



# THE ROCK



Anglican Parish of  
Caversham Saint Peter,  
Dunedin, New Zealand

August 2015—Trinity

## 150<sup>th</sup> draws near—preparations accelerate ...

### Anniversary Programme

#### Saturday 26 September

- 1pm Registration and welcome
- 2pm Organ recital by Douglas Mews
- 3.30pm Afternoon tea
- 4pm *Thanks for the Memory*, a film presentation of edited highlights of recent interviews with senior parishioners
- 4.45pm *Colourful Past Vicars of Saint Peter's*, a talk by Father Hugh Bowron

The day concludes with drinks and nibbles

#### Sunday 27 September

- 10am Solemn Sung Mass and Procession  
Celebrant and preacher Bishop Victoria Matthews
- After the Service a bus will take anniversary participants to J-Tee's Function Centre, East Taieri for lunch, returning to Saint Peter's after lunch
- 4 pm Evensong and Benediction

### Registrations close on 1 September

To register, send your name, email and postal address to The Vicarage, 57 Baker Street or by email to [150th@stpeterscaversham.org.nz](mailto:150th@stpeterscaversham.org.nz).

Send payments (\$40) to 57 Baker Street or make by direct credit to Saint Peter's 150th Anniversary ANZ Bank account  
06 0911 0008804 02  
with name and address in the Reference and Particulars fields when making the payment.

### Different Service Times

On Sunday, 20 September Saint Peter's will host the 2015 Synod, so the main Service for the day will be at 8am. For those who cannot make this early time Michael Forrest will lead a brief Service of readings for the day and communion from the reserved sacrament at 10.30am in the parish lounge.

On the following Sunday, 27 September, the weekend of our 150<sup>th</sup> anniversary celebrations, there will be no 8am Service and the main Service for the day will be at 10am, not 10.30am. This is so we can get to our lunch venue on time by bus. The celebrant and preacher at this Service will be Bishop Victoria Matthews.



### Public Organ Recital

at 2pm on Saturday, 26 September

by Douglas Mews

Artist Teacher in organ and harpsichord at the New Zealand School of Music in Wellington and a former Wellington City organist

Door sales \$10

(included in Anniversary Weekend registration fee)



## New Zealand's Changing National Identity

### —God defend New Zealand

By The Vicar

What started off as a search for a new national flag has changed in the opinion columns of some commentators to a demand for a rewrite of

the national anthem to get God out of it because, in their opinion, we are over God now and are a thoroughly secular nation. When Thomas Bracken wrote the national anthem New Zealand was certainly more church going, though it has never been a majority pastime. It was however a country

which acknowledged its Christian heritage, and used Christian rituals, symbols and words on public occasions and for rites of passage. Since the 1960s there has been a drift away from all that, though



(Continued on page 2)

# New Zealand's Changing National Identity

(Continued from page 1)

there is still a substantial group of citizens who, while rarely attending Christian worship, would be reluctant to leave Christian believing, belonging and behaving behind. What we are seeing is an emboldened group of secularised commentators who think this is a propitious time in terms of public opinion to eliminate expressions of Christian identity from public life.

The problem is what will they replace God with? Can a consensus be reached in such a multicultural and diverse society about such a replacement? Do the secularisers have the courage of their convictions to be thorough and consistent in their reform programme? For instance, it could be argued that Christmas should be dropped because it celebrates the feast of the Incarnation, a core Christian doctrine. Public holidays at Easter should also go. Perhaps new public feast days should be invented—Dawkins day, Ed Hilary ascent commemoration day and the world of Maori mythology be brought in to

play with Matariki being made even more of?

People will also need to watch their language in future. English is full of phrases from the Bible, which unbelievers often use without realising it, even in their attacks on Christianity. When this wash your mouth out exercise has been completed, an even more daunting task lies ahead. Western culture came out of a deeply Christian past and is saturated with subtle underlying Christian assumptions. Straining all that out will be very difficult.

