



THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

August 2016—Trinity—Ordinary Time



Self-Defining Religion

By The Vicar

Peter Lineham, one of our most respected church historians, has a theory about the flourishing brands of Christian religion in New Zealand. They are what he calls “sectarian religion” in which ardent devotion and strongly held simple beliefs are combined with an

indifference to the struggles, problems and dilemmas of the surrounding society and culture. Examples of such sectarian religion would be Brian Tamaki’s Destiny Church, many of the Pentecostal churches and the conservative evangelical parishes of our own

(Continued on page 2)

THE CAVERSHAM LECTURES 2016

All this year’s lecture will be presented in Saint Peter’s hall on Tuesday evening at 7.30pm

1 November :

What makes for a good doctor?—Dr Stephen Tripp

8 November :

Child Welfare – Can We Deliver and How Will We Know?—Len Cook, Families Commissioner and Chairman of the Social Policy Research and Evaluation Unit

15 November :

Practical End of Life Issues—a panel discussion including Keith Gillion, Dr Tony Fitchett, Professor Peter Skegg and a palliative care nurse

22 November :

The New Zealand Youth Justice System: leading the world—Brian Kilkelly, Dunedin Barrister

29 November :

Exploring and Exploiting the Secrets of Life itself: the wonderful possibilities and potential perils of breakthroughs in medical research—Don Evans, a bio-ethicist and a parishioner of St Matthews Dunedin

Why not join Saint Peter’s parishioners on a

Parish outing to Jeschemakers



Saturday, 1 October

- ◆ Hear Mass for the feast of St Therese of Lisieux in the famous chapel
- ◆ Visit the famed Victorian Precinct in Oamaru
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 - ◆ Register your interest on the list in the link or as below
 - ◆ Remember to ask friends and family to join us

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or email vicar@stpeterscaversham.org.nz

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Self-Defining Religion

(Continued from page 1)

church.

However, there are problems with this take on contemporary New Zealand religion. One is that such churches are often generators of—and involved in—costly forms of social service to the poor. The last, the lost and the least are often both part of their core constituency and the target group of their mission initiatives. Take for instance the Sunday 5thirty Service which St Matthews Dunedin holds for the bedsit dwellers of inner city Dunedin with its combination of meal provision and mission Service. Such churches have often rolled up their sleeves to do something about the situation of those on the losing end of the New Zealand dream.



Major Campbell Roberts.

PHOTO.: WWW.NZSEF.ORG.NZ.

Major Campbell Roberts, founding member of the Salvation Army's Social Policy and Parliamentary unit, has become one of New Zealand's most respected advocates, critics and commentators on issues of prison reform, housing, welfare and employment.

the losing end of the New Zealand dream.

Nor are their efforts necessarily confined to just practical ambulance at the bottom of the cliff operations.

Major Campbell Roberts,

By contrast New Zealand's mainline churches, and often their liberal wings, have tended to withdraw from these areas of endeavour as they have become smaller and more self-preoccupied or taken up with issues of identity politics. Our own church, for instance, no longer has a Social Responsibility Commissioner and our City Missions are now led by social workers rather than priests, with an accompanying mission drift away from their church origins. These days the Reverend Charles Waldegrave and the Hutt Family Centre tend to be the only game in town when it comes to informed Anglican Church commentary on government social policy.

I have found a more helpful analysis of churches which tend to do well in the thinking of Father Michael Blain, a retired Anglican priest. He speaks of "Self-Defining Religion", meaning those churches or religious movements which have a clear sense of identity, clearly defined values and beliefs,

passionate and enjoyable belonging rituals and an almost tribal sense of us against them. They operate like English football team supporter clubs with their colours, chants, annual fixtures and strong sense of what they are for and who they are against. It is this oppositional motif which is the downside of self-defining religion, yet at the same time it plays to an emotionally rewarding aspect of the human psyche in mass movements, the satisfaction of uniting against a common enemy.

Yet this oppositional motif is hard to justify in terms of gospel values. A recent article in the *Otago Daily Times* by Paul Trebilco, who teaches New Testament at the University of Otago theology department, got to the heart of the matter when he

wrote, "The early Christians formed strong, tight-knit groups. Yet their groups were very open to new members and were called upon to "love your enemies." We see a strong sense of group identity with a clear sense of demarcation between insiders and outsiders and yet a strong openness to all non-members."

