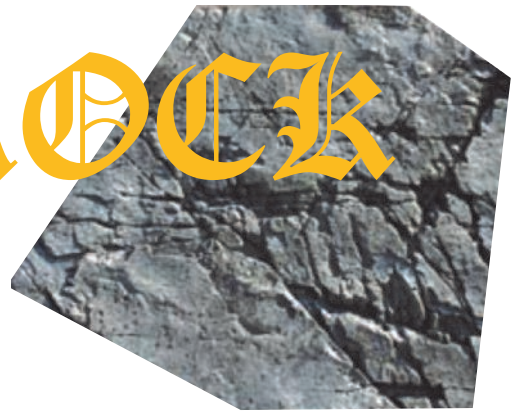




THE ROCK



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

November 2016—Advent



The man who saved the parish (ii)

By The Vicar

Continuing the story we began last month of how an early vicar brought about change for the better.

Financial problems continued to plague the parish throughout the 1890s and into the early 20th century with thrills and spills along the way. At one point the Caversham Council threatened to cut off the water supply because of unpaid rates. At another the exasperated bank manger abruptly withdrew the overdraft facility and made it clear that the Bank of New South Wales had washed its hands of the parish. Some impressive grovelling must have been done by some Vestry members to get the National Bank to take up the challenge.

The Churches are after your Money

At several points in this period Bryan King would write a pamphlet outlining the parish's debt situation and get Vestrymen to distribute this to every known Anglican in the locality as part of an appeal for extra funds. A debt reduction committee was formed. The envelope scheme was promoted. No doubt all this had an effect but there may have been an unfortunate unintended consequence. A reason often given by working class males for why they stayed away from church was that "the churches are after your money", which of course Saint Peter's Caversham often was given its desperate situation.

The growing significance of the Ladies' Guild

THE CAVERSHAM LECTURES 2016

Just one to go

7.30pm Tuesday, 29 November

*Exploring and Exploiting
the secrets of Life itself:*

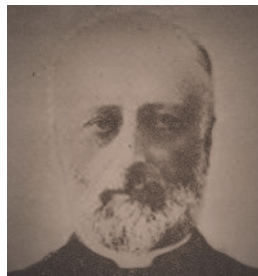
*wonderful
possibilities
and
potential
perils*



Don Evans

A significant feature of parish life in this period was the growing power and influence of the Ladies' Guild. This was the one group which could be counted on to come up with extra cash through its steady and effective fund raising activities. It responded willingly and promptly to every request for funds and so came to be a valued and appreciated sector of the parish community. This would continue to be an important

theme in the life of Saint Peter's Caversham throughout its history for women's groups were an important part of the fund raising activities, enabling the rebuilding of the parish hall in the 1980s. Remember though that in the King era women could neither serve on the Vestry nor vote at parish meetings so the ready, willing and able attitude of the Ladies' Guild was all the more remarkable.

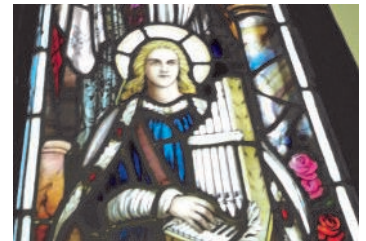


Bryan King.

Change of Mood for the better

As the 19th century drew to a close and the 20th century began a different note crept in to Parish AGMs. The money situation was slowly but surely coming under control. Attendances at the AGMs were up and there were growing signs of life, health and growth in parish life. A Sister May was appointed a Deaconess in the parish. In 1896 Bessie Favell was

appointed the organist, a famous Saint Peter's personality who would occupy the office for the next 43 years. The Forbury mission committee would become the St Kilda mission committee. Under the leadership of Vincent Bryan King, the Vicar's son who would become the famous social worker priest of the inter-war years, and the Reverend Woodhouse the Curate, who is memorialised in a beautiful window at Holy Cross St Kilda which Saint Peter's is in the process of saving from that now redundant church, the committee would buy land which would ultimately become the site of the Church of Holy Cross St Kilda.



Detail from the Bessie Favell memorial window in Saint Peter's.