## The quest for national identity

What underlies this debate, and the one about our proposed new flag is a search for a new sense of national identity. Cultural nationalism has been working its way through our culture for the last few decades with its insistence that we throw off our dependence on Britain's apron strings to think our own thoughts, make our own films, write the great New Zealand novel and paint authentically New Zealand paintings. To some extent our artists, writers and intellectuals have done this, though their cultural products are not as Godless as some would wish—consider Colin McCahon's frequent use of biblical texts and subjects in his paintings; he was after all married to the daughter of the Vicar of St Matthew's Dunedin. While kiwis are proud of all this the reality is that most of what they watch and read comes from elsewhere, especially the Atlanticist world, and many young New Zealanders live in the diaspora of the western world, preferring the wider horizons and greater opportunities to be found there.

Paintings and poems about our empty landscape don't fit any more as most kiwis live in cities, live very urban lives and only occasionally visit our bush, forests and lakes. The churches' sentimental attempt to manufacture what could be called a tramping club spirituality missed the mark here.

Our self-image as a modest egalitarian people is less and less true since the Rogernomics revolution keyed in to kiwis' desire to seize business opportunities and to become more entrepreneurial. There is a growing gap between rich and poor and often the wealthy feel little shame in flaunting their good fortune.

The growing desire amongst pakehas to trace back their ancestral roots to their family origins in the Atlantic islands means that while Britain is no longer called "home" it nonetheless has a treasured place in many people's hearts. We do keep travelling there. Are we as distant from our English, Scottish, Welsh, Irish roots as some claim us to be?

## A national identity in flux

It is remarkable how celebrations of national identity have changed so rapidly in recent years. Anzac day used to be the preserve of the RSA and uniformed organisations, with young people only turning up to demonstrate. Now young people are to the fore at the dawn parade as part of a general enthusiasm for the day and they also often make the pilgrimage to Anzac Cove in Turkey. This commentator is bewildered that this is so, reflecting that it would be more appropriate to celebrate a victory such as the battle of Messines in 1917, or the capture of Bapaume in 1918, both of them triumphs of New Zealand arms, rather than the ignominious defeat of the Dardanelles campaign, one of Winston Churchill's more foolish ideas.

Perhaps the shift reflects the reality that Waitangi day has failed to gel with the general population. Although the Treaty of Waitangi has more prominence in national life than in the past its signing tends to be celebrated by those who are directly involved in its present outcomes. Protests and divisive debates about its meaning have left many confused or disinterested in its significance. The iconic photo of Norman Kirk walking hand in hand with a Maori child now seems like an image out of a more innocent past when Waitangi day was a symbol of national unity. Attempts to recast it as New Zealand Day have never really caught on in the public imagination.

Social and cultural attitudes are now changing so fast that making snapshot judgements about new flags and new national anthems is a perilous business in terms of coming to a national unifying symbol which will stick. We have yet to come to terms with several significant recent developments which have yet to play out. A visit to Auckland shows that the Asian century is upon us, together with significant enclaves of South Pacific culture which are evolving away from what they were in the home islands, while at the same time making significant contributions to, for instance, New Zealand rugby. Both these significant recent arrival groups, like the white South African and Zimbabwean cohorts who came before, are often devoutly Christian, a confounding reality for those who think we are advancing to a future where God has been driven out of our national experience.

God has less prominence in national life, and in the lives of many New Zealanders, than before, but is by no means absent from the land of the long white cloud. As immigration from more devout countries continues we may be hearing more not less from the Christian God. 🇳🇿

## Letters

The Rock welcomes letters to the Editor. Letters should be no more than 150 words in length and 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](mailto:TheRockEditor@stpeterscaversham.org.nz)

## Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,  
57 Baker Street,  
Caversham,  
Dunedin, N.Z. 9012

Or email:

[AskTheVicar@stpeterscaversham.org.nz](mailto:AskTheVicar@stpeterscaversham.org.nz)

## ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry,  
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Caversham,  
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Emailed to:

[AskTheVestry@stpeterscaversham.org.nz](mailto:AskTheVestry@stpeterscaversham.org.nz)



# VALUE FOR MONEY?

By Ian Condie

How much is a medical degree worth? How much should a doctor be paid? Should his or her remuneration be in proportion to experience or specialisation? Even raising such questions would cause alarm in the Ministry of Health, not to mention the General Medical Council. They did not even arise in the minds of the old fashioned ship owners.

