



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

February 2018—Lent



## Wetlands of South Dunedin

By The Vicar

**L**andscapes of early 19<sup>th</sup> century South Dunedin reveal it for the saltmarsh and wetlands it essentially is. As population poured in to “the Flat” it was drained and rapidly built on. Early industrialisation and the presence of the immigration barracks encouraged considerable population growth. By the mid-20<sup>th</sup> century it had become one of the most densely populated suburbs of New Zealand.

### Early Warning Signals

Our colonial forebears were not noted for thinking through the long term implications of where they had decided to locate themselves. The houses and factories of South Dunedin were essentially built on silt in an area with a high water table and few natural defences against the nearby ocean. There were some early warning signals. In 1892 heavy rain flooded many areas of Dunedin and isolated the city. In 1923 the famous flood occurred which was particularly devastating for South Dunedin. The Service register for Saint Peter’s laconically noted that the Sunday evening Service was cancelled “due to the flood.”

While some preventative measures were taken the attitude seems to have been that these were abnormal events which would be rare and infrequent. Life could go on as usual in “South D”.

### 2015 Flood

The flood of 2015 disturbed that complacent assumption. Warnings from the scientific community that climate change was here to stay, that abnormal weather events would become the new normal and that ocean levels were rising with the real possibility of ocean inundation in some coastal parts of New Zealand now had to be taken on board.

The DCC came in for sharp criticism both for



19<sup>th</sup> Century South Dunedin.

CITATION: UNKNOWN, “SWAMPY FLAT LAND, SOUTH DUNEDIN. 1869 SOUTH DUNEDIN.” OURHERITAGE.AC.NZ | OUR HERITAGE, ACCESSED FEBRUARY 22, 2018, [HTTP://OTAGO.OURHERITAGE.AC.NZ/ITEMS/SHOW/4644](http://otago.ourheritage.ac.nz/items/show/4644).

its dilatory response in coming to the aid of those whose homes had been flooded and for the failure of the storm water system. It responded by saying that from now on the mud tanks would be regularly cleaned, that storm water drains would be regularly cleared, particularly when heavy rain was anticipated, and that a new mechanism would be installed in the storm water outfall station to prevent rubbish blocking up the outflow. It also replaced many waste water pipes in Kaikorai Valley stating that this would have a beneficial flow on effect for South Dunedin. An informal cautionary note was sounded about this when a fringe parishioner whose job it is to inspect storm water drains told me that the pipes had been installed on top of one another in such a way as to make future maintenance and inspection difficult.

### Storm water System Fails This Year

The events of Thursday 1 February 2018 showed that this was not enough. The

system coped with the constant rain throughout the night and the morning until the rain intensified in the early afternoon. In the immediate vicinity of the Church the Baker St drain stopped functioning and water poured on to the front lawn in that vicinity surrounding the Sanctuary and running down into the defile on the side lawn of the Vicarage, threatening to flood the neighbouring Baker St properties. Eastbourne street then began to flood, forcing the evacuation of the Radius rest home, and then pouring on to the property to the rear of the Vicarage across the back lawn of the Vicarage and then adding to the water build up in the defile. A water build up surrounded the Cottage and the Hillside Road side of the hall and the west wall of the Church.

What contributes to Eastbourne Street and Radius’s woes is the fact that when the storm water system is overwhelmed an inspection hatch in Hillside Road outside the Danish

(Continued on page 5)

## Historic Photograph Discoveries

The appeal in the December ~~Rock~~ for further information about some historic photographs has produced some results.




Junior choir at Saint Peter's in 1952.

The Junior Choir photograph was taken in 1952, not 1946 as it stated on the back of the photo. The members of the choir have been identified as *front row*, the boys, left to right: Selwyn Tompkins, Alfred Wilson, Colin Tourelle, Master Hogg (Christian name not known), David Morrell, Barry Steele; *Middle row*, girls, left to right: Shirley Butler, Maria Peterson, Nola Tourelle, Janice Butler; *back row*, girls, left to right, left to right: Sandra Moore, <still a mystery enquiries continuing>, Beverley Hitchcox, Valerie Hogg.



