



# THE ROCK



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

July 2016—Trinity—Ordinary Time



## Seeking Co-Existence

By The Vicar

### The Surprise Outcome of the General Synod

As the 2016 General Synod concluded in an atmosphere of psychic exhaustion an unexpected outcome was announced—the Motion 30 same sex blessings legislation would not proceed. What had upset the apple cart was the courteous but firm declaration of some of the Christchurch Synod representatives that their parishes would leave if the same sex legislation was enacted. The leadership of the Christchurch diocese made it clear that the departure of the conservative evangelical parishes concerned would deal a grievous blow to the cohesion and common life of the diocese—something like a thousand parishioners would be exiting every weekend in the month or so after the passing of Motion 30.

That the Diocese of Nelson would almost certainly depart under such circumstances was a foregone conclusion, but here was a new



Bishop Helen-Ann Hartley.

PHOTO: ANGLICANTAONGA.ORG.NZ

factor, and one that evoked considerable sympathy and support from the diocese of Wellington. Liberals were furious and declared that the General Synod was being held to ransom by such a threat but the political reality was that there was little appetite for the disembowelling of the Anglican Church in these Islands. Even Bishop Helen-Ann Hartley of the progressive leaning Diocese of Waikato had to publicly admit there was disquiet and opposition to the same sex blessings proposals in her diocese, particularly in the rural and provincial areas.

### The Advent of the Fellowship of Confessing Anglicans

Something new had emerged in the pattern of organised opposition to the same sex blessings proposals which had brought about this potent new political reality. Shortly before the General Synod met,



Jay Behan.

PHOTO: WWW.STSTEPHENS.ORG.NZ

the Fellowship of Confessing Anglicans (FCA) convened a Saturday gathering in Christchurch attended by 260 people. Few if any groups in the New Zealand Anglican Church could mobilise such a large number at such short notice. The keynote speaker was the Reverend Vaughan Roberts, Vicar of St Ebbes Oxford, a well-known Evangelical leader who has publicly acknowledged that same sex attraction is the way his sexuality works and his consequent decision

to be a lifelong celibate. Yet more significant was the convenor of this gathering, the Reverend Jay Behan, Vicar of St Stephen's Shirley, and his emergence as a mover and shaker in Provincial church politics. The son of the Reverend Wally Behan, the priest who had turned St Johns Latimer Square into a mass membership church, Jay's combination of social and intimacy skills makes for an attractive personality in such a way that people want to trust and follow him. He is as it were the soft and cuddly side of a determined and forceful agenda. He it was who laid it on the line at the General Synod as to the consequences of proceeding with Motion 30.

The FCA then proceeded to stage a similar gathering in Auckland, a more modest assembly of around 180 but still significant in such a hotbed of Anglican liberalism. Alarmed observers of these gatherings accused them of being a beachhead for the incursion of the Diocese of Sydney or Nelson, but this was far from the truth. YouTube clips of messages of support came from the Archbishop of Kenya and Archbishop Foley Beach of the Anglican Church of North America. In other words the FCA is aligned with the Global South Primates and with the emergent remnant who left the Episcopal Church to form the now 100,000 member Anglican Church of North America. This sets the scene for any further breakaway movement to be of this indigenous style, the Anglican Church of New Zealand as it were.

What was significant about the emergence of the FCA was that New Zealand Evangelical Anglicans had left behind the political ineptitude and naivety which had stymied their endeavours in the decision making councils of the New Zealand Anglican Church. Liberal Anglicans, though comparatively small in numbers, have until now been far more adept in making the complex wheels of Synodical government, particularly at General Synod level, work to their advantage. Previous Evangelical ginger groups, such as AFFIRM (Anglicans for Faith, Intercession and Renewal) and ECCO (Evangelical, Conservative, Charismatic, and Orthodox) have simply failed to gain much political traction or mass membership.



Same sex blessings could still split New Zealand Anglicanism asunder.

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# Seeking Co-Existence

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## What Next?

There has been a significant shift in the character of the debate about same sex blessings.