In the good old days, young doctors would travel from New Zealand and Australia to Britain to study for and obtain higher qualifications. Once they had done so they often wished to travel home again. It was possible to fly but air travel was very expensive and the journey would take several days. Sea travel was still the normal method of getting between the motherland and the (pardon the word) colonies.

True it took a month and there were drawbacks like seasickness but much of the time was in the tropics and one could get a

splendid tan. On passenger ships there would be members of the opposite sex, no doubt bored and temporarily free from parental or matrimonial supervision.

Unfortunately it was on the expensive side too.

Ship owners did not make their fortunes by ignoring bargains or paying more for anything than they had to. On the one hand were doctors wanting to cross the world and on the other, ships with crews who occasionally fell ill and cost money in treatment and diversions. The doctors were offered passages in return for their professional services. "How much will we be paid?", the doctors might ask. "Well, we will give you free travel", the owners replied.

"Not good enough", the British Board of Trade said. If the doctor is to be a temporary



PHOTO: WWW.JAUNTED.COM

member of the crew he must be paid and the Income Tax department chimed in and said it had to be recorded.

A satisfactory compromise was reached and the doctor signed on as a member of the crew at the munificent rate of a shilling (ten cents) per month. The Chief Steward didn't even bother to deduct it from the doctor's bar bill.

Year 150



plus ça change

Excerpts from the parish magazine of August, 1955

**CONFIRMATION**  
Thursday, August 4th, at 7.30 p.m.  
**FIRST COMMUNION**  
Sunday, August 14th, at 9 a.m.

**VICAR'S LETTER**

**DEAR PEOPLE,**  
Thank you for a very happy Parish Festival. The next thing is the Confirmation. Please pray earnestly for the boys and girls and adults being confirmed, and come to the Confirmation on Thursday, August 4, at 7.30 p.m. and to the First Communion and Breakfast at 9 a.m. on Sunday, 14th. There will be no service at St. Peter's the Less or at St. Alban's that morning, but we shall have cars to pick you up from those churches at 8.45 a.m.

**GIVING**  
Thank you all of you who gave well to the Festival Appeal and to Missions. Will the other 500 of our readers please give us their Festival Gift as soon as possible? I must confess so far you others have been disappointing. As for Missions, will all of you who do not have a box or a quarterly envelope please do so. I am sure our Missions money could easily be £350 if you all shared.

**PRAYER.**  
I have an idea that those of you who never come to Church stay away partly because you do not at all see the value of prayer. Yet the real difference between us and the animals is that we are spirits and that we can pray. Without prayer we are only animals. I have some excellent helps for private prayer and will be glad to let you have some of them if you ask for them, in the way of little books.

Yours sincerely,  
R. ...

**NOTES AND NEWS**  
The Girls' Life Brigade, which meets in the Parish Hall, invites girls of ...  
Mr. T. Callaghan, who ...  
... years, died ...

A magnificent new white set of vestments was recently given by Mr. and Mrs. Hodgson to St. Peter's in memory of their sons James and William Hodgson, who both died in the war, and who were both most faithful and devout altar servers and worshippers at St. Peter's. The lovely vestments were made by the Sisters of the Sacred Name in Christchurch, by Sister Doreen, who was herself a St. Peter's girl. This set replaces the old white High Mass set. The old white Chasuble, well worn, but still usable, can now go to St. Peter's the Less for Festivals.