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



The Reverend Charles Waldegrave.

PHOTO.: WWW.FAMILYCENTRE.ORG.NZ.

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

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

Or email:

AskTheVicar@stpeterscaversham.org.nz

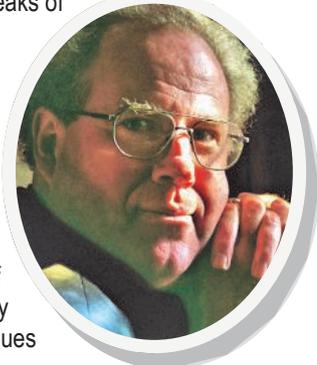
ASK THE VESTRY

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

Posted to : Ask The Vestry,
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Father Michael Blain.

PHOTO.: STUFF.CO.NZ.

The Articles of Religion

ISSUED BY THE CONVOCATION OF CLERGY OF THE CHURCH OF ENGLAND IN 1571

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

wrote, "The early Christians formed strong, tight-knit groups. Yet their groups were very open to new members and were called upon to "love your enemies." We see a strong sense of group identity with a clear sense of demarcation between insiders and outsiders and yet a strong openness to all non-members."

This is the big challenge for self-defining churches and religious movements. 

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And Even More Sparks

By Ian Condie

Sparks led a lonely existence. He was essential. He represented the pinnacle of electronic achievement. He was the only connection between shipboard life and the rest of the world. He could be the difference between life and death. All that, yet there was a sort of folk belief that most Sparks were slightly, harmlessly, if not mad, not normal.



“One young Sparks caused a sensation by arriving on board with a really practical and sensible piece of technology”

PHOTO.: [HTTP://IANCOOMBE.TRIPOD.COM](http://iancoombe.tripod.com)

There were the very rare occasions when they just didn't do their normal duty. Messages from Head Office were never received for instance, but on those occasions there was always the suspicion that the Master had been hitting the bottle and just thrown them away but—again very occasionally—the fault was brought home to Sparks.

Some Sparks were known to have long *sotto voce* conversations with themselves, but none of them were drunkards for the simple reason that all liquor was rationed. There was one, a most conscientious and able officer, who would buttonhole junior apprentices whose pay was \$13 per month and in a semi whisper advise them where to invest a thousand pounds. The lads would thank him politely and forget the advice but one wondered in later life whether the advice was good.

One young Sparks caused a sensation by arriving on board with a really practical and sensible piece of technology—a typewriter.

In port Sparks had nothing to do. In some ships he seemed to vanish but one or two, in New Zealand ports, would hire themselves out as tally clerks or as watchmen on the wharves and make themselves a nice bit of extra income, but very few of them made any great mark on their shipmates' memories.

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There were some however, like—well, call him Mathews. His Radio Room was at the end of a short alleyway with only two cabins opening off it. One was Sparks's and the other housed two young apprentices, not the most ideal neighbours for a middle aged man but on Saturday and Sunday afternoons, if he had an hour or two off watch, Sparks would pull aside the door curtain of the apprentices' cabin. He would have removed his collar and tie and be wearing a serious look. He would pretend to scowl at the lads over his glasses and utter the following, "I'm just going to get some shuteye and I want utter 'ush. Right?" And of course, he would get it. ☹️

The
Frolicsome
Friar



SOURCE: WWW.HOWTOGEEK.COM

Joyce Violet McQuarrie RIP

By Ann Sharp

Joyce was born in Dunedin on 11 November 1918, the day World War I ended—Armistice Day—and died this year on 23 July. Living in Maori Hill, she was educated at Mornington School and King Edward Technical College. Her parents had emigrated from Peebles, Scotland some time before and opened a lingerie shop in George Street called Caldwells. It was working here that Joyce developed a love and flair for retail business. She met her future husband, Archie, at St Mary's church and they were married in St Paul's Cathedral, where Archie was a member of the choir.