PHOTO.: INFORMATION SERVICES OTAGO LTD.

Appreciating Bryan King

A note of gratitude and appreciation for all that King had achieved was increasingly heard at AGMs. In 1901 Vestryman the Reverend Ronaldson (was this the now retired Ronaldson who had got the parish in to debt in the first place?) presented Bryan King with a Mosgiel rug and Mrs King with flowers on their return from holiday as a mark of how popular they had become.

(Continued on page 3)

Listening to learn

By Brian Kilkelly

A first-timer reflects on the Diocesan Synod of 2016.

I must profess first of all the honour of being nominated in March of this year to be one of the two Synod representatives for Saint Peter's to attend this year's Synod in Invercargill.

Having been duly elected I set out on a journey of learning both in the weeks leading up to the Synod and of course the Synod itself in Invercargill on the weekend of 16/17/18 September.

In referring to the weeks in the lead up to the Synod I think of the arrival some weeks before of the 82 page booklet comprising the Summons from the Bishop, twenty or so pages of General Information, Roll of Members and Order of Proceedings followed by some 59 or so pages of Bills to be presented, Motions, Reports, Reports of Committees, Financial Statements and Financial Statistics.

As one who has been well used to lengthy documents and meeting documents in various other parts of my life, the length and breadth of the Synod papers nevertheless took me by some surprise.

The next significant matter for me was a meeting in our parish hall of all the Otago attendees for Synod approximately two weeks out from Synod. I found this to be an extremely valuable exercise as it allowed a robust discussion concerning a number of the Motions which were to be considered at Synod. That discussion allowed for possible amendments to be suggested for the proposers and seconders to consider before going to Synod or at least for different ideas and perspectives to be considered. Those background discussions certainly provided me with the opportunity to think through a number of matters about each of the Motions up for consideration. It was also a timely reminder that we were attending Synod as a representative of Saint Peter's and not to just put forward our own views.

And so to the Synod itself. I felt more centred by having the Synod commence with the Eucharist at Holy Trinity Church on the Friday evening. Given the extensive business agenda for the Synod, the opening night Eucharist served as a timely reminder that at the end of the day we were there to do the work of the Church, to enhance its

core business of promoting the gospel and not to be just totally immersed in business, finances and dare I say politics. The Bishop's Charge certainly served a dual purpose. Firstly it was his last Charge to a Synod and it was his statement of his journey of faith but secondly, very much his statement that this particular Synod was to be one where hard decisions had to be made. As Bishop Kelvin stated, "this Synod must make some hard decisions, particularly in relationship to the diocese and how it is financed"...where "radical change is necessary and the changes need to be made now. The changes required go beyond mere reform or even revival. We need to be thinking of building a whole new Church, here in the south of Aotearoa".

That for me set the tone for the weekend which was to follow.

On the Saturday morning we gathered at the Invercargill Working Men's Club for the first session. The complex where the Synod was held was massive, spacious and a comfortable space for working.

I have to say I was particularly pleased and relieved at seeing the facility as I had learned that the Synod the previous year had been held in a school Chapel where members of Synod sat in pews balancing their many and varied Synod papers on their knees, with the difficult prospect of writing notes while reduced to that balancing exercise. If the Synod is to be portrayed as a professional enterprise then it must extend to ensuring that a quality venue is provided with members sitting at tables with adequate space provided for their Synod papers and for note taking. That was very much the case in Invercargill and I hope it continues as a priority in all future Synods.

To be completely honest, my first impression when the first session commenced on the Saturday morning was one of concern and incredulity. The first Bill for discussion focused on the need for a semi-colon to be inserted in one of the clauses. Now as a person who works in the law, I accept unreservedly that the presence or absence of a semi-colon can change the whole meaning of a clause but I have to say that for a moment my fear was that such precision might well be the hallmark of the whole Synod, a reduction as

(Continued on page 6)



Brian Kilkelly—synodman.

PHOTO.: SUPPLIED.

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,
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Emailed to:

AskTheVestry@stpeterscaversham.org.nz

The Articles of Religion

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

VII. Of the Old Testament

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man.

Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.



Haute cuisine

By Ian Condie

Many years ago there were ships which carried a hundred first class passengers as well as cargo between Britain and New Zealand. The passengers were fed from the main galley (kitchen) adjacent to their dining saloon and there was a separate galley and staff of cooks for the crew but the raw materials for all the meals came from the same store rooms.

On the most famous of those ships one voyage, there were complaints from the crew about the food. That was nothing unusual in the Merchant Navy, indeed, it was almost expected, but the Chief Steward suspected there might be some merit to this complaint and therefore consulted the Chef who volunteered to go to the Crew Galley next day and personally supervise the cooking of a roast beef meal for the men.



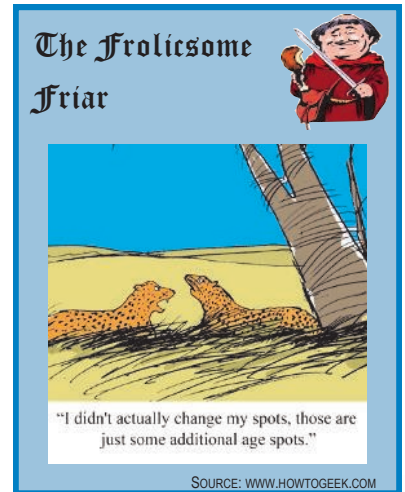
"Still bleeding. Never been cooked at all".

PHOTO: [HTTPS://THEBIGFATNOODLE.COM](https://THEBIGFATNOODLE.COM)

This he did but the outcome was unexpected. An angry deputation of ratings knocked on the Captain's door and complained forcibly that they resented being mocked and insulted. "What", they asked, thrusting platefuls of the food at the Captain, "did he call this? Look at it", they requested. "Still bleeding. Never been cooked at all. What did he take them for? Cannibals?".

The Chief Steward and the Chef were sent for, the latter bemused and perplexed and becoming even more so when the sample was thrust under his nose. Now, it happened that the Chef had been trained at Buckingham Palace and had personally supervised as fine a joint of 'rare' roast beef as could have been found in any five star restaurant in the world.

Alas, the plebeian tastes of the crew expected their meat to be 'well done' and it took all the Captain's diplomacy and tact to smooth things over on both sides but the Chef was a shaken man for some days afterwards.



Changes to Christmas Services



This year the Christmas Midnight Service moves forward to start at 10.30pm and is intended to conclude around Midnight or a little earlier. Instead of half an hour's carol singing followed by a Solemn Sung Eucharist there will be a candlelit Service of Carols and Readings (this part of the Service will have the Church in darkness and lit by candles in the pews) which will then segue into the Great Thanksgiving Prayer of the first Mass of Christmas, at which point the lights will be turned on.

On Christmas Day the 8am Holy Communion 1662 Service will be as usual, the 10.30am Service will be a relatively simple Service using the first Eucharistic Liturgy in the New Zealand Prayer book accompanied by four carols.

These changes take account of the reality that increasingly locals, including parishioners, celebrate Christmas away from Dunedin and that elderly parishioners are reluctant to come out to late evening Services. The 10.30 am Christmas Day Service is increasingly attended by out of town families whom we have never seen before who want a straightforward relatively brief Service with some carols. The candlelit Vigil type of Service which will be used on Christmas Eve works well with more modest numbers and provides a more numinous, unhurried ambience than the busy complex Service used in former years. It is a kind of Service which has proved popular and effective at the Easter Vigil, the Pentecost Vigil Service and the New Year's Eve Watchnight Service.

The man who saved the parish (ii)

(Continued from page 1)

Yet the most telling mark of gratitude came as Bryan King approached retirement in 1911. The parish decided to put its hand in its pocket and pay £75 per annum towards his pension. As it happened this did not turn out to be too onerous a future financial commitment as King would die in 1915.

