



THE ROCK



**The Anglican/Episcopal Parish of St. Peter,
Caversham, Dunedin, NZ**

The Vicar Writes

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An Unaccommodated Lent

Recently a thoughtful recent arrival from overseas reflected on the Anglican Church he now found himself a member of. "Do they realise how accommodated they are," he asked me?

By that he meant that the Anglican Church here has so bent over backwards to fit in with its surrounding culture that it often blends in to such an extent that it is hard to tell the difference between it and its secular matrix. It has accommodated itself all too well so as to achieve such a comfortable fit with New Zealand secular society that it has lost its distinctive edge.

This observation resonated with me because it summed up in one pithy phrase much of the unease and disquiet I feel about the Church I have belonged to all my adult life. Immediately I felt the temptation to join in the condemnation of a Church that in its desire to become authentically itself in the context of the contemporary culture of these Islands has often seemed to become a pale reflection of whatever current enthusiasm is around. Familiar themes crowded into the forefront of my mind, such as our similar plight to the other mainline protestant churches who seem to be in danger of losing their soul, of ceasing to be their essential selves in tune with their deepest traditions.

But the trouble with this sort of analysis is that it assumed that the accommodated Church came about as a result of what others did to it, and that putting things right would be a matter of pushing those "others" to do so. It ignored the more disturbing and interesting question of the extent to which I have been complicit in bringing about the compromised Church. To what extent had my decisions, words, and actions been a part of a pattern of collusion with unregenerate ways of looking at the world? If I was really honest about my desires and wants - could they be squared with a Christian definition of the good life?

Discussions about how to keep Lent usually revolve around either getting back to the Church's traditional ascetical practices such as fasting, or putting in place some lifestyle additions to make us more positively Christian. This Lent I think I will audit myself around the extent to which I am an accommodationist Christian. I will review the ways in which I have been complicit in bringing about a compromised Church. I will develop some action points to make me more congruent with the counter-cultural lifestyle that should go with being a convinced Christian.

It is surprising what can become grist to the mill once you start out on this process. Recently I finished reading Richard B Hays, "The Moral Vision of the New Testament," and was left wondering if I had ever really been a Christian. And I find the question the Bishop of Christchurch put to us from time to time a useful starter in considering my associational patterns - "If you couldn't imagine being comfortable inviting Christ into a particular situation in your life then what are you doing there?" I will see if I can keep an unaccommodated Lent.

Fr Hugh



VESTRY IN BRIEF

At the February meeting of Vestry, the following items were of note:

- Fr Hugh presented the Vicar's Report. Since his installation, Fr Hugh has attended the Meditation and Friendship groups. He has visited Radius Fulton Care Centre and Frances Hodgkins Retirement Village and celebrated Mass at the Home of St. Barnabas.
- There is a new format for the Pebble and Fr Hugh urged us to think carefully about the way we communicate through written and electronic media.
- Following discussion of an audit memorandum from Bronwyn Miller, it was moved that a limited audit for this year is sufficient.
- There was a discussion about fund-raising for repainting the interior of the hall. This will be raised at the AGM.
- It was noted that hall users are not always treating the building with respect.
- A vote of thanks to Tubby and Averil for organising the Vicarage.
- Fr Hugh thanked David Scoular for help with IT. He also thanked the outgoing Vestry.
- Fr Hugh thanked Kate for purchasing and donating a pyx, which will be blessed at the 10.30 am Mass.

Heather Brooks (Vestry Secretary)

A WARDEN'S WARBLE

It is a great relief to Vestry and Nominators that the interregnum is well over and our new Vicar, Fr Hugh Bowron has taken up residence in the Vicarage.

The institution was held in St Peter's on February 8th. The Bishop officiated and a large number of fellow priests attended. Many parishioners and friends also participated in the special Mass which was a wonderful experience.

After the service, supper was enjoyed by the large number present in the Parish centre.

