



# THE ROCK



Anglican Parish of  
Caversham Saint Peter,  
Dunedin, New Zealand

May 2016—Trinity—Ordinary Time

## Vicar capped Master of Theology

**H**is Vicar, Father Hugh Bowron, was capped Master of Theology on Saturday, 21 May by the University of Otago.

His MTheol thesis was awarded distinction, resulting in a successful application for a university scholarship for doctoral studies. This is a considerable achievement and *The Rock* knows all parishioners offer proud congratulations.

The Vicar has begun work with the history department on his doctoral thesis, a history of the Parish of Caversham. We look forward to the fruits of this endeavour and the opportunity to offer further congratulations soon. 📺



Father Hugh Bowron on capping day.

PHOTO.: SUPPLIED.



## Euthanasia

By The Vicar

**O**ne of the most contentious possible law changes about to come before the House, and one of great concern to the Churches, is the medically assisted dying bill, or to put it more bluntly euthanasia. In what I write here I am drawing to a considerable extent on the very helpful seminars the Cathedral has recently run on the subject with a particular debt of gratitude to Dr Chris Jackson, an oncologist. How blessed Dunedin is to have him at its hospital. His wisdom and radiance of spirit is all the more remarkable in that the majority of his patients have a terminal diagnosis.

First of all, what is the present legal situation? It is not against the law to commit suicide, nor is it a crime to try and fail as it once was.

One may refuse medical treatment which may save one's life, e.g. chemotherapy in the case of cancer patients. Doctors are permitted to use treatments which in eliminating pain have

the unintended effect of hastening death, what is called "double effect" treatments, providing the intention is not to end life. Thus the present debate is about a small number of patients who are so incapacitated that they cannot act for themselves. They want to request others to do this for them, in particular the medical profession. This is against the law as it stands at present

**"I am clear that the church is correct in its firm opposition to euthanasia."**

because it is illegal "to aid, abet, counsel, assist or advise" someone to take their own life.

Second, what is the data from those jurisdictions which permit euthanasia, particularly the state of Oregon in the United States, and the Netherlands? The trend is

that where the option exists the number of those who request medically assisted dying increases over time in a linear manner. In Oregon 30% of those who requested this were suffering from cancer, and 80% were already engaged in hospice care.

Where does public opinion stand in New Zealand at present? 85% of oncologists and palliative care specialists are opposed to

change in the present legislation, or to being asked to assist in someone's death. This is in contrast to public opinion which is swinging in favour, encouraged by the media who regularly report heart breaking stories of hard cases. In

other words those most removed from dealing with the suffering of the terminally ill are most in favour of euthanasia. It is also rare for the terminally ill to request their doctor to end their lives.

Why does the small number of those who make this request of their doctor do so?

*(Continued on page 6)*



## Looking back

By Ray Hargreaves



On 28 January 1849 the first Church of England service in Dunedin was read by a Wesleyan minister, the Reverend C. Creed of Waikouaiti. The service was held in gaol, as no other suitable place was available. The gaol continued to be used for some time, but later the congregation met in the former court house, which was purchased by the Anglican Church in 1855. The building was subsequently enlarged and adapted for the needs of the church. The first Anglican priest was the Reverend J. A. Fenton.

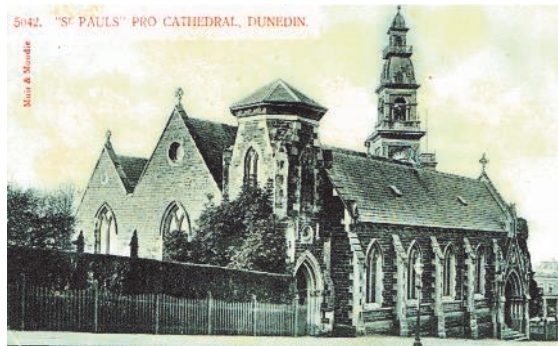
With the great expansion of Anglican numbers in Dunedin, consequent upon the discovery of gold in Central Otago in 1861, a new church building was required. On 3 June 1862 the Bishop of Christchurch laid the corner stone for St Paul's on a site in the upper Octagon. The land had been purchased by Johnny Jones and was given to the Anglican Church. After he took up permanent residence in Dunedin, Jones was a regular worshipper at St Paul's until his death in 1869.

