



THE ROCK



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

The Vicar Writes



CONTENTS

PAGE TWO:

The Vicar Writes contd:

PAGE THREE:

The Vicar Writes contd:

PAGE FOUR:

The Vicar Writes contd:
CWS Sahel Food Crisis Appeal

PAGE FIVE:

What Happens Next?
Earthquake proofing
our Church

Editors note:

PAGE SIX:

Obituary:
Neil Scrymgeour

PAGE SEVEN:

Friendship Group
FellowshipGroup
Vestry in Brief

PAGE EIGHT:

Service Times
Calendar
Contact Information

The Prospects for Anglo-Catholicism

In many ways Fr Ken Leech emerged as a prophet of Anglican ills and possibilities in recent decades. In the 60's, while ministering to drug addicted young people, he pointed to the spiritual hunger that underlay much of this maladapted behaviour. He noticed how the religions of the east appealed to the mystically inclined and spiritually avid members of the counter-cultural generation. The Church had just such treasures to offer if you knew where to look in its spirituality inheritance from the past, but instead it had misread the age in concentrating on being "meaningful" and "relevant" in secular terms to a secular culture. No wonder young people turned away from it as a boring and spiritually dry alternative.

When in the 70's and 80's the spiritual direction industry got underway he hoed into that as a fee charging, navel gazing source of narcissistic comfort, with its bogus array of middle class parlour games of spiritual diagnosis, such as the Myers Briggs indicator and the Enneagram. When he had formerly urged the recovery of spiritual direction in the Church he had meant that every parish priest ought to be able care for their parishioners spiritual needs as a routine part of

ministering to them free of charge. In trying to repair its spirituality deficiency the Church had commodified the access routes to connecting with God.

Consistently he has criticised clergy retreating into managerial styles of parish leadership whereby they withdraw from availability to parishioners behind answer phones and appointment diaries.

In the midst of all this bracing analysis of Anglican blundermeister behaviour he penned a famous article about how things stood with the holiness movement that had nurtured his vocation and ministry. Entitled *Gin, Lace and backbiting*, it pointed to a culture of self-indulgence, liturgical triviality, and spiteful uncharitableness amongst Anglo-Catholic clergy, particularly in the diocese of London and environs. Though the cause of indignation and not a little sniggering humour, Leech's article struck a chord of recognition about what had gone awry in a movement once renowned in its heroic phase for self-sacrifice, liturgical externals that meant something, and considerable internal solidarity. It is the uncharitableness that is perhaps the first thing that needs to be attended to

in a movement that wants to come back on track.

Magnanimity and Forgiveness

Last month's article chronicled the divisions that opened up in the Anglo-Catholic world as it reacted to a series of external events. In



Fr Ken Leech

the aftermath, as the survivors gaze out at one another across the barricades of *Forward in Faith*, *Affirming Catholicism* and *the Ordinariate* they might care to see what unites them, and what they love in common, rather than defining one another as traitors to the cause. That which drew them to the world of wonder and religious imagination and rich symbolic action is something that they have in common with few other Anglican Christians. Can they find it in their hearts to take a generous view of those who, at present, are in a different part of the Anglo-Catholic world? Even those who have swum the Tiber are still fellow members of the western Church. And Church history has examples of secessionist groups who broke away from the parent body, and then came back again a generation later.

A Fresh Agenda for New Times

In the first article I pointed to the dangers for holiness renewal movements when the Anglican

Church decides to stop opposing them, or just tolerating them, and instead swallows them whole – they risk losing their agenda, and their whole reason for being. There was a time, particularly in the 60's and the 70's, when it looked as though this was going to be the fate of Anglo-Catholicism. But recent events within Anglicanism have re-presented the Anglo-Catholic agenda with new cogency.

Liturgy

Throughout the period under discussion the Evangelical group has gained in size and influence. But this was not the old Evangelicalism that loved the Book of Common Prayer, and celebrated its rites and liturgies in its own distinctive way. Increasingly it has dropped liturgy altogether as being an off-putting irrelevancy to new Christians. More and more Anglican Sunday morning worship is hard to distinguish from any number of independent churches, and their apparently spontaneous and unstructured worship styles. As the Divine drama of liturgy dies out in certain sectors of the Anglican family the need for it to be presented well grows, particularly as those who have been formed in liturgically spavined congregations find their Sunday diet to be thin gruel.