Pulling the threads together

If the Vestry and AGM minutes do not tell us how Bryan King achieved the Anglo-Catholic revolution they do tell us why he might have been allowed to do so by his grateful parishioners. By saving the parish from financial ruin he might well have been granted

carte blanche to do as he liked in the sanctuary. In 1917 at a Service at Holy Cross St Kilda, at which an altar cross was dedicated in honour of Bryan King, Bishop Nevill summed up his contribution:

In the course of his sermon the Primate referred to the self-sacrificing work that had been done in the parish by the late Canon King. When he took charge of Saint Peter's it was practically closed up and he (the Primate) could get no one to take the position. Canon King accepted his message as a message from God, entered into the work and built up a large congregation. If it had not been for Canon King's efforts St Kilda would not have, as at present, a separate and flourishing parish of its own.



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Nutritious



Sleep, foods and dietary pattern

By Alex Chisholm

A recent article in the *Guardian* (Sunday 2 October 2016 06.00 BST) mentioned sleep as the 'new must have', which seems slightly strange as we all sleep—in fact sleep is essential to life itself. This comment about sleep relates to a change in the attitude that 'sleeping little because you are working long hours' was positive, to one where having 'eight hours sleep indicates an investment in your well being'. However, choosing to go short on sleep is quite different to coping with a lack of sleep when it just seems to elude us. A friend recently commented that insomnia is worse than the flu or food poisoning—possibly while the latter could be expected to resolve or respond to treatment, insomnia can be a more persistent problem to deal with.

So how much sleep do we need? This varies primarily according to age (from 12-18 hours for newborns to 7-9 hours for adults), but also with sleep rhythms and new research indicates that genes may play a role. Our circadian rhythm makes the desire for sleep strongest between midnight and dawn and to a lesser extent in mid afternoon, regardless of whether we are 'larks' or 'owls'. Peaks of sleepiness occur between 2am and 4am and between 2pm and 3pm.

Partial sleep deprivation occurs when we get some sleep, but not 100% of what we need. Experts refer to this as building up a sleep debt. An example would be when a person who needs seven or eight hours of sleep gets only four to six hours for several nights in a row. After a single night of short sleep, most people function at or near their normal level. They may not feel great, but they can usually get through the day without others noticing that anything is amiss. However, if this goes on over a longer period it can have wide ranging consequences—one of the most serious being reduced reaction time. For instance driving when short on sleep can be as serious as driving after drinking.

There has been discussion recently about the amount of sleep that is 'natural'. Researchers from the University of California, Los Angeles (UCLA) investigating sleep patterns among hunter gatherer peoples in the Kalahari Desert found that they slept less than seven hours—an average of 6 hours and 25 minutes—and rarely nap. They stayed awake an average of 3 hours and 20 minutes after sunset and

rarely woke after going to sleep. There is no evidence that this had an adverse effect on their health—on the contrary, insomnia was so rare that these people did not have a word for it. Living near the equator they are at a similar latitude to our earlier ancestors and it may have been the migration to colder climes with longer nights that caused the change in sleeping pattern. (<http://newsroom.ucla.edu/releases/our-ancestors-probably-didnt-get-8-hours-a-night-either>)

However in our Western culture, no doubt in conjunction with other factors, there are possible effects of on-going lack of sleep on health:

Respiratory: May be more likely to catch a cold due to producing lower levels of antibodies.

Cardiovascular: Rise in blood pressure; higher levels of the stress hormone cortisol; increased likelihood of a heart attack.

Metabolic: More likely to gain weight; increased risk of insulin resistance, the precursor to diabetes.

Mood: May be more prone to depression and anxiety.

Note: Some of the research on which this is based may be looking at extreme differences—4 hours versus 7 hours sleep for example for the most severe outcomes.

So after all that when it comes to our diets—what is likely to help? Basically we are trying to influence the neuro-transmitter serotonin and the neuro-secretory hormone melatonin, both of which are linked to sleep and alertness. Tryptophan (TRP) is an amino acid found in foods and a precursor to serotonin. The amino acid L-tryptophan gets converted in the brain to serotonin (a relaxing neurotransmitter) and melatonin.

What foods may help?