St Paul's was consecrated by Bishop Harper of Christchurch on Easter Day 1863, even though the building was not complete. At the time not all windows had been installed and the openings were covered by cloth for the ceremony. Because of a later pressure on space an extra aisle was added. The original building included a tower and spire, but the latter was removed in 1889 as it was considered to be unsafe. St Paul's Church became the Cathedral Church of the Diocese in September 1894.

The illustration above is how St Paul's appeared for some three decades until it was demolished in 1915. The present cathedral (at left) was primarily due to the financial generosity of William Harrop, but the funds were insufficient to fully complete the structure, so only a temporary chancel was built. The permanent chancel was constructed in 1971.

For a detailed history of St Paul's see Gordon Parry's *Cathedral in the Octagon*, published in 1994.

PHOTO.: WWW.STPAULS.NET.NZ



## 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](mailto:TheRockEditor@stpeterscaversham.org.nz)

## Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,  
57 Baker Street,  
Caversham,  
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Or email:

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## ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry,  
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## The Articles of Religion

ISSUED BY THE CONVOCATION OF CLERGY OF THE CHURCH OF ENGLAND IN 1571

I. Of faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"I think it is a good thing that the Trinity is confusing. If it weren't, we wouldn't have the desire to learn more."

— JULE WARNER



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When I heard that oxygen and magnesium hooked up I was like OMg.

The barman says: "We don't serve faster-than-light particles here." A tachyon enters a bar.

The Frolicsome  
Friar







# More JONESY

By Ian Condie

The final instalment in the saga of Captain Jones.

**A**. C. Jones had a touch of the showman about him which came out when calling at Pitcairn Island. He had been there often and knew the approaches very well so would take his ship far closer to the land than other vessels would go.

The sea water was so clear that the bottom could usually be seen quite clearly well below the ship's keel and Jonesy would con the ship towards one particular spot where there was a large rock poking up from the sea floor. When he reached it he would stop and allow the islanders to come alongside in their longboats, then he would retire to his cabin with Tom Christian and catch up with news, leaving the officer of the watch on the bridge while the rest of the islanders spread through passengers and crew offering fresh fruit, woven mats and carved wood in exchange for things they needed.

However, it set the seal on Captain Jones's day if, as the ship drifted over that big rock, one or more passengers spotted it and pointed urgently downwards while calling out to the bridge in alarm. Jonesy would turn round and wave in acknowledgement and smile and give a little bow as if saying, "thank you, thank you,.... and for my next trick....".

One of his foibles was not so funny. He liked to have the passing hours marked by "making the bells", that is striking the (small) ship's bell every half hour day and night. Unfortunately the bell in question was hung on the steel bulkhead just above the places where the Purser on one side and the two Stewardesses on the other slept. The unfortunate officers on watch were faced with a choice of upsetting the Captain if they forgot to strike the bells or of being abused by the Purser if they remembered. The Quartermasters, who actually struck the bells, would gleefully do so. Their mates were sleeping well out of earshot. 📺



Above: Islanders use the sophisticated boarding facility.



Left: The landing place at Bounty Bay.

PHOTOS: SUPPLIED.



**C**hristian World Service this month introduced Operation Refugee which, it says, is "a new challenge to raise funds for Syrian refugees in search of safety and a decent life. The challenge is to live on the same rations as a Syrian refugee living in Lebanon or

Jordan and raise as much money as you can".

You can find out more about the challenge—which runs from 16-20 June—and register at [www.cwsoperationrefugee.nz/](http://www.cwsoperationrefugee.nz/).

Other items covered in this month's CWS newsletter include:

23—24 May : World Humanitarian Summit,

Istanbul, Turkey  
([www.worldhumanitariansummit.org/](http://www.worldhumanitariansummit.org/))

5 June : World Environment Day—Go Wild for Life ([www.wed2016.com/](http://www.wed2016.com/))

20 June—World Refugee Day  
([www.un.org/en/events/refugeeday/](http://www.un.org/en/events/refugeeday/))

26 June—Refugee Sunday

3 July—Refugee Sunday (Anglican tradition)  
"Peace to this House" 📺



# Nutritious



## Iron Awareness

By Alex Chisholm

**T**he World Health Organization (WHO) considers iron deficiency to be the number one nutritional disorder in the world. As much as 80% of the world's population may be iron deficient, while 30% may have iron deficiency anemia.