Both at the General Synod and afterwards there was little or no debate about the

“...the reality is that many if not most Anglican parishes are of varying opinions on the issue, divided in their convictions on it, or not even sure what they think about it...”

theological and ethical rights or wrongs of the proposals but rather a focus on whether it would be possible for the “two integrities”, as the opposed sides have come to be called, to live together in the same church. What has been decided is that the *Way Forward* report will be tabled until the 2018 General Synod “with a firm expectation that a decision to move forward will be made” at that time. Meanwhile the three Archbishops are appointing a working group to come into existence by 1 September to establish a structure which will allow those who can and cannot support the blessing of same sex relationships to remain within the church with integrity. There is a four month period for any group or individual within the Anglican Church to make recommendations to them as to how this might be made to happen with all

suggestions to be in by 1 October. The working group will then make its responses to the recommenders and the wider church by 1 January 2017. It will then bring together its final set of proposals by 1 July 2017 in time for the Pakeha General Synod

representatives to meet that year to attempt to come to a common mind ahead of the General Synod meeting the following year.

## The Difficulties of Finding a Co-Existence Formula

It is hard to see at this juncture in the narrative what kind of a together but apart structure might satisfy everyone. The *Way Forward* report proposed that parishes and dioceses could opt out of performing same sex blessings but that had fish hooks which troubled many. What would parishes and clergy do who were in dioceses which had

opted to pursue a course of action dissimilar to their convictions? Could one honestly say that the church hadn't changed its doctrine of marriage if it went ahead with blessing same sex couples? Orthodox and conservative clergy felt that whereas in the present position

dispensation they would be a tolerated minority like Indians on a reservation. Wouldn't same sex blessings be merely a stepping stone after a decent interval to gay marriage in church, an aspiration and objective strongly recommended in some liberal circles?

## Extreme Solutions Now Openly Discussed

It is surprising how the aftermath of the General Synod has now produced some startling suggestions which would not have been seriously considered until now. Jim White, the assistant Bishop of Auckland, has speculated aloud that perhaps the official dismemberment of the Anglican Church in these islands might be



Three Tikanga Archbishops—should there be a fourth?

PHOTO.: [HTTP://WWW.HOLY-TRINITY.ORG.NZ](http://www.holy-trinity.org.nz).

voluntary compact leaving dioceses the option to withdraw from it if they so choose. The AFFIRM leadership has speculated that perhaps the further “Tikangaification” of the Church might be necessary so Tikanga Pakeha might divide into a further two Tikanga. There has also been a wondering aloud if Flying Bishops, the solution the Church of England adopted to deal with the woman priest crisis, might be the way to go.

The trouble with all these proposals is that they would only work for those dioceses and parishes which were of one heart and mind on the issue. But the reality is that many if not most Anglican parishes are of varying

theirs was the official position of the church, under the new

the way forward, what might be called the amicable divorce option. The diocese of Nelson has been thinking about this for some time, stating that in its opinion the Constitution of our Church is a

## 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 :

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## The Articles of Religion

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

III. AS Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

opinions on the issue, divided in their convictions on it, or not even sure what they think about it, and are reluctant to be forced to make a potentially divisive choice.

Yet the reality of those churches in western culture which have had to tackle the hot button issues of human sexuality is that few have found a way to stay together with a sense of conviction and integrity. It has come down to a fractious choice in the end. The only church I am aware of to have managed it is the Church of Scotland, the official Presbyterian Church of that land, which has shown an almost Anglican talent for ingenious compromise. They do not permit or practise same sex marriage in their churches, but

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# More Sparks

By Ian Condie

**W**e are used to seeing a weather map in the newspaper or having the situation chattily explained by a TV presenter, but in the good old days the experienced ship's officer could only look round the horizon and make a guess based on experience as to what the weather was going to be like.

However, science and technology were not altogether wanting. Every six hours G.M.T. the officer on watch took readings of the wet and dry bulb air temperature from mercury thermometers, the atmospheric pressure and sea temperature. He recorded the state of the sea surface, the wind direction and strength and the cloud formations. This was not just to pass the time. All over the world similar observations were made simultaneously.

The ship's officer would fill in the logbook supplied by the Meteorological Office at Kew, write out the observations in a prescribed format of five figure code groups on a message pad and hand it to Sparks. He would start up his transmitter and try to contact a shore station—at the same time as hundreds of other ships and shore observers—so he could send the report in Morse Code.

