



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

June 2018—Trinity—Ordinary Time



Left to Right: Vicar's Warden Tubby Hopkins, Bishop of Dunedin the Right Reverend Dr Steven Benfell, Vicar of Saint Peter's Father Hugh Bowron and Ordinand Brian Kilkelly as the June Ordination Service gets under way.

PHOTO: INFORMATION SERVICES OTAGO LTD.



## The Ordinands of Saint Peter's

By The Vicar

**T**he Reverend Brian Kilkelly's recent ordination at Saint Peter's marks him as but the latest in a series of ordinands the parish has produced over the years. Here are the ones my historical research have discovered so far.



### The Class of the 1920s

In our sacristy is a photograph (reproduced here) of Father John Mortimer, Vicar during the Great War, surrounded by his servers. Two of them went on to be ordained.

At the right hand end of the back row is Edward McLevie, who went on to train for the ministry at St John's Auckland in 1925, then served the rest of his ministry in the diocese of Wellington. After curacies at St Peter's, Willis St, Wellington and Masterton, he became Vicar of St Barnabas, Roseneath, Wellington, the parish he would minister in for the rest of

## THE BUG THAT HAS NEVER GONE AWAY



By Brian  
Kilkelly

**W**hen I first spoke with Bishop Kelvin about three years ago about possible ordination, he asked me why I thought I was being called to be ordained. I told him the best way I could describe it was that I had felt for many years the seed of calling in my head and in my heart and that I now knew the time had come to answer God's call. I knew within my heart that it was a call which I wished now to accept and that it would be a fulfilment and continuation of a lifelong spiritual journey.

I believe the beginning of my spiritual journey was my confirmation when I was thirteen. I guess the best way to describe the change was that confirmation was the point at which I took ownership of my Christianity, of my relationship with the Lord. I felt I was now part of a Christian community by choice, not by osmosis. My spiritual life took its form with my becoming part of an incredibly vibrant and close youth group which worshipped together and socialised together. Three of that group went on to seminary training; one left after only six months and one was ordained. I was the third member of the three, entering the seminary a year after the other two. I undertook six years of priestly formation. Then I heard the call "not yet". My life was to take another road which I believe God also chose for me. I met Janie; we married, we had our daughter and both Janie and I embarked on professional careers. But I can say that all these years later the call to priestly ministry never disappeared, has always been there in some form or other and remained as strong as ever. I



The Path  
to  
Ordination

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(Continued on page 2)

## BUG HAS NEVER GONE AWAY



**Deacon Brian Kilkelly and his wife Janie with the Vicar and the Bishop after his Ordination Service.**

PHOTO: INFORMATION SERVICES OTAGO LTD.

## 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)

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(Continued from page 1)

cannot describe it other than in those terms, it is the seed that has always been part of me, the bug that has never gone away.

My seminary training instilled in me a life of prayer, a routine of prayer. It instilled in me a love of the psalms and scripture all of which has remained part of my everyday life.

That brings me to the present. How have I come to be undertaking this journey towards ordination? At its most basic, I can but say that there has been a growing realisation and acceptance that priestly ministry can achieve its true potential as part of a life shared with Janie, my wife of 38 years.

The seed in my head I spoke about earlier and which I described to Bishop Kelvin has never gone away, there has always remained the feeling that I was being called to serve the Lord in priestly ministry. As I understand it is often the case, the need to do something about answering that call came slowly and at the behest of others. For me it was the occasional mentioning by a dear friend that I should consider priestly ministry. Then one or two others not known to my friend and therefore quite independently mentioned it as something I should consider. Significantly it was members of the Anglican Communion who were encouraging me. With that came the



realisation that the Anglican Communion was very much an inclusive church and that I felt very much at home within it. That realisation was a pivotal point in coming to answering the call to serve the Lord which has/had been part of me for so many years. Hence I now consider I am starting a new journey, a continuing pilgrimage which has involved

a real transformation.

My involvement in Parish life at Saint Peter's and in activities within the Diocese proved to strengthen my wish for ordination. The opportunity to participate in worship and in the wider life of the parish served only to reinforce my feelings and resolve. There was also the careful guidance of Father Hugh and the opportunities to learn about the life of the Anglican Communion. The opportunity to preach at Saint Peter's over the last few months gave me the opportunity to focus in depth on particular readings for the week and to impart my reflections to others in a way that gave life to the Gospel.

