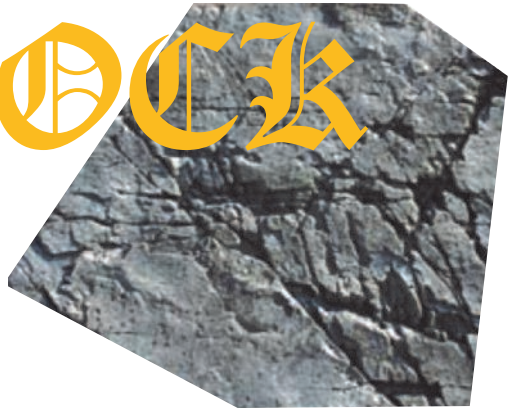




# THE ROCK



Anglican Parish of  
Cabersham Saint Peter, September 2018—Trinity—Ordinary Time  
Dunedin, New Zealand

## Ordination



On 9 September, Father Brian Kilkelly was Ordained a Priest in St Paul's Cathedral by Bishop Steven Benford. Images from the Service above depict 1: Father Brian being presented to the Bishop by Father Hugh Bowron and Mr Tubby Hopkins; 2: Father Brian's wife Janie reading one of the lessons; 3: anointing with oil following the laying on of hands; 4: Father Hugh assisting Father Brian with robing. Further photo's are available in the Photo. Gallery on the News menu at [www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz).

PHOTO'S: INFORMATION SERVICES OTAGO LTD.



## The Bug that has never gone away—Part 2

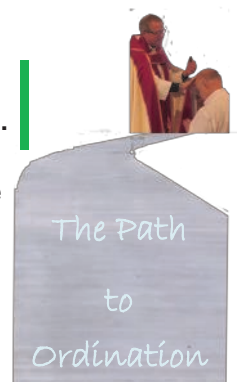
By Father Brian Kilkelly

**M**y path to ordination took a substantial leap forward in December 2016 when I met with the Ministry Educator, the Reverend Alec Clark, Father Hugh and the Reverend Vivienne Galletty to discuss the terms of what was to be my six month period of Reflective Ministry. There was a number of objectives set out as part of the period of Reflective Ministry. Firstly under the guidance of Father Hugh I was to visit six of our parishioners and I was to take an active part in leading intercessions at Saint Peter's. Secondly I was to meet fortnightly with my appointed mentor, the Reverend Vivienne Galletty, to discuss with her my progress towards hopeful ordination; in essence it was discussing the various activities I was undertaking and spiritual direction. The third component of my period of Reflective Ministry was to maintain a spiritual diary, a record of how my spiritual life was progressing on a daily or weekly basis. As

Father Brian continues the story of his Ordination. Part 1 appeared in *The Rock* of June 2018.

it turned out my spiritual diary turned out to be a reflection of how my spiritual life had evolved from the time of my Confirmation at the age of thirteen through to the present day. It was and indeed remains a cathartic exercise.

At the end of the six month period of Reflective Ministry I provided as part of the Ministry an abbreviated spiritual diary for the Ministry Educator setting out my views on how the period of Reflective Ministry had been and indicating my view as to whether I wished to continue down the path to ordination. I was



(Continued on page 2)

## The Bug that has never gone away—Part 2

(Continued from page 1)

able to confirm that the call to priestly ministry had not disappeared and remained as strong as ever. I 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. Coupled with my abbreviated spiritual diary were reports which went to the Ministry Educator from Father Hugh and from my mentor Vivienne Galletly.

I have to say that 2017 was probably somewhat different in the way that it might have normally progressed, as for a large part of the year the Diocese was undergoing the process of choosing a new Bishop. It was in fact an absolute honour to be able, along with Father Hugh and Tubby Hopkins, to represent the parish at the Episcopal College held at Mosgiel in the middle of last year. Participation in the Episcopal College gave me a huge and unexpected insight into the life of the Church and our Diocese. That process of discernment was for me a powerful example of prayer at work and was for me personally a deeply prayerful process which strengthened my resolve towards a priestly ministry.