All well and good and no doubt satisfying to the meteorology experts in London etc., but not of much use to the navigator a hundred miles South West of Pitcairn Island wondering how best to shape his course to Port Chalmers to avoid a good old Southerly storm.

The expert ashore, however, collated all the hundreds of reports (making allowances no doubt for unskilled or lazy reporters), drew up weather maps for huge areas of the world's oceans then made up messages in dozens of five figure groups plotting the different isobars. The shore radio stations then transmitted them, in Morse Code, to anyone interested. This would include the Radio Officer who had been asked for it by the Third Officer who was (whether he liked it or not) the ship's meteorologist.

The Third Officer would in due course receive a long message containing dozens of five figure groups which were utterly meaningless to anyone not having (i) knowledge of the format and (ii) the time available to decode it all and turn the numbers back into a weather map of the region.

All this would undoubtedly give someone suitably trained and experienced the tools to make a reasonably good forecast of what to expect, but the information would be at least twelve hours old and, as we all know in the South Pacific, weather can change pretty quickly so it was still, to a certain extent, a matter of tossing a coin to decide whether to take a Great Circle or a direct course to Tairaroa Head. The limit of modern electronic technology had been reached.

But tossing a coin was not the sort of thing to do if someone fell seriously ill or suffered a bad accident when the nearest land was several days away.

## The Frolicsome Friar



SOURCE: WWW.HOWTOGEEK.COM.

Figures to indicate the Force of the Wind.

0	Calm.			
1	Light Airs	Just sufficient to give steering way	1 to 2 Knots	
2	Light Breeze	With which a well-conditioned square rigged sailing ship under all sail and clean hull would go in smooth water from	3 to 4 Knots	
3	Gentle Breeze		5 to 6 Knots	
4	Moderate Breeze		Boys, &c.	
5	Fresh Breeze		Single Reefs and Top Gallant Sails	
6	Strong Breeze	In which the same ship could just carry close hauled	Double Reefs, Jib, &c.	
7	Moderate Gale		Triple Reefs, Courses, &c.	
8	Fresh Gale		Close Reefs and Courses	
9	Strong Gale		Close Reefed Main Topsail and Reefed Fore-sail	
10	Heavy Gale	With which she could only bear	Storm Staysails	
11	Storm	With which she would be reduced to	No Canvas	
12	Hurricane	To which she could show		

Letters to denote the State of the Weather.		Figures to Indicate the State of the Sea.	
k.	Blue Sky (cloudless)	0	Calm
c.	Clouds (detached)	1	Very Smooth
d.	Driizzling Rain	2	Smooth
f.	Foggy	3	Slight
g.	Gloomy	4	Moderate
h.	Hail	5	Rather rough
i.	Lightning	6	Rough
m.	Misty or Hazy	7	High
n.	Overscast	8	Very High
p.	Passing Showers	9	Tremendous
q.	Squally		
r.	Rain		
s.	Snow		
t.	Thunder		
u.	Ugly (Threatening appearance)		
v.	Visibility (Distant objects unusually clear and distinct)		
w.	Dew		

Note.—A bar (—) under any letter signifies its abbreviation thus: *—* Squally, *—* Very Foggy, *—* Heavy Rain, &c.

Note.—If it be Calm, write "Calm"; if a swell not produced by the strong wind, write "Swell."

Part of the directions for completing a marine weather log.

SOURCE: HTTP://COADS.NOAA.GOV

Next month: "Still More Sparks" - how did the ancient mariners handle medical emergencies?

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# Nutritious



## More positive findings for a healthy plant-based diet

By Alex Chisholm

A recently published study reports on results from two long running US cohorts—69,949 women from the Nurses' Health Study (1984–2012), 90,239 women from the Nurses' Health Study 2 (1991–2011) and 40,539 men from the Health Professionals' Follow-Up Study (1986–2010), free of chronic diseases at baseline. This study was published online June 14, 2016 in PLOS Medicine

is in line with recent advice to eat less red meat and even less, if any, processed meat.

So what were these healthy plant based foods? They were our old friends vegetables, fruits, whole grains, legumes, nuts and seeds! Again variety is important as no one fruit or vegetable can supply all the nutrients we require.



"...our old friends..."

