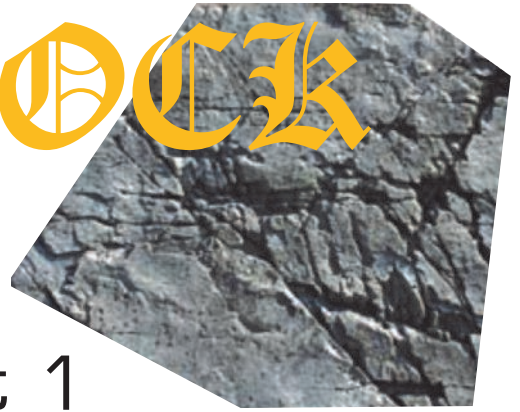




THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

February 2021—Lent

Final thoughts, part 1

By The Vicar



years at Saint Peter's and about 41 years of ministry in the Anglican Church.

The Numinous Presence of God in Saint Peter's

It has been a privilege to begin each day of ministry with a lengthy period of prayer and reflection in that attractive church. As I have said Morning and Evening Prayer there I have been very aware of the generations who have prayed and worshipped in that sacred space, who have brought their hopes and fears, their joys and sorrows into the presence of God and who have left something of themselves there. Saint Peter's feels like a church that is loved. The numinous presence of God is in that place.



Enjoyable Saturdays

I have always enjoyed Saturdays as David [Hoskins] and I pottered around getting the church ready for Sunday. We are blessed to have David as our Sacristan and church cleaner. Some clergy have to spend hours laying everything out for the big day but that is all done for me and I have been very appreciative of it. We can count on wonderful music in our Sunday worship, something else we have to thank David for. Here let me mention a regret about retirement, not being able to choose the hymns anymore and of being at the mercy of others' taste in church music.

As I prepare to retire I offer a few thoughts in this and the next edition of *The Rock* about the past nine

The Wit and Wisdom of Margaret Fraser

When I came to Saint Peter's I brought with me my silk Matisse vestments. These will now live at the Christchurch transitional Cathedral. In my will I have left them to the Dean, Lawrence Kimberley, when I die. His wife Elizabeth made them for me. They will be better stored in the Cathedral vestment chests than in my house and no doubt I will borrow them from time to time. Not long after my arrival Margaret Fraser commented, "His sermons are as busy as his vestments." Poor Margaret had to put up with me when I ministered to her as she died of cancer.



Not an easy Transition

When I arrived I thought the transition would be easy. I underestimated the challenges of following on from a popular 25 year ministry. There were those who could not forgive me for not being Carl and those who thought I was not as entertaining and "cool" as my charismatic predecessor, so they quietly slipped away. It has to be admitted that I am a more low key personality and that my ironic sense of humour can take a bit of getting used to.



Film Seasons in the Vicarage

I made some missteps too in the opening phase of my ministry. I thought I would make a strong beginning in the first season of film evenings in the Vicarage by showing the Russian film *The Island*, about a contemporary Russian Staretz (holy man and holy fool) and exorcist. This occasioned the astringent comment from David Hoskins, a fellow art house movie buff, about my love of "Slavic gloom and fog." I have been more careful in my choice of films since then as the film seasons have become a regular feature of



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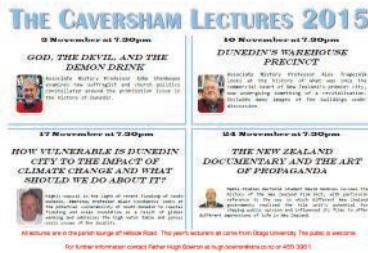
Final thoughts, part 1

(Continued from page 1)

parish life. I have been tempted to show a final season entitled “The Vicar’s Revenge,” a series of sentimental rom com schlock movies but I suspect it would be so popular I couldn’t seat everybody in the Vicarage.

Caversham Lectures

Hoping to establish a strong teaching ministry I led off with a lecture about one of my favourite theologians, Hans Urs Von Balthasar. So many people turned up from across Dunedin that we had to move the lecture into the church but it was too heavy duty and I had burned my audience off. Attempts to regain an audience with series such as “Great Anglo-Catholics of the 20th century” never really succeeded. Finally I found the right formula with the annual Caversham lecture series each November in which I drew on the wealth of intellectual capital available at the University of Otago to cover a wide variety of issues of public interest. There were good turnouts to these, especially when we discovered the free advertising platforms which can be easily accessed.