My path toward ordination took a further step forward when I met with Bishop Steven in October last year. Upon reflection, a meeting over coffee with the Bishop proved to be quite a searching examination of my commitment to Priestly Ministry and helped me to put that commitment into words. What then followed in the intervening weeks leading up to

Christmas were two meetings with four Bishop's Chaplains, each meeting with two different pairs. Those interviews—or more accurately discussions—were extremely valuable as I again had the opportunity to summarise my views about progressing towards Priestly Ministry; they were discussions about theology, Scripture and Pastoral Theology. I found those interviews to be hugely stimulating and I think that it was also particularly important that my wife Janie was part of the second interview as her views, her support and her commitment to



**Father Brian with, from left to right, his daughter Helena-Jane(HJ), wife Janie and granddaughter Olive(4) after celebrating his First Mass.**

PHOTO: KATE PATERSON.

what I was seeking was crucially important to the process from my perspective.

And so to 2018. In February I learned that I would be proceeding to ordination and that I would be ordained Deacon at Saint Peter's on June 10. Preparation for that involved preparation of the ceremony

itself, informing my wider family and friends as to my decision to be ordained and preparing myself spiritually for the commitment which I was making. Central to that was the three day retreat I undertook at the former Holy Cross College under the direction of Vivienne Galletly. It became apparent from a very early stage in my retreat that my decision to do it at Holy Cross was a very good one as it completed the circle as it were, my having spent some six years in priestly formation training, four of them at Holy Cross, many years ago. Throughout that retreat I was completely at peace that my decision to answer God's call to Priestly Ministry was right.

My ordination to the Diaconate by Bishop Steven on June 10 at Saint Peter's was a very special day. My subsequent work as a Deacon under the careful guidance of Father Hugh, serving as a Deacon most Sundays and having the opportunity to preach regularly, along with my involvement in parish life at Saint Peter's was wonderful.

My continuing process of discernment since June culminated in my ordination to the Priesthood on 9 September at St Paul's Cathedral. It was a truly astonishing and prayerful occasion which I was able to share with my family, friends and with the Diocese as a whole. The celebration of my first Mass at Saint

Peter's the following evening gave me the opportunity to celebrate my ordination with my parish family which has become such a huge part of my life. I am now joyfully answering the call which the Lord has made to me and it is a journey I accept each day with open hands. 🙏

### 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,  
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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)

### Letters

In the recent copy of *The Rock* David, our organist, rightly extolled the virtues of our Johannus organ. On reading this item I couldn't help thinking, why couldn't we, with the assistance of David, have an informal demonstration of all the features of the organ, along with some non-religious music? I'm sure this could be an interesting event for the Saint Peter's family and others. What are your thoughts?

Tubby Hopkins.

### The Articles of Religion

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

XXVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.



# Logbooks

By Ian Condie

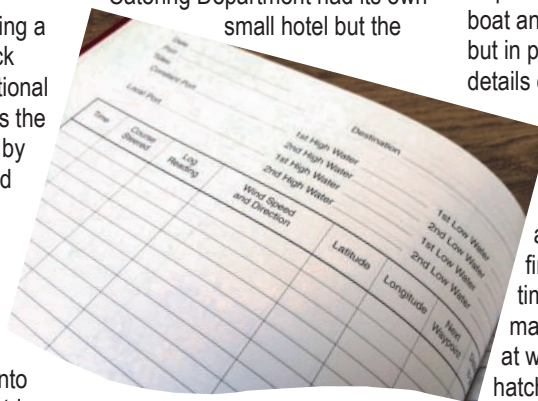
**N**o matter how far from land, the paperwork had to be done. I expect astronauts have the same complaint.

In the old Merchant Navy, ships generally had three main departments—plus the Wireless one which had a solitary member. The system based on running a Catering Department had its own small hotel but the

Engine Room and Deck departments had traditional log books. Overall was the Official Log Book kept by the Master but he could not make it up as he went along; all entries had to be countersigned.

The Engineers' Log Book was a mystery unto themselves and the entries were, presumably, technical. Likewise, the Radio Log entries were comprehensible only to Sparks.

