—44.
Sunday School Children.—St. Peter's, 103; St. Peter's the Less, 89; St. Alban's, 84. *Sunday School Teachers.* 20.
Bible Classes.—Boys, 30; Girls, 22.
Acts of Communion.—7996.

PARISH REGISTER

Holy Baptism: Robyn Ann Collie, daughter of Mr. and Mrs. Helen McLaren.

ANNUAL SALE

St. Peter's the Less Ladies' Guild Annual Sale, Saturday, July 30th, 2 p.m. and 7 p.m. The best of goods at the lowest of prices. The best of company, with the nicest refreshments. In aid of the Best of all Causes—the Church of God.

PARISH REGISTER



Nutritious



The 1950s and 1960s —from Cup Cakes to Curry and Rice

By Alex Chisholm

Our culinary history arrives at the time international influences became factors in New Zealand food choices.

The 1950s were characterised by a growth in population both from the “baby boom” and the 125,000 immigrants who settled here during this decade. Most were British and approximately 55,000 arrived as assisted, including 5000 ‘displaced persons’ from Europe and 1100 Hungarian refugees fleeing Soviet repression after the 1956 uprising. These new arrivals brought their own culinary traditions, which had, however, minimum impact on the surrounding food culture. Many houses did not have what we consider even the basic ‘mod cons’—by 1959 only 54% of households had access to a refrigerator and 57% a washing machine; there was one landline ‘phone for every 5 people. Shopping was still done in the butchers, grocers, fruit shop, fishmongers, bakers etc. This was the era of Aunt Daisy (Maud Basham), who was able to “get the word” out literally thanks to state owned radio. As well as recipes she gave ‘Household Hints’ for dealing with kitchen disasters, many of them still useful today. Alexa Johnston, author of *Ladies a Plate* and *A Second Helping* reproduces some of these and attests to their usefulness. Her books provide a wide selection of standardised, beautifully illustrated and referenced ‘nostalgic’ baking recipes and are a useful resource for traditional baking in a modern presentation. However, as was usual butter is the fat of choice and the recipes contain smaller or larger amounts of sugar. Lack of recipe standardisation and a dearth of photo’s or



illustrations were limitations with older cookery books—possibly because of recipes being ‘handed down’ or ‘basic’ for the times, so knowledge of the methods was assumed. In the kitchen ‘meat and three veg’ still held sway with potatoes + green + root vegetables being the norm. Of the 335kg of fruit and veg consumed per person, 94kg was potatoes, ‘cabbage and greens’ and carrots. Only 5kg of fresh fish and 3kg of poultry but 154 litres of full-cream milk and 16kg of butter were consumed per person per year on average. The high butter consumption may well be a reflection of the enthusiasm for baking. Nutrition advice in cookery books was at its height in the 1940s. Newer cookery books often did not reflect the advice being given by the Health Department which, even at this stage, had flagged overweight as a problem. After the years of austerity the country returned to its preferred eating habits. In 1952 Professor Elizabeth Gregory listed the deficiencies of the New Zealand diet as too much meat, sugar, confectionary, butter, fat and cream.

This continued in the “Swinging 60s”. For some the era was characterised by people ‘making love not war’ and taking ‘trips’ without leaving home. Most just got on with their everyday lives; though the 1960s are synonymous with protests—anti nuclear testing, anti Vietnam War and in favour of environmental protection. New Zealand enjoyed one of the highest standards of living in the world, until December 1967 when the export price for wool fell dramatically and unemployment and inflation rose sharply. The arrival of television and jet travel shrank our world



and exposed us to other places, ideas and influences, as was the case with food. In 1962 there were only 23,000 television license holders nationwide but this number increased to more than half a million by 1968. Television gave a platform to the first of our celebrity ‘cooking personalities’ Alison Holst (sensible home cookery) and Graham



Kerr—“The Galloping Gourmet” (aimed at entertaining), who became household names. New gadgets—the electric fry pan (complete with Gourmet recipe book)—and new ways of shopping—the super markets—appeared. A basic New Zealand food—cheese—suddenly appeared in new varieties. Wine and cheese parties became popular and cheese fondue was an innovative way to cater for dinner guests, albeit only smaller numbers. Tui Flower introduced international dishes. Beef Stroganoff, Hungarian

(Continued on page 6)

Don't forget to register for our 150th

Registrations paid by 1 August \$35. Later registrations \$40 and close on 1 September.