The Vestry has a number of the new hymn books for sale at 6/6 each. They are to go with your old Prayer Books to the Vicar.

Dead lent us his ...

When making your will, do remember the Church. Would anyone like to leave us a house? Many parishes have such a legacy, which provides for the time when the parish can have a senior assistant curate. The parish is to complete St. Peter's, to pay St. Alban's mortgage, to build a church at St. Alban's, to develop the life of the Church at St. Peter's the Less, by having a special assistant there, to build a new hall at St. Peter's, so there is plenty to do with our legacies.

**PARISH REGISTER**

*Holy Matrimony.*—Malcolm Egbert Cunninghame to Vera Isobel Marr, Robert Ronald Christie Cowie to Minnie Norma Nasmyth.

*Burials.*—Pamela Ann Lees (79), Isabella McIlroy (88), Frederick Griffiths Paupe (72), Margaret Magdalene McLennan (74), Harry Seymour Bryant (70), John Henry Young (83).



# Nutritious



Fast, convenient, slow, local what's good for you?

By Alex Chisholm

Many of the aspects we take for granted in today's 'food landscape' had their beginnings in the last three decades of the 20th Century. Among them supermarket shopping, convenience foods, fast food, vegetarianism, farmers' markets, fast cooking, slow cooking, publications for the general public dedicated to nutrition, loss of local contact and concern about the environment.

With the advent of very large supermarkets from the 70s onwards the convenience of doing all one's food shopping under one roof really took off. As the supermarkets grew over the years so the small specialty shops declined taking with them among other things a focus for social interaction. But what else was lost? One striking feature was the likelihood of purchasing not only New Zealand but also local produce. However, locally frozen and canned goods were now available in a huge range in the supermarkets and did add to the ease of meal preparation, often replacing bottled or home preserved foods. Readers of the *New Zealand Healthy Food Guide* will be aware of the many recipes using a mixture of fresh or ready prepared, plus completely pre-prepared ingredients to add variety and lend speed to the production of



As supermarkets grew social interaction declined.

PHOTO.: [HTTP://DISCOVERSYCAMORE.COM](http://discoversycamore.com)

fast but nutritious and tasty meals.

Farmers' markets, cited in this week's *New Zealand Listener* (22-28 August) for their positive social function, have also increased both in number and popularity. These venues, being local, do not have the same large carbon footprint as goods imported from afar and also re-establish a direct connection between the producers and the consumers of foods. Discussions on the products often ensue, adding to the enjoyment of the 'shopping experience' and the subsequent 'eating occasions'.

The value of 'local' and knowing what you are eating was brought home to me when I was looking for fish in a supermarket, after their fish counter had closed. I came across a packet in the deep freeze containing fish patties 'made from New Zealand fish and local and imported ingredients' in a large Asian country. Thus New Zealand fish was exported there, processed and imported into New Zealand! Apart from not knowing what was actually in the product, the thought of the carbon footprint and loss to local enterprise was distressing. Needless to say dinner that night did not include fish! What happened to fresh locally caught fish, a food we instantly recognise, being readily available deep-frozen? Why a mixed product with unknown ingredients? The explanation sometimes given for not simply selling foods in their minimally prepared



Order on-line @ [www.unclejoes.co.nz](http://www.unclejoes.co.nz)



Farmers' markets "cited for positive social function".

PHOTO.: ANMBLOG.TYPEPAD.COM

natural form is 'added value'. What value and for whom? These are questions I think we often need to ask.

Thinking of local, fresh, healthy and frightfully convenient, when it comes to the ultimate fast food for a snack nuts from Uncle Joes are, as always, at the top of my list. Thus I was fascinated to see that in 1974 nuts were the topic of a publication from Otago University's School of Home Science!

Next month I take a meander around *A slice of our history, our 150th Anniversary Project*; in October a requested article on different types of fats; at some time after that there will be part 2 exploring further today's themes.

Interested in what houses have sold for in Dunedin and in particular your residential area?