Other branches of the Anglican family have fostered the erosion of liturgical life also. There are not a few middle of the road or liberal Anglican congregations where the Sunday liturgy is celebrated in a shambolic manner, with little reverence or devotion. Power point projection images, sentimental hymnody of sub-Christian content, and gimmicks, take the place of good preaching and disciplined liturgy. This is done in the name of warmly welcoming informality.

Yet often it is the outcome of poor clergy formation programmes that pay little attention to liturgical theology. Here again the treasure of liturgical worship is being preserved, and should be transmitted, by Anglo-Catholic parishes who do the liturgy well.

Eucharist

The liturgical movement restored the Eucharist back to the centre of Anglican Sunday morning



Dr Rowan Williams celebrating Mass in the Westcott House Chapel

worship. Yet it is increasingly rarely celebrated, or if it is, is tacked on the end of a long prayer and praise session as an attenuated after thought. As Eucharistic starvation sets in across wide sectors of the Anglican family the demand for the central act of Christian worship will revive, particularly when thoughtful readers of the Bible realise that this is the only thing that Jesus commanded Christian worship assemblies to do, he never requested hymn prayer sandwiches to be the norm in his Church.

History, Memory, Identity

Behind these aberrant forms of Anglican religiosity, and this would include the cultural nationalism that has dominated the leadership of the New Zealand Anglican Church in recent times, is the belief that history doesn't matter – that we are free to reinvent the identity of our Church as if it only began when missionaries reached New Zealand, or when revivalist

religiosity reached these, or the Atlantic islands. But this is completely untrue. In fact there is little point to the continued existence of our Church if it merely apes what others do better anyway.

Anglo-Catholicism has always been hot on the Patristic origins of Christianity, that crucial crucible of orthodox Christianity in its first few centuries when the ecumenical Councils defined the creeds that define our belief. As Lancelot Andrewes put it in defining Anglican belief, “Two Testaments, Three Creeds, Four Councils, Five Centuries.” And its deep interest in the Christian world of the Middle Ages and the Reformation gives it a sure grasp of the essential



Outdoor High Mass at Westcott House

truth that the point of the coming into existence of the Anglican Church was as an experiment in what a reformed Catholicism might look like. In that sense the experiment is still going on with as yet undetermined final outcomes, but with Anglo-Catholicism acting as the guardian of the past that framed the beginning of this intriguing and unique development in ecclesiology.

Beauty

As liturgy and the Eucharist have gone on the back burner in various parts of the Anglican family, so too there has been a diminishing interest in the importance of

beauty in worship, and in places of worship. At the Reformation images, pictures, statues, stained glass windows were smashed in many churches. Those who have inherited the mantle of the Reformation often continue to believe that truth and beauty are opposed priorities, and that places of worship should be plain and functional. Indeed there has been a trend towards auditorium and concert venue type churches that don't look much like churches where evangelical mega-congregations get to choose the kind of house of God they want.

Anglo-Catholicism continues to believe that God's primary disclosure points in the world are the three transcendentals of the classical world, beauty, goodness and truth, and that these three are harmoniously interweaved, and are not opposed to one another. So places of worship should be beautiful wherever possible because they are a focus for the presence of God in the world. His glorious and wonderful presence can be better known in places shaped by human skill in such a way that they invite and draw the visitor to their knees. The Church isn't just people – it is people and buildings, as people have found out in Christchurch since the earthquakes – they miss the buildings they could go into to pray. Anglo-Catholicism has much to offer in its beautiful places of worship where reverence, devotion and contemplation become a compelling invitation, because the house of God is more than just an unadorned prayer hall.

The Disciplined Search for Holiness

Recent decades have seen an explosion of interest in “spirituality,” with spiritual

direction, meditation groups and retreats becoming widely popular, even in churches that formerly scorned such things as popish inventions. All of this is to the good, but as Fr Ken Leech has pointed out the spirituality revolution has also been attended by a temptation to faddishness, superficiality, and self-absorption. At its best Anglo-Catholicism has always understood the sheer hard graft required to develop an intimacy life with God. There is no substitute for the sustained discipline of the daily Office, the regular habit of prayer, and the searching scrutiny involved in going to confession, the importance of going on an annual



Westcott House

retreat, and so forth. Prayer is about a relationship rather than a technique, and that relationship is built on the development of good habits of a devotional life. No amount of glamorous new tools of spiritual diagnosis can substitute for the disciplined search for holiness. The modelling of this is a valuable gift that Anglo-Catholicism can offer the wider Church.