My spending time over the last months with Bishop Steven and my continuing process of discernment culminated in my ordination to the Diaconate on June 10 which was a wonderful and prayerful occasion I was able to share with my family and with the Parish. I am answering the call the Lord has made to me and it is a journey which I accept each day with open hands. 🙏

## The Articles of Religion

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

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth. It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people..

COLLECT FROM THE FORM AND MANNER OF MAKING DEACONS—BOOK OF COMMON PRAYER

ALMIGHTY God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others: Mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocence of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen..

1 TIMOTHY 4:14

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.





## BOWLING

By Ian Condie

There were in that Scottish village three or four small boys who for some reason or another did not fit into any of the regular gangs of juvenile miscreants and therefore tended to seek each other's company when released from school or parental supervision. There was almost no juvenile crime because it was difficult to avoid the supervision of some adult who knew the boys—and their parents.

The delights of exploring local woods and the river and various ponds were exhausted fairly quickly and marbles or whatever game was in season soon palled with so few contestants. It was fun enough to kick some sort of ball about on the soccer pitch, but only for a short spell or until ordered to desist by seniors wanting to play properly.

The tennis courts were the hunting ground of the boys' older sisters and female cousins who took exception to their little brothers' loudly expressed exclamations of outrage concerning the shortness of the girls' dresses and the characters of the young females' prey. It needed only a hint from the girls for their male escorts to threaten severe bodily harm if the young pests didn't remove themselves rapidly.

Oddly enough, many hours were spent watching sundry people at their normal work. The blacksmith would tolerate a well behaved audience and farm hands working with horses or the working of the little railway station intrigued—and the boys could sometimes make themselves useful to the men.

The most surprising thing was that those boys took up lawn bowls! With nothing else to do sometimes they watched the adults playing in the afternoon and, since they behaved, their presence was tolerated. Some mornings they would wander to the bowling club and watch the green



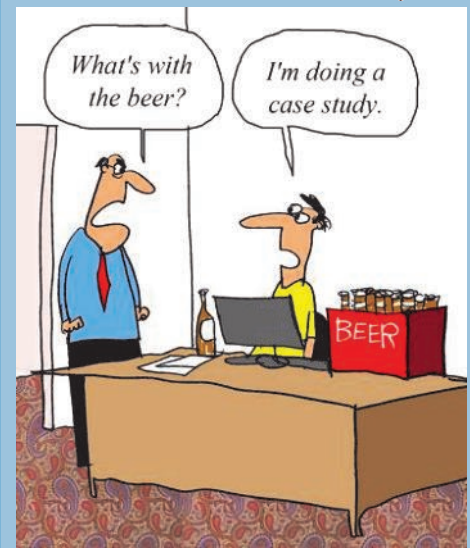
**"The most surprising thing was that those boys took up lawn bowls!"**

PHOTO: TIMARUBOYS.SCHOOL.NZ

keeper at work. That worthy quickly made use of them and as a reward lent them a set of bowls and a mat and allowed them to play so long as there was no adult at the club.

Amazingly, the boys accepted the privilege eagerly and never abused it. They would argue about the rules and appeal to the green keeper to adjudicate and would unhesitatingly abandon their play when adults appeared. Either they were unusual boys or there is a lesson there somewhere.

## The Frolicsome Friar



SOURCE: WWW.HOWTOGEEK.COM.

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## The Ordinands of St Peter's

(Continued from page 1)

his life. He made St Barnabas the Anglo-Catholic shrine of the Wellington diocese. He is memorialised in the three-glass east window of St Barnabas.