My monthly newsletter contains this information, what properties have been listed, a general market overview and more.

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## References and further reading:

FROM KAI TO KIWI KITCHEN ED HELEN LEACH.

'FRUIT AND VEGETABLES', URL: [HTTP://WWW.NZHISTORY.NET.NZ/CULTURE/NO-PAVLOVA-PLEASE/FRESH-CANNED-FROZEN](http://www.nzhistory.net.nz/culture/no-pavlova-please/fresh-canned-frozen), (MINISTRY FOR CULTURE AND HERITAGE), UPDATED 20-DEC-2012

CARL WALROND. FOOD SHOPS - SELF-SERVICE GROCERS AND SUPERMARKETS, *TE ARA - THE ENCYCLOPEDIA OF NEW ZEALAND*, UPDATED 13-JUL-12 URL: [HTTP://WWW.TEARA.GOVT.NZ/EN/FOOD-SHOPS/PAGE-6](http://www.teara.govt.nz/en/food-shops/page-6)

# Saint Peter's Elsewhere

As an Anglo-Catholic parish, it seems right that our first *Saint Peter's Elsewhere* should be English.

And given the Editorial team's interest in things consumable, it seems not wrong that a brewery should feature.

So, here is St Peter's Brewery, in the village of St Peter South Elmham, near Bungay, in Suffolk, England, United Kingdom.

The brewery site and grounds are extensive and historic.



PHOTO: WWW.STPETER'SBREWERY.CO.UK

St Peter's Hall, which now houses a pub., restaurant and event centre, dates from around 1280 but was extended in 1539 using 14<sup>th</sup> and 15<sup>th</sup> Century 'architectural salvage' taken from Flixton Priory, a monastic establishment dissolved by Cardinal Wolsey in the 1520s. The 'topping off' party for the extensions was held in 1539, the year before the Reformation, and roistering guests began to criticise the Bishop of Rome. Fortunately for them, within months their heretical anti-popey had become orthodox English thinking and they suffered no harm.



GRAPHIC: [HTTP://EN.WIKIPEDIA.ORG/WIKI/ST\\_PETER,\\_SOUTH\\_ELMHAM](http://en.wikipedia.org/wiki/St_Peter,_South_Elmham)

The brewery itself was built in 1996 and is housed in an attractive range of traditional former agricultural buildings adjacent to St Peter's Hall.

Remains of a moat—probably dating from the 11<sup>th</sup> or 12<sup>th</sup> century—were cleaned out and stocked with fish in 1997. Originally surrounding the hall, the moat is typical of a common feature of East Anglia—serving perhaps as drinking water for cattle and as defence against rampaging Vikings.



PHOTO: INFORMATION SERVICES OTAGO LTD.

O, and they also have a pub., in London. The Jerusalem Tavern, named after the Priory of St John of Jerusalem, can be traced back to at least the 14<sup>th</sup> century.

There is also a local connection. From time to time, St Peter's ales are available from specialty shelves in some Dunedin outlets. The bottles pictured at left came from New World Centre City.

The Saint Peter's Brewery website (see below) includes an online shop. Unfortunately, beer products cannot be sent out of the UK, but other items are available.

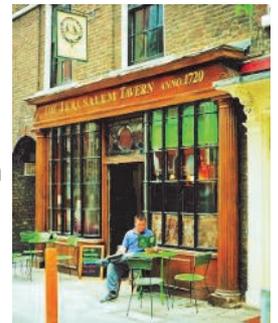


PHOTO: WWW.STPETER'SBREWERY.CO.UK

Source: [www.stpeter'sbrewery.co.uk](http://www.stpeter'sbrewery.co.uk) : 23 August, 2015.