The Frolicsome Friar



Children in Church

The Sunday School Teacher asks, “Now, Johnny, tell me frankly do you say prayers before eating?” “No ma’am,” little Johnny replies, I don't have to. My mom is a good cook.”

WITH THANKS TO KATE PATERSON AND HER FRIEND

To register, send your name, email and postal address to The Vicarage, 57 Baker Street or by email to 150th@stpeterscaversham.org.nz.

Send payments to 57 Baker Street or make by direct credit to Saint Peter's 150th Anniversary ANZ Bank account 06 0911 0008804 02 Please enter your name and address in the Reference and Particulars fields when making the payment

Diocesan News Updates

The diocese would like parishioners to receive its weekly e-newsletter—a cheap and effective way to keep up to date with what is happening around the diocese. Sign up at www.calledsouth.org.nz/email-newsletter

Questioning Unbelief

By The Vicar

From time to time Christians find themselves in unexpected intense conversations about belief/unbelief in God, with familiar difficult questions being put to them. Such conversations are a wonderful opportunity to commend the faith through intelligent conversation. Here are some counter questions to put to those who question the existence of God which will raise the issues involved to another level.

Suffering and Evil in a World that is supposed to be Just and Kind and Good

To those who point to the existence of suffering and evil in the world as a reason for not believing in God one can point out that it is mighty interesting that the background assumption behind such an argument is that the world should be fair and just and kind. In other words, that one's interlocutor is hard wired to think this is the way things ought to be in the world. If the world just came about accidentally through the blind forces of evolution with no God underlying its existence, then there is no reason for the world to be just and kind and good—things just are as they are.

Science rules out the need for Religion

To those who argue that science provides the answers and the solutions to the problems of human existence, thus rendering religious explanations for the conundrums of life obsolete, one can point out that by and large we take what scientists tell us about the world on faith. Most of us do not have the technical knowledge to test their conclusions by rigorous empirical verification, so we make an act of faith that what we are told is true, just as we trust a variety of people who serve and assist us in our affairs of daily living without always being able to test whether they deserve that trust. One can also point out that science often seems to change its mind and shift its ground about some of its fundamental assumptions about the way the world works.

Why Does Compassion, Generosity, Forgiveness Move Us?

We can also ask why it is that human beings are often moved when they witness acts of

compassion, magnanimity and forgiveness as if they have suddenly seen the way life is supposed to be, that this is the true script for human living and they often feel slightly ashamed they are not living that way. There is of course no reason to feel like this if there is no God-given master plan for human living, if the Darwinian struggle for survival through selection of the fittest is the name of the game. Altruism is in fact a big problem for militant atheists like Richard Dawkins who assume that Darwinian evolution is the answer to everything because altruism doesn't make sense as a survival strategy. Machiavelli provides a better blueprint for social survival than Mother Teresa.



Why is there something when there could and should be nothing?

The very existence of the world and the multiplicity of life forms in it, including us, is extraordinary and a cause for wondering appreciation and gratitude. If the world and all that is in it came to be as a matter of blind chance, a fluke of astrophysics and biological random occurrences, then this was remarkable luck. The odds against it coming to be in the way it is must be greater than winning Lotto. At the very least this raises the question of who and what caused the world to come to be. It ought also in the hearts and minds of both believers and unbelievers be a cause for wondering contemplation rather than a bland taking for granted of the creation in a ho hum way.

