



# THE ROCK



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

## From the Temporary Interim Priest

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I was lying in bed one night, fairly much awake, thinking about people I knew who I wanted to remember before God. There was a bereaved family, someone else who is enduring a long and painful illness far too early in life, another who had enormous family problems, someone else who had some important and difficult decisions to make, and so on.

People whom I would wish to uphold in prayer. And this is something which is in the forefront of my mind often. As I am prepared to bet it is yours, also.

There are many forms of prayer - you know that. This is not going to be a dissertation on that subject. But it is to point out to you the opening words of a hymn from long ago. It says .....

"Prayer is the soul's sincere desire,  
Uttered - or unexpressed. "

So I know that whether I find the right words - albeit in the middle of the night - or at any other time, it is my sincerest desire for the subject of my prayer that counts..

Maybe you find the same.  
Peace be with you all.

Bernard



## Parish Roll Update

There has been discussion in Vestry about circulating the Parish roll as a telephone list so that Parishioners can contact each other. It is well recognised that some people may not wish to have their telephone number made public for whatever reason.

To that end we would ask that you to indicate if you object to your name appearing on the public roll.

Simply send an email to myself or telephone me. - Contact details are on the back page.

The aim is to call everyone on the list even if they do not indicate either way. We do want to respect your privacy by also to foster communication amongst us.

Dereck Gray - Editor



## VESTRY IN BRIEF

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

- The Lion's Club garden cleanup on May 21<sup>st</sup> was a great success.
- Millers will be updating the external signage soon.
- The Historic Places Trust has requested a site visit with regard to our application to register St. Peter's.
- The Zip water heater in the hall has broken down again and is to be replaced.
- Redecoration of the vicarage has begun.
- Vestry discussed the Parish Strategic Plan.
- Our smoke and intruder alarms will help with insurance premiums.

Heather Brooks  
(Vestry Secretary)

## A WARDEN'S WARBLE

It always amazes me, as time approaches for me to write my contribution for The Rock and I get a gentle nudge from Editor Dereck that it's my turn, I have no idea what to write about, then suddenly something happens or I hear something which gives me an idea. Two such happenings have occurred this week which was a big help.

Firstly, as a Warden, I received an email from Tony in Suffolk UK, it read as follows, *'My interest stems from my GREAT grandfather, Thomas Catesby who, having emigrated from England in 1883, called his fiancée to join him - what a trip for a young lady traveling alone in the 1880s ?? They then married at St Peters on 26<sup>th</sup> February in 1884, your little church would have been two years old then. Do you have records dating back to that date and if so would it be possible to get a copy of the wedding certificate?'*

Some task I thought but I'll see what I can do, then I suddenly remembered, the Hocken Library. I was sure that many years ago, Vestry had made the decision to have all of the Parish Records and Registers stored at the Hocken Library.

A quick phone call to our Secretary, Heather Brooks, and she was able to give me an important catalogue number to help me. So, off I went down to the Hocken Library, filled in a Readers Card, talked to a staff member about the information I was looking for and within a couple of minutes I had the original St Peter's Marriage Register for 1884 in my hand, imagine that, 127 years old. Exactly what I wanted! I made arrangements to have the page copied for pick up the next day, paid my 20 cents and the information was on its way to the UK. Tony could not believe it and I suddenly realised just how important that Vestry decision had been to put the records in storage in a safe place.

The other happening was the discussion at Dunedin City Council level about the need to have Dunedin's historic buildings and churches "earthquake proofed."

I'm sure that since the disastrous events in Christchurch, most of us will have looked at many of Dunedin's buildings, including St Peter's, and wondered how they'd fare in a similar strength earthquake, should one occur. I guess that like me, you would have come to the same conclusion, they wouldn't fare very well, would they? So, what do we do at St Peter's? Spend huge amounts of money trying to protect ourselves against something that may happen some day, or carry on in the hope that if an earthquake did occur that it does not coincide with the two or three hours a week that the Church is in use. I have no wish for you to think that I have no concern for your safety but I would suggest that there would be much more likelihood each day of us being killed in a road accident than in the collapse of the Church in an earthquake.