**More online :**

[http://www.stpeterscaversham.org.nz/The\\_Rock\\_supplements/1508/20130812095234427.pdf](http://www.stpeterscaversham.org.nz/The_Rock_supplements/1508/20130812095234427.pdf)

<http://www.stpeter'sbrewery.co.uk/>

[http://en.wikipedia.org/wiki/The\\_Saints,\\_Suffolk](http://en.wikipedia.org/wiki/The_Saints,_Suffolk)

[http://en.wikipedia.org/wiki/St\\_Peter,\\_South\\_Elmham](http://en.wikipedia.org/wiki/St_Peter,_South_Elmham)

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## The Saints, Suffolk

The Saints is a group of villages in Suffolk, England, between the rivers Blyth and Waveney near to the border with Norfolk. The villages are all named after a saint (that of their parish church), and either South Elmham (eg Saint Peter's South Elmham) or Ilkeshall (eg St John, Ilkeshall) named after the 'hall of Alfkehill'.

Source: [http://en.wikipedia.org/wiki/The\\_Saints,\\_Suffolk](http://en.wikipedia.org/wiki/The_Saints,_Suffolk): 23 August, 2015.

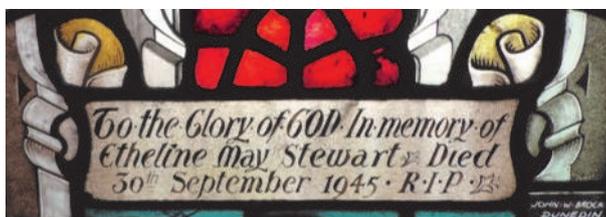
# Looking Back

By Ray Hargreaves

Among the many glories of Saint Peter's Church are the many stained glass windows erected in memory of people who worshipped within its walls. There are windows for a former vicar, ex-servicemen who died for their country and parishioners who worked hard for the parish or the vestry or as a long-serving organist. But there is also a window which commemorates the passing of an "ordinary" parishioner about whom we know relatively little.

This person is Etheline May Stewart who died on 30 September 1945, aged 42 years. She was born in Australia, but the family moved to Dunedin about 1905. Her parents were William and Lilly Stewart, who lived at 397 South Road.

Etheline's death notice states she was "a patient sufferer at rest". This suggests she was a sufferer of some painful illness which prevented her in her final months from enjoying life to the full. But she was buoyed up by her Christian belief. She no doubt had the same desire as expressed by the writer of A. & M. hymn 695 who asked that "God be at my end / And at my departing". On her memorial window the simple word FAITH below the figure of Christ is a reminder to us all.



PHOTO'S: INFORMATION SERVICES OTAGO LTD.



This is the last in this series of *Looking Back*. The Editors are most grateful to our parishioner Ray Hargreaves for his contributions and urge other readers to submit articles of interest about Saint Peter's past.

surely a worthy exercise as we approach the celebration of our 150<sup>th</sup> Anniversary.

## Can you help?

Behind the west wall of Saint Peter's is a plaque (pictured at right) remembering Mabel Faigan (1880-1973).



The Rock would like to know more about this parishioner and publish her story. If you know about her "long association with" Saint Peter's—or could do the necessary research to find out—please contact the editorial team (contact details on the next page).

## Joan Thompson RIP

By Mary Barton

It is with great sadness we note the passing of Joan Thompson, a long-time willing member of the one-time Saint Peter's Ladies' Guild. She was a very generous person who produced perfectly knitted garments for the stall. She



PHOTO: SUPPLIED BY THE FAMILY

was always contributing to our big raffles and also to the Food Bank. In her words, "she would hate to see a child go cold or hungry". She was very modest about her works.

She loved children and would tell us about various amusing incidents when her own were young. We also heard of her growing up in Alexandra, including her father's grocery shop.

Whilst at Saint Peter The Less, Joan taught Sunday School for six years. She was also a regular member of the Friends of St Barnabas, even attending the final closing meeting held at Peter Stapleton's home in Mosgiel in July, a few weeks before her death.

Although not able to attend church latterly, she was always very interested in what was going on.

We will miss you very much, Joan. May you rest in peace.