Bread, potatoes, oats, rice, pasta, beans and legumes are all carbohydrates (CHO) which, when eaten with foods rich in tryptophan, boost its uptake. It is interesting but not surprising that many "comfort foods" are high in CHO as eating foods high in tryptophan with a healthy serving of carbohydrates can have an effect on your serotonin levels. When you eat carbohydrates, more insulin is



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References:

Peuhkuri et al Nutrition Research 32 (2012) 309–319
<https://www.theguardian.com/lifeandstyle/2016/oct/02/sleep-has-...>

Golem et al. Adv. Nutr. 5: 742–759, 2014; doi:10.3945/an.114.006809.

<http://newsroom.ucla.edu/releases/our-ancestors-probably-didnt-get-8-hours-a-night-either>

Background image: Hunter-gatherers in the Kalahari Desert—insomnia is so rare they don't even have a word for it.

PHOTO.: WWW.DAILYMAIL.CO.UK

released into your system. Insulin promotes the absorption of amino acids into the heart, muscles, and organs. The tryptophan left behind now makes up a larger portion of the blood's amino acid "pool," meaning that it's more likely it will be absorbed through the blood brain barrier. Increased levels of TRP in the brain induce the synthesis of serotonin which promotes relaxation and combats anxiety.

Foods rich in tryptophan are:

Salmon— eat with high carbohydrate vegetables or combine with a milk based sauce in a pie or as salmon with rice or pasta and vegetables.

Walnuts, Hazelnuts, Almonds and other nuts and seeds: choose your favourites—all nuts and seeds contain tryptophan and some are a source of magnesium and zinc as well. For variety, eat some dried fruit with the nuts—this will also supply carbohydrate.

Eggs—the protein in eggs can significantly boost your blood plasma levels of tryptophan, according to recent research.

Tofu and soy products are rich sources of tryptophan and very important for vegan diets.

Cheese is another good source of

(Continued on page 5)

In Saint Peter's Garden



By Warwick Harris

Latitudes apart

More about Morioka, situated inland at latitude 37.70°N in Honshu, Northern Japan. Although much closer to the equator than our Dunedin (latitude 45.8 °S), Morioka has a far more extreme climate. Even Sapporo (43.06°N) in Hokkaido, renowned for its winter snow and ice festival, is closer to the equator than Dunedin. You have to go Hamilton (37.78° S) to match Morioka's latitude.

Most of the climatic difference between Morioka and Dunedin is due to the continental influence of mainland Asia on Japan's climate and the strong moderating oceanic influence on New Zealand's climate. Thus Morioka's seasonal changes are more sharply demarcated than those of Dunedin. Our coastal location also interrupts seasonal changes so warmer days in winter can prematurely waken plants from dormancy to make them frost susceptible.

Seasons in Japan are marked by festivals with long and continuous histories. While we also have our seasonal pattern of festivals, their timing and tradition of observance is somewhat confused by our mainstream culture originating from the Northern Hemisphere. So in Europe Christmas is a winter festival and a summer festival here, while Easter coincides with spring in Europe and autumn in New Zealand. Increasing recognition of the Maori tradition of Matariki, the appearance of the star cluster Pleiades above the horizon in our winter night sky, is a process of cultural adjustment to hemispheric seasonal differences.

A visit to Morioka early in August 2016 coincided with the summer Sansa Odori



Taiko drummers, Morioka.

PHOTOS: DEIRDRE HARRIS



Sansa Odori Festival dancers, Morioka.



Sakura picnicking under Morioka Park cherry trees.

Festival. Over ten thousand dancers parade Morioka's streets, many beating Taiko drums in a number which has gained entry in the *Guinness Book of Records*. We watched the parade in the warm twilight of a summer evening as the pulsating rhythm of colourfully dressed dancers, drummers and other instrumentalists of businesses, institutions, schools and club groups glided through crowds of spectators.

The Festival celebrates the legend of the Shinto god Mitsuishi. That deity captured a demon causing nuisance to villagers living around Mt Iwate, the volcano which dominates Morioka's landscape. Mitsuishi made the demon agree to never do evil things again.