Several years later they decided to buy a corner dairy in Hargest Crescent and it was during this time they attended St Peter the Less. After a few years they moved to a house in Coughtrey Street. A love of retail called again when friends asked Joyce to manage a small business in town called The Hosiery Bar, which she did for many years until her first grandchild was born.

After St Peter the Less closed, Joyce and Archie attended Saint Peter's Caversham. In the 1970s Archie retired and he and Joyce moved to an ownership flat in Jackson Street. After Archie died she lived there happily on her own for thirty years, giving love and support to her wider family. In December last year she moved into care at Radius Fulton where she was very content and well looked after. ☹️



Nutritious



A Fishy Tale

By Alex Chisholm

Fish has long been prized as a food source with the additional benefit, for some at least, of being free. If one is able to fish, or has relatives or friends who do then there is the

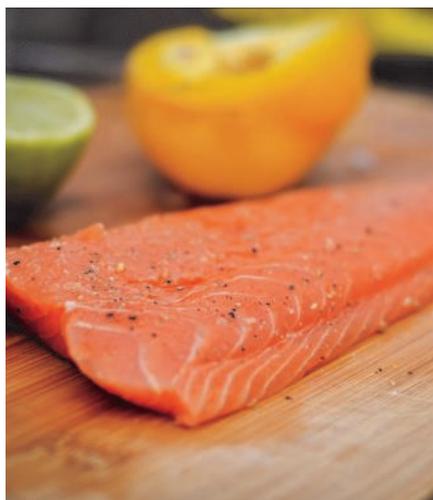


PHOTO: WWW.MTEDEVILLAGEFISHSHOP.CO.NZ

possibility of extra fresh produce at little cost. Commercially the cost of fresh fish has been rising, which is unfortunate as fish is an excellent source of protein and long chain marine fatty acids, as well as vitamins and minerals including selenium and iodine. The Eating and Activity Guidelines issued by the Ministry of Health in 2015 recommend that fish and seafood intake should be increased.

Fish played an important role in human evolutionary development. Early humans

To get sufficient omega 3 for a healthy heart, it is recommended that fish be consumed twice a week, mostly oily fish. A diet high in oily fish not only provides omega-3 fatty acids (EPA and DHA) but is a healthy source of protein and other nutrients. Eating oily fish twice a week is equivalent to consuming approximately 500mg EPA+DHA per day.

'Oily' fish include salmon, mackerel, sardines, kahawai, mussels, oysters and squid. Canned fish can be a good source of omega-3 (choose fish canned in spring water rather than brine).

Over 1000mg per100g	500-1000mg per 100g	Under 500mg per 100g
Jack mackerel Canned sardines New Zealand King Salmon Canned salmon Kahawai Silver warehou Canned pilchards Herring	Greenshell mussels Oysters Arrow squid White warehou	Canned tuna Tarakihi Snapper Blue cod Trevally Gurnard Hapuku Scallops Eel Toheroa

Table 1

SOURCE : WWW.HEARTFOUNDATION.ORG.NZ/KNOW-THE-FACTS/FOOD-AND-DRINK/FISH.

living near the coast—and especially when they started to make more effective use of coastal resources—had a distinct advantage, demonstrated by multi – generational brain development. Being restricted to land based diets would not have provided the required fatty acids in amounts necessary for optimal brain development. Fish is the source of pre-formed long chain omega 3 fatty acids and these are found in higher concentrations in oily fish. The abbreviations for the names of these fats are EPA and DHA. Omega 3 fats of a different sort can also be found in plant foods e.g. flaxseeds, walnuts and canola oil; which is important for people eating a vegan or vegetarian diet which doesn't include fish. Our bodies are able, to a limited extent, to convert these plant omega 3s (abbreviated name ALA) into the type of long chain omega 3s found in fish. However this is not an efficient process. A study carried out to compare the effects of a plant oil high in omega 3 versus fish found that 50ml of the plant oil was needed per day in order to be equivalent to 2 meals of oily fish per week. Effectiveness was assessed by measuring levels of 'marine' fatty acids in the blood of the volunteers. When recommendations are made regarding the specific amounts of nutrients we should consume they are often given as amount per day e.g. 90-160 mg/day of marine omega 3. In Table 1 you will see the amounts of omega 3 in 100g of selected fish varieties, along with