The 1913 photograph of the clergy in the entry area of the Vicarage entitled "Vicarage Characters" [reproduced at left] had a major error in its description. Further research has shown the tall bespectacled Clergyman on the right hand side to be the Curate, Father Robert Coates. Since his mother and sister remained in the parish long after he had gone perhaps it is them we see in the photo. In 1916 Coates became the Vicar of St Michael's Andersons Bay and then tragedy struck. His older brother was killed at the Great War in 1917 and Coates had a serious breakdown as a result. He recovered and spent the rest of a long ministry in the diocese of Auckland. Thus the priest at left in the photo is in fact the then Vicar, Father Dering Evans.

Larger, clearer photographs and copies of the handwritten notes for each are still available on Saint Peter's website at [www.StPetersCaversham.org.nz/TheRock/supplements/1712/solvehistory.html](http://www.StPetersCaversham.org.nz/TheRock/supplements/1712/solvehistory.html). 

## Letters

The Rock welcomes letters to the Editor. Letters 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, c/- The Vicarage as above

Or email: [AskTheVicar@stpeterscaversham.org.nz](mailto: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 as above

Emailed to: [AskTheVestry@stpeterscaversham.org.nz](mailto:AskTheVestry@stpeterscaversham.org.nz)




# New tables safe and easy

Tables in the Parish Centre have been replaced by new, light-weight units which will be very much easier and safer for parishioners and other hall users to deal with says Parish Centre Manager David Hoskins.

The old tables, a variety of heavy wood and metal constructions

approximately 25 years old, had come to the end of their productive life, were heavy and presented a range of health and safety issues for our user groups, he said. In addition they were very difficult to store (upright, in metal stalls) and retrieve for use.

The replacement tables decided upon already had a satisfactory track record, being in use in busy venues such as St Matthew's and the Maryhill Presbyterian Centre, so could be acquired with confidence.

Once the decision to purchase was made, an anonymous donor offered to make the purchase for us, which David says is wonderful and very much appreciated. 



Parish Centre Manager David Hoskins shows just how easy it is to move the new tables around.

PHOTO: INFORMATION SERVICES OTAGO LTD.

## The Articles of Religion

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

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.





THE MERCHANT NAVY (M. N.)

(6) THE WILD BLUE YONDER

By Ian Condie

Half a day after leaving the Canal, the world has shrunk to a circle twenty-five kilometres in diameter with the ss *Caversham* at the centre and at night the diameter shrinks to five kilometres. However, after sunset the visibility overhead is infinite, peopled by millions of stars, planets and the odd astronomical intruder.

The mental horizon of the crew behaves in very much the same way. The only things that seem real other than the everyday work of the ship are the tales of the exploits of one's shipmates in various parts of the world—and even they are taken with a pinch of salt.

At night, however, it is somewhat different for the sailors for they have to take their turn on lookout and it is difficult to maintain a purely terrestrial frame of mind when one is standing right forward on the foc'stle, utterly



“... the world has shrunk to a circle twenty-five kilometres in diameter with the ss *Caversham* at the centre ...”

Part six of life in the British merchant navy.

alone, separated from any other human by two or three hundred metres, in the dark with the barely visible sea rushing past beneath one's feet and nothing to look at save the dark ocean, the dim horizon,

perhaps the moon—and the above-mentioned infinity peopled by millions of stars, planets and the odd astronomical intruder.

The passage across the Pacific is the happy time for the Chief Officer and the Bosun, for they can concentrate on getting their ship into a state as near to perfection as humanly possible. The apprentices, no longer needed to assist the officer of the watch, are turned over to the Lamtrimmer who uses them to make—out of coils of new rope—the slings etc. which will be used by the watersiders to handle the cargo. He will also use them as a captive audience for the telling of his life story, or those parts of it which reflect well on his amatory prowess. Apprentices are, of course, there to learn!