At Father Mortimer's right hand is Stanley Hurd, whose father built the Caversham Vicarage. Ordained in 1924 he would serve his entire ministry in the diocese of Dunedin. After a brief curacy here at Saint Peter's, he would be Curate of St John's Invercargill, then Vicar of Otautau from 1929 to 1930, Vicar of St Martin's North East Valley 1930-1934, Vicar of Dunstan with Pembroke 1934-1937, Vicar of All Saints, Gladstone, Invercargill 1937-1941 and then Vicar of Dunstan again 1941-1958. He became a Canon of the Cathedral and served his last two ministries at Milton (1958-1960) and then Hampden with Maheno 1960-1965. He died in 1972 with his funeral and Requiem Mass celebrated here at Saint Peter's and his ashes being interred in the Columbarium at St Michaels Clyde. Stan was the founder of a clerical dynasty with his son Michael Hurd eventually becoming Dean of Nelson (his ashes are also

interred at St Michaels, Clyde) and his son Tim Hurd also becoming a priest who is contemporary with us now. Stan's brother Harry was killed in the Great War and the Holy Spirit lamp in Saint Peter's is a memorial to him and his parents.

### A 1930s Ordinand

Herbert Hook was an adopted child of devout Saint Peter's parishioners. He graduated from the University of Otago with an MA in history in 1937, the year of his ordination, having been trained at Selwyn College. After serving his Curacy at All Saints, Dunedin he became Vicar of Waitaki and then Vicar of Milton in 1941. In 1947 he did a swap with the Vicar of Gore. Then in 1960 he was instituted to the parish of Oamaru. Here he was somewhat discountenanced to discover that the Curate he had inherited, the Reverend John Bray, also a Caversham Ordinand, was about to marry a local girl, Miss Wilson and leave the ministry. It is thought that John became a school teacher.

Next month: "The Bumper Crop of the 1950s"

[www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz)



# Nutritious

## That Gut Feeling (again)



By Alex Chisholm

**W**hat do we think of when we hear the words 'gut feelings'? Do we recall times we may have been advised to take note of our gut feelings? Certainly this is a fairly widespread topic in the self-help literature. However what possible basis in fact could there be for this gut / feeling connection? Research is now highlighting the reasons related to something

The nerve carries top-down messages from the brain to the body as well as upward messages from the gut. Consider a situation where you are anticipating something nice or not looking forward to something rather unpleasant. Either way your brain sends out signals, which produce effects in the gut and for instance reduction in appetite could be a result in either situation. Ongoing research is highlighting in both animal and human studies

the gut.

The gut microbiota and its metabolic activities respond to and alter according to our habitual diet and our gut microflora possibly changes as we age.

To help keep our gut in good condition including foods high in resistant starch will be beneficial. Resistant starch is a type of dietary fibre naturally found in many carbohydrate-rich foods. These include oats, grains, beans, legumes and starchy foods which are cooked then cooled—more on this in a later *Nutritious*.....



GRAPHIC: [HTTPS://YURIELKAIM.COM/](https://yurielkaim.com/)

called the 'gut-brain axis'.

Investigations have shown that the vagus nerve is the 'communication highway' sending signals in both directions between the gut and brain and these can have a powerful influence on emotions, mood and decisions. According to neuroscientist Dr Linda Rinaman, the gut and brain are constantly communicating via the vagus nerve, which is an enormous two-way network which is 100 times larger than the surface of the skin. It sends more signals to the brain than any other organ system in the body.

how the response to stress may be influenced by the gut microbiota (*The Rock* May 2018) and how altering the diet may have beneficial effects.

It is also increasingly clear that bacteria are required for normal brain development as well as brain function in adulthood and targeting the microbiome may be beneficial. Specialised tissue in the gut is the largest immune system organ of the human body, making up more than 70% of the total immune system—a connection we probably don't think about in relation to

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FOSTER ET AL. NEUROBIOLOGY OF STRESS 7 (2017) 124E136 STRESS & THE GUT-BRAIN AXIS: REGULATION BY THE MICROBIOME. [HTTP://DX.DOI.ORG/10.1016/J.JYNSTR.2017.03.001](http://dx.doi.org/10.1016/j.jynstr.2017.03.001)

O'CONNER ET AL GUT MICROBIOTA IN OLDER SUBJECTS: VARIATION, HEALTH CONSEQUENCES AND DIETARY INTERVENTION PROSPECTS. *PROCEEDINGS OF THE NUTRITION SOCIETY* (2014), 73, 441–451



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# In Saint Peter's Garden



By Warwick Harris

## St Jerome and other Saints

**F**inding St Jerome's church at Llangym raised many questions about the part of Wales where it is located. Two questions are who was St Jerome and why was a church located there dedicated to his name?