In April 2014 a visit to Morioka coincided with the Sakura festival which includes the century-old tradition of picnicking under flowering cherry trees. We picnicked with family in the park which now occupies the massive ruins of Morioka Castle. The festival symbolises the ephemeral nature of life and derives from Japanese cultural traditions associated with Buddhism.

There are records over many centuries of the flowering time of cherry trees located over the long latitudinal spread of Japan. Now, each year, meteorological agencies monitor the cherry flowering front as it moves northwards in Japan.

These observations are of interest as indicators of climate change. I know of people who are doing this for a variety of plant species in the British Isles but I do not know of anyone currently doing this in New Zealand. I did it for a few years for cabbage trees, but that is another story. 📷

Sleep, foods and dietary pattern

(Continued from page 4)

tryptophan—very often eaten with carbohydrate foods such as bread, crisp bread, or in cooked dishes such as macaroni cheese or quiches.

Banana, eaten with a little cheese, is a more unusual snack—but effective.

A small snack before bed, often milk based, can be helpful. Some research has shown

Horlicks to be effective and it was certainly the preferred bedtime drink of my parents' generation.

So what foods are best avoided?

High fat foods may cause a disruption in the sleep cycle; heavy spicy foods may cause indigestion, as may a meal late at night. In New Zealand, where the largest meal is often eaten in the evening, this may be more difficult to organise but maybe a change to a

lighter meal which includes high tryptophan food together with carbohydrate may be helpful. Certainly all caffeine containing beverages, as well as coffee, may be a problem to those who are sensitive, especially if they are consumed after 2pm. Alcohol may help you fall asleep faster, but you may experience frequent awakenings, less restful sleep and possibly headaches. If you're drinking alcohol in the evening, balance each drink with a glass of water to dilute the alcohol's effects. For a good night's sleep, avoiding alcohol four hours before bedtime may be helpful. 📷



Looking back

By Ray Hargreaves

The accompanying illustration of George Street looking north from St Andrew Street was probably photographed in the period 1906 to 1910. The boys at the left are not worried about posing in the middle of George Street as there is very little vehicular traffic about. Interestingly, all the boys except for one or possibly two are wearing headgear in the form of caps and not one is barefooted. It is hard to pinpoint any young girls in the photograph as at that period they tended to remain at or very close to their homes.

On the left is the shop Fyfe & Cuming which was a large drapery firm managed by Maxwell Instone Fyfe and Frederick Cuming. By 1912 Fyffe had left the firm and the concern was simply known as Cuming's store.

The street scene is dominated by the electric tram in the centre. Passenger trams were first introduced into Dunedin by companies or private individuals and were powered by steam or reliant on horses. The Dunedin Corporation agreed to take over the existing tramways from the Dunedin City and Suburban Tramway Coy on 21 March 1901. In February 1901 a fire in the tram sheds destroyed or severely damaged 16 of the trams stored there. The loss was not catastrophic as the destroyed cars were soon to become redundant when the City



Council took over the system and converted it to electric power.

The Corporation tram depicted is No. 15. This, like a number of similar trams numbered from 15 to 28, was constructed by J. G. Brill and Co. of Philadelphia, Pa. USA. According to Graham Stewart, probably the most knowledgeable writer about trams in this country, trams of this sort were very popular with Dunedin travellers. They were nicknamed "Gallopings Gerties" and "Jumping Jacks" by Dunedin citizens.

Tram 15 was one of the trams used on the opening day of electric trams in Dunedin, in December 1903. The destination of the pictured tram was St Clair, whilst the return journey terminated in Normanby. This latter route was closed late in August 1951, whilst the tram to St Clair ceased at the end of March 1956. 📷

Listening to learn

(Continued from page 2)

it were to discussion on grammar and syntax. Thankfully that proved to not be the case with the rest of the day taken up by productive discussion, good dialogue and reflection from a large number of participants.