To eat a variety of colours is good advice. The nutrients probably contributing to the positive

In a document tagged *For immediate release: June 14, 2016*, a new study from the Harvard T.H. Chan School of Public Health reports that 'Consuming a plant-based diet—especially one rich in high-quality plant foods such as whole grains, fruits, vegetables, nuts, and legumes—is linked with substantially lower risk of developing type 2 diabetes',

The lead author of the study, Ambika Satija, postdoctoral fellow in the Department of Nutrition, states "These findings provide further evidence to support current dietary recommendations for chronic disease prevention."

The researchers followed men and women health professionals for more than 20 years. They found that high adherence to a plant-based diet which was low in animal foods was associated with a 20% reduced risk of type 2 diabetes compared with low adherence to such a diet. Eating a healthy version of a plant-based diet was linked with a 34% lower diabetes risk, while a less healthy version—including foods such as refined grains, potatoes and sugar-sweetened beverages—was linked with a 16% increased risk.

Even a modest reduction in servings of animal foods from 5-6 down to 4 per day was linked with a lower incidence of diabetes. This

effects were fibre, antioxidants, unsaturated fatty acids and micronutrients such as magnesium, plus in addition a low saturated fat content.

This supports the importance of type of food and the vehicle for nutrients—sources are very important. It also emphasises what seemed to be confusing findings in studies of lower fat diets and heart disease where the results were often not as



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expected. This was due to people frequently replacing total fat with carbohydrates such as sugars and refined starch instead of replacing saturated fat with wholegrain, higher fibre, nutrient rich grains, beans and legumes.

#### References:

[https://www.hsph.harvard.edu/news/press-releases/plant-based-diet-reduced-diabetes-risk-hu-satija/?utm\\_source=SilverpopMailing&utm\\_medium=email&utm\\_campaign=NutritionSource-July2016\(1\)&utm\\_content](https://www.hsph.harvard.edu/news/press-releases/plant-based-diet-reduced-diabetes-risk-hu-satija/?utm_source=SilverpopMailing&utm_medium=email&utm_campaign=NutritionSource-July2016(1)&utm_content)

"Plant-Based Dietary Patterns and Incidence of Type 2 Diabetes in US Men and Women: Results from Three Prospective Cohort Studies," Ambika Satija, Shilpa N. Bhupathiraju, Eric B. Rimm, Donna Spiegelman, Stephanie E. Chiuve, Lea Borgi, Walter C. Willett, JoAnn E. Manson, Qi Sun, Frank B. Hu, PLOS Medicine, online June 14, 2016, doi: 10.1371/journal.pmed.1002039.

## THE RECIPE : PUMPKIN RISOTTO

### What you need

- ◆ 4 cups water
- ◆ 1 tsp dried stock powder
- ◆ 1 Tbsp canola oil
- ◆ 1 medium onion, finely diced
- ◆ 3 cups pumpkin, seeded and diced
- ◆ 2 rashers bacon, chopped (optional)
- ◆ 3 cloves garlic, crushed
- ◆ 1 cup medium grain rice
- ◆ 1 cup frozen peas
- ◆ 1/4 cup edam cheese, grated

### Method

- ◆ Heat water in a pot until simmering and dissolve stock cube
- ◆ In a different pot heat oil
- ◆ Add the onion, pumpkin and bacon if using to the oil and sauté until onion is soft and just starting to brown
- ◆ Add garlic and rice to onion mix and sauté until the rice looks clear rather than white
- ◆ Stir in one quarter of the simmering stock with the rice, stirring occasionally
- ◆ Add simmering stock regularly while stirring until the rice is cooked through and the risotto is a good texture (not too thick and not too runny)
- ◆ Add frozen peas and bring back to a hot temperature
- ◆ Remove from heat and serve hot
- ◆ Sprinkle cheese over the top



SOURCE: [HTTP://WWW.HEARTFOUNDATION.ORG.NZ/HEALTHY-LIVING/HEALTHY-RECIPES/PUMPKIN-RISOTTO](http://www.heartfoundation.org.nz/healthy-living/healthy-recipes/pumpkin-risotto)