The search for truth above all things is a seeking of the true God

Atheists sometimes say that the search for truth above all things, no matter how difficult or unwelcome the conclusions it brings, is what motivates them. This is to be applauded for it leads to the rejection of false Gods, of

idols who are just the projection of human longings. Giving truth seeking such a high priority is to put one on the path to finding the true God, the Being of transcendent fullness who stands behind and within the world, and who is revealed through truth and goodness and beauty.

Freedom and Autonomy

The desire for human freedom and autonomy are the values that powerfully and principally motivate our contemporaries. It has been argued that human beings cannot be truly free if there is a transcendent God supervising and judging the world and its inhabitants and imposing his universal moral norms on it. The truth is of course that God fully respects the human desire for freedom and permits human beings a very great deal of independence, rarely checking their folly, malice or foolishness. Divine providence must make its way carefully and discretely through the ways of the world as a result, and miracles are as rare as they are so as not to upset the natural order of the world in all its contingencies and chances. Unbelievers cannot have it both ways—a God continually intervening in the world to overrule and cancel out human causes of suffering and tragic accidents—and a world that is truly free, with human beings authentically seeking the paths of human flourishing out of the best that is within them. God likes initiative taking human beings who make the most out of life, who do not passively expect the good life to be served up to them on a plate.

Our moral longings say something important about what makes the world go around

I will leave the last word to David Bentley Hart from his book *The Experience of God*. "Moral truth is not just an illusion generated by biological history, cultural prejudice, or personal psychology. The grand or (occasionally) homely phrases by which believers seek to assure themselves of this—"God is love," "Love your neighbour as yourself," "Do unto others as you would have them do unto you," "Judge not lest you be judged," and so on—both express and fortify the conviction that, in a world of cruelty, tragedy, tyranny, self-love and violence, our moral longings and the reproaches of our consciences truly show us something of the eternal truth of being".



Looking back

By Ray Hargreaves



Halfaya Sollum War Cemetery where Captain Edward Ombler is buried.

PHOTO: WWW.NZWARGRAVES.ORG.NZ.

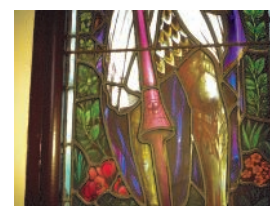
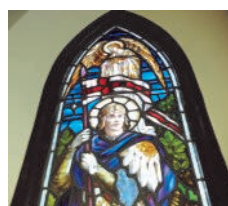
On Sunday, 27 November 1942 a special event took place in Saint Peter's Church. This was the dedication of a newly installed memorial window to Captain Philip Ombler, who had been killed in action exactly one year earlier.

Captain Ombler, son of E. H. and Rena B. Ombler, was an officer in the 5th Field Regiment, New Zealand Artillery. He was only 22 when he died. Although he was killed on 27 November 1941, his name was not released until a casualty list was issued at Wellington on 29 December 1941 and published the following day.

Ombler was one of the numerous New Zealand casualties of the fierce fighting which took place on 26-27 November in an attempt by the Eighth Army to link up with the besieged town of Tobruk. Captain Ombler was buried in the Sollum War Cemetery, which is located close to the border of Egypt with Libya.

He was a member of the New Zealand Territorials for a few years before the Second World War commenced.

Captain Ombler's memorial window is a depiction of St George in full armour. The window was designed and manufactured by John Brock and gained favourable mention in the *Evening Star* report on its dedication.



Above: Detail from the memorial window to Captain Edward Ombler (shown in full at left).

PHOTO'S: INFORMATION SERVICES OTAGO LTD.

Go the Glory of GOD In memory of CAPT EDWARD PHILIP OMBLER Killed in action 27 NOV 1941 Aged 22 R.I.P.

Hodgson History

3 March 1941 - Flying-Officer William Henry HODGSON,

In February 2015, *Looking Back* featured the memorial window to Pilot officer William Henry Hodgson. Vicar's warden Tubby Hopkins later found this article from the *New Zealand Herald* of the day.