## Regular Services

(for variations consult *The Pebble* or our website)  
All services are held in Saint Peter's unless noted otherwise

### SUNDAY: Note different times in September—see page 2

8am: Holy Communion according to the Book of Common Prayer

10.30am: Solemn Sung Eucharist

5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

### THURSDAY:

10am: Eucharist

### FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

## Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

### Parish Contacts:

#### VICAR:

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The Vicarage, 57 Baker St., Caversham, Dunedin,  
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#### CHURCH WARDENS:

##### Vicar's Warden:

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# Vestry Notes

By Ian Condie,  
Vestry Secretary

The vestry met on the 19<sup>th</sup> and the following items came to light:

- ◆ **The Vicar reported:** on his continued study of Anglican Family Care problems, the dropping of the 'tithing' proposal and communication between Diocesan officials
- ◆ David Hoskins gave a **Hall Report**. It was agreed he should arrange for the piano to be tuned and purchase replacement water glasses for the hall
- ◆ Alex Chisholm presented a proposed menu and organisation for the **Synod breakfast**
- ◆ Planning for the **150<sup>th</sup>. Anniversary celebrations** continued. 📅



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<http://www.givealittle.co.nz/org/SaintPeters>

# For your diary

**Sunday, 20 September:** Synod Service at 8am followed by breakfast for the congregation and Sunday working session in the hall. See page 1 for further changes

**26—27 September :** Saint Peter's 150<sup>th</sup> Anniversary celebrations



**Saturday:** 1pm Registration; 2pm Organ Recital by Douglas Mews (entry \$10, door sales to the public) followed by afternoon tea, the screening of *Thanks for the Memory*, edited highlights of recent film interviews with parishioners regarding the recent history of the parish and *Colourful Past Vicars of Saint Peter's*, a talk by Father Hugh Bowron; concludes with drinks and nibbles

**Sunday:** No 8am Service. 10am Solemn Sung Eucharist—celebrant and preacher Bishop Victoria Matthews—followed by lunch (transport provided) then Sung Evensong and Benediction at 4pm

**17-18 October :** Saint Peter's Festival of Flowers. Entry by gold coin donation

**Sunday, 1 November :** "Bed-Pushing" at the Hospital Chapel

**Tuesday, 3 November:** **Caversham Lecture**—Associate Professor John Stenhouse—*God, the Devil and the Demon drink*

**Tuesday, 10 November :** **Caversham Lecture**—Associate Professor Alex Trapeznik—*Dunedin's Warehouse Precinct*

**Tuesday, 17 November :** **Caversham Lecture**—Emeritus Professor Blair Fitzharris—*the potential vulnerability of South Dunedin to coastal flooding*

**Tuesday, 24 November :** **Caversham Lecture**—David Hoskins—*Government influences in the history of the New Zealand Film Unit*

**Saturday, 28 November :** Advent vigil incorporating John Donne's La Corona sonnets

**Sunday, 20 December :** Festival of Nine Lessons and Carols at **10:30am**

**Sunday, 17 January 2016 :** "Bed-Pushing" at the Hospital Chapel

# Saint Peter's People



## Stewart Quintrell's story

As told to Michael Forrest

Stewart, now in his late fifties, was born into a very clerical family. His paternal grandfather arrived in New Zealand in 1888 as a Primitive Methodist minister and went to Cromwell, but left the Methodists and was ordained an Anglican priest in the Bishopdale Chapel in Nelson. He served in the parishes of Collingwood, Reefton, Seddon and Picton (where Stewart's father was born) and retired from Brightwater. He had the misfortune to have three marriages end in the death of his wife, two of whom had borne him children. Although he lived to the age of 94 Stewart doesn't really remember him. Stewart also had an aunt who married a High-Church priest in the Church of England and was thus a vicar's wife in several English parishes.