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References:

Broadhurst CL, et al. Comp Biochem Physiol B Biochem Mol Biol. 2002 Apr;131(4):653-73. Review.
 Citation: Ministry of Health. 2015. Eating and Activity Guidelines for New Zealand Adults. Wellington: Ministry of Health
<http://www.forestandbird.org.nz/what-we-do/publications/-best-fish-guide>
http://www.forestandbird.org.nz/files/file/BFG_pocket_guide_2013-14.pdf
http://www.foodstandards.govt.nz/consumer/chemicals/mercury/documents/mercury_in_fish_brochure_lowres.pdf

the advice to eat fish, especially oily fish, twice per week in order to reach the recommended intake.

Two other points in relation to fish are ensuring a sustainable supply and the levels of mercury found in some fish.

Forest and Bird publishes a list of the status of different fish varieties and whether or not they are endangered and has information on wider environmental concerns as well as recipes and fish pricing information on its website (www.bestfishguide.org.nz). New Zealand Food Standards provide a detailed overview of mercury levels in fish and the recommended frequency of consumption of specific fish species.

Beneficial effects of long chain omega 3 fatty acids on heart health were noted in early population studies and once it became possible to have these available as capsules they were able to be trialed as supplements.

Next month we will be taking a closer look at the issues surrounding Fish Oil capsules and their consumption.

THE RECIPE

Appears on page 6

Food of the month Parsnip

Nutrition Information when boiled
Serving size: ½ medium parsnip - 80g

Average per serving		Vitamin C (mg)	2.6
		Iron (mg)	0.16
		Thiamin (mg)	trace
		Riboflavin (mg)	trace
Energy (kJ/Cal)	192/46		
Protein (g)	0.8		
Fat, total (g)	0.4		
- saturated (g)	trace		
Carbohydrate (g)	8.4		
- sugars (g)	4.6		
Dietary fibre (g)	3.2		
Sodium (mg)	2		
Niacin (mg)	1.6		
Potassium (mg)	320		

Source: The Concise New Zealand Food Composition Tables, 10th Edition, Plant & Food Research - 2014

Parsnips have been grown in Europe since Roman times. The word parsnip is from the Latin 'pastus' meaning food and 'sativa' meaning cultivated. The flavour of parsnips is delicate, sweet and nutty—the sweetness coming from the conversion of starch to sugar. Parsnips, like carrots (both members of the *Umbelliferae* family, along with celery, parsley and fennel),

begin converting starches to sugar in cold weather—hence parsnips taste best after frosts. This starch to sugar conversion could be thought of as an anti freeze for the plant to prevent cells from rupturing in the cold. For pre-winter crops store parsnips at low temperatures (0°C) and some starch conversion to sugar will occur. 📺

In Saint Peter's Garden



By Warwick Harris

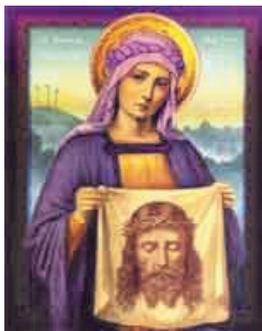
To be or not to be Hebe

I recently planted three hebes in Saint Peter's garden, refugees from the reconstruction of our home garden. They join several other hebes in the Church garden which have been there for some time.

Some contemporary plant taxonomists consider that the genus Hebe exists no more. Indeed, since 2013 Hebe has been changed back to Veronica. You can see this change in progress at the Dunedin Botanic Garden where Hebe on plant labels is being progressively replaced with Veronica.

The genus Veronica L. was defined in 1753 by the Swedish botanist Linnaeus, founder of the binomial system of taxonomy. This system essentially gives the genus (like a surname) of a species first, followed by its given or specific name. For ourselves we place our given, or Christian, name before our surname.

Although the name Veronica can be traced back to earlier times, for Western culture it is most often associated with Saint Veronica. She gave her veil to Jesus to wipe his perspiring brow on the way to Golgotha. In so doing, the image of Jesus was impressed



Saint Veronica.