The electricians emerge from the engine room and use the weeks of fine, warm weather to overhaul the cargo winches and other items of electrical equipment on deck. The Carpenter abandons his shop and likewise overhauls his deck equipment. Only the engineers are condemned to work below, but they take advantage of off

The Frolicsome Friar



“The autocorrect function is redundant for me. I'm married.”

SOURCE: WWW.HOWTOGEEK.COM.

watch periods to work on their tanning and the Chief Steward, greatly daring, decides to try putting salad on the menu once or twice.

Very occasionally there is a seabird to be seen and now and then a pod of dolphins comes and frolics in the bow wave for a few minutes before dashing off at a tangent upon its own affairs and, in order to pass the time, the officers on watch try to identify more and more obscure stars and use them for navigation. Even the Master relaxes and has nothing to look forward to except the weekly boat drills and inspections of the accommodation.

However, there comes a day when the officer on watch walks out of the wheelhouse on to the wing of the bridge and finds that he is being scrutinised by a cold eye floating a few metres away. A Royal Albatross has glided over to check out this stranger and decide whether it is a suitable visitor to the great southern ocean. It also means the ss *Caversham* has reached the latitude of forty South and the idyllic life must soon come to an end.

Next month: “Land Ho!!”.



An example of the severe effects of Cyclone Gita upon Tonga.

Christian World Service has launched an appeal for those in Tonga who were affected by the visit of Cyclone Gita.

You can find out more and donate to the appeal on their website: [https://www.cws.org.nz/what-we-do/emergencies/cyclone-gita-appeal?](https://www.cws.org.nz/what-we-do/emergencies/cyclone-gita-appeal?bblinkid=81725395&bbemailid=7084147&bbejrid=537425026)  
[bblinkid=81725395&bbemailid=7084147&bbejrid=537425026](https://www.cws.org.nz/what-we-do/emergencies/cyclone-gita-appeal?bblinkid=81725395&bbemailid=7084147&bbejrid=537425026)



**STEWART** Construction Ltd

29 Fox Street South Dunedin

Ph 03 455 2057  
 Fax 03 455 5959  
 Cell 0274 360 097

■ Construction ■ Homes ■ Joinery ■ Kitchens ■ Design

Alterations     Maintenance  
 Joinery             Kitchens  
 Commercial

[www.stewartconstruction.co.nz](http://www.stewartconstruction.co.nz)

## Table Talk

DR ALEX CHISHOLM DISCUSSES MATTERS  
RAISED BY READERS

This month: Residues on apples

I was asked recently about residues on apples and how safe these are. A Food Residues Survey Programme by the Ministry for Primary Industries (MPI) targeted a range of plant-based foods for 2017-2019 to be sampled and screened for between 200 and 500 different pesticides.

When this is completed we will have the most up to date information.

Meantime, MPI suggests these ways to reduce your residue intake



PHOTO: ALEX CHISHOLM.

- ◆ thoroughly wash all produce, especially if eating it raw
- ◆ eat undamaged produce which looks fresh—healthy plants and animals are likely to produce fewer or lower levels of natural toxins
- ◆ make sure foods are properly cooked.

Apples have a natural wax coating, but sometimes have extra wax added.

If you are concerned you can leave the apples in very hot water for a minute then rub dry. Adding a little lemon juice or baking soda helps to break down the wax coat faster. It is of course important to wash raw fruit before eating if you are not going to remove the skin. Removing the skin risks losing some of the anti oxidants found just under the skin. 📺

### More online at

<https://www.mpi.govt.nz/food-safety/food-monitoring-and-surveillance/food-residues-survey-programme/>

The MPI Food Residues Survey Programme

<https://www.nhs.uk/Livewell/homehygiene/Pages/How-to-wash-fruit-and-vegetables.aspx>

A UK National Health Service guide to handling and preparing raw food

<https://www.lifegate.com/people/initiatives/food>

LifeGate has interesting information on a range of related topics to maximise the benefits from foods