World Iron Awareness Week was held from 18-24 April, 2016 and a website with facts, recipes and resources was produced by Massey University to mark this occasion. The aims were to raise awareness of the importance of dietary iron, being able to recognise the signs of low iron, and what you can do about it. Beef + Lamb New Zealand facilitated World Iron Awareness Week and several organisations concerned with the general health of New Zealanders were featured on the website. In New Zealand iron deficiency has more than doubled in the 12 years between the latest Adult Nutrition Survey and the previous one, with low iron levels evident in one in 14 adult women over 15 years old. Further, 8 out of 10 toddlers are not meeting the recommended daily intake of dietary iron and 14% of children under 2 are deficient. Athletes and very active people may require more iron while people on restricted diets or low food intake, for whatever reason, may be missing out on getting the minimum they require.

The daily iron requirement for iron for women

19-50 years old is 18mg/day; men and women over 50 require only 8mg/day. Requirements for other groups can be found at [www.nutritionfoundation.org.nz/nutrition-facts/minerals/iron](http://www.nutritionfoundation.org.nz/nutrition-facts/minerals/iron)

Iron (Fe) is a key element in the metabolism of almost all living organisms. In humans, it is an essential component of hundreds of proteins and enzymes. Much of the iron in the body is attached to haemoglobin, a protein in red blood cells which carries oxygen to all of the tissues. Iron is essential for a healthy immune system to help fight infection. Extra iron is stored in the liver, bone marrow, spleen and

**“There are two types of iron in food: haem iron (found in meat and fish) and non-haem iron (found mainly in plants).”**

muscles. If you are low in iron you may feel lethargic, often irritable or grumpy, suffer frequent infections, feel the cold, tire easily or be unable to concentrate. However there are many other reasons to feel like this, so a blood test is the only way to find out if you really are low in iron.

Note: Although too little iron in the blood is relatively common it is



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important to realise that too much iron in the blood is also possible, and may need to be treated. Thus taking iron supplements just because you are feeling a little tired is not a good idea. It is important to see your doctor if you think you might be low in iron. In addition, consuming iron supplements can reduce the absorption of other essential nutrients such as zinc and calcium.

There are two types of iron in food: haem iron (found in meat and fish) and non-haem iron (found mainly in plants). The body absorbs the haem iron in meat much more efficiently than the non-haem iron in plant foods. For example ½ cup of cooked silverbeet contains 1.0 mg of iron, but the body can only use about 5% of this. In comparison, 120g of

(Continued on page 5)

## THE RECIPE

### CAFÉ STYLE SOUP

Serves 4-6

- > 4 beetroot, trimmed
- > 1.5 L beef or chicken stock
- > 1 Tbsp cooking oil
- > 1 onion, finely chopped
- > 2 stalks celery, finely chopped
- > Salt and pepper to taste



Simmer beetroot in water for about 1 hour. Remove beetroot, then rub the skin off the beetroot.

Discard skin and boiling water.

Finely chop beetroot and place in a saucepan with the stock.

Heat a pan and add oil. Add onion and celery and cook until soft.

Add to the beetroot and stock and blend. Season to taste.

Return to heat until steaming hot. Serve.

SOURCE: [WWW.VEGETABLES.CO.NZ](http://WWW.VEGETABLES.CO.NZ)

## Food of the month

**A**native of Southern Europe, beetroot has a vibrant crimson colour which comes from pigments no other vegetable has.

Beetroot is frequently consumed pickled. Baby beetroot leaves may be found in salad mixes.

Several varieties and colours are available with roots varying in shape from round to spherical. Flavour variations are very subtle.

Roots should be smooth with a firm skin and deep red or golden colour. Avoid roots with scaly areas around the top surface as they tend to be tougher. If the leaves are still attached, they should be bright green with pink/red veins. Buy small quantities regularly to guarantee freshness.

Store roots in the crisper of the refrigerator and store young leaves in a plastic bag in the crisper.