In the Roman Catholic Church, Jerome is the patron saint of translators, librarians and encyclopaedists. He is recognised by the Anglican communion and his feast day is 30 September. His most notable achievement was the translation of most of the bible from Hebrew to the Latin version, the Vulgate.

Born ca. 347 in the vicinity of present day Ljubljana in Slovenia, Jerome went to Rome where he learnt Latin and some Greek. He became an ascetic, lived for a time in Trier, France, and spent his final 32 years in Palestine near to Bethlehem, dying in 420.

Close to Llangym is Gaer Fawr (Great Fort) Iron Age hill fort, one of many hill forts in Wales and beyond in the British Isles and continental Europe. Not far away, near Newport, are ruins of the Roman legionary fortress, Caerleon and in its vicinity there is another hill fort. Caerleon functioned as a fortress from ca. 43 to when the Romans withdrew their governance of Britain in 410. Certainly the Roman presence had great impact on the lives of the Celts who had lived in the territory from about 500 BC.

Christianity came to Britain during Roman occupation at a time when believers were persecuted. Three Romano-British saints of this period are recognised. Two, Aaron and Julius, are generally believed to have been martyred at Caerleon. The third, Saint Alban, is associated with the city, now enveloped by the London conurbation, which bears his name.

Relics of Christian churches from the period of Roman occupation are sparse, but Christian beliefs persisted in Wales after the pagan Anglo-Saxons spread across England. When searching the list of churches under the care of the Friends of the Friendless Churches I came

across St David's church at Llangeview, close to Llangym. This reminded me of the marriage certificate of my grandfather George Harris to Mary Ellen Farr in 1901. On this he is recorded as a woodcutter resident at Llangeview. A

feature of St David's is its circular



St David's Llangeview.

churchyard with a bank and traces of a ditch. This perhaps indicates a Celtic history? However, the first written record of a church on the site is 1254 and the present building dates to the 15<sup>th</sup> Century.

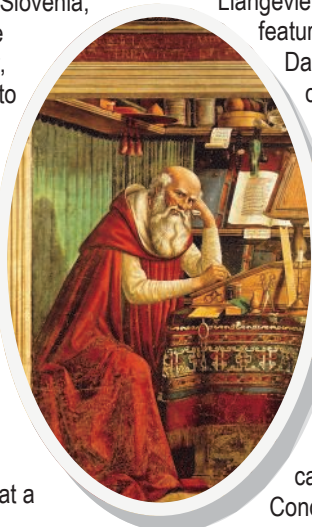
When the Celts retreated into Wales, their continuing Christian contact came via the Welsh Atlantic shoreline. Wales' patron saint, David, a native of Wales, lived from ca. 500 to 590. While he is likely to have understood Latin, he may not have known of St Jerome and the Vulgate bible. Probably dedication of churches in Great Britain to St Jerome came after the conquest of England by William the Conqueror in 1066. That was followed by the building of Roman Catholic churches in the centuries before establishment of the Church of England with the Act of Supremacy coinciding with the Accession of Queen Elizabeth I in 1558.

THE AUTHOR ACKNOWLEDGES INFORMATION AND IMAGES GATHERED FROM 17 WIKIPEDIA ARTICLES.



More online at

a video clip about St Jerome's Llangym is available at <https://youtu.be/g5Q5LLpS2hM>



St Jerome.



Ruins of the amphitheatre, Roman legionary fortress, Isca Augusta, Caerleon.

PHOTO.: SUPPLIED.



CHURCHWARDEN  
CORNER

By Tubby Hopkins,

Vicar's Warden

**W**here has the Warden's Warble been for the last 5 or so years? Yes we've still got Wardens but they haven't been warbling during that time. However we're back into it [though under a new cutesy label—Ed.] and each month we'll try to bring you up to date with happenings in and around the parish. Newly elected People's Warden Di Bunker and I will take turns on alternate months to contribute an item for *The Rock*.