D.F.C., son of Mr and Mrs H Hodgson, Macandrew Road, South Dunedin was killed. Flying-Officer Hodgson had a distinguished record with the Air Force. While on service in Flanders he attracted much attention by his defiance of the demons of bad luck by painting their symbols on his machine. In Belgium he was on patrol with two other fighters when they were all attacked by 50 enemy machines. He was shot down in flames behind the German lines, but managed to obtain civilian clothes and after hiding for eight days joined a refugee column. At the end of 12 days Flying-Officer Hodgson reached the coast and returned to his station. With his squadron he reached Britain and was kept constantly engaged in helping to beat off the attacking Germans. When official confirmation of the award of the Distinguished Flying Cross to Flying-Officer Hodgson was received at the end of December, it was disclosed that he was the previously unnamed hero of a very gallant episode. In charge of a Hurricane that had caught fire, he refrained from baling out of his blazing machine because he realised that it would crash in a thickly populated London suburb. He stuck to his machine and by skilful manoeuvring managed to keep the flames away from the fuselage until he had landed it in open country. It was thought probable that it was for this act that he was awarded the Distinguished Flying Cross. Subsequently he had been taking part in engagements in which his squadron of 12 had been called on to break up enemy formations of as many as 300 raiders.

NEW ZEALAND HERALD, VOLUME LXXVIII, ISSUE 23916, 17 MARCH 1941, PAGE 6

The 1950s and 1960s

(Continued from page 4)

Goulash, Spaghetti Bolognese and Chicken and Pineapple Casserole, Curry or Sweet and Sour Pork with rice and other accompaniments, were but a few of the new and exciting culinary possibilities.

REFERENCES:

'OVERVIEW', URL: [HTTP://WWW.NZHISTORY.NET.NZ/CULTURE/THE-1950S/OVERVIEW](http://www.nzhistory.net.nz/culture/the-1950s/overview). (MINISTRY FOR CULTURE AND HERITAGE), UPDATED 20-DEC-2012

'THE 1960S', URL: [HTTP://WWW.NZHISTORY.NET.NZ/CULTURE/THE-1960S](http://www.nzhistory.net.nz/culture/the-1960s). (MINISTRY FOR CULTURE AND HERITAGE), UPDATED 5-AUG-2014

ALEXA JOHNSTON LADIES, A PLATE: TRADITIONAL HOME BAKING (PENGUIN, 2008) AND A SECOND HELPING: MORE FROM LADIES, A PLATE (PENGUIN, 2009)

FROM KAI TO KIWI KITCHEN ED HELEN LEACH. CHAPTER 5 JANET MITCHELL

HOLST ONLINE KIWI COOKING WITH SIMON & ALISON HOLST

[HTTP://WWW.HOLST.CO.NZ/RECIPES.ASPX](http://www.holst.co.nz/recipes.aspx)

[HTTP://WWW.THEBIOGRAPHYCHANNEL.CO.UK/BIOGRAPHIES/ GRAHAM-KERR.HTML](http://www.thebiographychannel.co.uk/biographies/graham-kerr.html)



"...our fist celebrity cooking personalities". Left to right: Alison Holst, Graham Kerr and Tui Flower.

PHOTO'S: STUFF.CO.NZ; HTTP://SHARETV.COM; HTTP://WWW.FOODSTYLE.CO.NZ

Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

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.

Parish Contacts:

VICAR:

Father Hugh Bowron,
The Vicarage, 57 Baker St., Caversham, Dunedin,
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PRE-PRINT SERVICES BY: Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



Vestry Notes

By Ian Condie,
Vestry Secretary

Vestry met on the 15th of the month and struggled manfully with a full agenda

- ◆ The Vicar reported that he spotted a truck equipped with tree trimming gear in Baker Street and persuaded the obliging foreman to attend to the tree which had been the cause of complaints and it was done there and then. Thus far no bill has been received. However, the D.C.C. has informed us we must fit a device for controlling waste water in our system
- ◆ The Vicar tabled his email to the Christchurch Cathedral Choir Choirmaster thanking him for the splendid performance at Saint Peter's
- ◆ The Nine Lessons and Carols will be at 10.30 this year
- ◆ Our Treasurer warned there are several tradesmen's bills outstanding which might push the budget to its limits. That made it easier for Vestry to agree to make a charge of \$10 for the Douglas Mews organ recital. For those who have registered for the anniversary, admission will be free—badge or special ticket will be available. Yet another reason to register if you have not already done so
- ◆ In view of the absence of those members with special expertise, detailed planning for the catering for Synod Breakfast was postponed. 📧