A Glimpse into the Future

Last year I was on sabbatical at Westcott House, Cambridge, one of the Church of England's better-known theological college's. For most of its history it has been a middle of the road, centrist institution, with a reputation for being something of a Bishop factory. To my great surprise the college had considerably moved up the candle, with both staff and students (around 80 of them) being of Anglo-Catholic sympathies. A large group of students went to the annual major event at the shrine of our Lady of Walsingham, and the students organised a procession of the Blessed Sacrament around the surrounding streets on the eve of the feast of Corpus Christi. This was complete with all the trappings of baroque Counter-Reformation

Catholicism, and looked like the kind of event one might have seen in the streets of Naples. Clearly a major shift of attitude had taken place in the college.

Even more surprising was to learn in conversation that not a few of these Anglo-Catholic orientated young adults had moved across from conservative evangelicalism in recent years. As one of them said to me, "Anglo-Catholicism can't attract young people, and Evangelicalism can't keep its young people." Of course many of these theological students are women, evidence of another major shift of opinion that has recently taken place in the Church of England. And it remains to be seen what the loyalties and priorities of these bright, idealistic young adults will evolve into over a lifetime's

challenges in ministry. But here was evidence of the protean power of Anglo-Catholicism to reach out and recruit a generation of new believers of a kind not seen before in the movement. This is a very hopeful sign.

Future Prospects

I leave the last word to our recent guest preacher at our Patronal festival, Fr James Harding. "What I would love to see is a revival of what is best in all this - serious, beautiful converting liturgy; deep scholarship that begins on its knees; a renewed sense that the Christian devotional traditions have something our alienated world needs to know; a passion for bringing Jesus to the places that really need him." The Vicar of Caversham hopes that this is what will happen also.

CWS Sahel Food Crisis Appeal

The haunted, hungry faces of Sahel's people facing famine and drought are increasing. In March when we first told you of this unfolding disaster 8 million needed immediate help.

Now the estimates are that 18 million in Africa's Sahel region are in the grip of severe food security and nutrition crisis. 1.1 million children risk severe acute malnutrition.

Added to this a literal plague of locusts that threatens the crops that have grown. The locusts are in Mali and Niger, near Chad and threatening to spread. Climate change and regional instability are combining to hit the poor hardest.

Our partners, ACT Alliance are already there helping with immediate and long term support for Sahel's people. Help us help them.

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Help us help them.

YES, I want to help the people of the Sahel 07/12

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Photo/ACT Alliance

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CWS Sahel Food Crisis Appeal

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St. Peter's Caversham - Dunedin

What Happens Next ?

Earthquake proofing our Church

By now every parishioner will have heard of the Bishop's recent letter outlining the difficult times ahead for the Diocese of Dunedin, and many will have attended the recent parish forum on the subject. This brief article will give more detail on what lies ahead, and on the people and processes that will be involved in the change process.

The Bishop has advised that the body responsible for designing and implementing the way forward will be the Diocesan Council. The members of this are: the Revds Stuart Crossan, Archdeacon Jan Clark, Vicar General Helen Wilderspin, Dean Trevor James, and laity: Wynston Cooper, who is chair of the finance and administration group, Judy Johnson, Murray Jones, and Jenny Campbell.

In the matter of earthquake strengthening of Church buildings the Dunedin City Council will write to the owners of all public buildings constructed before 1976 requiring them to obtain an initial evaluation procedure from an appropriate engineer within two years of receiving the letter. These cost between \$1,800 and \$4,000. If a building is found to be below the earthquake safety code its owners will be given either 10 or 15 years to strengthen it to 67% of code, the

time deadline being determined by how low below code it is. The parish has yet to receive such a letter. Our Hall and Vicarage don't need to be assessed because the hall was rebuilt in the 1980's,



and because the Vicarage is a private dwelling. The Church and the Vicarage have recently received an Historic Places Trust listing, which could bring with it constraints in the methods chosen to carry out earthquake strengthening.