Tubby Hopkins, Bishop's Warden

**PLEASE.. READ!**

### *Our Advertisers*

**We have been very fortunate over the last 3 months in gaining sponsorship for this publication by some very generous businesses. We find that we are in need of some new advertisers to keep the magazine running in colour.**

**Do any of you know of businesses who may be agreeable to take some advertising space ?**

**The cost of producing the Rock is \$173 a month, thus if we can attract 4 advertisers the cost to them will be \$45 - a 3 month undertaking is preferred. (3 advertisers - \$57, 2 advertisers - \$87)**

**Please contact me urgently if you are able to assist. - Thank you, Dereck**

***Please also remember to support our current advertisers !***

I suspect that as a child I must have been a very frustrating individual for my parents. I have always been asking questions and persisting until I get a satisfactory answer. I further suspect that I can become a bit of a pest in the process - so be it!

So it is with our quest for our new Vicar. I want some progress reports ! In fact I think you all deserve an update. So I am on the case!

First I asked some of our Parish nominators if they could provide any detail. They were reticent in providing any information, and rightly so. They are indentured to the process, so it was inappropriate for me to put them in the position of having to answer.

It was thus that I was about to pluck up courage to ring the Bishop to ask him for a statement and an email from

the same arrived via Tubby Hopkins. That email appears in full on page six.



Whilst it does correct a couple of details of the process, the whole point of my editorial rather seems to escape the grasp.

Why cannot someone issue some update as to the status of the search? Have we received any applications, and has the committee been convened to review any applications? In my opinion there is absolutely no reason that a statement of some sort could not be made. Where are we at please?

The Bishop seems to be making the point that it is better not to rush and make a wrong decision, and the pool from which we may choose is rather restricted, we must therefore be patient. I am well acquainted with patience, but not

## EDITORIAL



with inaction or lack of communication! Perhaps when the committee does meet they could collectively issue some sort of statement to answer these fundamental questions. I understand, as we all do, that although there may be many applicants there are no guarantees that any one person will be suitable. Whilst putting a number on the process may well raise expectations, this is surely better than the opposite.

Whilst I value the job that the nominators are tasked to perform, surely it is a mark of respect to our Parishioners and the congregation at large, that they are kept informed. The nominators are working for our common good. Confidentiality I respect, but secrecy is dangerous. It is the breeding ground for rumour, conjecture, speculation and misinformation. A statement could easily be made without imperiling the confidentiality of anyone.

It was nice to read that the Bishop's view of the outcome is at least positive and encouraging.

We have been reliably informed that the roof of the Church is in a bad state of repair and will require total replacement in the coming years. It is somewhat fortuitous that we have an application for listing with the Historic Places Trust pending. If approved this will help us achieve funding for such a project, from sources like the Lotteries Commission etc

A representative from the Historic Places Trust met at the Church with Ian Condie, David Hoskins, David Scoular and Tubby Hopkins recently. She was there primarily to take photo's of the church and vicarage, to go with her report to her superiors. This goes through a number of stages culminating in the decision whether or not the property will be registered with the Trust. She felt by the time it went through the various processes we should be able to expect a final decision in about 6 month's time. Like all processes it takes time ! And don't we know about that !!!

One interesting comment she made, was on the very thorough submission that Heather Brooks had made in the first place which had obviously impressed them all. Well done Heather.

Now to something completely different. You will find on page seven a copy of an old framed document "Ornaments of the Church and her Ministers", which was found in the Vicarage outbuildings during the recent cleanup. It would appear that at some time it probably hung in the foyer of the Church. Sadly, its condition is not good, so I have reproduced it in exactly the same fonts and layout including the original printer's details and notes. Should anyone desire a personal copy I am happy to supply.

I personally feel that it very nicely embodies the spirit of St Peter's and a reminder of some of the core values of our Mother Church which are all too infrequently practiced.

Yours in Christ  
Dereck Gray  
Editor



## Our Parishioners

Nigel Westbrook



I was born in the generation of Baby Boomers with Dunedin parents and grew up in Wellington (with my pet dog) and was baptised in St John's Anglican Church in Karori. As a result of attending Wellington College I joined The Boys' Brigade and was confirmed in a Methodist Church. On the passing of my Father in 1962 I sailed with my family on the Union Steam Ship Company MV Matua, an Island Trader, to Auckland. We travelled by car ferry to the North Shore settling in Birkenhead. After resuming contact with The Boys Brigade at a Methodist Church and while still a teenager I became Captain of the Company and served over twenty years as a BB officer.