You can donate to Saint Peter's online

<http://www.givealittle.co.nz/org/SaintPeters>

For your diary

Sunday, 20 September: Synod Service at 8am followed by breakfast for the congregation and Sunday working session in the hall

26—27 September : Saint Peter's 150th Anniversary celebrations



Saturday: 1pm Registration; 2pm Organ Recital by Douglas Mews (entry \$10, door sales to the public) followed by afternoon tea and the screening of *Thanks for the Memory*, edited highlights of recent film interviews with parishioners regarding the recent history of the parish; concludes with drinks and nibbles

Sunday: 10am Solemn Sung Eucharist—celebrant and preacher Bishop Victoria Matthews—followed by lunch (transport provided) then Sung Evensong and Benediction

17-18 October 2015 : Saint Peter's Festival of Flowers. Entry by gold coin donation

Tuesday, 3 November: Caversham Lecture—Associate Professor John Stenhouse—*God, the Devil and the Demon drink*

Tuesday, 10 November : Caversham Lecture—Associate Professor Alex Trapeznik—*Dunedin's Warehouse Precinct*

Tuesday, 17 November : Caversham Lecture—Emeritus Professor Blair Fitzharris—*the potential vulnerability of South Dunedin to coastal flooding*

Tuesday, 24 November : Caversham Lecture—David Hoskins—*Government influences in the history of the New Zealand Film Unit*

Saint Peter's plays First

By David Scoular



Above, left to right: A segment of the audience; David Hoskins at the manual of the new Johannus organ; Arnold Bachop sings.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.



On Friday, 3 July an audience of about 100 people attended a lunchtime concert at First Church in Moray Place where Saint Peter's Director of Music, David Hoskins, and parishioner Arnold Bachop presented a recital designed to showcase the new Johannus organ recently installed in First Church.

I was a little perturbed, when presented with the programme, to find Ralph Vaughan Williams and Douglas Lilburn included amongst the composers on offer, as neither has been a favourite of mine. However, the pieces turned out to be amongst the less unusual of those composers' works and fitted well into a selection which was obviously designed to demonstrate an impressive array of the colours and capabilities available in the

new organ. And this the selection did admirably, from traditional church music styles to trumpet to harpsichord to a Carillon.

David explained the various sounds are in fact recordings of "real" Instruments—to the extent that street noise is audible in some of the Carillon notes. He expressed the hope that would not be evident during his recital and that proved to be the case.

Arnold's rendition of the traditional song *Were you there* was memorable and not only for the confusion as to the key in which it was to be presented—or was that just a clever demonstration of another of the new organ's features—a pitch adjustment so the organist need not transpose to suit the soloist?

All in all, a pleasant and interesting way to spend a lunchtime and a further example of the capabilities of Saint Peter's People. 📺

Patronal Festival Visitors

Our Patronal Festival on 28 June was notable for its visitors: Guest Preacher Father Aaron Douglas; The choir of Christchurch Cathedral; A congregation of over 100 for the main service and a Dunedin Television news cameraman.



Guest Preacher Father Aaron Douglas (left) with the Vicar.

PHOTO: NICKY LEE.

Sadly the choir vetoed a planned filming of the service for our website, but Father Douglas's sermon is available on our website at www.stpeterscaversham.org.nz/Sermons/Visitors_pulpit.html and a

Dunedin Television story covering the Service and our upcoming 150th celebrations is available at www.dunedintv.co.nz/content/local-church-celebrates-hundred-and-fifty-years. 📺



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The Christchurch Cathedral choir prepares for the Service.

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