IMAGE: WWW.SACRAMENTALS.ORG.

on the veil. Veronica, typically blue flowered herbs of northern Europe, are often called speedwells.

The genus Hebe Comm. ex Juss. was defined in 1789, most likely based on specimens collected by Daniel Solander, Swedish botanist on James Cook's first voyage to New Zealand. Comm. and Juss. are, in taxonomic convention, acceptable abbreviations of the names of the authors of taxa. In this case they are for P. Commerson and Ad. L. de Jussieu, 18th to 19th century botanists. For Linnaeus his author abbreviation is L.

For a specimen of an organism to be considered as a validly named species, it needs to be located in a specified place. For higher plants this is usually an herbarium. Such specimens are type specimens. Curiously, for *Homo sapiens* L., the type specimen is where Linnaeus is buried. This assumes that the description of man is based on Linnaeus' description of himself.

The name Hebe did not really gain taxonomic acceptance until the 1920s when New Zealand based botanists separated Southern Hemisphere Veronica from those of the Northern Hemisphere. This was on several differences of morphology and chromosome number. The name Hebe was generally accepted until 2013 when hebes were again lumped together with veronicas. This was on the basis of DNA profiling. DNA profiling is not usually available to people who like to name plants and

who practise "seeing to believe."

Hebe, daughter of the gods Zeus and Hera and wife of Heracles (Hercules), was for ancient Greeks the goddess of youth. She was accredited with the power of granting eternal youth. Alas, in regard to the continued currency of a name, her powers of granting eternal youthfulness have not occurred for hebes.

But, for those who may regret the demise of Hebe, there will be comfort in Shakespeare's saying "A rose by any other name would smell as sweet". 📺



Hebe
—the goddess.

IMAGE: S-MEDIA-CACHE-K0.PINIMG.COM.



Hebe—the plant—in flower.

PHOTO.: PHIL BENDLE.



Looking back

By Ray Hargreaves

With the rapid growth of Dunedin's population after the Central Otago gold discoveries of 1861, settlement grew on the hills surrounding the original town. Growth concentrated in the areas known as Mornington and Roslyn. Access was largely by foot though by the 1870s the occasional horse bus operated, though it was not a continual service.

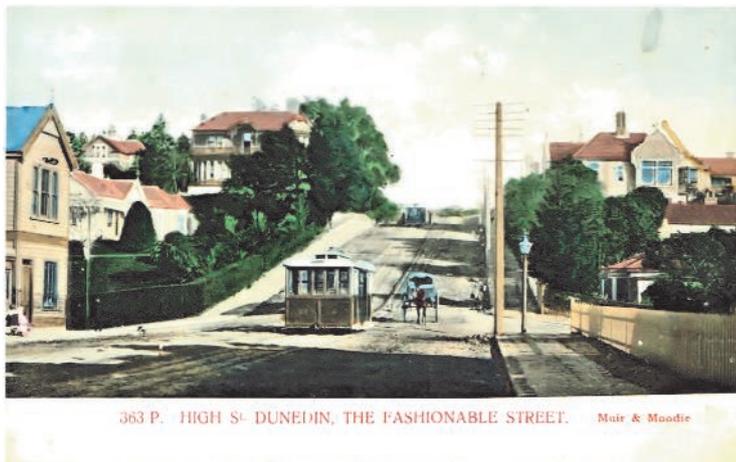
The problem was solved by the installation of cable cars and Dunedin was the first city outside the USA to adopt them. The first route to begin service was the line from Rattray Street to Roslyn, which opened in 1881. The second route was up High Street to Mornington, which began regular running in March 1883.



A painting from Don McAra's book *Hold Very Tight Please!—The Cable Cars of New Zealand* of a Roslyn tram loading at the city terminus at the Rattray/Princes Street intersection.

Note the central cable slot between the lines (rails).

IMAGE AND CAPTION DETAILS: [HTTP://WWW.NZINE.CO.NZ/VEWS/CABLECARS.HTML](http://www.nzine.co.nz/views/cablecars.html).



363 P. HIGH ST. DUNEDIN, THE FASHIONABLE STREET. Mair & Moodie

Built by the Mornington Tramway Company, the system was taken over by the Mornington Borough Council in 1903. Unfortunately a fire destroyed the Mornington tramway buildings along with the rolling stock, forcing the Mornington Borough Council to renew the system before it had made any money from it.