From various vocations, ranging from Sales Representative to General Manager, at LD Nathan & Co, BP Oil NZ Ltd, Sample Electronics NZ Ltd, Cutler Hammer NZ Ltd, I evolved to being self employed for the majority of my life. Change management in the Freezing Industry was the most challenging of these experiences with export sales to Australia and Fiji being the most enjoyable. Following a visit to China, I was privileged to spend a couple of years as a Consultant to an Anglican Priest, Rev. Maori Marsden and the Te Rea Trust. And later a wonderful year of Theological Studies at Auckland University.

In 2001 a job offer led me back to my roots in Dunedin where my Grandfather had served as a Vestryman at St John's Church. I am truly grateful and fortunate to have found both security and peace with other parishioners worshipping at St Peter's.

Alex Chisholm



Born in Scotland, went to school in Dunedin then Otago University, dietetic training in Christchurch, worked at Dunedin Public Hospital. Married to a Presbyterian minister lived in Taumaranui then Timaru before the family, by now with a daughter & son, headed to Germany in 1975. A year in Heidelberg then 2 years in a city called Pforzheim followed by 4 and a half years in the parish of an outlying suburb (Huchenfeld). This was a sole charge parish of the [Evangelische Landeskirche in Baden](#), thus a normal German congregation. It was an interesting and enjoyable time while not without challenges. The children went to school in the village & were soon reasonably fluent in the local dialect as well as standard German. The ladies group expected that the minister's wife would lead the start of the meetings-never mind if her first language wasn't German. The return to NZ, in 1983, was a really unpleasant culture shock, as by then I was feeling really at home, again, in Europe. However, I did discover Anglo-Catholicism at All Saints, where Fr David Best was the vicar, & I was subsequently confirmed by Bishop Peter. I came to St Peter's after Fr David & Di Best moved to Wellington. One other positive aspect of returning to Dunedin was being able to work at the Department of Human Nutrition at the University of Otago, starting in 1988, and while working to study for a Masters then a PhD degree. As well as a daughter and son I now have four grandchildren ranging in age from nearly 5 to 14 years.

## Diocesan Snippets

The Rev. Sue McCafferty, Vicar of Waitaki North Oamaru, has been appointed to be Archdeacon of South Auckland.

The Rev Ken Light, formerly of this Diocese and now retired in Rangiora, will be locum priest during the vacancy.

The Rev Angela Dutton has been appointed Vicar of Gore and surrounding districts ( a new parish configuration.) She comes to us from the Diocese of Grafton, in Australia.

The Rev Eric Kyte, from the UK, will be instituted as Vicar of Roslyn on August 17th.

## St Peter's Womens Group

The new informal St Peter's Womens Group got off to a grand start on the 18th June when Davis Hoskin presented Belles and Smells a delightful programme of organ music with enlightening explanation throughout.

Our large number of visitors from other denominations in the area, friends, family and parishioners were very appreciative of the entertainment and the delicious afternoon tea that followed.

Thanks must go to David and to our members who so willingly contributed to make this a special occasion.

The next get together of group is at 2.00pm on the 23rd of July at 'Rockbourne' at 298 York Place.

'Rockbourne' is a Gallery of fabulous Costume Jewelry and Accessories. Any interested parishioners are most welcome to join us. - Gwen Hudson

## Friendship Group

"The Friendship Group will meet for a Eucharist at 11 am on Tuesday, 9th August which will be taken by Fr Carl. This will be followed by lunch at 12:15pm at the Home of St Barnabas to celebrate the 130 Year's Anniversary of the Guild."