SOURCE: [WWW.VEGETABLES.CO.NZ](http://WWW.VEGETABLES.CO.NZ)

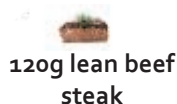




## Nutritious Iron Awareness

(Continued from page 4)

cooked lean beef contains at least 3.0 mg of iron and the body absorbs around 25% of it. You would need to eat over 1kg of cooked silverbeet to get the same amount of iron provided by just 120g of lean meat—say a small serving of spaghetti bolognese, 1 slice of lean topside roast, 1 cup of chicken leg flesh cooked and diced or 1 cup of cooked flaked fish (varies by type). Because the type of iron in food sources for vegetarians is less well absorbed, although it looks reasonably high (for example 100g Falafel contains 5.3mg iron) it is important to include a good source of vitamin C in the meal. Avoiding tea at mealtimes is helpful as the tannins in tea can reduce the amount of iron the gut absorbs. It is preferable to drink tea between meals, or wait at least ½ -1 hour after eating. Happily in New Zealand we have fruits with very high vitamin C content, especially kiwi fruit, citrus fruits and capsicums. Eaten in the same meal they will enhance the absorption of non-haem iron. For example, including raw fruit or fruit juice in your breakfast meal will increase the iron absorbed from your



120g lean beef steak



1kg Silverbeet

GRAPHIC: BEEF+LAMB NZ.

cereal and berries are a delicious addition to a breakfast yoghurt or cereal.

Our *Food of the Month*—Beetroot—contains a number of micro-nutrients as well as being a source of dietary fibre. As beetroot in salads or even as a main vegetable may be a little too fibrous, this month we have a soup recipe. Beetroot soup is a major dish in some national diets. For those able to enjoy them there is a number of cooked beetroot and also salad recipes available. One such is available at the website below. Although it features almonds, I prefer walnuts in salads with beetroot.



Next month: The fresh berry season has passed but we have access to a wide selection of New Zealand frozen berries and a little can go a long way especially in recipes. Watch for more information on the nutritional benefits of berries and their relation to this month's theme.



More online at

Beetroot, Almond and Feta salad recipe: [www.bite.co.nz/recipe/9030/Beetroot-almond-and-feta-salad/](http://www.bite.co.nz/recipe/9030/Beetroot-almond-and-feta-salad/) NZ Nutrition Foundation. Nutrition Facts [www.nutritionfoundation.org.nz/nutrition-facts/minerals/iron](http://www.nutritionfoundation.org.nz/nutrition-facts/minerals/iron) Massey University. World Iron Awareness Week [www.ironweek.co.nz](http://www.ironweek.co.nz)

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## Bernard Whitely RIP

By The Vicar

**B**ernard Whitley was born in the greater Manchester area during the Second World War. He was married to a local girl at St Peter's Swinton and returned to this parish church of his youth during later trips to Britain, remembering with fondness the middle of the road Anglican religion of his youth.

His family moved to New Zealand for a better life in the post war years. By now Bernard had trained as an engineer, a profession which would be his life's work. He and Joan lived their latter years in Bayview Road.

Saint Peter's Caversham became a significant Church for the Whitley family with Bernard's mother being buried from and one of his sons being baptised here. Another son was baptised at home by the Vicar

of Saint Peter's because of the boy's frail health. Bernard came and went from the regular worshipping life of Saint Peter's several times, but returned to the 10.30am Service on a regular basis over the past 12 months of his life. We were shocked to hear of his sudden death for on the last weekend of his life he had helped out at the church working bee and attended the 10.30am Service the next day.

Bernard was a man of very British convictions and loyalties, frequently enquiring of the Vicar why the flag of St George wasn't being displayed. *I vow to thee my country* was one of the hymns sung at his funeral and he was played out of church on his final journey to *The Dam Busters March*.



# Euthanasia

(Continued from page 1)

Almost always it is because of the fear of loss of autonomy and dignity, what is called existential suffering. Usually pain isn't an issue because palliative care has advanced to the point where pain is generally under control and a patient's physical suffering is easy to address. The loss of autonomy and control is feared either because the person concerned has been used to being the care giver and looker after in their life situation and find it hard to accept a change of role and being the helpless receiver of care, or because they are accustomed to being in control of all aspects of their lives at all times and find the prospect of having to let go of these command and control life strategies unendurable.

Those who want to change the law often do so from a rights-based approach. They assert that an individual has the right to choose to end their own life at a time and manner of their choosing. Rarely do they discuss or unpack what they mean by

"choice". It is less than clear that such a choice is a self-evident good and indeed it appears to dovetail with a neo-liberal approach to life.