God's Refrigerator

Over the years I have acquired a reputation for being impervious to cold. If my body temperature thermostat is turned up a little higher than some that is just as well given the Vicarage that I live in which I call “God’s refrigerator.” The action which secured my Mr Antifreeze reputation was when I had two heat pumps ripped out of the Vicarage hallway and transferred to the church to put a stop to the oft repeated, “I am cold, I am cold” complaints. In fact this was just common sense as the badly sited Vicarage heat pumps would have had to be run all day at considerable expense to achieve any significant heating advantage.

Parish History

One of the best things that happened to me in the Dunedin years was when the Reverend Chris Holmes, the Otago lecturer in systematic theology, strongly encouraged me to do a Master of Theology degree. This involved a two year thesis project on one of my favourite theologians, the contemporary American Lutheran theologian Robert Jenson. This required a lot of hard



thinking, deep reading and the acquisition of scholarly writing skills which I had lacked until then. It was all very satisfying and rewarding, capped off by being awarded a scholarship off the back of the project.

So began the project of writing the parish history as a PhD thesis with the Otago history department almost as a matter of happenstance. I have come to know the story of this parish, its leading personalities and key themes, in a way I have never known any other parish I have served in, although St Peter’s, Willis St and Holy Trinity, Avonside have histories as interesting and significant. Parishes have a unique personality and character each of their own which they keep down the generations and it has been a help to me from a pastoral point of view to know the essential identity of the parish I deal with day by day.

In 2014 and 2015 I conducted a series of filmed interviews with parishioners of mature years and with Carl. At the time I thought someone else would write the parish history and that these interviews would be a valuable resource for the project. A number of these parishioners have since died so now we have a precious record of their time with us.

Key Events



I was here for the 150th anniversary celebrations of the parish. This was the third such celebration I was involved in over the course of being Vicar of five parishes over the past 41 years.

I was also here for the great South Dunedin flood of 2015. I remember ringing Carl up to anxiously enquire if flood water had ever entered the church or the Vicarage. He reassured me on that point. Although the flood waters surrounded all our buildings they did not get in. It looked

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Final thoughts, part 1

(Continued from page 2)

as though we had got off scot free but later the church electrics began to play up. I wonder what would have happened if the rain had continued throughout that afternoon? The flood convinced me of my earlier intuition that there is a real possibility that the South Dunedin suburbs may be under water by the end of the 21st century unless urgent and innovative solutions are adopted.

The Dunedin Diocese Trust Board



The most enjoyable diocesan commitment has been membership of the diocesan trust board (DDTB). This has been in contrast to being on the Cathedral Chapter and the Selwyn College Board, which were stressful, distressing and unrewarding bodies to belong to. The recent Synod decision to retain ownership of Selwyn College was a big mistake which will come back to bite the diocese hard in the future.

The DDTB meetings were harmonious, the board members got on with each other and were pleasant to one another with the result that the decisions made were fruitful and effective. This cannot always be said of every church body. Vin Maffey was an outstanding chairman who moved the agenda along while being considerate of board members and always looking for consensus decisions. The cash strapped diocese has been blessed to have such a highly functional financial entity at its service. It may be a group of older white males but they know what they are doing, something to bear in mind in the face of repeated calls for more “inclusive” representation from fashionable minorities on diocesan bodies.

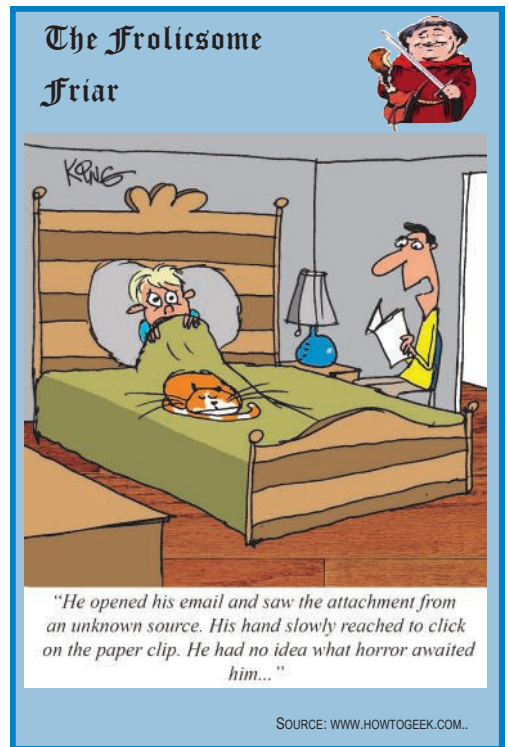
One of the consequences of membership of the DDTB was my persuading the Vestry to group up a number of our relatively small bequests and invest them in the Growth Fund, a unitised trust heavily invested in overseas equities. When we withdrew our units from the Growth Fund and reinvested them in the Income Fund, which is currently earning a 3.5% return, there had been a considerable profitable growth on our original investment. How many Vicars can hand on to their successor an approximately \$320,000 war chest? However, please note Vestry and parishioners this money is supposed to be used to earthquake strengthen and renovate the church.✉