The Deck Log Book was the size of an A4 ring binder. One day to each opening. The day and date at the head of the page and the hours of the day printed down one side. On the left hand page were details of the course steered (on all three compasses) plus the compass errors, also columns for air and sea temperatures and wind speed and direction. On the right hand side was space for narrative



remarks and the O.O.W's. (Officer Of the Watch) signature.

While at sea, the remarks were normally repetitive and boring apart from Master's inspections and boat and fire drills, but in port the details of cargo working were entered; starting and finishing times, how many gangs, at which hatches, on

times of smokos and meal breaks. Eventually would come the time the pilot came aboard, his name recorded and the details of leaving the wharf and then the port.

All this was transcribed, in longhand, by the junior deck officer, into an identical book to be landed at the end of the voyage for perusal by the Marine Superintendent and lodging in the company's archives. 📄

## The Frolicsome Friar



"No wonder we can't get anything done. Our information is in the Cloud, and our workers are in a fog."

SOURCE: WWW.HOWTOGEEK.COM.

# 60<sup>th</sup> Synod

By Father Brian Kilkelly

**T**he 60<sup>th</sup> Synod of the Diocese of Dunedin took place at St Paul's Cathedral over the weekend of 14 – 16 September 2018. It was my pleasure to represent Saint Peter's at my third Synod along with our two first time attendees Alex Chisholm and Deirdre Harris.

The Synod began with a Eucharist at the Cathedral on Friday evening, presided over by Bishop Steven. Bishop Steven also preached, exhorting that all our work at Synod be done in the name of Jesus Christ and bearing in mind the message of love as so beautifully set out in 1 Corinthians, Chapter 13.

Proceedings for the balance of Friday evening involved the moving and passing of the various motions and procedures required for the business of Synod the next day, followed by Closing Prayers and supper.

Business on Saturday commenced with Morning Prayer followed by the consideration of Bills and Motions. There were two Bills regarding Selwyn College presented, the first

of which was withdrawn and the second, which was lost, relating to what would happen to any potential funds from any future sale of Selwyn College.

The next Order of Business was to discuss a number of Motions which had been put forward for the consideration of Synod. These Motions, which were all passed, involved the Synod rejecting the practice of "conversion therapy" for LGBTQIA people, a Motion supporting increased Government spending for mental health services, a Motion asking that consideration be given to a written history being written to mark the 150<sup>th</sup> anniversary of the Diocese (which occurs in 2019) and a Motion supporting the Anglican Overseas Mission.

Motion 11 on Saturday approved the Diocesan Budget for 2019. There were seven Motions then passed in relation to Statutes of the General Synod held in New Plymouth which require the approval of each Diocese throughout the country. The final Motions were to confirm the dates for the 61<sup>st</sup> Synod of the Dunedin Diocese to be held in Dunedin in September 2019 and a Motion marking the contribution of our Diocesan Ministry Educator, the Reverend Alec Clark, who is retiring in December.

The one Motion which I have left to last was the Motion around the future of Selwyn College. Parishoners will know that this matter has already been the subject of a front page article in the *Otago Daily Times*. The Motion which was passed at Synod empowers the Diocesan Trust Board to sell the buildings and business of Selwyn College to a party who is able to govern and manage the College subject to a formal undertaking by any purchaser to maintain the special character of the College, while retaining the ownership of the land by entering into a lease agreement with any purchaser of the College buildings and business.

Discussion over this Motion was lengthy, considered and delivered with a considerable amount of passion. The mechanics of any proposed sale are still to be determined; what has been decided by Synod is that the Diocesan Trust Board now has the mandate to investigate the possible sale of Selwyn College. It must be stressed that any such investigation is still in the very early stages and the shape of any future lease agreement is far down the track and will involve lengthy and considered discussions.

The final aspect of Synod for 2018 which I will mention is that elections took place for the

*(Continued on page 7)*



# Nutritious



## The Cream and Green of Spring

By Alex Chisholm

It's that time of year again. The blossom is bursting forth, Spring flowers are blooming and the weeds in my garden are going for gold! Surveying their relentless progress, I find I can really appreciate the 'slow growing' side of Winter.

