



THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

October 2020
All Saints



Making history

By The Vicar

Several years ago I began writing the parish history as a PhD thesis with the University of Otago History Department. There were two reasons for tackling the project in this way. I had won a scholarship off the back of my Master of Theology thesis and this meant the cost of getting a professionally written parish history could be moved away from the parish to the university. The Vestry had earlier decided the costs of hiring a research student to write the history would be too much.

The importance of professional supervision

However, the main reason was that the professional supervision the university would provide would ensure the final manuscript would be of a high quality. Too many parish histories are amateur parish pump affairs which fail to ask and answer the significant

questions about a parish's identity, its back stories, and which lack even footnotes or a decent bibliography. Without this basic scholarly apparatus what is written becomes the author's opinion rather than something resting on solid documentary evidence. A recently published history of the formation of the 1989 *New Zealand Anglican Prayer Book* has shown what can happen when an author chooses to work alone without professional supervision. The members of the Prayer Book Commission are considerably annoyed by the way this history misses the point of what they were trying to achieve in

their writing and compilation of the Prayer Book.

An additional factor

Something else which encouraged me to tackle the project was the fact my thesis topic for the history MA I obtained from the University of Canterbury in the 1970s was *The history of Anglo-Catholicism in the Diocese of Christchurch 1850-1920*. There was

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This month saw the 100th birthday of Saint Peter's stalwart Mrs Eileen Pratt. It was celebrated, of course, by her family. It was celebrated, of course, by her parish (see photo's on page 7). And it was remarked upon by her daily newspaper, where she reigned top and centre of the front page (see below) as she prepared for her big day.

Eileen first joined Saint Peter's as a child and remembers such historical figures as Canon Button (Vicar from 1925—1935) and the renowned organist, Bessie Favell—for whom Eileen pumped the organ on occasions.

Very best wishes Eileen from us all. 🎉



More online:

Read the ODT article: in full at

<https://www.odt.co.nz/news/dunedin/no-bad-hair-days-lively-centenarian>

Making history

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also the fact that in 2015 David Scouler and I had done some filmed interviews with parishioners and with Father Carl so their memories of the recent past would not be lost. Of

course then the assumption was that someone else would write the history. The importance of doing this has been illustrated by the fact that several of the interviewees have died since then.

University safeguards

In recent years the university has become concerned about doctoral students who procrastinate and whose disorganisation means they have little to show at the end of years of endeavour. To prevent this doctoral students are now expected to meet with their supervisor regularly and to provide something for assessment when they do so. There is also an annual progress report meeting with the student, the supervisors and a senior member of the department to sign off on the year's work. Students who fail to convince this panel risk having their scholarship payments halted and their thesis project suspended.

My supervisors are relatively relaxed about the frequency of meetings and we usually get together when each chapter has been completed. The chapter is then given a quick revision in the light of comments about layout, spelling and grammar. It is then rewritten with attention to missing themes, additional sources required and further historiography issues, i.e. recent breakthrough insights and controversial points of view from professional historians expert in the themes under discussion. Each chapter will then be rewritten close to collation time, thus undergoing at least three revisions.

The two reading audiences

A challenge I face is that I am writing for two reading audiences. A PhD thesis in the humanities is expected to be around 100,000 words with tight, concise chapters. The aim is to show that you can solve a problem rather than tell a complete story. The reading audience is small and vitally consists of external examiners, one in country



A postcard featuring Saint Peter's in the early 1900s.



The Vicarage in 1914.

and one overseas, who are professional church historians.

The history I am writing for eventual publication by the parish will necessarily be longer, more expansive, more generous in detail and will include photos. The anticipated audience is existing parishioners, those who have been involved in the life of the parish in the past, interested members of the Diocese of Dunedin and those who might write a history of the diocese in the future.

Timelines

This is a part time thesis which means the university expects the project to take six years. This would put the completion date at June 2022. A further six months would be required to prepare the work for publication.

The thesis will be offered to Otago University Press (OUP) to see if they would be interested in publishing it. If OUP was keen it would meet the costs of publication.

Otherwise the parish would pay to produce the book and would take responsibility for marketing it. It would be sure to be a loss making venture but the parish's bequests would be able to cover the costs. A crucial issue in determining the production costs of the book would be the number of photos included. Given the number of fascinating photos available this could be a difficult choice.

Completed chapters

The chapters have not been written in consecutive order. The first to be completed was chapter 2, *The Oxford Movement Revolution*, about how Father Brian King brought Anglo-Catholicism to Saint Peter's and about how his immediate successors Father Edward Dering Evans and Father Mortimer cemented the revolution in.