Letters

I wish to extend my thanks to my friends at Saint Peter's for the amazing farewell you gave me. It was truly wonderful, if a little overwhelming. I shall miss all of you so much and wish you all the best for the year ahead which will bring all of us some big changes.

Thank you for the beautiful rose; *Remember me* is one I planted here at 392 in memory of my late aunt, so it will be nice to plant it at Timaru which will give me great pleasure and delight.

Warm regards, Joan Dutton✉



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

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

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



Di Bunker with the rose *Remember me* during the presentation to Joan Dutton. David Horne looks on.

PHOTO.: JENNIFER MAFFEY.



Nutritious



The 'new' brain connection : Loneliness, hunger and comfort food

By Alex Chisholm

I'm sure most of us have come across the term 'comfort eating' (sometimes called emotional eating). Although people may do this more at certain stages in life it is often related to a



Healthy comfort foods.

situation of increased stress, regardless of age. Comfort foods are foods which may help us feel better, possibly more relaxed and somewhat happier when they are eaten and may sometimes be foods related to childhood. Thus comfort eating is one way of dealing with stress, anxiety, boredom, loneliness and unhappiness.

Neurotransmitters are chemical messengers in the body. Their job is to transmit signals from nerve cells to target cells. The brain needs neurotransmitters to regulate many necessary functions, including: heart rate.

The types of food we choose may also depend not just on personal preference but our age, background and possibly even sex. Eating when hungry is not only a life sustaining activity but is also pleasurable and rewarding. It has been suggested that men prefer meals while women may favour a 'snacking grazing' eating pattern.

But what makes us prefer particular foods? The reward is mediated by neurotransmitters (see sidebar) in the brain, one of these being dopamine. This affects how much we want to eat

whereas others affect how much we like what we are eating. Often sweet and fatty foods are chosen and in small quantities not likely to be a problem. However, the more you eat sugary and fatty foods for comfort, the less they comfort you. Eating them frequently interferes with the neurotransmitter pathways so more is needed to get the same effect. However, the soothing effect of sweet foods depends on the taste rather than the sugar content. Thus artificially sweetened foods may work just as well as high sugar foods.

There is ample evidence that chronic loneliness is

bad for our mental and physical health, possibly weakening the immune system. Research in social animals has found that positive social interaction is in itself a rewarding activity, similar to eating and sleeping.

So it was of particular interest when a recent study with human participants found that when people crave company, the same part of their brain lights up as when they crave food. As unhealthy comfort food may lead to weight gain, one food that could be helpful is nuts as they have a high satiety value, are healthy (especially when raw unsalted) and supply important nutrients. In countries with long COVID-19 lockdowns, the situation is more acute as loneliness is on the increase and access to a variety of healthier foods may be restricted, or not affordable.



"... when people crave company, the same part of their brain lights up as when they crave food."

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CHURCH SIGNS



By Di Bunker
People's Warden

St Andrew's Church Maheno, which we will be visiting on St Patrick's Day, 17 March, has superb stained glass windows and the grounds around are well maintained. Kit and I dropped in en route back from Christchurch last week and bumped into a vestry meeting. All of 4 people. We were offered afternoon tea but we had had a late lunch. Most welcoming and looking forward to our visit.

The Anglican Church of St Andrews was built with funds made available to the community by Cyril Nichols, brother of Colonel Joseph Cowie Nichols, of Kuriheka fame. The church was designed by Christchurch architect Richard Harmon (1896-1953) from drawings made by Cecil Wood (1878-1947).