However, we are in an interesting season for vegetables and particularly so in this part of the South Island. We are right next door to one of the main growing areas for Brussels Sprouts and for potatoes in Oamaru, parsnips grow here in the south and are always sweeter after frost. Looking at what is in season, prominent colours seem to be cream and green, which led me to think about classifications for healthy foods based on colour. I'm sure you've come across the recommendation '...to eat a variety of fruit and vegetables, in particular non-starchy vegetables and in a variety of different colours each day....' This guideline is popular as it is one which different countries with quite different dietary patterns can all agree on. At the same time 'white or beige' carbohydrates may be considered less healthy and contribute mainly starch to the diet.

However this is definitely not the whole story!

Inclusion of white vegetables, such as potatoes, in a meal can increase some nutrients which may be lacking such as fibre, potassium and magnesium, as well as help increase overall vegetable variety. If colour is used as a marker for health-promoting nutrients we might end up eliminating white vegetables such as cauliflower, onions, parsnips, shallots, turnips and white potatoes, a vegetable common to many ethnic groups and

food cultures.

Indeed eating potatoes may also be a way to increase total vegetable consumption as there are indications that people who regularly consume

potatoes as part of a meal may have a higher intake of other vegetables as well. The protein quality of potatoes is higher than that of other heavily consumed plant proteins and contains four essential

amino acids—lysine, methionine, threonine, and tryptophan. In addition, some of the important phytochemicals including flavonoids are not limited to vegetables with bright colours, though the 'greens' of Spring contribute vitamin C, folate and B vitamins.

Perhaps most importantly, evidence suggests that the health benefits of vegetables and fruits are attributable to the synergy or interactions of various bioactive compounds and other nutrients in whole foods, so we can enjoy not only the flavours but also the health promoting properties of the 'creams' and 'greens' of Spring. 📺



Is the old old story about eating a variety of different coloured vegetables each day all it's cracked up to be?

◆ Onions

during the Middle Ages onions were used as currency. They have also been used as medicines. Onions have been grown in New Zealand since it was first colonised. In 1923, Pukekohe growers developed the PLK (Pukekohe Long Keeper) and today their special is brown onions which have exceptional storage qualities.

### Nutifacts

Lesser-known facts about vegetables.

◆ Cauliflower

from the Latin word meaning 'cabbage flower', is a member of the Brassica family and has been grown for more than two thousand years. It is native to the Mediterranean and has been part of the European diet for about five hundred years. 📺

# In Saint Peter's Garden

## Grave Matters



By Warwick Harris



One thing I've noticed in Dunedin during three and a half years living here is the absence of church burial grounds within the city's urban area. You have to go into Dunedin's rural territory to find one. Christchurch has several church burial grounds within its urban boundary and they are of considerable significance in regard to Christchurch's history, providing memorials for people who played important roles in the city's establishment as well as other settlers who lived more ordinary lives.

St Barnabas Anglican church, Warrington, probably has the most significant historical church graveyard in greater Dunedin. It has similarities to village churches in England, its lychgate adding emphasis to this. The first Bishop of Dunedin, Samuel Tarratt Nevill, appointed in 1871 and remaining in that office until 1919, was buried there in 1921. The foundation stone for the church was laid in 1872, and Nevill dedicated the church in 1873.

The numerous church graveyards in Great Britain are fascinating for those tracing family histories back to that part of the world. Often these church graveyards have a scattering of headstones with larger areas between them often with depressions which may be unmarked graves or perhaps once had headstones which have toppled over or were originally laid horizontal to the soil surface.

Sometimes toppled headstones have been gathered and lined up against church walls and boundaries. There, depending on the nature of the material of the headstones and local weather, their inscriptions can be read to reveal abbreviated histories of the person interred and their immediate family. Often, headstones left where they have fallen or were originally placed flat to the soil surface have been, with time, covered by wind and water borne soil and humus from leaves. This is the case for the headstone of the Gwyn family for burials between 1690 and 1743 at St Jerome's church Llangwm Uchaf. They were relatives of William Craddock referred to in the previous issue of *The Rock*. This headstone was revealed during digging around St Jerome's church undertaken by the Friends of Friendless Churches to resolve drainage problems.