Next up was chapter 3, *The Mission of the Church and the Rise and Fall of the Mission Churches*.

This was about how Holy Cross, St Kilda, then St Peter the Less, St Clair and then St Albans, Corstorphine came into existence and about what then happened to them. It looked at the what might have been if St Peter the Less had been allowed to develop into an independent parish of St Clair with a different Saint's name than the bitterly resented St Peter the Less.

Then came chapter 1, *Origins*, about the early struggles to get the parish off the ground from 1864 on, the difficulties in funding full time ministry and the completion of the original Saint Peter's, a wooden structure just above South Road. It gave considerable attention to the building of the present Saint Peter's in Parkside in 1882 and the resultant serious debt issues which ensued for some time afterwards.

Just completed are chapter 4 on *Children and Young People*, Chapter 5 on *Lay Leadership and the Contribution*

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Making history

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of Women and Chapter 6 on Parish Organisations and Conviction Anglo-Catholicism. These chapters cover the generic topic of the World of the Laity. They have been the most difficult to write because although the Hocken Library has lots of parish records there is no magic cache of documents revealing the inscape of what Saint Peter's parishioners were thinking, the kind of treasure trove which historians long to discover.



Parishioners making history circa 1920.

Currently under research and being written is chapter 7, *Faith in a Wintry Season* which covers the years 1945 to 2000. It will be followed by chapter 8, *Financing the Church*. Then of course there will be a conclusion. 📧



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**By Deirdre Harris
Vicar's Warden**

At the annual Spring working bee on 3 October an enthusiastic band of parishioners turned up on a fine sunny Saturday morning. They all worked hard for several hours, weeding, trimming and gathering up garden rubbish to fill a large skip at the back of the hall. Tidy church grounds present a good look to passing traffic. We need to maintain a well cared for environment which looks appealing and welcoming. Alex Chisholm and Joan Ferguson provided the a much-appreciated sumptuous morning tea.




The large hired skip was also filled with a variety of unwanted old goods which had been

stored in the tower and other sheds.

Saint Peter's fence and hedge line is extensive and often full of used take-away containers and bottles. There is always work to do to keep our grounds looking well loved. The hard work of parishioners in achieving this is much appreciated. 📧

**The Frolicsome
Friar**



SOURCE: WWW.HOWTOGEEK.COM.

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

**CHURCHWARDEN
CORNER**



Refreshments for the working bees!

PHOTO'S: DEIRDRE HARRIS.



Nutritious



Dates of special interest for Nutrition in October

By Alex Chisholm

Recently my diary reminded me that 1 October was the International day of Older Persons and also World Vegetarian Day and *Focus*, the electronic publication of Activity and Nutrition Aotearoa, flagged up Malnutrition Week from 6-9 October 2020 with items of interest not only for dietitians but the general public as well.

As the number of persons over 65 years in the population

is increasing the effect of nutrition on their health and well being is being studied. Increased intakes of fruits, vegetables and

plant based proteins are being recommended thus aspects of vegetarianism and any resulting benefits are also of interest. Malnutrition among older people has been the subject of recent research, as it is a highly prevalent problem among community-dwelling older adults. A study among older adults (aged ≥ 65), carried out by Professor Carol Wham of Massey University together with colleagues from The Netherlands and Canada, showed that two-thirds of the participants were at high risk of malnutrition. However, the risk factors that contributed to this differed by country.

The largest risk factor for New Zealanders was a low intake of dairy—65.4% of participants ate one portion or less a day—while 57.1% ate meat, eggs, fish or a meat substitute once a day or less. Meeting the daily recommended intake of at least one serving a day for meat etc. and dairy (at least three serves a day) is directly linked to a person's intake of protein, calcium and other important nutrients needed for maintaining muscle and bone strength.

Malnutrition can occur when not enough energy (calories), protein and vitamins and minerals are eaten to meet the body's needs. The reasons for this may include not feeling hungry resulting in reduced appetite, chronic



If you are reading online you can click for a larger image.

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CANADIAN FOOD GUIDE

[HTTPS://FOOD-GUIDE.CANADA.CA/EN/TIPS-FOR-HEALTHY-EATING/SENIORS/](https://food-guide.canada.ca/en/tips-for-healthy-eating/seniors/)

'OLDER KIWIS AT HIGH RISK OF MALNUTRITION DUE TO LOW INTAKE OF MEAT AND DAIRY, STUDY SHOWS' PROFESSOR CAROL WHAM.