<https://www.mpi.govt.nz/food-safety/food-safety-and-suitability-research/>

An MPI site describing food safety and suitability research



## Nutritious



### Harvest Festival and Lenten Fasting

By Alex Chisholm

Because of New Zealand's geographical position, churches here are generally celebrating Harvest Festival during or around the Lenten period. We are at the end of summer when, barring a natural disaster, we could expect there to be plentiful supplies of locally grown agricultural produce and a readily available supply of high protein foods; fish, meat, poultry, eggs and dairy products and nuts. However, this is the opposite of the natural situation in the Northern hemisphere, where before the days of imports and frozen, canned and preserved foods there could be scarcity around this time. I recently read an ecological explanation for the foods to be avoided in Lent and in fact it sounds rather like making a virtue out of necessity.

This may be one of the reasons why the Lenten fast was taken up in Northern European countries, because food availability was at its lowest in late winter and early spring. Meat was in particularly short supply. Thus while red meat has been the food most widely restricted, so also have dairy products and eggs (leading to a surplus which then needs to be eaten at Easter). At one level, fasting in Lent may have

created a way of providing for a fairer distribution of food when food was scarce. Fasting generally means voluntarily depriving ourselves of food as opposed to some other necessity or luxury. There are basically two types of fasting. Firstly, not eating at all or much less than usual—generally for a defined period of time. Secondly, not eating a particular type of food—this can again be for all of the time or on certain days. Not eating meat on

"Fasting" doesn't mean eating fast food!



SOURCE: [HTTPS://AYEAROFLIVINGADVENTUROUSLY.WORDPRESS.COM/](https://AYEAROFLIVINGADVENTUROUSLY.WORDPRESS.COM/)

Fridays, but only fish, would be fasting of this type. Eating more in-season fruit and vegetables gives us the chance to move the profile of our diets in the direction of becoming healthier. Making changes to what we eat and how we eat it can give us a renewed appreciation for the gift of food and thankfulness for God's Bounty, reminding us that we are nurtured not by food alone.

The most common form of abstinence is the avoidance of meat, which includes all meat

(Continued on page 5)



Order on-line @ [www.unclejoes.co.nz](http://www.unclejoes.co.nz)




**Nutritious**

## Harvest Festival and Lenten Fasting

(Continued from page 4)

and not just red meat, a spiritual practice which goes back to the earliest days of the Church. In the Roman Catholic Church this practice is recommended for all Fridays and not just Fridays in Lent and Advent. It should be noted though that Sundays are not fasting days. In some Churches of the Eastern Rite the permitted Lenten foods are more restricted and exclude fish, dairy, eggs and at times oil. The rules, however, do not apply to young children, the elderly, or anyone whose health may be in jeopardy if they do not eat as normal. Regardless of age, going without water when doing a very restrictive fast can be detrimental to health.

Fasting used to be regulated by law. The prohibition on eating meat on Fridays was laid down in English law and only repealed in the mid

nineteenth century. As late as the 1660s people could be prosecuted for infringing the fasting rules and in the Middle Ages fasting was part of the routine of daily living, not just for monasteries and religious houses but for the ordinary people as well. Nowadays some churches have strict rules for fasting while others leave it to individuals.☒



Part of Saint Peter's Harvest Festival decoration this month

PHOTO: ALEX CHISHOLM.

## Wetlands of South Dunedin

(Continued from page 1)

Bakery pops and a cascade of fountaining water flows on to the road. In addition heavy rain produces a cataract of water coming off the hill down the road from Frances Hodgkins pouring on to Forbury Road which then exits on to neighbouring streets in St Clair and on to Hillside Road.

At this point luck intervened with the rain ceasing in the late afternoon and the Baker St drain began functioning again. What had occurred was not as bad as the 2015 flood but it would have been if the rain had gone on for a few more hours.