Likely, the high-water table of the flat areas of Dunedin was soon

seen to be impractical for burials and consequent inhumation of the bodies interred. Inhumation is viewed favourably by those concerned about carbon sequestration and its role in climate change. Where space required for graves is limited, cremation and the scattering of ashes is offered as an alternative, however this involves the burning of fossil fuel and oxidation of human body carbon to add to atmospheric CO<sub>2</sub>, a villain in the progress of global warming.

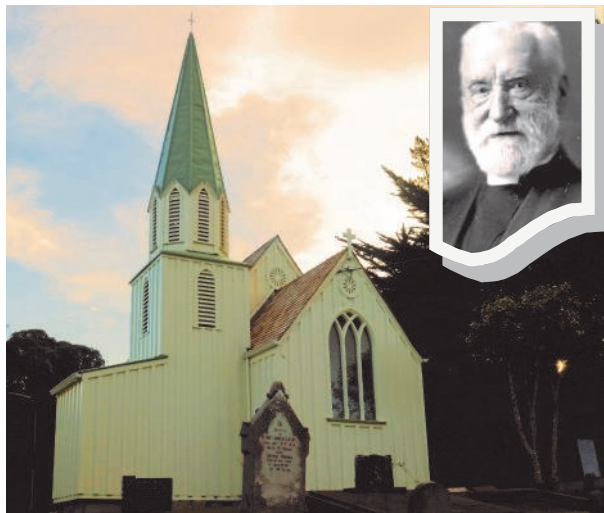
Burning bodies takes away the possibility of their exhumation, thus markedly reducing or entirely taking away their suitability for forensic analysis with applications to crime, history and archaeology. For the Dark Ages, after Roman withdrawal from Great Britain, there is scant written record of the people who lived there during that time. Forensic examination of their bodies exhumed from burials has revealed much about the people living there during those times.

Bill Bryson in his book *At Home, a Short History of Private Life* describes living in a former Church of England rectory in Norfolk, England. He records the curious observation made by a county archaeologist on the elevation of the surface of the churchyard relative to the foundations of the church associated with the

rectory. The churchyard's surface is about a metre above that of the church's foundation. The archaeologist's opinion was that the foundations of the church had not sunk, but rather that the churchyard's surface had been raised by the interment of the mass of about 20,000 corpses (plus coffins, shrouds and grave goods) around the church over the centuries since the medieval church was built.

The plan to have a geotechnical investigation of land adjacent to Saint Peter's Caversham may provide an interesting comparison with the hypothesis proposed by the archaeologist to explain the relative elevation of church foundation and surrounding land of the Norfolk church. Perhaps it may indicate a lost opportunity to keep South Dunedin above sea level rise!

FOR THIS, AND TWO ARTICLES TO FOLLOW, ACKNOWLEDGEMENT IS MADE OF INFORMATION PROVIDED BY THE DUNEDIN CITY COUNCIL CEMETERY RECORDS, DUNEDIN FAMILY HISTORY GROUP, THE ARCHAEOLOGICAL ENCICLOPEDIA OF NEW ZEALAND, HERITAGE NEW ZEALAND, AND WIKIPEDIA.



Bishop Nevill and St Barnabas, Warrington.

PHOTO'S: SUPPLIED.



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By Di Bunker,  
People's Warden

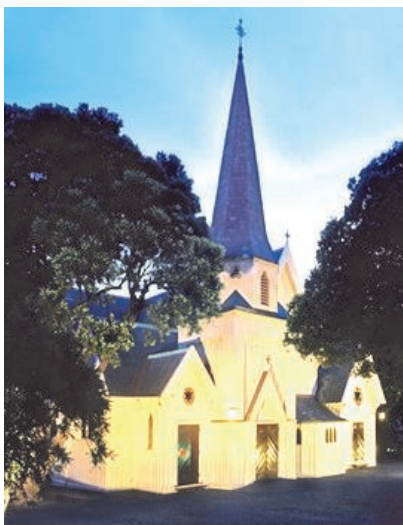
CHURCHWARDEN  
CORNER

I expect all of you will have visited Old St Paul's Cathedral in Wellington. It is one of the most beautiful buildings I have ever been in. Timber, Gothic revival, it was built between 1865 and 1866.