The beauty of the Synod, as indeed with many Conferences etc., is the opportunity it provides for a wide variety of participants with a wide divergence of experience and views to put their views forward. Some motions were passed without too much divergence of views and with a relatively small amount of discussion, other motions were discussed with a significant amount of robust, divergent, forthright and passionate statement of views. This was particularly the case in respect of Motion 8 which concerned the draft Synod Budget and the proposed parish contributions. In light of Bishop Kelvin's comments on the Friday evening that because of financial difficulties the Synod needed to make some important decisions about how we shape the future, discussion of Motion 8 was always going to be of paramount focus. The reform process on the statute governing the way in which parish financial contributions are calculated for each year was always going to be contentious but I was impressed with the way various members spoke with the knowledge

at heart that this was a time where hard decisions had to be made for the ongoing financial viability of the Diocese.

If there was one aspect of the Synod which took me completely by surprise and left me feeling perturbed it was the process for the election for the Diocesan Council. As I recall, the elections called for five Ordained Ministers and for five lay members. There were at least eight nominations for each and nominations closed at midday on the Saturday for elections which were to be held at 1.30pm. Biographical details for each nominee were posted on a board for all to read. My concern was that our instructions were that we were required to vote for five people for the lay members and that if I voted for less than five my voting paper would be declared informal and therefore invalid. That process and ruling really worried me. I did not know a number of the candidates but I knew two who I was prepared to vote for and did so. That meant of course that my voting paper would have been declared informal which quite simply is wrong in my view. I do not subscribe to the notion that you vote for people that you do not know just to make up the numbers or even in a situation where you may vote for people that you consider may be unsuitable for the position. For me it goes against the principle of democracy. That is contrary to any other significant voting

process electoral process, Local Government, Parliament where you need only vote for as many candidates as you wish. It was a process which left me with a real sense of unease and is in my view a process in need of change. That is something I will give considerable thought to in the coming months with a view to proposing a change at a future Synod.

So those in essence are my reflections as a new Synod representative. I entitled this article *Listening to learn* for that was my approach at the Synod. I was there to watch, listen and learn. Overall I came away having considered it to be a great learning experience and I was impressed with what I saw. For me it provided the opportunity to meet with and to talk with a wide variety of members. I gained a real sense of fellowship and belonging to the body that comprises the Anglican Diocese of Dunedin and in the wider context of the body that comprises the Anglican Church of Aotearoa and beyond. I was able to enjoy the company of Father Hugh and my fellow Synod representative Tubby Hopkins, to work with them... and to socialise with them over a meal (and a nice wine!).

Most of all I was able to listen and learn, a key factor in my first Synod so I can participate more fully should I be privileged to attend another one. 📷

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 Alex Chisholm,
Secretary to the meeting

At the November meeting the following items were of note:

- ◆ Noted with grateful appreciation that Agnes Beamish has made herself available to be a holiday relief organist for David Hoskins
- ◆ Agreed to purchase a defibrillator early in the New Year. It will be kept in the Link. A grant from a local organisation is anticipated to assist with this purchase
- ◆ The Vicar reported that he plans to make a 30 day directed Ignatian retreat next year
- ◆ The Vicar signalled that it would be a good idea to put money aside in next year's budget to make it possible to bring in future Caversham lectures from further afield as the lecture series gathers momentum and attracts wider public interest.



Donate to Saint Peter's online

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



Nutritious A reader's question

Following on from last month's article (*The Rock*, October 2016) on Kiwi Fruit one of our readers asked about platelets. What are they? Why do we need them?

Platelets are tiny cells in the blood which help your body to form clots to stop bleeding. They are produced in the bone marrow, as are red blood cells and most of the white blood cells.

Although they are tiny, platelets contain many substances including proteins which allow them to stick to breaks in the blood vessel wall and to each other. If one of your blood vessels is damaged (e.g. when you cut your finger) it sends out

signals and these are picked up by the platelets, which rush to the site of the damage. Platelets give off several chemicals (called platelet factors) which combine with other substances in the blood to form a mesh at the site of the wound so a clot forms to stop the bleeding.

This is a vital function of platelets.

However in last month's article on kiwi fruit it stated "In addition kiwifruit influence platelet activity and prevent platelets from aggregating (clumping). This is beneficial as platelets are involved in the development of atherosclerotic disease and the



Blood platelets.