The Diocese has appointed a project manager who is to find options for engineers, get quotes and timetables, prioritise buildings (e.g. those who have had a letter from their council will have to go first) and report back first to a joint meeting of the Diocesan Trust Board and Diocesan Council on 27 July, and then to Synod on 14 to 16 September. The accepted engineer and quoted price will then be offered to each parish, to use or not to match their circumstances. If a parish opts not to use the collective option

they will have to have to own plan that will meet legislative requirements.

Each parish is to appoint four "stewards" to meet with four "stewards" from the Diocese to come to a joint decision about the fate and future of church buildings and the parish.

The Bishop intends to park his caravan within the vicinity of each of the churches in the Diocese so that he can spend time listening to the concerns and plans for the future of local people and parishioners.

At a recent meeting of the Bishop and parish representatives at Green Island a theme that was surprisingly not mentioned was the need for congregational development. Yet the key issue is the need for parishes to grow in churchgoing numbers, in committed membership, and in financial capacity following on from that.

Perhaps the wisest thing said at that meeting was a comment addressed by Fr Bernard Wilkinson to the Bishop. "It is great that you are consulting with us and listening to us Bishop, but in the end you will need to make a decision about what to do about all this, that is why life is lonely at the top. We will loyally follow you – but you will need to make the key decision."

Editors Note:

I would like to advise you all that I am standing down as editor of the Rock. This is due to conflicting work constraints. The post will be ably filled by David Scoular.

I have enjoyed the role immensely and would like to thank all the generous contributors to the magazine during my tenure for their contributions.

I have particularly enjoyed the Parishioners profile column. The community of St Peter's is a wonderful rich collection of personal histories which it has been my privilege to be part of.

Thank you all for your support.

Dereck Gray

Obituary: ALASTAIR NEIL SCRYMGEOUR

St Peter's has bid farewell to one of its most faithful parishioners over many years. To read back over the Vestry minutes of past years is to find Neil's signature often as the secretary of that important group. As such he was involved in many important decisions affecting the life of the parish. Given his long association with St Peter's over many decades he had a considerable institutional memory of much that had been said and done over the years. Neil had in fact served in just about every office open to a St Peter's parishioner.



A member of our 8 o'clock congregation, he loved the Book of Common Prayer, and the kind of traditional classical Anglicanism that St Peter's stands for.

His service to the Church extended also to important responsibilities within the life of the Diocese. In the early days he trained young servers and he has been a Diocesan Nominator, an examining Chaplain to prospective ordinands, and a member of Standing Committee, as well as a substantial service as a Vestryman for St Peter's. His modest demeanor and quiet manner belied former membership of such elite Diocesan circles. He was as happy being involved in parish working bees as serving in higher office.

Neil was born in Dunedin 28/8/1927 - one of twins, his twin sister Valerie lived only a few days. He spent his early years at Lauder in Central Otago where his father was the local doctor. After his father died in 1937 he with his mother and brother Dave lived in Cromwell for a couple of years.

After a couple of years there they moved to Dunedin for the boy's education. Here Neil attended Kings High School, and the family attended St. Peter the Less. The Vicar Archdeacon Pywell had been their vicar at Cromwell and they were friendly with his family.

In his high school and student days he went back to Central Otago to work where he made life long friends. In University holidays he worked on a fishing boat working out of Pounaweia with the Sea Rovers on the boat "Alert" - which took supplies to light houses around the south coast - including Puysegur Point.

He completed a University Degree graduating in Science at Otago. While he was a student he worked at Speight's Brewery & for McSkimmings Industries at Abbotsford Brick Works as a chemist. At that time he got his brewer's certificate. After he qualified he

worked for a few years at Speight's Brewery before moving to Upper Hutt to work at Tasman Vaccine.

He built a house here and his mother moved up to Upper Hutt to be with him. He and his mother made many good friends in Upper Hutt and were active member of St. Hilda's Anglican Parish.

They returned to Dunedin in 1962, Neil working as factory manager at Irvine Stevenson's canning factory. He bought a

house in Fairfield. In 1963 he married Jocelyn Wright. Later he worked at Greggs, and went to Cadburys in 1971. In both these jobs he was the chief chemist.

As a boy he took an active part in scouting being a member of the Anderson's Bay Sea Scouts. Later he took administrative rolls, finishing up as District Commissioner of Saddle Hill District.