Unlike Roslyn, the Mornington line was double and when opened the cable cars ran up High Street on the right hand side line and down to Princes Street on the left side. The illustration above, which was probably taken in the 1904-1906 period, shows a very quiet street, possibly on a Sunday. The nearest cable car is ascending to Mornington. In 1928 the line directions were changed.

The motive power for cable cars was a continuously running steel cable housed below ground level in a slot which was midway between the two surface lines [see image at left.—Ed.]. As the illustrations show, no cable could be seen. But an Auckland writer captioning a photograph in the 1994 book *The Way We Were. Dunedin Coastal Otago* wrote that "Trolley buses here [in the Exchange area] take passengers instead of cable cars and the city looks better without the tangle of wires needed for the cable cars." !!!

The High Street line operated until 1957 when it was finally closed and the route was briefly serviced by diesel buses before being taken over by trolley buses and finally switching to diesel buses again. 🚗

Moves are at present under way to reinstate a cable car on High Street.—Ed.



Nutritious

THE RECIPE : ALEX'S TEA PUNCH

What you need

- ◆ 1.5-2L strong tea, freshly brewed
- ◆ 1L Dark grape juice (McCoy)
- ◆ 1L Orange juice (Keri)
- ◆ 275ml Apricot juice (Benjer)
- ◆ 750ml-1 L Dry Ginger Ale (Schweppes)
- ◆ 3-4 Cinnamon Sticks
- ◆ 2Tbsp Whole cloves
- ◆ 2Tbsp Whole allspice

L = litre; Tbsp = tablespoon; ml = millilitre

Alex has supplied this punch at several parish gatherings to great acclaim so the recipe is published by popular request.—Ed.

Method

- ◆ Make the required amount of tea at the desired strength
- ◆ Pour the tea (through a sieve if made with tea leaves) into a large heavy based pot
- ◆ Place on stove-top
- ◆ Add the fruit juices and the whole spices, but not the ginger Ale
- ◆ Warm through gently and leave to infuse before removing the spices with a slotted spoon or sieve
- ◆ Check the taste and adjust if necessary
- ◆ Add ginger ale just before serving

Notes

This recipe is very flexible—the types of fruit juices (and the brands) are exactly what I used but any other fruit juice combination is possible. You may wish to use more or less tea as the base and/or to make it weaker. I did not add any sugar as I find there is sufficient sweetness from the juices, but again this is a matter of taste. This was the 'no-alcohol' version of the punch but a similar recipe can be made up with the addition of wine. 🍷

IMAGES: FARM8.STATICFLICKR.COM
WWW.SERIOUSEATS.COM.

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: **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.

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Vestry Notes

By Heather Brooks
Vestry Secretary

At the August meeting the following items were of note:

- ◆ Father Hugh has amended his motion to Synod to allow for 100% of the money from disposal of lands and buildings in parishes going out of existence to go to the bishopric fund
- ◆ Vestry approved a quote to clear the gutters of the church and hall
- ◆ The matter of the Holy Cross church windows is still ongoing. Leadlights and Lamps Ltd have offered to remove the windows at reasonable cost
- ◆ A conversation with Holy Cross about ways we may be able to help with their worship now they no longer have a church building is under way
- ◆ In view of the demise of the Anglican Family Care food-bank, a motion to donate food items to St. Vincent de Paul was approved. Different food-banks were investigated and this was the best option
- ◆ Sixteen more people are required to fill the bus for the Teschemakers trip
- ◆ Investigations will be made into the practicalities of having a defibrillator available in the church or the hall
- ◆ Tubby Hopkins was appointed as synod representative replacing Bruce Moore who has withdrawn for health reasons
- ◆ Approval was given for David Hoskins to look into the purchase of non-slip mats for the hall kitchen. 📧



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

For your diary

Saturday, 10 September : Proposed grounds working bee—date to be confirmed

16-18 September : Diocesan Synod meets in Invercargill

Saturday, 24 September : Proposed garage sale—date to be confirmed

Saturday, 1 October : Parish outing to Teschemakers—see page 1

Tuesday, 1 November : 7.30pm : first of the Caversham Lectures, *What makes for a good doctor?*—Dr Stephen Tripp