Stewart's mother was a deaconess; his father was the youngest son of his father's second marriage, which produced three boys and two girls. He was fourteen years younger than his oldest brother. An older half-brother had fought in and survived the First World

War. As a young man he went to sea as a steward then had various jobs in hospitality including being a commercial traveller for the confectionery firm MacIntosh Caley which became AB Consolidated. His final employment was at Olveston as the resident supervisor. After retiring from there he wrote three books, one about his father called *From Horseshoes to Dog-Collar*, one on his own life and one about cats. He also researched the family history.

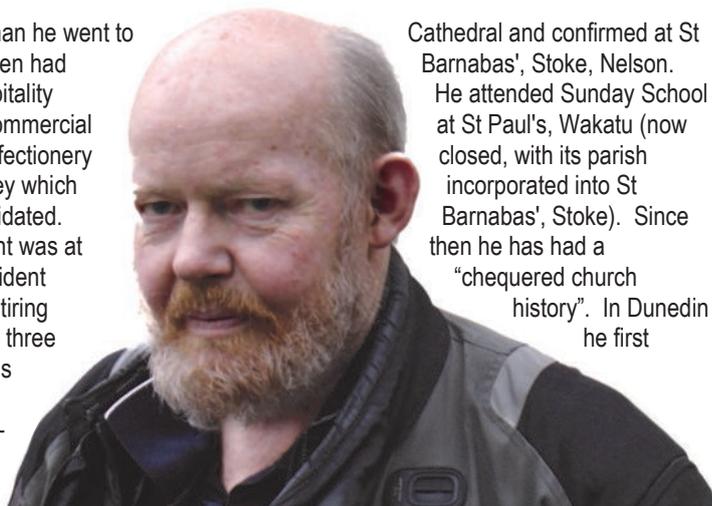
Stewart was born and went to school in Nelson, attending Nayland College, then moved to Dunedin with his parents in 1972. He has a sister who is a priest, who married another priest (who had been a teacher)—they live in Otaki—and a brother who lives in Wanganui.

These days not many people have a lifetime job but Stewart has been an orderly at Dunedin Hospital since 1973! He has had many places of residence including renting in town, South Dunedin, Woodhaugh, Waitati, and St Kilda; and owning in Ravensbourne, Brockville, South Dunedin and now Mosgiel where he shares with Clark Kent Supercat, the resident Siamese. His first address on leaving home was in a Christian flat in High Street—of his four flatmates there, two became priests (the Venerable John Marquet, who is related to another Saint Peter's person, and the Reverend Rory Pilbrow).

Stewart was christened in Nelson's Christ Church

Cathedral and confirmed at St Barnabas', Stoke, Nelson.

He attended Sunday School at St Paul's, Wakatu (now closed, with its parish incorporated into St Barnabas', Stoke). Since then he has had a "chequered church history". In Dunedin he first



Stewart Quintrell

PHOTO: INFORMATION SERVICES OTAGO LTD.

attended St Matthew's where his godfather was the Vicar at the time, then Saint Peter's when Father John Teal was the Vicar, then (through friendship with the Reverend Graeme and Barbara Nicholas) All Saints'. There he became a server under the Vicar, Father Philip Gaze. At Waitati he went to the Blueskin Presbyterian church; on moving back to Dunedin he attended the Cathedral where he met Father Carl Somers-Edgar during Dean Bob Mills' incumbency and also served. Following a time at Mornington Methodist during Dean Jonathan Kirkpatrick's incumbency, and having bought an ownership unit in Eastbourne Street, he finally settled here at Saint Peter's.

Stewart is a very busy man. He has been a Lion since the mid-1980's, firstly with West Harbour then South Dunedin. He sings in the Royal Male Choir which he joined through a neighbour in Eastbourne Street who already belonged to it. He is a member of the international Christian Motorcycle Club. He has played bowls since the late '80's with various clubs (Leith, West Harbour, Caversham and now the Mosgiel RSA). And he is on the Physio-Pool Trust as part of his Lions involvement. All in all an interesting person and a valued member of our parish. ☑



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