It is built from locally quarried rock, mainly from the Bedding Hill (basalt and volcanically altered sandstone) quarry about 10km away to the south, a quarry from which a number of local buildings and walls etc. have been built. The west window is a memorial to the two sons, a brother and a cousin of Colonel Nichols, who were killed in the First World War and the east window was given by Cecil Teschemaker, in memory of his parents who were very early settlers of the district. Both are superb little windows.

The church is outstanding for its oregon pine timberwork, oak joinery, limestone carvings, exterior modelling and its hand-made tile roof. It has an organ tucked away in the bell tower, which is very unusual and pieces of masonry from a number of the world famous cathedrals in England, as a link to the old country.

The church was consecrated by Bishop William Fitchett of Dunedin on 16 December 1939. The building was presented to the Anglican community by Colonel Joseph Cowie Nichols, of Kuriheka Estate, and his brother Cyril; Mrs J.C. Nichols donated the porch furnishings; other members of the local community donated most of the other furnishings.

VISIT TO ST ANDREW'S, MAHENO
WEDNESDAY, 17 MARCH 2021



HAM CELEBRATION OF THE FEAST OF ST PATRICK
FOLLOWED BY LUNCH AT THE MAHENO TAVERN

Nominators making progress

Parish Nominators report they are making progress with arrangements following Father Hugh's retirement at Easter.

Appointment of priests to act in locum during the interregnum is well in hand. Some formalities need to be finalised before an announcement can be made, but there is every likelihood of our having a temporary priest appointed soon.

Advertisements for our new full time vicar have been placed in the *Church Times* this month and also on various diocesan websites throughout New Zealand.

You can stay up to date with developments on the [Search Status Page](#) of our website which you can find by following the link on our home page.

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The text of the advertisement seeking a new vicar for Saint Peter's.

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In Saint Peter's Garden



By Warwick Harris

Stumped

The eastern boundary of Saint Peter's garden along Baker Street is dominated by large elm and oak trees. These have a huge effect on the garden and church by the shade they



The East end of Saint Peter's, revealed by removal of the Hoheria.

PHOTO'S: WARWICK HARRIS

cast, the leaves they shed and, in the case of the elm tree, by their shed flowers and root suckers. One of the elm trees was at some time cut to stump level but

continues to live by its suckers arising from roots that extend to the base around the church (see *The Rock*, February 2017). I am curious to know if the mangled iron fence by this stump was caused by the tree being blown over by a gale, struck by a vehicle, or results from the tree being felled. Does someone know?

Until January this year a single tree of the native tree houhere or lacebark stood below the other trees in the row of elms and oaks. Its branches, supported by the tree's bifurcated trunk, were not low enough to be below the powerlines to avoid trimming by Delta. Delta offered to cut the tree down to avoid the church having to bear the cost at a future date of it being trimmed or cut down.

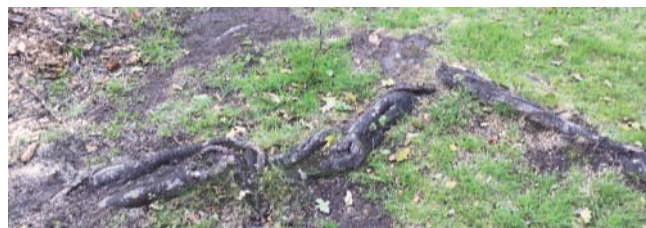
I had intended to write about the tree for *The Rock* and arrived with my iPad, ready to take photos, to find the tree already cut down. The cut was almost to ground level revealing growth rings and dead wood at the core of the stump. Branches and leaves had been neatly cleared away by Delta, but a large surface root extending from the base of trunk towards the church remains. Scarring of the

root indicates it has been a bane of those who mow the Church's lawn.

Earlier this year a proposal was made that Latin names of native New Zealand plants should be replaced by Maori names. This proposal has several practical problems too complicated to elaborate here. It is relevant that the Latin generic name, *Hoheria*, was named from the Maori name houhere by the Australian, Sydney based botanist Alan Cunningham in 1839. *Hoheria*, a



The stump.



The surface root.

genus endemic to New Zealand, is one of the small number of our native plants which uses Maori words in their Latinised binomial names.