[HTTPS://SME-CENTRE.MASSEY.AC.NZ/MASSEY/ABOUT-MASSEY/NEWS/ARTICLE.CFM?MNARTICLE_UID=A1107721-3ED0-4C12-8DE1-02770B9CAE87](https://sme-centre.massey.ac.nz/massey/about-massey/news/article.cfm?mnarticle_uid=A1107721-3ED0-4C12-8DE1-02770B9CAE87)

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In Saint Peter's Garden



By Warwick Harris

Thistles and St Andrew



Monday, 30 November 2020 is St Andrew's Day. So it is time to complete my accounts of the patron saints and plant symbols of the four nations of the British Isles, this time for Scotland. As a reminder, Andrew was a brother of St Peter, both were fishermen, hence the story that

Jesus called them to be his disciples as "fishers of men".



The Crucifixion of St Andrew.

PHOTO'S: SUPPLIED.

Andrew is said to have been crucified in the city of Patras, Greece, in AD 60 by being bound to an X-shaped cross of the form called *crux decussate*, known as a saltire. This was to become the St Andrew's cross of the national flag of Scotland.

There are several stories of how the Apostle Andrew became to be the patron saint of Scotland. He is also the

patron saint of Barbados, Greece, Georgia, Ukraine, Russia and Romania. One legend is that his relics were brought from Constantinople, present day Istanbul, to a place near today's Scottish town St Andrews.

Another legend is that in AD 832 an army of Scots and Picts fought a battle against a superior number of Angles in East Lothian. On the night before the battle the leader of the Scots and Picts, Óengus, prayed that if he was



victorious he would recognise St Andrew as the Patron Saint of Scotland. On the morning of battle white clouds formed an X shape in the sky. Óengus' forces, emboldened by this, were victorious. Seeing the cloud formation as a saltire, Óengus honoured his pre-battle pledge and appointed St Andrew as Scotland's Patron Saint. Hence the white saltire against a celestial blue background became the national flag of Scotland. A Scottish superstition uses the Saint Andrew saltire as a hex sign on fireplaces to prevent witches from flying down the chimneys to enter houses to do mischief. Thank goodness for heat pumps!

How come the thistle is the national floral emblem of Scotland? One tale is that a party of Scottish warriors was wakened from its sleep when one of an invading force of Norsemen stood on a thistle. His cry of pain woke up the Scottish soldiers! Just which species of thistle saved them is uncertain—there are many to choose from. There are about 150 species of *Cirsium*, the genus of thistles, to select from, four of which are introduced and naturalised in New Zealand. The best bet is *Cirsium vulgare*, commonly known here as Scotch thistle (pictured above in the heading).

In writing this I wondered if there was a St Andrew's church in Dunedin. The answer is that there once was, but the



The Coptic Orthodox Church of the Archangel Michael, Mellville St Dunedin, once St Andrew's Presbyterian Church.

church building, which still stands prominently on Mellville Street, is now the Coptic Orthodox Church of the Archangel Michael. As consolation, when recently alighting from the Normanby bus to visit the Dunedin Botanic Garden, a glance above gave me a view of the St Andrew's saltire on the Scottish flag flying above the crenulated roof of Knox College. 🇬🇧

[In St Andrews Dunedin its minister, Rutherford Waddell, preached the famous sweating sermon in October 1888—Ed.]

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Saint Peter's People

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the Auckland X-ray Department. We did three trips through various parts of Europe, two of them backpacking (wouldn't do that now!) plus excursions around Britain. When I first arrived in London I couldn't get radiography work through an agency, so I worked in a



"Gardening..."

PHOTO'S: SUPPLIED.

pub—Shelley's of Albemarle Street. Quite noteworthy, as it is where I met Eric. I was a barmaid and Eric—well, he liked a drink.

Later, with the agency, I worked in three main locums in London: Whipps Cross Hospital with its miles of corridors, Miller General (Greenwich Group) and Moorfields Eye Hospital where lots of Kiwi doctors trained as ophthalmologists.

After two years it was back to New Zealand, spending six months on the farm, where we were starting a new venture of kumara growing as a sideline to the dairying. It was wonderful being back with my family and I count it as a special time with my parents.

I returned to Auckland Hospital and during this time Eric and I were married. Three years later we moved to Whangarei, where I worked at the Base Hospital for 26 years, eventually as Charge Mammographer. My sister had died of breast cancer in her early 40s and this gave me an interest in the care and treatment of people with the disease. Mammography is quite demanding, as you have



"... and walking our two dogs keeps me sane."



about ten minutes to form a rapport with a complete stranger and get them to do something which they really don't want to do.