Fr Hugh has come to us from the Parish of Avonside in Christchurch where, because of the recent earthquakes, the Church and the Vicarage has been destroyed. We trust that this year will be much less traumatic for him as he settles into his ministry amongst us as our Vicar of Caversham

Joy Henderson
Peoples Warden.



15th Century silver pyx

A **pyx** or **pix** (Latin: *pyxis*, transliteration of Greek: ΠΥΞΙΣ, box-wood receptacle, from ΠΥΞΟΣ, box-tree) is a small round container used in the Catholic, Old Catholic and Anglican Churches to carry the consecrated host (Eucharist), to the sick or invalid or those otherwise unable to come to a church in order to receive Holy Communion.

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The Anglo-Catholics

11: The Church Transformed

While the Oxford Movement was short-lived, the effects of this catholic revival in the Anglican Church were far-reaching. The emphasis placed on the Eucharist and the teaching of the doctrine of the Real Presence (Christ made present in the gifts of bread and wine) demanded a different kind of church. One in which the altar was the centre of worship, and reverence for God could be expressed by the dignity of the services and the beauty of the church building. But before going on, it's worth having a closer look at a typical Georgian church on the eve of the Oxford Movement.

For a start, the emphasis was not on the Eucharist but on preaching. Pulpits were vast affairs (often three-decker), occupying a central position and sometimes hiding the altar altogether. Sermons were very long! The parson had an hourglass by his side but could easily turn the glass in order to get a second hour. The contents of the sermons were not particularly edifying, being concerned mainly with the morals (or lack of them) among the congregation, and the Eucharist was celebrated only about four times per year. Richer members of the parish



A triple deck pulpit

rented box-pews, a private space that could be locked to keep family members in and unwanted persons out. Many were fitted with tables and comfortable chairs, and stoves for keeping warm were not unheard of. One historical record notes that a certain squire built his pew in the chancel and had his servant enter with a luncheon tray when the Ten Commandments were read.

Meanwhile, the poorer members were crammed into galleries upstairs or sat on chairs in the spaces unoccupied by box-pews. In some churches the poor couldn't get in at all, such were the numbers of boxes. The church buildings themselves were built along the classical lines of ancient Greek architecture, with many of the older, mediaeval gothic churches being altered to 'Georgianise' them.

Eucharist was celebrated only about four times per year

Thanks to the efforts of the Cambridge Camden Society and the Oxford Architectural Society, churches built after the Oxford



movement were radically different. They followed the mediaeval style of architecture where the altar was the main focus. Inside, works of art adorned the sanctuary, beautiful stained glass windows were installed, embroidered cloth, brass and marble abounded. Items not seen since before the reformation, tapers, incense, crosses, candles and chasubles, were returned to their proper place. Choirs wore surplices and sung new settings of canticles and anthems. The Eucharist began to be celebrated much more often. Many of these things are commonplace to us but at the time they caused a great deal of outrage, even within ecclesiastic circles. Pusey's new church in the Yorkshire town of Leeds (St. Saviour's), celebrated Midnight Mass in 1848 and thereafter daily mass was introduced, leading the Bishop of Ripon to describe it as 'a plague spot in my diocese'. In London at St George's-in-the-East,

Selwyn was certainly sympathetic to the Oxford Movement

Reverend Bryan King's attempts to introduce Anglo-Catholicism met with the fiercest resistance. Rioting and violence disrupted the services and the altar had to be defended from attack. It was King's son, who first brought Anglo-Catholicism to St. Peter's Caversham, becoming vicar in 1892. A further change brought about by the Oxford Movement was the re-introduction of religious communities of monks and nuns.