I worked nearby in Molesworth Street and would wander down at lunchtime to have another look and bask in the atmosphere which hits you as you enter the building.

When the new Cathedral was built in the 60s, New Zealand nearly lost this wonderful building. However sanity prevailed and it was rescued and preserved. Now used for weddings, funerals and other functions, it is still consecrated.

I asked a friend in Wellington why they built another Cathedral when they had Old St Paul's. "Because they needed a church for State funerals" !! It seemed an awful waste of money when there must be at least one State funeral every 10 years. 🇳🇿



Old St Paul's, Wellington.  
"Timber, Gothic revival..".

PHOTO'S: SUPPLIED.

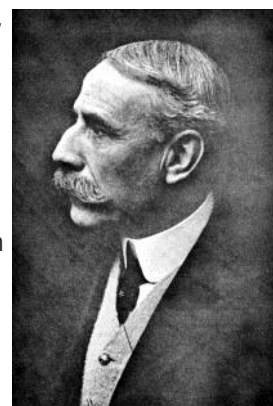


Inside Old St Paul's.



(Continued from page 8)

In 1919 Davies was appointed Professor of Music at Aberystwyth, Wales and for the next 20 years he exerted great influence over the development of Welsh music and musicians. He was knighted for his extraordinary contribution in 1922. It was his pioneering work as a speaker on musical matters which found him in demand as an educator and public lecturer and he was so successful that in 1928 the BBC initiated a long-running radio programme for him called *Music and the Ordinary Listener* which lasted until the outbreak of WW2 in 1939. He could easily be compared to the later Leonard Bernstein as a populariser and promoter of classical music. On the death of Sir Edward Elgar, in 1934 Davies was appointed Master of the King's Musick.

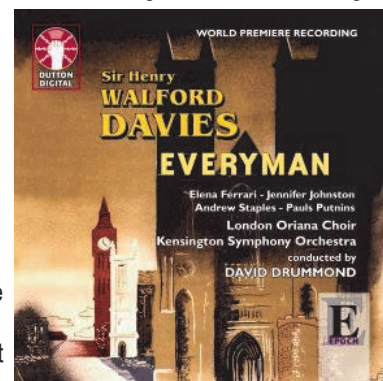


Sir Edward Elgar.

PHOTO.: WIKIPEDIA.

He composed from his early years but it is the 1904 oratorio *Everyman* which marked him out as a composer of note, his work becoming second only to Elgar's *Dream of Gerontius* in popularity.

Sadly, it is now almost forgotten, but a recording or two exists and shows a work well worth reviving. He composed across a wide range of genres but today it is his church and organ music for which he is remembered. He died in 1941.



I am playing music by Walford Davies during October, including the exquisite prelude on *Jesu, Dulcis Memoria* and an excerpt from *Everyman*. This is finely wrought music requiring a resourceful instrument to bring the notes to life. The titles of the postludes will be printed each week in the Pebble and I hope the congregation enjoys this music as much as I do. 🇳🇿

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## 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  
Vestry Secretary

## Highlights of the August Vestry meeting:

- Decided to employ Hanlons to carry out the engineering report on Saint Peter's. It was reported that the DCC heritage fund would cover the \$15,000 fee involved
- Resolved to draw down \$15,000 from the Saint Peter's renovation fund to cover the cost of a Geo-technical report on the land adjacent to the Church. Work on the engineering and geo-technical investigation of the church will begin in the week beginning 17 September with the report expected to be in the hands of the Vestry by November
- \$800 has been paid from the Warrington bequest to the St Kilda brass band to cover their travel costs. The parish will keep the gate money to cover advertising costs. 📺

## 60<sup>th</sup> Synod

(Continued from page 3)

Diocesan Council and the Diocesan Nominators. Elections were not required for this year as the number of nominations received did not exceed the number required.