By the time you read this, our Brian Kilkelly will have been ordained a Deacon by Bishop Steven Benford and his ordination as a Priest has been set down for Sunday, 9 September. I ask that you join us in congratulating him and support him in this very important phase of his life; well done Brian.

I'd like to draw your attention to the baskets at the rear of the church and invite you to place an item, or items, in them for the food bank. Goods are distributed to those who need help by St Vincent De Paul on a nondenominational basis as they see fit. Not only food is required; soap, dish wash liquid, tooth paste, deodorant, pet food and vegies are always well received. Other ideas are cans of spaghetti, baked beans, rice and pasta which are always popular. Please try and bring something along for this project, it's not too hard to pop an extra item in your shopping basket when you do your shop and drop it off when you come to church each week.

Finally, something for the attendees of the 8.00am service. Starting from 8 July and on the second Sunday each month thereafter we invite you to join us in the lounge at the conclusion of the service for a quick cup of tea or coffee. I feel this is a much more comfortable place to have a chat than standing outside in the cold with teeth chattering. Di Bunker, our People's Warden, has expressed a wish to join us for a cuppa so she'll have the opportunity to embrace the whole parish.

Next month Di will be making her first contribution to *The Rock*. Something to look forward to! 📺

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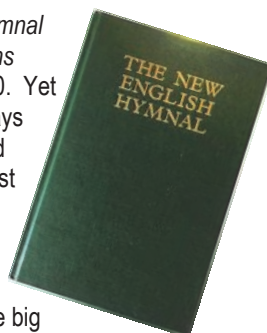
music

## Memories, Ideas

(Continued from page 8)

three! Our current *New English Hymnal* has 540. The 1950 edition of *Hymns Ancient and Modern* clocked up 640. Yet Sunday by Sunday, the organist plays just a line or two as introduction and the congregation is expected to burst into song for four or more verses.

When you think about it, congregations like the ones at Saint Peter's are remarkable. In the big revival congregations, the screen directs the faithful to the words, but a heavily amplified praise band and equally 'over-mixed' singing group are the ones who dominate the singing. It works very well within the context of that tradition but at a church like Saint Peter's the congregation is called on to be all manner of things musical—and do it well.



It used to be a long-standing joke that Anglicans were some of the best mime artists on the planet. The choir would sing the hymns with varying degrees of competence and apart from a few brave souls the congregation would move their lips in time with the music. One wondered what would happen if the choir and organist stopped performing suddenly—a deathly hush, no doubt. However, whether the weekly congregation at the 10.30 am Solemn Sung Eucharist is large or small—and on 'snow days' during the winter, how bravely they sing—the hymns are offered with feeling for both text and tune. At Evensong there is the added challenge of negotiating the wondrous, hybrid world of the pointing of psalms and canticles.

How do we remember all of these tunes? Well, we do and it is a minor miracle. While it would be great next Lent to attempt 'Christian, dost thou see them', there are many hymns which get an occasional outing and some never at all. I thought it was a good time to begin to collect hymns and hymn tunes, both new (ish) and old, from the congregation and see if we can't give them some lung-power. I am not suggesting selections such as the 'immortal', 'Rock, rock that Gospel, rock, till ya drop' (yes, I encountered this offering in 1980s New York) but from time to time, parishioners make suggestions of hymns and tunes, the organist scribbles down the reference and that is it—locked back into memory. In any list there are going to be gems—so, out of that corporate congregational memory bank, extract a couple of hymns and suggest them to the Director of Music and let's see what comes of it! 📺

“... so, out of [your memories], extract a couple of hymns and suggest them to the Director of Music and let's see what comes of it!”

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

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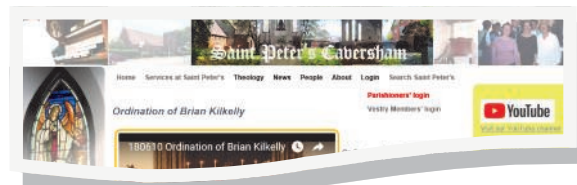


vestry meetings are now held every two months. There was no meeting in June.