Quite by chance, the rise of the Oxford Movement coincided with the beginning of organised settlement in New Zealand. The Church Missionary Society was already here, but concerned itself solely with the conversion of Maori. However, the new British settlers needed a church. In 1841, Bishop Selwyn was sent out from England. He had attended the same school as John Henry Newman and had been a curate at Windsor. Like Newman, he felt strongly about the role of Bishops and supported the Anglo-Catholic idea of missionary bishops, as opposed to the evangelical Church Missionary Society which used lay people. If not overtly an Anglo-Catholic, Selwyn was certainly sympathetic to the Oxford Movement and this is evident in his ruling that all Anglican churches should be built in the neo-Gothic style promoted by the Cambridge Camden Society and in his efforts to establish cathedrals. In addition, he was keen to see a well-educated clergy and to this end set

up St. John's College for their training.

Despite the initial, often violent opposition the legacy of the Oxford movement has been long lasting in the Anglican Church. The new churches looked very different and older ones were 'de-georgianized', although box-pews can still be found in some English churches. More importantly, the Eucharist was restored to the place where it always had been until the Protestant reformation, at the heart of the church.

Cheers, Heather and Ross

Our Parishioners



Morris White

James Morris White was born in Dunedin and has four brothers and one sister. He was educated at Forbury school, Macandrew Intermediate, Kings High and attained an LL.B at Otago University. He remembers having to complete three Arts papers, as lawyers were required to have a broad general knowledge, as well as more than a passing interest in the Law.

He practiced as law clerk in Dunedin, then in practice in Oamaru for over 25 years. Established a branch office of the firm in Queenstown. Morris said he particularly enjoyed criminal law, commercial law, and public law. He maintains his interest in law today which he asserts is the foundation of a civilized society. "The Rule of Law is the foundation of an open, liberal, and democratic society when all are subject to the Law", says Morris. He has also acted for the community Law centre in an honorary capacity and also for Waitaki Boys from time to time. He was also active in the Jaycee's for over 18 yrs including President of Oamaru Jaycee's and NZ General Legal Counsel, and served as the NZ Jaycees Program manager for several years. He also has the distinction of being made a Senator of the Junior Chamber International.

He became a very keen tramper and mountaineer and climbed a good number of the mountains over 3000 meters high in NZ, including Mt Cook, Mt Aspiring and Mt McKinley in Alaska. He was due to climb Mt Everest in 1991-1992 but an horrific traffic accident in January 1990 left Morris wheelchair bound.

His son Julian lives in Wanaka and his daughter Rebecca Shepherd is an accomplished Mezzo Soprano living in Wellington.



Josephine Steele

Josephine's grandparents were early settlers from Cornwall and settled at Ida Vale near Kyeburn. She was born in Naseby and she grew up on the farm where she had three brothers and two sisters for company.

She came to Dunedin for secondary schooling, then took an office job at Wrightsons. She met and married Jack Steele then together they purchased the Commercial hotel in Lawrence, then later a farm in Kyeburn. One of Jo's grandson still owns their original farm which makes his children the sixth generation in the area. Jo has three children, seven grand children and thirteen great grand children.

She has fond memories of early farm life including milking cows, separating cream and making butter which was then used to cook wild mushrooms. She also used her gathering skills in the hotel and mushrooms often ended up on the breakfast menu.

Jo has traveled extensively to Europe, USA, and China. She also has been fortunate to see the Passion Play at Oberammergau. A tiger for excitement she undertook parapenting off Bob's peak in Queenstown at age 80. Then at age 83 decided to go ballooning in Canterbury.

In earlier years Jo was a keen walker having completed the three major Otago walks. The Milford, Routeburn and Hollyford tracks. She also has had some success in the table tennis competitions in the Masters Games. Jo also organizes the Monday Club.

St Peter's Fellowship Group

On Tuesday March 27, at 7.30 pm in the Parish Lounge, a Dutch Auction will be held with proceeds going to the Men's Night Shelter and Women's Refuge. Please bring a wrapped gift worth no more than \$5. Everyone welcome!
Contact Gay Webb phone 476 1613

Monday Nights in Lent

The Eucharist will be celebrated in the Church on Monday night at 7 pm, followed by a Bible Study in the Vicarage which will consider the New Testament readings for the following Sunday. The evening will conclude with a time of silent meditative prayer.