Nor is it the case that the right to request someone else to end one's life is recognised as a universal human right.

There is also the argument from individual liberty and human freedom. I am free to pursue my own ends without interference from the state, providing I am not hurting someone else. The problem with this argument is that such a request involves someone else in such a process, perhaps reluctantly. And of course we are all enmeshed, whether we like it or not, in a network of relationships, so that the manner of our death can have a negative impact on our family and the wider society. The proposed change to the legislation would also involve a subtle shift in the relationship between the state and the individual as state agents, the medical profession, would be brought in to the process of assisting suicide and ending life. This increased state role and intervention works against the libertarian basis of the original argument. It is also worth asking why it is ok for the state to assist someone to end their own life when we



"Think of all those ages through which men have had the courage to die, and then remember that we have actually fallen to talking about having the courage to live."

– G.K. Chesterton

now think it wrong and illegal for the state to execute murderers and traitors.

An important safeguard that would need to be introduced in such a legislative change would be the insistence on someone making a free, rational and un-coerced choice to request euthanasia. This comes up against what is called "the slippery slope" argument. Over almost a lifetime of ministry I have seen a number of examples of elderly people being subtly influenced by members of their family into courses of action they didn't want, and which were against their own best interests. An example I often quote is that of regular churchgoers acquiescing in secular style funerals because that is what their children want. I am sure

that some elderly people would choose to go into that dark night prematurely because they didn't want to be a nuisance to their children.

Much of the public sympathy and support for a law change has been influenced by media stories of hard cases where there are no easy or satisfactory solutions. The media of course don't report stories where people involved in such situations have changed their minds about the desire to be put out of their misery. That wouldn't be news. And as the saying goes "hard cases don't make for good law". A point Dr Chris Jackson makes is that the terminally ill often change their mind about their life situation, particularly as they reframe their expectations away from their first shock at receiving a terminal diagnosis. As he puts it "hope changes over time".

I am clear that the Church is correct in its firm opposition to euthanasia. Life comes as a gift from God and is therefore a transcendent gift which is to be treated with great care, value and respect.

Those who want to be in control of every aspect of their lives right up to the end have deceived themselves about the truth of the human condition. We came

helpless into this world requiring constant care and attention and sometimes we leave this world in the same situation. This is the script, this the way it is about the second childhood of age. When we accept this we are at peace with our life situation.

I am also clear that such a legislative change would have consequences for the moral ecology of our society. Just one of the follow on consequences would be to undermine the efforts of those of us who counsel the potentially suicidal and urge them not to lose track of what really matters in life. Euthanasia legislation could act as a permission-giving encouragement for the depressed, acutely anxious and disappointed in life to end it all.

Christianity accepts that sometime suffering comes uninvited into our lives and can't be taken away by a pill. Approached and accepted in the right spirit it can be a stimulus to further maturation and spiritual growth. We should never underestimate people's capacity for moral heroism. I wish our young people had this perspective put before them by a training in virtue. Courage is a virtue which needs to be taken hold of, not just on the battle field but also on a bed of sickness and on our death bed.

I leave the last word to William Blake.

Joy and woe are woven fine,  
a fragment of the life Divine  
We were made for joy and woe  
And when this we truly know  
Safely through the world we go. 📖



## 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.

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# Vestry Notes

By Heather Brooks  
Vestry Secretary

At the May meeting the following items were of note:

- ◆ The stewardship programme is underway
- ◆ Father Hugh has started to research the Parish history focusing on the 1920s, which was an unsettled time for Saint Peter's
- ◆ Delta has not yet removed the Oak tree and is not responding to telephone calls. Vestry has received a back-up quote from another company
- ◆ Electricity usage in April was much higher than March—a bit of a mystery, but possibly due to the warm weather
- ◆ The Parish Nominators were elected—Kate Paterson, Tubby Hopkins, Heather Brooks and David Hoskins
- ◆ For the next AGM, the financial reports will be released one week before the meeting
- ◆ Reverend Eric Kyte reported on General Synod
- ◆ Father Hugh intends to preach from the lectern at the 8am service and from the nave at the later service using the microphone and stand
- ◆ Alex Chisholm has kindly refreshed the First Aid kit to include treatment for wasp stings.
- ◆ Safety mats are to be purchased for wet areas of the kitchen. 🇳🇿