Synod on Saturday concluded with Evening Prayer followed by a meal at the St John's Parish Hall at Roslyn. The 60<sup>th</sup> Synod for the Dunedin Diocese concluded on Sunday morning with a Eucharist at All Saint's Church in North Dunedin followed by

breakfast hosted at Selwyn College.

Synod this year was always going to be dominated by the Selwyn College issue and indeed that proved to be the case. Discussion was never going to be easy and was always going to involve a great deal of emotion, but overall the process—and indeed Synod as a whole—maintained the perspective that Synod comprised a body of representatives bearing in mind they were there in the service of the Lord. 📺

# For your diary

**Sunday, 21 October** : Deadline for copy for the October edition of *The Rock*



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

**Tuesday, 13 November:**  
*Caversham Lecture* :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'

**Tuesday, 20 November:** *Caversham Lecture* :**Professor John Reynolds**, University of Otago Brain Health Research Centre; 'Teaching an old brain new tricks'

**Tuesday, 27 November:** *Caversham Lecture* :The Right Reverend Dr Steven Benford, Bishop of Dunedin; 'The faith of a Bishop'

**Tuesday, 4 December:** *Caversham Lecture* :Dr Margo Barton who teaches fashion at the Otago Polytechnic; 'The ID International Emerging Designers Award'

### THE CAVERSHAM LECTURES 2018

13 <sup>th</sup> Nov.  Rev. Toby Behan Former dancer with and choreographer of the New Zealand Ballet Company 'The faith of a ballet dancer'	Tuesday evenings in November and December at 7.30pm in the parish lounge, Saint Peter's Caversham, Hillside Road. Mark the dates now!	20 <sup>th</sup> Nov.  Professor John Reynolds Otago University Brain Health Research Centre 'Teaching an old brain new tricks'
27 <sup>th</sup> Nov.  The Right Reverend Dr Steven Benford Bishop of Dunedin 'The faith of a Bishop'		4 <sup>th</sup> Dec.  Dr Margo Barton Teacher in Fashion at Otago Polytechnic 'The ID International Emerging Designers Award'

# Rock music



By David Hoskins, Director of Music

## Radio's First Classical Music Star

**W**e often hear these days of media stars: the Kardashians and Paris Hilton spring to mind (however briefly!). Yet someone, many, many years ago, in his own unassuming way, became radio's first mass communicator of fine music. Henry Walford Davies is known to us now as the composer of that wonderful piece, *Solemn Melody* and a clutch of finely wrought hymn tunes. The one he wrote to the words 'Mine eyes have seen the glory' is, in my opinion, a far greater piece than the usual so-called *Battle Hymn of the Republic*. But what made this man so remarkable....well, as they say, lets start at the beginning.

Henry Walford Davies was born in 1869 in the Shropshire village of Oswestry on the Welsh border 50 years before radio became a mass communication medium. Seventh of nine children, Davies was born into a

musical family. His father was a musician and two other brothers went on to hold important posts—one brother, Charles, became professor of music at the university of Adelaide from 1919-1947. Walford Davis sang as a treble in the choir of St George's Chapel, Windsor and entered university study at Cambridge on his second attempt, graduating in 1891.

He entered the Royal College of Music and studied under Parry and Stanford and at age 26 became part of the college faculty as teacher of counterpoint. At this time he began composing but it was as an organist that his fame spread. In 1898 he became Organist and Choirmaster at London's famed Temple Church, a post he held until 1919. He also conducted the Bach Choir. During World War 1 he was commissioned as a major and appointed as director of music for the Royal Air Force.

It was in this capacity he wrote his most famous piece, the *RAF March Past*.

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Walford Davies at the BBC.

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The Royal College of Music.

PHOTO: YOUTUBE.



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## The Saints in Saint Peter's



Pictured above, the St Kilda Brass, also known as *The Saints*, performed to a large audience in Saint Peter's on Saturday, 8 September. Conducted by visiting maestro Shane Foster, the band presented an eclectic programme which was enthusiastically received.

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