The Tree Of Life

The Welsh artist David Jones painted a thought-provoking picture called *Vexilla Regis*, “The Mighty Tree of Salvation,” the original of which is to be found in Kettle’s Yard, Cambridge. It shows three trees in front of a forest.

To the left is a beautiful tree that represents fragile natural goodness. There is much human kindness and goodness in the world. There are people who don’t think twice about helping others when they see a need, and there are those who make great sacrifices to improve the human lot. Often these good, kind people don’t have a religious faith – they just do what comes naturally. But in a world ruled by the forces of evil this natural goodness is vulnerable. Mighty forces can crush it. Sometimes good people can become self-deceived by temptation, and make foolish and destructive choices. And sometimes they can pursue what is good in a zealous and unwise way, so that the right thing becomes the wrong thing in the manner of its execution.

To the right is a tree that represents ambivalent power. An eagle stands at the top of its mighty trunk. To make good things happen in this world we must often use the energy flow that money, force, and political influence represent. But when we do, we risk becoming corrupted by these make it happen realities. They stick to us like glue, and change us for



Vexilla Regis by David Jones

the worse. And sometimes they have a double-edged quality, which results in efforts to make things better ending up making things worse.

In the middle stands the mighty tree of salvation, redemptively overshadowing the other two in such a way that they can find fulfillment and peace. This is the tree of life, left behind by the Word made flesh, when he journeyed back to his loving heavenly Father. It represents the cross, which by the resurrection of Christ and the power of the Holy Spirit has become the sign of our salvation.

Some of you will have the cross in your house. It is a symbol that contains the meaning of Holy Week. When we touch it, or look at it, we can come to understand something of the way suffering love in the person of Jesus Christ neutralized the power of evil,

and opened a path through death for us to proceed to glory.

Jesus is the second Adam, who, as it were, relived and repeated the original human life in such a way as to get it right this time. He saw off the temptations that had brought down the ancestors of the human race. He lived human life the way God had intended it. As he did so, reality began to reorganize itself around him. This one life, based on complete trust in God, had and has immense influence on the way the world works.

A blowback consequence was that the forces of evil felt obliged to eliminate this life lived on the original pattern of God’s intentions. But that judicial murder on the hill of Golgotha had quite the opposite result. A fresh and resplendent quality of existence flows out of the tree of life that lights up the drab corners of our tired, tawdry world. Now nothing will ever be the same. Amongst other things, natural human goodness and ambivalent power can now work in fruitful partnership.

Fr Hugh Bowron

The title of the painting comes from a Latin hymn *Vexilla Regis prodeunt ...* (Forth come the standards of the King) written in Gaul in the 5th century. (Editor)

The Descent into Hell

Hans Urs Von Balthasar was one of the most original theologians of the 20th century. He argued that God reveals himself principally through the three transcendentals of the beautiful, the good, and the true. He believed that the most beautiful thing in the world was the life (and death) of Jesus of Nazareth, not in a purely aesthetic sense, but in the sense that the pattern of this life enraptures us, draws us out of ourselves, and into transformative union with God. He saw what took place on the cross as decisively and dramatically changing the nature of human reality, and sought to tease out its full implications in his theology of Holy Saturday. This he thought was a neglected part of the Good Friday/Easter story. But his take on what took place in the descent of Jesus into Hell is controversial, and rather different to those Eastern Orthodox icons of Jesus smashing open the doors of Hell to set free the righteous dead of the Old Testament.

To hear more about this come to a lecture at St Peter's Caversham on Monday 2 April at 7.30 pm at which Fr Hugh will give an introduction to the life and thought of this intriguing Swiss Catholic theologian, and will open up the controversy that swirls around his theology of Holy Saturday. Had he redefined what intimacy is between the Triune persons, or had he ruptured the unity of the Trinity? A Eucharist will precede the lecture at 7 pm. Both are in the Church.

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What Is New Zealand For?