IMAGE: [HTTP://NETDOCTOR.CO.UK](http://netdoctor.co.uk)

reduction of platelet activity by medications reduces the incidence and severity of disease".

What this means is that while platelets forming a clot in a wound is good, when they act to form clots which contribute to atherosclerotic disease inside the body it is not something we want happening. Recent research tells us that kiwi fruit help to control this process.

For your diary

Tuesday, 29 November : 7.30pm : fifth Caversham Lecture, *Exploring and Exploiting the Secrets of Life itself: the wonderful possibilities and potential perils of breakthroughs in medical research*—Don Evans, a bio-ethicist and a parishioner of St Matthews Dunedin

Sunday 18 December : 10.30am : Festival of Nine Lessons and Carols

Christmas Eve : 10.30 pm A Candlelit Service of Carols, Readings and the First Mass of Christmas

Christmas Day : 8 am Holy Communion 1662

10.30am Christmas Day Mass with carols

Saturday 30 December : 10.30pm : New Year's Eve Watchnight Service

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

Floral pleasures

By Faye-Noel Brown

As you enter Saint Peter's Church flowers are definitely not the first thing of which you are aware, rather it is an atmosphere of reverence, of splendour and quiet beauty.

The flowers' purpose is to emphasise and enhance what is already there.

Our church architecture has always dictated the proportions, the lines and forms which are used, on pedestals in the sanctuary, around the base of the font and at the Lady Altar.

Here in Saint Peter's we have followed the traditional style of design when presenting our weekly offerings.

There is no doubt that the parishioners appreciate the beauty of our flowers and are grateful to the Sanctuary Guild for the dedication given to the task of presenting them.

Some of the members arrange the flowers on Friday, while others prefer Saturday. In both cases this necessitates picking or buying the flowers the day before so they can be placed in a deep bucket of water to allow them to condition overnight. The outline greenery is also handled in this way.

The designs on the pedestals are completed at the same time and match as far as possible. The same happens with the vases on the Lady Altar.

Traditionally the big mass designs are made up of triangles. The largest of these arises from the top edge of the floral foam which sits approximately 5cm above the rim of the container. Greenery is used for this which outlines the height and width of what will be the finished design. A smaller triangle is formed from the base at the top of the foam with a piece of greenery inserted in it coming down and forward in line with the top piece.

When placing materials line, leaf, filler, flowers is the rule followed. The design is then filled in with other greenery and then smaller filler greenery or perhaps small



space and they look as though they are all coming from the same point.

The line, leaf, filler, flower rule also should be the formula when doing your flowers at home. Once a line is established the leaves follow

then the smaller filler material and last of all the stars of your design, the flowers. Most often people start with the flowers and wonder why the result does not come up to expectations. Following the formula makes the difference between a beautiful vase of

flowers and just flowers in a vase.

There are many beautiful flowers and blossoms out at the moment, so try this way; you may be astounded at your results. 📧

“Most often people start with the flowers and wonder why the result does not come up to expectations ... try this way; you may be astounded at your results.”

flowering shrub branches. Flowers are last. Once again they are inserted in a triangular pattern with darker shades at the bottom and lighter at the top. Every flower has its own

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

“AT THIS CHRISTMAS WHEN CHRIST COMES, WILL HE FIND A WARM HEART? MARK THE SEASON OF ADVENT BY LOVING AND SERVING THE OTHERS WITH GOD'S OWN LOVE AND CONCERN.”

Justin Welby
The Archbishop of Canterbury

“We know that God created humanity in God's own image—male and female He created us. And He created us to respond freely, not by compulsion or coercion, but to be in relationships of love with Him by choice. Yet God also set consequences for decisions. One Christian understanding of God's judgement is that we get what we choose. God does not stop us sinning, or suffering the consequences of sin.” 📧

Addressing a dialogue on integration, religious freedom and flourishing societies organised by the Muslim Council of Elders and with Christian leaders from the Anglican Communion.

More online : Read the full text at:
<http://www.archbishopofcanterbury.org/articles.php/5800/archbishops-speech-in-abu-dhabi-on-religious-freedom>