Gay Webb - Contact no. 476 1613



## The Anglo-Catholics: 4. James and his Bible

In the last 20 years of Elizabeth's reign, threats from abroad combined with rumblings from both Protestants and Catholics at home put the squeeze on religious tolerance in the English Church. By the time James I ascended to the throne, Elizabeth's middle way had shrunk to a mere footpath and anyone stepping outside it was harshly punished. Fortunately, James was a monarch at least as remarkable as Elizabeth. A king from the age of one year, he had ruled Scotland as James VI for 36 years before becoming James I of England in 1603. He now found himself in the almost impossible position of ruling three different countries, each with a different religion; Scotland was very firmly Presbyterian, England was Anglican and Ireland had never parted with Rome, so remained Roman Catholic. Although James was brought up as a Presbyterian, he had the advantage of having a Catholic mother. Moreover, he was a scholarly man with no stomach for persecution. Petitioned furiously for church reform by the extreme Protestant wing (Puritans) on the one hand and the Catholics on the other, what was James to do?

Perhaps because of his love of debate, he decided to convene the Hampton Court Conference of 1604. Here, the king met with the leaders of the church in order to try and resolve the differences between the Catholic and Protestant wings. There was some success for the Catholics as James was a firm believer that kings ruled by Divine Right and that bishops were entirely necessary to the process. He was heard to declare "No bishops, no

king!" indicating he had no intention of falling in with Puritan plans to do away with the Apostolic Order. Still, James was also a believer in reform and although the Protestant and Catholic leaders were never fully reconciled, the Hampton Court Conference paved the way for a different type of reformation - a new bible in English, the King James Bible. James and many others considered

**"No bishops, no king!"**

Tyndale's early translation of the bible from Latin into English unsatisfactory on account of his leaning too far towards Lutheranism in his footnotes and translation of certain words. This was decidedly too Protestant to fit into the middle way. The Geneva Bible, produced by a group of Englishmen working under Scottish reformer John Knox, was likewise rejected. Even in Elizabeth's reign, this bible was not used in churches but continued in homes and schools

**The production of the new bible was entrusted to 54 scholars**

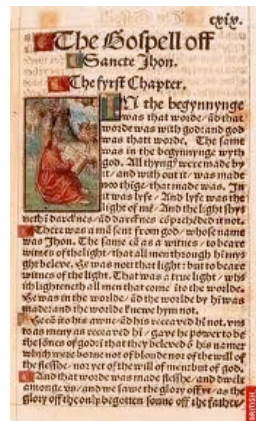
for a long time. The Bishop's Bible, produced during Elizabeth's reign, was basically Tyndale's translation without the footnotes and commentaries but still had the disadvantage of Protestant spin in the translation. Oxford University don John Reynolds was probably quite right when he said that all the English bibles "...were corrupt and not answerable to the truth of the Original". We can be sure that Reynolds petition to produce a new, English bible was eagerly received by the king, who had already made a start by translating the psalms himself.

The production of the new bible was entrusted to 54 scholars in six groups, each of which worked on a

section. The aim was not to produce a new translation from scratch but to minutely examine Tyndale's translation and correct all the inaccuracies. Greek scholars worked on the New Testament and Hebrew scholars on the Old. To assist them, they had copies of the Bishop's bible and five other translations. However, the scholars did much more than just right the wrongs introduced by Tyndale, they imparted to the text a sense of authority, a wonderful richness of language, musical rhythm and poetry. They were working, after all, in the same period as Shakespeare. Here then, was a bible to keep both Protestants and Catholics happy, a bible for reading aloud in church and being remembered by everyone, a bible responsible for a great surge in literacy among the ordinary people.

James not only widened the middle way of religious tolerance but trod it himself, advocating elements of the Catholic faith, such as the celebration of festivals, kneeling at communion and statues of apostles. Equally importantly, he retained the Book of Common Prayer. He even protected the English Catholics from reprisals after the failed plot to blow up the Houses of Parliament in 1605 was revealed to be Roman in origin. Despite his Presbyterian upbringing, James ensured that Catholic traditions continued to be accepted within the Church of England.

Heather & Ross



**KING JAMES BIBLE  
400 YEAR  
ANNIVERSARY  
1611 - 2011**

**The Community of The Sacred Name:**

Dear Miss Dutton

Thank you very much for your kind letter, with the assurance of your thoughts and prayers for us at this time. It is so good to know that you, and all our friends at St Peter's Caversham, were keeping our Community in their prayers, and we are very much aware of your support over many years, with faithful generosity.