Tuesday, 8 November : 7.30pm : second of the Caversham Lectures, *Child Welfare—Can We Deliver and How Will We Know?*—Len Cook, Families Commissioner and Chairman of the Social Policy Research and Evaluation Unit

Tuesday, 15 November : 7.30pm : third Caversham Lecture, *Practical End of Life Issues*—a panel discussion including Keith Gillion, Dr Tony Fitchett, Professor Peter Skegg and a palliative care nurse

Tuesday, 22 November : 7.30pm : fourth Caversham Lecture, *The New Zealand Youth Justice System: leading the world*—Brian Kilkelly, Dunedin Barrister

Tuesday, 29 November : 7.30pm : fifth Caversham Lecture, *Exploring and Exploiting the Secrets of Life itself: the wonderful possibilities and potential perils of breakthroughs in medical research*—Don Evans, a bio-ethicist and a parishioner of St Matthews Dunedin

Sunday, 15 January 2017 : Hospital chapel assistance (“bed-pushing”).

Playing St Paul's

On 9 August our Director of Music, David Hoskins (pictured at right), performed on the organ of St Paul's Cathedral in Dunedin (pictured far right) as part of the St Paul's series of lunch time concerts.

His 20 minute programme was a series of improvisations on a plainsong chant. It was attended by a small but appreciative audience which included a number of Saint Peter's people. 📷



PHOTO'S: INFORMATION SERVICES OTAGO LTD.

Assumption



Prayers at the Shrine of Our Lady during the Solemn Sung Eucharist on 14 August, 2016.

PHOTO.: WENDY STOCKS.

Helping Holy Cross

The recent closure and impending sale of the church building at Holy Cross St Kilda make for an unsettled time for members of that congregation and Saint Peter's stands ready to help in any way it can. Church Wardens and the Vicar have been in contact with Holy Cross leaders and some possibilities are under discussion.

An invitation has been offered to Holy Cross parishioners who would like once more to worship in a church building (currently their Services are held in the Holy Cross hall) to use Saint Peter's on Sunday afternoons for Services in 'the Holy Cross style'.

One thing some Holy Cross people are quite concerned about is the fate of their memorial windows. Many Holy Cross parishioners are unhappy with the idea of the windows remaining in the present building if it becomes converted to secular use. Even less palatable is the possibility of their destruction in the event the building is demolished for redevelopment of the site.

A possibility is for the windows to find a new home in Saint Peter's—apt in many ways as Holy Cross was founded by the Parish of Caversham—and Saint Peter's Vestry is looking at possible ways this could happen. There is no intention to make structural changes to the Saint Peter's building, but other possibilities may be practicable. 📷



One of the Holy Cross windows which may need a new home.

PHOTO.: HOLYCROSSSTKILDA.WEEBLY.COM.

Plan ahead for those left behind

For many of us, the thought of leaving our loved ones with our funeral to organise is inconceivable – but the reality is, it happens.

There are, however, ways for you to help those you care about most get through this difficult time. Call us today and ask about the options available.

Gillions Funeral Services

407 Hillside Rd, Dunedin
Ph 455 2128 (24 hours)
www.gillions.co.nz

Justin Welby
The Archbishop of Canterbury

Preaching at a service at Portsmouth Cathedral to celebrate 150 years of the Society of the Sisters of Bethany

“ We need to remember that the Epistle to the Hebrews was written to those who were struggling to maintain their faith as unknown, unseen, small communities across the Eastern Mediterranean, who were beginning to slip away, to give up. The Epistle to the Hebrews was written to say to them: “It may feel very hard. You may be persecuted. You may be under great pressure. You may be suffering. But the reality that no one around you sees—in the busy streets of the towns and cities where you have your churches—the reality is that God is in the midst of you. He has chosen you and called you and has a purpose for you.” 📷

More online : Read the full text at:
<http://www.archbishopofcanterbury.org/articles.php/5755/archbishop-preaches-at-sisters-of-bethany-anniversary-service>