In fairness to the DCC its disaster response was much better this time. Fire crews were much in evidence doing what they could with the storm water drains and the threatening water pooling areas. Disaster response teams went door to door telling residents where to go if they wanted to evacuate their homes and move to a place of safety. The promise to clear drains and clean mud tanks had also been kept.

However, I found the Mayor's response that the system had been overwhelmed by a volume of water it had not been designed to handle disingenuous and complacent. The flood of 2015 had shown that once in a lifetime events would now become routine. As the 21<sup>st</sup> century developed there would be an accelerating pattern of extreme weather events. This had been acknowledged in 2015 and assurances had been given that the storm water system would be functioning to a much higher standard than before.

### Constraints and Limitations

The flood threat facing South Dunedin is a complex situation involving more than the

need for an effective storm water system. Most serious of all is the possibility of ocean inundation as ocean levels rise. There is also the reality that when high tides coincide with heavy rain and surface flooding this has the effect of raising the water table to exacerbate the flood effect.

The DCC is boxed in by certain constraints and limitations as it tries to grapple with these issues. It has a low rateable base and limited revenue streams so expensive solutions are out of the question. In my opinion this puts the Dutch solution of dykes, sluice gates and flood protection walls out of reach. In any case when such systems fail the results are catastrophic. The other reality is that the DCC is somewhat challenged in the area of overall competence. I have lived in three New Zealand cities over the course of my ministry and this one would rank the lowest in terms of local government standards of service delivery. Things have got better under the reign of Sue Bidrose but still have a way to go.

### National Strategy Required

Last year the local Catholic parish brought down Dr Jonathan Boston, Professor of Public Policy at Victoria University's School of Government, who talked a lot of sense about all this. He argued what was required was a national strategy co-ordinated and overseen by central government since South Dunedin was by no means alone in being in danger of going under water in future years. Furthermore, central government resourcing would also be essential to finance compensation for those areas where managed retreat was inevitable in the face of coastal erosion and impending ocean inundation.

Managed retreat is a very sensitive subject in South Dunedin. Not long after the 2015 flood the local MP brought together a local ginger

group to campaign for a better deal from local government when it came to flood control issues. I went to one of their meetings and discovered to my dismay that some of the local luminaries in the organisation were climate change deniers. What I suspect was part of their background thinking was that they were local businessmen who were anxious about DCC statements about the possibility of managed retreat and who saw climate change as a linked topic which would become an excuse for local government to abandon the suburb and their businesses.

### A Possible Solution

In my humble opinion for what it is worth, the best thing to do would be to create a series of wetlands in the vicinity of the coastline. Wetlands have immense storage capacity in the event of sudden inflows, they filter out marine pollutants and over time they become recreational areas and potential tourist attractions. They are relatively cheap to develop and of course this would be a solution working with the grain of nature, not against it, since South Dunedin was a saltmarsh and wetland area in the first place. Of course this would involve buying up some properties to clear the way for these developments but this would be a quite minor form of managed retreat.

This doesn't solve the problem of an overtaxed and non-coping storm water system. That does require a technology/hydrology solution but it would allow human settlement to go on in South Dunedin without becoming a suburb of Atlantis.☒

Next month's editorial will consider the implications of possible flood and earthquake threats to our Church building.

# In Saint Peter's Garden



By Warwick Harris

## An English Country Churchyard

**T**erling, an Essex village, is reached from Chelmsford by ancient winding roads overhung by hedgerows. Perhaps, from a New Zealand perspective, this gentle landscape could be usefully sorted out by a bulldozer, as has happened in recent years on our Canterbury Plains.

I first went to Terling in 1977 when, with Deirdre and our young family, I visited her brother Buzz's family there. Then, on the road to Terling, dairy cows were frequently seen grazing lush green pastures or sheltering in large barns. Now cereal and sugar beet crops largely occupy the fields and the barns are empty.