## Food of the month

## Pumpkin: The grey golden globes of Winter



I recently saw pumpkin referred to as being “like a gang of boisterous children—generally hungry, likely to roam and coming in all shapes and sizes” \* and vividly remember, when living in the North Island many years ago, that the pumpkins grew so well. They advanced down the drive as if making a takeover bid. This humble vegetable packs a punch though when it comes to its nutrient profile—the pumpkin ‘fruit’ is:

- ◆ low in energy (calories) and a source of vitamin C
- ◆ contains vitamin A and is rich in  $\beta$  carotenes which convert into vitamin A inside the body

- ◆ an excellent source of poly-phenolic flavonoid compounds such as lutein and zeaxanthin, a natural anti-oxidant with beneficial effects on eye health
- ◆ a rich source of potassium and phosphorous and contains calcium and zinc
- ◆ a source of B-complex group of vitamins like folates, niacin, vitamin B-6 (pyridoxine), thiamin and pantothenic acid

Pumpkin seeds:

- ◆ are an excellent source of dietary fibre
- ◆ provide a rich source of polyunsaturated fatty acids, with good levels of mono-unsaturated fatty acids,

which are good for heart health

- ◆ contain protein and are an excellent source of the amino acid tryptophan
- ◆ contain iron, zinc, selenium, niacin, folate, and the B-complex group vitamins at higher levels than the pumpkin ‘fruit’

The pumpkin ‘fruit’ can be enjoyed in a number of tasty savoury recipes and sweet treats such as pumpkin pie and the seeds—especially lightly toasted—make a tasty and healthy snack

\* ([www.podgardening.co.nz/pumpkin-and-squash.html](http://www.podgardening.co.nz/pumpkin-and-squash.html))

## In Saint Peter's Garden



By Warwick Harris

### Hedging

While I'm currently trimming it, some thoughts about the hedge around Saint Peter's. It is a tedious task trimming, or more accurately lopping, the hedge down to size. A task conducive to letting the mind wander and to wonder when the iron fence and the variety of shrubs which form the hedge were put in place.

First the iron fence. I've discovered it was originally painted green. Was it the original intention to allow the fence to be enveloped by a shrubby hedge? Was the fence erected just to define the boundary of Saint Peter's or to partly screen the church from the road?

I wondered where the iron fence was made. Was it wrought in Dunedin or imported? It reminded me of villages in England where similar fences were cut off at their bases in World War II to provide iron for the war effort.

The iron fence prompted memories of a second generation forebear who lived in Dunedin. He was listed in the electoral roll as an ironmonger. Has this occupation gone the way of candlestick makers? Great grandfather migrated to Dunedin from county

Tipperary, Ireland, in the 1860s, bringing some of his large family with him. He lived in Kensington, across the bog from Dunedin, in a street now obliterated by road, rail, and commercial constructions. He lies in an unmarked grave in the South Dunedin cemetery. His upwardly mobile ironmongering son is buried in the northern cemetery. Their surname no longer appears



A photograph from the August 1953 copy of the parish magazine indicating a “hedgeless” fence.

in the Dunedin telephone book.

The mind wanders, so back to the hedge. No obvious animal wild life has been encountered in the hedge so far; no

hedgehogs or hedge sparrows. Fortunately, the very wild hives of wasps, who repeatedly stung a parishioner on a garden working bee and pursued him in to the vicarage when he disturbed their nest on the Baker Street fence line, have been exterminated.

There is though ample spoor in and below the hedge of the animal species, *Homo sapiens*. Frequently seen and heard on the footpath along the hedged fence, this species discards cans, bottles, food wrappings, lolly-papers and other detritus into the hedge. It is perplexing as to why one being's convenience becomes another's inconvenience.

Has the combination of fence and hedge always been there? The answer, as attested by a 1953 photo of the church from Hillside Road, is no. Then the fence was not obscured by a hedge. It seems the hedge is composed of randomly planted or naturally established shrubs which have grown, merged, and been trimmed to form a bio diverse hedge.

As for the fence, when after 1882 was it erected, and has its purpose been fulfilled?



## Looking back

By Ray Hargreaves

Until 1934, most of the paper money circulating in New Zealand was notes issued by the existing trading banks, such as the Bank of New Zealand, Bank of New South Wales and the Union Bank.