He retired from Cadbury's in 1989. Neil was a keen fisherman, fly fishing for trout, often in the Waitaki at Kurow, or else in the Matura near Gore. The family stayed in their caravan at camping grounds. He was a parishioner of St. Peter's Anglican church at Caversham all the time he lived in Dunedin.

His great love was for cats; he bred Siamese and Burmese cats for many years, and loved to have them around him. All his life he owned and cared for a wide variety of cats.

After he retired Neil became one of the foundation members of the Green Island Probus Club. He also played bowls in Fairfield where he was for a time treasurer of the club. After he moved to Mosgiel in 1992 he played bowls at the Taieri club for a few years. In the immediate years after he retired he took a course in Community Nutrition at Otago University, gaining a Diploma for Graduates.

Neil was a JP for 25 years, beginning when he worked at Cadburys. In the early years he heard court cases, later he witnessed many papers at home. He retired as a JP in Nov. 2008.

He is survived by his wife Jocelyn, three children Malcolm, Ann & Andrew and nine grand children.

Rest in peace Neil - may light perpetual shine upon you. We will miss you.



St Peter's Friendship Group

The Friendship Group never met in July - however we will have a chat and chew afternoon on Tuesday, 14 August at 2 pm in the lounge.
Gay Webb

St Peter's Fellowship Group

St Peter's Fellowship will be hosting an Organ Recital by David Hoskins at 2 pm on Saturday 28 July. followed by afternoon tea

We are all asked to bring afternoon tea, with Group 5 responsible for serving and tidying up. Local groups have been invited. There will be a raffle. All welcome.

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Alan Gillion



VESTRY IN BRIEF

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

- A solution to the problem of deadly nightshade in the church grounds is being sought.
- The film evenings at the vicarage were well attended and there will be another series in spring/summer.
- Problems with the church heating have been resolved.
- The potluck dinner held at Mosgiel was very successful; further dinners will be held at Frances Hodgkins Retirement Village (early July) and in St. Kilda (date and venue to be arranged).
- About twenty people attended the Agape Banquet and Pentecostal Vigil service.
- Candle brackets will be in place for the Patronal Festival Evensong.
- About 100 people attended the concert organized by Arnold Bachop, raising \$1300 towards the cost of redecorating the hall.
- A draft succession plan outlining options was presented by David Scoular.
- Fr. Hugh reported on the financial and buildings crisis facing the diocese.

Heather Brooks (Vestry Secretary)

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

Regular Worship Services

please consult calendar for variations

ALL SUNDAYS: 8am Holy Eucharist
10.30am Solemn Eucharist

ALL THURSDAYS 10:00am Eucharist

PARISH HALL BOOKINGS (03) 479 0754.

PARISH HALL PHONE (03) 455 3851.

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www.stpeterscaversham.org.nz



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Parish Directory

VICAR

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Caversham, Dunedin.
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Email: hugh.bowron@xtra.co.nz

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Tubby Hopkins
Phone: 455-3613

People's Warden:

Joy Henderson
Phone: 456-1141

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CALENDAR

with festivals and observances

Sun 22nd July - 16th Sunday in Ordinary Time

Wed 25th July - St James and St John, Apostles
Christopher, Martyr, c.250

Thu 26th July - Anne, Mother of the Blessed
Virgin Mary

Sat 28th July - Mary and Martha of Bethany

Sun 29th July - 17th Sunday in Ordinary Time
William Wilberforce,
Reformer, 1833

Mon 30th July - The Saints and Martyrs of
Europe

Tue 31st July - Joseph of Arimathea

Tue 2nd August - Chad, Bishop of Lichfield,
Missionary, 762

Sun 5th August - The Transfiguration of the
Beloved Son
Joseph of Arimathea and
The Holy Name of Jesus

Wed 8th August - Dominic, Priest, 1221

Sat 11th August - Clare of Assisi, Abbess, 1253

Sun 12th August - 19th Sunday in Ordinary Time

Wed 15th August - Assumption of the Blessed
Virgin Mary.

Sun 19th August - Coronation of the Blessed
Virgin Mary

Thu 23rd August - Rose of Lima, Mystic, 1617

Fri 24th August - St Bartholomew, Apostle

Sun 26th August - 21st Sunday in Ordinary Time
Monnica, Mother of Augustine of Hippo, 387

Tue 28th August - Augustine, B. of Hippo, 430