Much of the land previously used for dairying was owned by Lord Rayleigh and by small farmers who supplied their milk to Lord Rayleigh Dairies for processing. This was once an important supplier of milk to London, but in 1996 the Dairies went into liquidation. The reason; the price paid to Essex farmers for the milk they produced was below the cost

of production. This may sound familiar to our dairy farmers whose production efficiency possibly undercut that of Rayleigh Dairies. Now our dairy farmers wait anxiously for news of variations in the international prices for dairy products.

The title Lord Rayleigh, carried by the Strutt family, was granted in 1821. John William Strutt, third Baron Rayleigh, was the joint recipient of a Nobel Prize for Physics in 1904 for discovery of the noble gas Argon. Terling's Anglican church, All Saints', is adjacent to the grounds of the Rayleigh manor house. From the manor grounds there is a private gateway into the churchyard where gravestones of the Strutt family stand together in a corner.

Other gravestones are scattered through the churchyard amongst ancient yew and other trees. Close to the church entrance a Commonwealth War Graves Commission headstone stands out for its relative newness amongst the weathered headstones of other graves. From there the church gateway leads



All Saints' Terling from Church Green.

PHOTO'S: DEIRDRE HARRIS

to Church Green, where a war memorial stands bearing a wreath of red poppies. Now closed, a nonconformist chapel is on the other side of the Green. Its front yard, no larger than those of many houses in South Dunedin, is packed with grave headstones side by side.

Terling is bisected by the River Ter. A pleasant walk from Church Green along a wooded lane leads to a footbridge over the river. A ford by the bridge is too risky for cars to negotiate so they have a wide detour to go from one side of the village to the other.

Otters have been recently seen in the river close to the footbridge. Changes to agricultural practices have led to the return of otters, once almost extinct in England, to most of the country's counties. Finally, as icing on the cake, Terling hosts an International Trifle Festival each year. 🇬🇧



Footbridge and ford over the River Ter—with antipodean visitor.

All Saints' Terling dates to Medieval times, its brick tower was built in 1732 and it underwent restructuring in the 1800s. These days the church is serviced by a

Team Ministry. One of the curates, the Reverend Alex Jeewan, led the 9.30am service I attended with Deirdre and Buzz on Sunday, 27 August 2017.

## Dorice Preston RIP



**D**orice was originally a Londoner and met her husband Ron during the blitz. After the war they moved to Salisbury and lived within sight of its famous Cathedral Spire. In

1956 they emigrated to New Zealand as "ten pound Poms." At first they lived in Corstorphine House at the invitation of Mrs Sidey and then moved to their own house in Jackson St. They became very involved at Holy Cross St Kilda in what were that parish's boom years. In retirement they moved to Palmerston and became attached to All Saints'. Throughout this period Dorice had been very involved in the Brownies and Girl Guiding movement.

Ron was a man of decided and traditional views and when All Saints' welcomed a lady Vicar he decided it was time to transfer to

Saint Peter's given its reputation as the traditional Anglo-Catholic parish of Dunedin. They became well known personalities at our 10.30 am Service. Ron died in 2002 and his funeral Service was taken by Father Geoff. Dorice continued to drive across the Kilmog, even in the depth of winter, as she continued her faithful attendance at the main Sunday Mass.

Several years ago she sold her place in Palmerston and moved to Oamaru where she took up residence in the block of flats administered by St Luke's. Her funeral was at Saint Peter's on Thursday, 22 February. 🇬🇧



## Regular Services

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

### SUNDAY:

8am: Holy Communion according to the Book of Common Prayer

10.30am: Solemn Sung Eucharist

5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

### THURSDAY:

10am: Eucharist

### FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

## Special Services

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

### Parish Contacts:

#### VICAR:

Father Hugh Bowron,  
The Vicarage, 57 Baker St., Caversham, Dunedin,  
New Zealand 9012.  
(03) 455-3961  
[Vicar@stpeterscaversham.org.nz](mailto:Vicar@stpeterscaversham.org.nz)