In 1948 the state of Israel came in to existence. For the Zionists who had pressed for its creation since the late 19th century it was the nationalist home for Jewish people they had always believed that they deserved. For European Jews fleeing the misery of the holocaust it was a safe sanctuary to run to.

But the coming in to being of the new nation raised a larger question. Given their past, given their religion, this could never be just a pragmatic bolt-hole, where its inhabitants could just major in material prosperity, and deal to their enemies. The Scriptures read out in Israel's Synagogues Sabbath by Sabbath held out the vision of this as a nation that was supposed to be a light to lighten the gentiles. As Israel becomes a more and more divided society, that operates externally almost totally from the point of view of hard boiled real politic, the gap between founding idealism and present reality becomes more and more painful.

But what about us - our founding myths, and residual idealism - what is New Zealand for?

For several decades now historians have been trying to write God out of the history of New Zealand. It all started with Keith Sinclair in his cultural nationalist version of our national story, and has been continued in our own day by James Belich. In this way of looking at the past, our ancestors came to these islands to get away from the traditional institutions of the Atlantic islands. The more they became authentically themselves in their new setting the more they stopped aping English customs and attachments, including church membership. Kiwis had never been churchgoers much, and apart from odd aberrations like the temperance movement, the churches had little cultural or political impact.

Recently the view that New Zealand has always been a secular society has come under critical review from Professor John Stenhouse at Otago University, and from Dr Peter Lineham, who probably knows more about New Zealand Christianity than anyone living. They point to the fact that women's fellowship organisations spread Christian influence through a wider membership than the congregations that gave birth to them. Also Sunday Schools were widely attended by the children of non-church going parents, and together with the Bible in Schools movement, spread a basic Christian knowledge to a considerable proportion of the overall population. While it is true that all these organisations and movements have shrunk in recent years, Church Schools are more popular than ever, often with long waiting lists, and of course the children and teenagers who attend them have to attend chapel Services, and to receive religious instruction. And the burgeoning aged care industry is

St. Peter's Caversham - Dunedin

What Is New Zealand For? :continued

obliged to have spiritual services providers to take on site Services, and to provide pastoral care. And if Christianity counted for nothing in the corridors of power then what about Arnold Nordmeyer, Prime Minister for a time in the 1950's, a Presbyterian Parish Minister, and member of a Christian socialist section of the Labour party.

There is also the fact that some New Zealand cities were founded by powerful Victorian ideas that were expressions of idealised Christian community. Dunedin in its origins was a settlement modelled after the wee free version of Presbyterianism. Today it is a city dominated by arguably the best university in the country, testament to those founding Fathers of the Kirk's belief in the power of education to transform lives. It also has the best theology department and one of the best theological libraries in the country.

Canterbury tried hard in its early years to be a model gentry and yeoman society of traditional Anglicanism. Even today the Church Property Trustees owns large chunks of land in Canterbury, and this is the most well endowed Diocese in the country. The two local Anglican institutions that get lots of media attention are the City Mission and the Cathedral, the latter even more so now that it has been destroyed.

It is true that the mainline denominations have downsized in recent decades, but that development has been paralleled by the rise of Pentecostal churches, new paradigm churches, and home grown affairs like the Destiny Church. The jury is out on whether they will go the distance in future years, but they have been successful in attracting the interest and affiliation of

young people, the group least seen in churches.

A powerful myth we tell the outside world about ourselves is that we are a kind of unspoiled Garden of Eden at the bottom of the world. We might not be able to manage that much longer, since Nick Smith admitted publicly at Copenhagen that, given our modest emission targets, we really don't deserve to be known as a clean, green land. The awkward political fact facing New Zealand society is who is going to pay for it all. Originally the polluters who caused the problem were supposed to – now we are all going to have to, and the goals are rather more modest than originally planned.

In my humble opinion, for what it is worth, what New Zealand stands for, what it has to give the world around it, is a culture of competence. We are acknowledged to be one of the least corrupt societies on earth. By and large you can rely on the civil service, local government, the police, major business organisations, the health system, and essential service providers to get things done on time at a reasonable cost in a reliable way. French people who have come to live here tell me how great it is that you can apply for official permission to do something without drowning in paper work and waiting for ages. Rumanians tell me they like living here because you don't have to offer bribes to officials to get things done.