We can now give you our brand new address, ...The Community of the Sacred Name, 53 Morris Road, R.D. 2, Ashburton 7772.

Mother Keleni has joined us in our new home, and now there are five Sisters here, hoping to find ways of useful service here in Ashburton. Although, of course, we miss our home and friends in Christchurch we are most grateful for this new home, a new beginning. Perhaps you will be so kind as to convey our greetings to all at St Peter's, including your Vicar, and if possible, Fr Carl, - such good friends of the Community.

Thank you again, and may God bless you.  
With love, Sr Annette CSN.



Sisters Annette, Judith, Bridget & Anne along with visitors at 53 Morris Rd. Ashburton R.D. 2

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**From the Bishop**

I was interested to read the editorial comment in the previous edition of The Rock concerning the process currently underway to find a new vicar for St. Peter's Caversham. I am pleased that the process is being followed with such interest, but there are one or two misconceptions in the editorial which I want to address.

In our system the process of finding and selecting a new vicar is entirely in the hands of the parish nominators who perform their duties in consultation with the diocesan nominators. The nominators, both diocesan and parish are directly accountable to the bishop and not to the vestry, and although they may from time to time make reports of a very general nature to the vestry, such reports are not required of them, and all details of the process are kept strictly confidential. This commitment to confidentiality is theologically based, because our church and its appointment process is episcopal not congregational, and because of the long experience of the church over the years of the damage done to parishes and priests by premature guesses, speculations and rumours.

Comment was made in the editorial of the speed of the process, and I can sympathise with the sentiment, although it is difficult to comment without myself breaching confidentiality. Suffice it to say that competent priests are increasingly in short supply in the Anglican Church and that there is a long list of vacant parishes in every diocese in New Zealand. When the aversion of some people to moving to Dunedin and St. Peter's particular requirements in terms of churchmanship and gender are factored in, the nomination process was always going to need patience. The parish nominators are working well and I am confident that their task will reach a very satisfactory conclusion before long.

+Kelvin

Bishop of Dunedin

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# Ornaments & Ceremonies of the Church and her Ministers

## Guiding Principles

- I. That everything may be done to the Glory of Him **Whose Presence is in His Holy Temple** and **Whose Presence is vouchsafed to the Christian in the Blessed Sacrament.**
- II. That everything that is done **shall have a Meaning**, and serve as **A Help to Worship**, and **An Incentive to Reverence.**
- III. That nothing shall be done contrary to the Spirit of the English Branch of the Catholic Church, as expressed in her **Canons**, and in the **Ornaments Rubric** : or contrary to the Ceremonial retained at the Reformation.

“And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament in the Second Year of the Reign of King Edward VI”

*(Book of Common Prayer)*

## Ceremonies in use, and their Meaning

### I. OF THE ALTAR, SANCTUARY AND THE MINISTERS.

**An Altar Cross** is placed in the most conspicuous position, to remind us **Of our Redemption by JESUS CHRIST.**

**Altar Lights:** **Two** are lighted at Celebrations of the Blessed Sacrament to signify “**That CHRIST, GOD and Man is the Very True Light of the World**”

**OTHER LIGHTS** are used to serve to teach a distinction in the dignity of Festivals thus: **TWO** upon any Ordinary Day, **FOUR** upon Saints Days, **SIX** upon Festivals of our Lord. (Smaller Lights are added as a symbol of joy.)

**The Perpetual Light** kept burning by night and by day, symbolises The Perpetual Presence of GOD, and serves as a reminder that because of His Presence, Reverence is required of all who enter His House.

(These differ in number sometimes One, or Three, or Five, or Seven)

**Incense** is offered as A Symbol of Offering to GOD all Things, Persons, and Acts of Praise and Prayer, through the One Offering to CHRIST upon the Cross. *Malachi i,II*, speaking of Christian times says:

“ In every place Incense shall be offered to My Name, and a pure offering .“ It is also a symbol of cleansing from earthly impurities all that we offer to GOD.