#### CHURCH WARDENS:

##### **Vicar's Warden:**

Tubby Hopkins  
(03) 454-2399  
[VicarsWarden@stpeterscaversham.org.nz](mailto:VicarsWarden@stpeterscaversham.org.nz)

##### **People's Warden:**

Kate Paterson  
(03) 455-5384  
[PeoplesWarden@stpeterscaversham.org.nz](mailto:PeoplesWarden@stpeterscaversham.org.nz)

#### VESTRY SECRETARY:

[Vestry@stpeterscaversham.org.nz](mailto:Vestry@stpeterscaversham.org.nz)

#### DIRECTOR OF MUSIC

#### AND PARISH CENTRE MANAGER:

David Hoskins  
Telephone: (03) 453-4621  
[ParishCentre@stpeterscaversham.org.nz](mailto:ParishCentre@stpeterscaversham.org.nz)

#### FINANCE:

Danielle Harrison  
(03) 455-0759  
[Finance@stpeterscaversham.org.nz](mailto:Finance@stpeterscaversham.org.nz)

**The Rock** is published by The Anglican Parish of Caversham, Dunedin, N.Z.

#### EDITORIAL TEAM:

David Scoular  
Telephone (03) 454-6004  
[TheRockEditor@stpeterscaversham.org.nz](mailto:TheRockEditor@stpeterscaversham.org.nz)  
The Vicar, Father Hugh Bowron  
Telephone (03) 455-3961  
The Vicarage, 57 Baker Street  
[Vicar@stpeterscaversham.org.nz](mailto:Vicar@stpeterscaversham.org.nz)

#### ADVERTISING QUERIES:

[TheRockAds@stpeterscaversham.org.nz](mailto:TheRockAds@stpeterscaversham.org.nz)

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

**PRINTED BY:** Dunedin Print Ltd.



## Vestry Notes

**H**ighlights of the February meeting were:

- ⇒ Decided to memorialise recently deceased parishioner Josephine Weipers with the purchase of a table for use in the lounge with a plaque naming her as our benefactor in this way
- ⇒ A training day will be set for key parish personnel and hall users in how to use the about-to-be-installed defibrillator, which will be located in the Link
- ⇒ Concluded the decision to have one Christmas Day Service at 9am was the appropriate one though the ODT advertisement for this Service at an incorrect time was noted and regretted
- ⇒ Given the good ideas put forward last year for a bus tour it was a pity time was not available. Possible times for this year are being considered
- ⇒ A gold coin collection at the Caversham Lectures was suggested and considered a good idea. Planning for this year's speakers already well in hand. 📧

## For your diary

**Holy Week, 26—30 March** : Monday, Tuesday and Wednesday the Eucharist will be celebrated at 7pm

**Tuesday, 27 March** : 2018 Film Series : Alex McCowen's solo performance of Mark's Gospel: Part 1- follows the Eucharist

**Wednesday, 28 March** : 2018 Film Series Alex : McCowen's solo performance of Mark's Gospel: Part 2- follows the Eucharist

**Maundy Thursday, 29 March** : 7pm Commemoration of the Institution of the Lord's Supper, Stripping of the Altar and Vigil

**Good Friday, 30 March** : 12noon Celebration of the Lord's Passion and Veneration of the Cross

**Holy Saturday, 31 March** : 8pm Easter Vigil, Service of Light and the First Mass of the Resurrection followed by a social gathering to celebrate Easter

**Easter Day, 1 April** : 8am Holy Communion (1662)  
10.30am Solemn Sung Eucharist and Procession  
5pm Evensong and Benediction

**Wednesday, 4 April** : Autumn Film Season : *Farewell* : Based on the remarkable true story of KGB Colonel Grigoriev

**Wednesday, 11 April** : Autumn Film Season : *Shall We Dance?* : A workaholic accountant in a mind numbingly boring job accidentally discovers ballroom dancing with remarkable consequences

**Wednesday, 18 April** : Autumn Film Season : *The Illusionist* : In 1900 Vienna stage magician Eisenheim has a show that many believe involves manipulating supernatural forces

**Wednesday, 25 April** : Autumn Film Season : *The Other Son* : Babies accidentally switched at birth in the midst of the current Israeli Palestinian confrontation puts two families in a tense and interesting situation

**Wednesday, 2 May** : Autumn Film Season : *Monsieur Lazhar* : An award winning film about a mysterious Algerian replacement teacher in a Montreal School .