A paper on The Evolution of Maori Clothing presented by Te Rangi Hiroa (P.H. Buck) at Wellington in 1923 includes reference to a tapa cloth in the Otago University Museum found at Cave, Taieri River, Central Otago. He indicated the material from which it was made was probably "houhere" (lace bark) beaten out in the same way as tapa cloth is made in Polynesia. Paper mulberry, aute, was one of the six plants successfully introduced to New Zealand by the Maoris, but it struggled to survive here. Thus barks of native trees were investigated by Maoris as a substitute for aute and the inner bark of the "houheria" was used to make fillet bands, satchels and kilts. 📖



Baker Street was closed for the trimming operation.

PHOTO: INFORMATION SERVICE OTAGO LTD.

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.

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New burse and veil

By Jennifer Maffey

From the perspective of the congregation (especially on Thursday morning where we are close) the burse and veil used with the lovely green Matisse chasuble were not a good match, one a yellow green the other a blue green. Di Bunker asked if I could make another burse and veil with some shot silk fabric she had. It shines as blue or green depending on the light, making it difficult to photograph. A fiddly but enjoyable task and a pleasure to do. A rather slippery backing on the veil can make it a bit of a liability on the altar!!!



The new burse and veil made by Jenny Maffey ready for action on a recent Sunday.

PHOTO: SHELLEY SCOUJAR.

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For your diary

Fridays in Lent, beginning 19 February : Lenten Extra A celebration of the Eucharist in the lounge at 5.30 pm followed by a shared fish and chip supper. Contributions of salads are warmly welcomed

Tuesday, 23 February : Fellowship Group meets for lunch at Equinox at 12.15pm

Thursday, 25 February : Curry evening

Saturday, 13 March : Autumn working bee in the church grounds

Wednesday, 17 March : Visit to St Andrew's Maheno for celebration of the Feast of St Patrick

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

It's the words in Lent

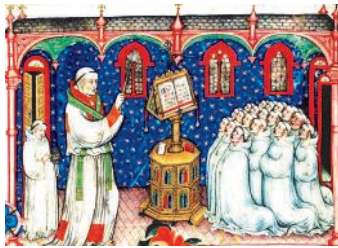
Rock music



By David Hoskins, Director of Music

Each year church musicians face the prospect of choosing music suitable for the penitential season of Lent. These forty days can seem an insurmountable challenge to the organist used to 'filling in' and 'covering' spaces in the liturgy which would otherwise be moments of silence.

As the U.S. musician Susan E. Bloomfield notes, 'as musicians, our job is to make music, and often times—whether from a sense of professional duty (we want our employers to 'get what they are paying for'), a fear of energetic stagnation within the service, or our own discomfort with silence—we want to fill each moment with music'.



While St Augustine noted that 'he who sings, prays twice', much of the music during the Lenten season is in a minor key, leading the congregation to a deeper sense of the nature of the

season. It should not, for example, be thought somehow dreary, to sing *Forty days and forty nights* in such fashion as words and music seek to express a particular solemnity.



Johan Sebastian Bach playing the organ.

(FRENCH SCHOOL, C. 1881, COLOUR-LITHO.)

This Lent, the service music at Saint Peter's will feature some of the chorale preludes of J.S. Bach (1695-1750). These often deceptively simple compositions can set the mood better than anything else I know. Often quite short, the silence following the last note can be profound—as can the anticipation in the silence before the piece itself. We may not always be as familiar with the text set to the music as the congregations of Bach's day

would have been. The prelude was just that—played to set the tone before the congregation sang the hymn. Images of Bach with wig and the clothes of his age belie the timelessness of his music. Now revered as miniature masterpieces, his chorale preludes are the response of a practical and busy church musician providing music suitable for the season.

I will also play some arrangements of Bach's cantatas. During his lifetime, J. S. Bach often transcribed parts of his choral works for the organ and they work very well indeed. However, during Holy Week and especially on Good Friday, the use of silence is the manner in which we communicate the message of the Cross. Silence is as powerful as the sound music itself produces. Many composers have noted that it is not the notes themselves but the silence between that communicates the music. 📺



Justin Welby
The Archbishop of Canterbury

writing with the Archbishop of York in *The Spectator* earlier this month about the reported deconstruction of the church of England—fake news they say!!

“You can imagine our shock, then, when we read in the media about what is supposedly happening to our beloved church. That the parish system, with its beautiful vision of serving every inch of the country and every person in it, was being systematically dismantled. That clergy are being made redundant. That there were plans to somehow centralise everything and for services, even beyond COVID, to be online rather than in person.

So, let us try and set the record straight.” 📺



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/articles/archbishops-church-changing-times>