However, from time to time in the 19<sup>th</sup> Century notes were issued by private individuals. These were not bank notes but promissory notes. Bank notes could be cashed for gold coins—sovereigns and half sovereigns—on demand, but promissory notes were initially cashable so many days after sight.

Private promissory notes were issued in Otago at times when there were insufficient bank notes available to meet the demand. James Macandrew issued one pound promissory notes in 1852 and these were payable at various times including, it is believed, even a number of weeks later.

The legendary John Jones, familiarly known as Johnny Jones, was one who later issued notes payable three days after sight. His notes were well designed, printed in Australia and were readily accepted by the Otago community. There is a dated used copy of the note in the Early Settlers Museum, but there has been some questioning as to what the handwritten date on it is.

In 1898, Dr T. M. Hocken suggested the date was 1852 and was an



answer to Macandrew's notes of 1852. This date has been repeated by such authors as Eccles and Reed, Dr McLintock and most recently by Diana Harris in 2007. But on examining the note in the Early Settlers Museum I found it very hard to read what the date was. I have written elsewhere that the date is most probably 1862—not 1852. It cannot be 1852 as I checked with two Australian research libraries who informed me the note's printers—Fergusson & Mitchell—did not exist as a company in 1852! There is other evidence supporting the 1860s date, such as the note being payable in Waikouaiti as well as Dunedin; Jones had a branch store only from 1861.

Finally, an obituary for Jones in 1869 stated his notes had been first issued in 1861. They circulated for a number of years. 📺

## Seeking Co-Existence

(Continued from page 2)

recognise as being in good standing those clergy and elders who have formed same sex civil unions or civil marriages. Even then some parishes have left the Church of Scotland.

### International Ramifications

If the Anglican Church in these Islands divided—either by amicable divorce or as a result of a full steam ahead and damn the torpedoes approach—at the 2018 General Synod, with a subsequent mass withdrawal by FCA parishes and the diocese of Nelson, how would the remnant churches align themselves with the Anglican Communion? Presumably the liberal rump core would place themselves alongside the Episcopal churches of America, Canada and Scotland, now firmly committed to gay marriage as a church option. Almost certainly the FCA parishes would go with GAFCON (the Global Anglican Future Conference) and Global South Primates, and the Anglican Church of North America. The diocese of Nelson has stated that it would declare itself a “Missionary diocese”, but it too might well be drawn into the African and Asian axis just mentioned.

In such a case the Lambeth Conference, due

to meet next in 2020, would find itself in a considerable dilemma as to who to invite to the conference and who to recognise as legitimate episcopal representatives. The Archbishop of Canterbury and the Church of England would also face just such a dilemma. Yet the Church of England is also about to go down its own via dolorosa of agonising choices on human sexuality issues.

### The Power of Inertia

Suppose that over the next four months no credible co-existence formula(e) can be found. Suppose further that the working group can only suggest a miscellany of vague and unfocused ideas. The General Synod would then find itself right back at square one as it met in 2018. I have noted the great power of inertia in the Church's life, and here is a dilemma with no apparent clear cut solution if you are trying to keep everyone happy. And people are getting tired of endlessly talking about this issue. At the last General Synod Tikanga Pacifica and Tikanga Maori only supported the Motion 30 proposals

because they didn't care that much about them and wanted to get the issue out of the way so they could concentrate on what mattered to them—the Pacifica delegates reported they were more focused on the fact that some of their islands are about to go under water and the Maori delegates reported their big problem is that their clergy aren't paid.

### An Important Local Choice

Yet as the wheels of time turn there are often surprises along the way and choices made at local level have an effect on the bigger picture. One such choice will be the person elected as the Bishop of Dunedin. Whoever it is, their take on the issue of same sex blessings and the kind of co-existence solution they think appropriate will be very significant for Anglicans in Otago and Southland. It will also have follow on consequences for the Province. Thus the Synod representatives at the electoral Synod will have a keen interest in the ethical outlook of the candidates before them. 📺



More online at

Fellowship of Confessing Anglicans New Zealand:  
<http://www.fcanz.org>



## 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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PRE-PRINT SERVICES BY: Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



# Vestry Notes

By Heather Brooks  
Vestry Secretary

At the July meeting the following items were of note:

- ◆ Father Hugh reported his attendance at a recent theology conference in Auckland was "a rich experience"
- ◆ An unexpected increase in photocopier charges is being investigated. Fuji Xerox is our photocopier supplier
- ◆ The Vestry appreciated a bequest for Saint Peter's from Margery Palmer's estate
- ◆ Gravel will be purchased for the Eastbourne Street Hall entrance way
- ◆ Father Hugh thanked David Hoskins and Alex Chisholm for helping to make the organ recital and cathedral choir visit such a success
- ◆ Brain Kilkelly has kindly offered to update our first aid kits
- ◆ Tentative dates for the spring garden working bee and garage sale are 10 and 24 September respectively
- ◆ The Vestry thanks Bruce Moore for making himself available as Synod Representative and regrets he has had to stand down
- ◆ The Anglican Family Care food-bank no longer exists and Vestry members are looking into alternatives. ☹



Now you can donate to  
Saint Peter's online

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

# For your diary

**Sunday, 14 August** : A concert of art songs including the song cycle *Songs of Travel* (Vaughan Williams). Entry \$10

**Saturday, 27 August** : Quiet day with Mother Keleni in the parish lounge

**Saturday, 10 September** : Proposed grounds working bee—date to be confirmed

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

**Saturday, 24 September** : Proposed garage sale—date to be confirmed

**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, 8 November** : 7.30pm : second of the Caversham Lectures, *Child Welfare—Can We Deliver and How Will We Know?*—Len Cook, Families Commissioner and Chairman of the Social Policy Research and Evaluation Unit

**Tuesday, 15 November** : 7.30pm : 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

**Tuesday, 22 November** : 7.30pm : fourth Caversham Lecture, *The New Zealand Youth Justice System: leading the world*—Brian Kilkelly, Dunedin Barrister

**Sunday, 15 January 2017** : Hospital chapel assistance ("bed-pushing").

# Quiet Day

Everyone is welcome to a Quiet Day in the parish lounge from 10.00am until 3.00pm on Saturday, 27 August, facilitated by Mother Keleni of the Community of the Sacred Name with assistance from Sister Alana. Please bring finger food for the shared lunch and money for *koha*. Mother Keleni hasn't yet announced her topic.

She will also be at St Hilda's Collegiate Chapel on Thursday 25 and will preach at the Cathedral at 10am on Sunday, 28 August. ☒



Nicholas Daintith was baptised by The Vicar during the 8am Service on 10 July.

PHOTO.: INFORMATION SERVICES OTAGO LTD.

# Musical July great success



The choir of St Paul's Cathedral, directed by George Chittenden, at Evensong in Saint Peter's on 17 July.

PHOTO.: FROM VIDEO RECORDED BY INFORMATION SERVICES OTAGO LTD.

Two major events at Saint Peter's in July were each a huge success with

53 attending an organ recital on Saturday 16 and a congregation of 71 at Choral Evensong and Benediction, sung by the Choir of St Paul's Cathedral on Sunday 17 July.

George Chittenden, Director of Music at St Paul's, performed on Saturday and directed the choir on Sunday. He leaves his post at St Paul's on 31 July to

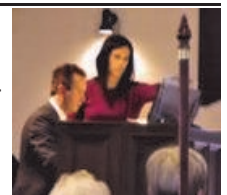
take up a position as organist at Sankta Maria Kyrka (St Mary's Church), in Helsingborg, Sweden.


The recital raised over \$400 for Saint Peter's funds. ☒



Recital audience (above) and performer (below).

PHOTO'S: ALEX CHISHOLM.






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.



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Justin Welby  
The Archbishop of Canterbury

The Archbishop discussed the requirements of religious broadcasting at the Sandford St Martin Awards at Lambeth Palace in June.

“Despite easy assumptions of secularity, true diversity also means paying proper attention to religion. After all—and this should not really need stating—it is impossible to understand the world today without understanding religion. Not religion as an exercise in private piety that needs to be covered simply to keep some strange people happy; but because religion is a prime motivator of behaviour for both individuals and communities”.

More online : Read the full text at:

<http://www.archbishopofcanterbury.org/articles.php/5732/archbishop-calls-for-greater-religious-literacy-in-the-media>