Why this matters is because to the north of us is what political scientists call the arc of instability. From Fiji to Papua New Guinea to the Solomons, democracy has struggled to take root, and corruption and incompetence dog the institutions that ought to be supporting it. The sinking of the Princess Ashika is a dramatic

example of how dangerous life can be in a society where things don't work properly. When the institutions of a free society break down, and you can no longer expect reliable, predictable, and consistent standards of public service, then the strong man takes over. This is what has happened right across Africa, as almost every country in the continent has descended in to a mire of corruption, incompetence and cruelty.

What our ancestors brought with them from the Atlantic Islands was a system of checks, and balances, and audits, and accountability standards, that produced this culture of competence, in which we are held to account for the trust placed in us by others. We may moan and groan about the performance we have to go through at the Parish AGM, or at the Westminster rules of operating at Synod, but they are what keep us honest. And it is a great blessing to live in a society where this is the way things are.

That is the blessing that we have to offer other societies, if they are open to receiving it. By infectious example, by persistent persuasion, and by local rebuilding efforts we might be able to re-export the culture of competence in to the arc of instability. You could argue that the New Zealand army reconstruction team in Banyan province is trying to do this in a limited way in an Afghanistan where war lords rule, where religious militias prowl around, and where officials are expected to be on the take.

This is the particular blessing that we received from our past, and from those who came before us. It is the blessing that helps to make life good for us now in these Islands. And it is the blessing that we have to offer others.

St. Peter's Caversham - Dunedin

THE ANGLICAN/EPISCOPAL PARISH OF ST. PETER, CAVERSHAM, DUNEDIN. NZ.

Worship Services

Services in Holy Week

Monday

7 pm Eucharist

Tuesday

11 am Eucharist (at St Barnabas)

Wednesday

7 pm Eucharist

Maundy Thursday

7 pm Commemoration of the
Institution of the Lord's Supper,
Washing of Feet

Good Friday

10 am The Liturgy of the Lord's Passion
(at St Barnabas)
12 noon The Liturgy of the Lord's Passion
(at St Peter's)

Holy Saturday

6 pm Eucharist (at St Barnabas)
8 pm Easter Vigil, Service of Light, Eucharist

Easter Sunday

8 am Eucharist
10.30 am Solemn Sung Eucharist

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CALENDAR

with festivals and observances

Note: There are too many observances in each month to list them all, thus these are a selection - the full list appears on page 21 of the New Zealand Prayer Book

Sun 18th Mar - 4th Sunday in Lent

Mothering Sunday

**Mon 19th Mar - St Joseph, husband of the
Blessed Virgin Mother**

**Tues 20 Mar - Cuthbert, Bishop of
Lindisfarne, Missionary**

**Thur 22 March Thomas Ken, Bishop of Bath and
Wells, Poet**

Sat 24th Mar - Archangel Gabriel

**Sun 25th Mar - 5th Sunday in Lent
Passion Sunday**

**Mon 26th Mar - Annunciation of Our Saviour to the
Blessed Virgin Mary**

Thu 29th Mar - John Keble, Priest & Poet - 1866

Sun 1st April - 6th Sunday of Lent

Thur 5th April - Maundy Thursday

Fri 6th April - Good Friday

Sat 7th April - Holy Saturday

**Sun 8th April - Easter Day
- The day of Resurrection**

Tue 10th April - William Law, Priest & Mystic, 1761

Sun 15th April - Low Sunday

Sat 21st April - Anselm - A.Bp of Canterbury - 1109

Sun 22nd April -2nd Sunday after Easter

Mon 23rd April - George the Martyr - c304

**Wed 25th April - St Mark the Evangelist
Anzac Day**

Sun 29th April - 3rd Sunday after Easter