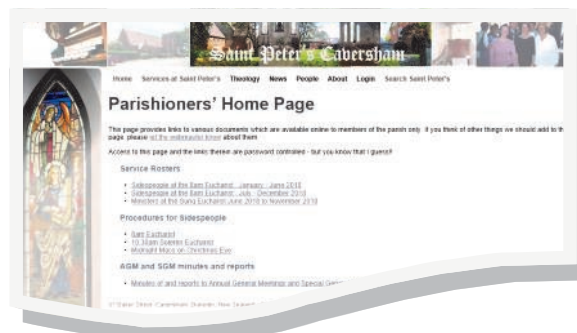
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## For your diary

**Sunday, 1 July** : Patronal Festival

**Saturday, 8 September** : Concert in Saint Peter's by the St Kilda Brass Band

**Sunday, 9 September** : Brian Kilkelly's priesting in St Paul's Cathedral

**14-15 September** : Diocesan Synod

**Sunday, 11 November** : Armistice Day Service

**Dates to be advised in November:** The *Caversham Lectures* :

### Performing in Saint Peter's Caversham



**Saturday,  
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### THE CAVERSHAM LECTURES 2018



Coming  
in  
November.

Watch this space!

**Dr Margo Barton** who teaches fashion at the Otago Polytechnic; 'The ID International Emerging Designers Award'

**The Reverend Toby Behan**, recently ordained Priest in the Christchurch diocese and former dancer with and choreographer of the New Zealand Ballet Company; 'The faith of a ballet dancer'

**Professor John Reynolds**, Otago University Brain Health Research Centre; 'Teaching an old brain new tricks'

**The Right Reverend Dr Steven Benford**, Bishop of Dunedin; 'The faith of a Bishop'



# Rock music

By David Hoskins, Director of Music



St George's Thames—church of the author's formative years.

PHOTO.: WWW.THAMESANGLICANCHURCH.CO.NZ

## Memories and Ideas

Your chance to choose the music

Some years ago, while I was listening to a Sunday night programme on RNZ National, it was announced the next two items would be sung by the choir of St George's Church, Thames conducted by Mr G. Liddington. Now that historic town at the base of the Coromandel Peninsula (North Island) and that magnificent wooden church were well known to me—I was born and raised in Thames and St George's was the church I grew up within. However, Mr Liddington ceased conducting the fine choir at St George's in the early 1950s, so I listened with some

during Lent 1946 so the offerings reflected that. I don't remember what the second item was but the first was an unaccompanied performance of the hymn "Christian, dost thou see them on the holy ground, How the troops of Midian prowl and prowl around?" Great stuff—and all the better for being sung to J. B. Dykes' magnificent tune, *St Andrew of Crete*. The choir in those days numbered some 48 highly-skilled amateur musicians and their conductor was a versatile musician who taught piano and voice, adjudicated at competitions, played the organ better than most and conducted well-staged



An inside view of "that magnificent wooden church" - St George's Thames.

PHOTO.: WWW.THAMESANGLICANCHURCH.CO.NZ

anticipation to what was obviously an archival recording. Sure enough, the National Broadcasting Service had, post-World War Two, dispatched mobile recording units around the country to record choirs and musicians for later broadcast. The Thames recording was made

musicals at the local Kings Theatre, including such musical fare as 'The Arcadians' (who remembers that 'evergreen', one wonders). Members of the choir had nick-names—such as the bass-baritone 'Pop Willis' who had been singing (by 1946) in the adult choir since

the 19<sup>th</sup> century! The performances were an example of a long-gone era of well-drilled and experienced parish choirs. Thames was fortunate in having that tradition until the 1970's.

After the programme had concluded, I began to think of hymns and just how many congregations have locked in their collective memory banks to be retrieved at the whim of season, vicar or organist—sometimes all



Justin Welby  
The Archbishop of Canterbury



For the Church to be effective and to continue to be blessed by God, it must speak truth to the societies that it sees around it and act in a way that is consistent with the truth it speaks. 📺

Speaking to the Conference of European Churches in Novi Sad, Serbia, the Archbishop urged Christians on the continent to follow Jesus's calling to be peacemakers.



More online :

Read the speech in full at:

<https://www.archbishopofcanterbury.org/news/latest-news/let-us-be-peacemakers-europe-archbishop-tells-church-leaders-serbia>



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