To escape the humidity of the North, Eric and I moved to Dunedin in late 2001 and I joined Breast Care Services at Dunedin Hospital, working part time until



"... patchwork and cross stitch ..."

retiring completely in 2017.

We have no children but are very close to my sister's three, now spread around the world. Modern technology certainly makes keeping in contact easy. When I was overseas, I phoned home twice in two years!!!

I get a bit nostalgic when my extended family members get together up North, but my hobbies keep me sane! I love patchwork and cross stitch, gardening, baking, genealogy and walking our two dogs—an 11 year old Maltese cross and a 14 year old fox terrier rescue dog. 🐕

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: 1st and 3rd Sunday of each month: Evensong and Benediction

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.



Parishioners celebrated Mrs Eileen Pratt's 100th birthday with a special lunch after the 10.30 Service on 18 October. Festivities included a birthday cake and speeches, including by the birthday girl.

PHOTO'S: ALEX CHISHOLM.



Nutritious

(Continued from page 4)

illness, physical difficulties which make food preparation difficult, the need to avoid certain foods, difficulty in chewing, not being able to access preferred foods, being in a situation which may be stressful, such as caring for a sick partner, always having to eat alone or deliberately eating less food due to being less active. Some of us may have experienced stressful situations around food during the COVID lockdown. To prevent or treat under-nutrition, it may be necessary (see the poster on page 4) to reverse some of the 'rules' that go along with the usual healthy eating guidelines. Prioritise the protein, energy and nutrient dense food first—meat, fish or poultry, dessert, and any supplement or milky beverage. After that the vegetables and lastly non calorie drinks, though it may be necessary to have sips of water to help swallow food. Identifying nutrition risk is important to prevent or treat under-nutrition, which may lead to adverse health outcomes. 📧



Always having to eat alone can inhibit appetite.

PHOTO: [HTTPS://DAILYARING.COM/](https://dailyaring.com/)

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PRINTED BY: Dunedin Print Ltd.

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For your diary

Sunday, 8 November : Remembrance Day observance at 10.30am

Wednesday, 18 November : Parish visit to Hui Te Rangiora Church, Karitane

Sunday, 22 November : Deadline for copy for the November edition of *The Rock*

Sunday, 20 December : Christmas Festival of Brass and Carols

Saint Peter's People

Jennifer Maffey's story

I am a Northland girl. Born in Te Kopuru, which is where the Dargaville maternity annexe was, some 8 miles away. The third child of a dairy farmer and born during a severe drought.



Te Kopuru.

SOURCE: GOOGLE MAPS.

Growing up with an older brother and sister, life was simple and somewhat sheltered, post-Depression and war. We had about 100 acres to roam around on plus the racecourse across the road, our grandmother's property the other side of that and several miles away hill country

where the cows were wintered. There were plenty of chores to do—feeding chooks and calves, feeding out hay, milking cows, helping at haymaking, partly cooking the evening meal. We lived three miles out of town and Mum didn't drive so it was a case of entertaining ourselves.

Social life revolved around gatherings in the local farming community and at the church, Holy Trinity Dargaville. I was baptised, confirmed and married there and still love to visit. Dad was involved with Vestry and CEMS and

Mum with Mother's Union, Guild, and Women's Division. Of course, Mum baked for all of her meetings but we knew where to find the 'duds' for our afternoon tea!

The Church had a debutante ball and a huge flower show/bazaar each year. (I was allowed to attend school and Church dances, but not public ones until I had been a deb!) Mum and Dad were involved in organising these and the bazaar was a highlight for we kids.

Education took me through Dargaville schools, Primers to Secondary. I loved school, enjoying study, sport and the camaraderie and have fond memories of my teachers.

Eventually, it was off to Auckland Hospital to train as a radiographer. In those days we sat British Institute exams, which was a great incentive for overseas travel and work. In my first year of study in Auckland I stayed at a hostel run by Sisters of the Holy Name, an Anglican order based in Melbourne, then flatted with a friend from the hostel, whose father was an Anglican priest serving in a mission on Thursday Island.

In 1968 I set off to London, meeting up with a friend from

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Justin Welby
The Archbishop of Canterbury

Preaching via video at a service in Washington National Cathedral on 27 September, 2010.

“The path of the cross, of following the Crucified God in His journey, is one that tells us to embrace the complexity of suffering and walk alongside those with whom we disagree passionately, bearing our crosses. That is even more true in the time of pandemic, where fear is as prevalent as the virus and causes us to turn inwards.”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/we-cannot-surround-our-love-barbed-wire-archbishop-justins-sermon>