**Sunday, 29 April 2018** : Parish AGM

# Rock music

By David Hoskins, Director of Music



## Singing a Familiar Refrain

**W**hen the first Book of Common Prayer was published, in 1549, a need was felt for service music similar to that which had been used for the old Latin rites. So Archbishop Cranmer engaged one John Merbecke to provide such a collection of service music "containing so much of the Order of Common Prayer as is to be sung in Churches". Cranmer desired a simpler form of service music than was then current, urging Merbecke to have "for every syllable a note."

The Book of Common Prayer Noted (below)—by now you should understand that "Noted" means "with musical notes" and not "annotated"—was published in 1550, so saw use for only two years until the Second Book of Edward VI arrived in 1552. This, and the reign of the Catholic Queen Mary which quickly followed, meant the end of its practical life. And when Queen Elizabeth took the throne in 1558, bringing back the English liturgy, Protestant sympathies were prominent enough that service music itself fell into

disfavour. Thus, Merbecke's book had no successor and was essentially forgotten until the Oxford Movement rediscovered it in the mid 1800s. In fact, hardly more than a dozen original copies currently exist. Today, many of Merbecke's settings are instantly familiar to those who have grown up in the Anglican Communion, and still appear in current hymnals, including the US Episcopal Church's 1982 and 1940 Hymnals and the New English Hymnal we use Sunday by Sunday. Merbecke's Communion Service even appeared in the old Presbyterian Hymnal and Psalter—arranged in almost Wagnerian splendour by Sir George Martin (1844-1914)! Dr Burns would not have been amused!

The use of Merbecke's music in worship has been an integral part of parish life here at Saint Peter's since the formation of the parish. The responses for Morning and Evening Prayer, the sung parts of the Eucharist, the Litany (so memorably sung in procession around the church by Father Roger Taylor, vicar 1952-1962) provided by Merbecke have become

part of Anglican musical DNA.

However, it is good to be reminded that Merbecke wrote 'one line plainsong'. The music we know has been arranged and harmonised by many musicians over the years. In the past Saint Peter's choirs and congregations have used the famous arrangement by Sir John Stainer (1840-1901) for the Book of Common Prayer. A new edition, published by Organ Publications Limited, allows us to sing this wonderful music to the new liturgies in use at Saint Peter's. The simple, melodic musical lines are easily learned and the music will be introduced during Lent as a compliment to the Schubert setting currently in use through the year. 📖

(SOME MATERIAL FROM: JUSTUS.ANGLICAN.ORG/RESOURCES/BCP/)

Life is full of changes  
Family, friends, finances, locations... life is constantly changing.

You will notice that Gillions changes too. We are always looking for new and improved ways to help you get through one of life's most difficult tasks. With up-to-date technology and a high level of expertise, our staff are here for you.

**GILLIONS**  
FUNERAL SERVICES

Ph: 03 455 2128 (24 hour)  
407 Hillside Rd, Sth Dn, 9012  
[www.gillions.co.nz](http://www.gillions.co.nz)



Justin Welby  
The Archbishop of Canterbury

“ It is easy for us, for each of us here, for the whole Church, to be drawn into the urgency of the world in which we live, and its constant demands to engage with deep, pressing and essential issues. It was easy for the Israelites to ignore the need for relationship with the gift of the land, and the God therefore who had gifted it.” 📖

More online :

Read the sermon in full at:

<https://www.archbishopofcanterbury.org/speaking-and-writing/sermons/archbishop-canterburys-sermon-general-synod>

Sermon delivered at the UK General Synod on the 9 February, 2018.