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## For your diary

**Sunday, 29 May** : The Bishop presides at 8am and 10.30am

**Sunday, 26 June** : Patronal Festival

**Saturday, 16 July** : **note the change of date** 2pm Organ concert in Saint Peter's by George Chittenden

**Sunday, 17 July** : **note the change of date** 5pm The Choir of St Paul's Cathedral sings Evensong and Benediction in Saint Peter's

**16-18 September** : Diocesan Synod meets in Invercargill

**Saturday, 1 October** : Parish outing to Teschemakers

**Tuesday, 1 November** : 7.30pm first of the Caversham Lectures, *What makes for a good doctor?*—Dr Stephen Tripp,

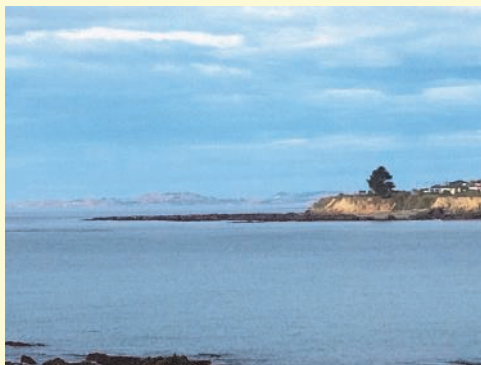
**Tuesday, 15 November** : Third Caversham Lecture, *Practical End of Life Issues*—a panel discussion including Keith Gillion, Dr Tony Fitchett, Professor Peter Skegg, and a palliative care nurse



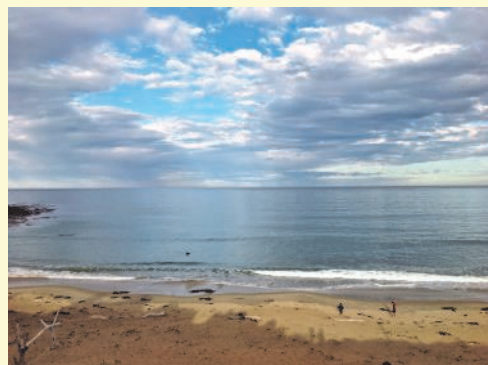
# Kakanui Dreamtime



PHOTO'S: KATE PATERSON



**K**ate Paterson and Ronda Tatnell recently spent “three days of absolute peace and beautiful walks along the beach” while based in the Diocesan crib at Kakanui. Kate says “the crib is well set up and all you need to take is your own linen. The cost is \$30 per night for 2 people and \$15 per extra person. If you want a complete break not far from home you should consider this. The views were amazing, bird life abundant, beach excellent for walking. Can thoroughly recommend this for a getaway.”



In August 2011 The Rock reported the crib has accommodation for six, full facilities, septic tank and all home comforts. It was built by Archdeacon Southward and eventually came into the hands of the Diocese after his death.

For bookings contact Russell Cundall at [nzhousedoctor@gmail.com](mailto:nzhousedoctor@gmail.com)



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.

There are, however, ways for you to help those you care about most get through this difficult time. Call us today and ask about the options available.

**GfS Gillions**  
Funeral Services

407 Hillside Rd, Dunedin  
Ph 455 2128 (24 hours)  
[www.gillions.co.nz](http://www.gillions.co.nz)

## Teschemakers expedition

**I**f you, your friends or family are interested in joining a parish outing to Teschemakers on Saturday 1 October, please indicate your interest on the noticeboard in the Link. Mass will be celebrated in the wonderful Chapel (pictured), lunch will follow on site at a cost of \$25 a head, there will be a tour and then we will adjourn to the Victorian Warehouse Precinct of Oamaru.



PHOTO: WWW.TESCHEMAKERS.COM

“For disputes within church communities, Jesus in Matthew’s Gospel makes it quite clear that personal interaction is essential—yet all of us feel that when someone has done something wrong, we should all say so! Electronic media breaks through locked doors, and pierces people painfully. It is not for all of us to set everyone right on everything. There’s a point at which we need to leave it to those who know people to speak to them personally and quietly—in spaces where the tone is subtle and full of love. That is how people can be put back together rather than torn apart and left lying around in electronic media space.”



Justin Welby  
The Archbishop of Canterbury

More online : Read the full text at:

<http://www.archbishopofcanterbury.org/blog.php/22/on-tweeting-and-touching>