**Vestments** are used because GOD Himself instituted their use (*Exodus xxviii.*), and because of the Honour and Dignity due to Him whom we worship and especially due to the Presence of CHRIST in the Holy Eucharist.

They are: The Amice. The Alb. The Girdle. The Stole. The Maniple. The Chasuble. The Cope. The Tunicle and Dalmatic.

**Unleavened Bread** (sometimes in the form of Wafers) is used, because similar to **that used by CHRIST HIMSELF** at the Institution of the Blessed Sacrament.

**Water is Mingled with Wine** in the Blessed Sacrament, because in the Church it has always been the custom, after the example of **CHRIST HIMSELF**, at the institution of the Blessed Sacrament.

**Colours** are used in the Vesting of the Altar, Sanctuary, and Minister, to remind us of the Change in the Church's Seasons, and Our Duties in regard to those Seasons thus:

**WHITE** (or **GOLD** - Festal Days (except Whitsuntide)      **GREEN** (or **BLUE**) - Trinity Season.  
**RED** - - - Whitsuntide and Festivals of Martyrs      **VIOLET** (or **PURPLE**) Lent, Advent, Rogation, and Embertide.

**Flowers** are used because we would delight to give of the best and purest of GOD'S Gifts to His Honour and the Beauty of His Sanctuary.

**Eastward Position** is taken by the Priest at the Celebrations of the Blessed Sacrament that he maybe the **Leader of the People** in this their Offering to GOD ; that he may be **One with the People** in their Prayers for the Gifts and Graces of GOD.

**A Processional Cross** is used for the same reason that the Colours are borne in front of a Regiment.

### II. PIOUS CUSTOMS.

**An Obsersance** is made on Entering and Leaving the Church as a symbol of the **Worship we owe to our Great King** ; it is made towards the Altar, as the “Throne of CHRIST” in the Church.

**We Stand at the Entrance and Exit of the Clergy** out of respect to their office as the Ministers of GOD.

**We turn Eastward** at the Creeds and Glorias as **A Token of Unity in the Faith of the Blessed Trinity**, and to express in this Unity our Belief that **Christ shall come (the Light of the World) to Judge the Quick and the Dead.**

**We Bow at the Name of Jesus** in honour of the **HOLY NAME**, and upon the Authority of Scripture.

**The Sign of the Cross** reminds us that **We are His servants**, who gave us the same sign in Holy Baptism, “ In token that hereafter we should not be ashamed to confess CHRIST Crucified and manfully to fight under His Banner, against Sin, the World, and the Devil. “

# 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

SUNDAYS OF THE CALENDAR MONTH AT 7pm:

These services are not being held for the next month at this stage

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### INTERIM TEMPORARY PRIEST

Ven Bernard Wilkinson  
Phone: 03-434 5514

### CHURCH WARDENS:

Bishop's Warden: Tubby Hopkins  
Phone: 455-3613

People's Warden: Joy Henderson  
Phone: 456-1141

Vestry Secretary: Heather Brooks  
Phone: 481-1916

### ARCHDEACON

Ven Graham Langley  
Ph 03-418-4431

Email: [glangley@ihug.co.nz](mailto:glangley@ihug.co.nz)

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## CALENDAR

*with festivals and observances*

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

**Sun 17th July - 5th Sunday in Ordinary Time**

**Fri 22nd July - St Mary Magdalene**

**Sun 24th July - 6th Sunday in Ordinary Time**

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

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

**Thu 28th July - Mary and Martha of Bethany**

**Fri 29th July - William Wilberforce,  
Reformer, 1833**

**Sat 30th July - The Saints and Martyrs of Europe**

**Sun 31st July - 7th Sunday in Ordinary Time**

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

**Sat 6th August - The Transfiguration of the  
Beloved Son**

**Sun 7th August - 8th Sunday in Ordinary Time  
Joseph of Arimathea and  
The Holy Name of Jesus**

**Mon 8th August - Dominic, Priest, 1221**

**Thu 11th August - Clare of Assisi, Abbess, 1253**

**Sun 14th August - 9th Sunday in Ordinary Time**

**Mon 15th August - St Mary Mother of Jesus**

**Sun 21st August - 10th Sunday in Ordinary Time**

**Tue 23rd August - Rose of Lima, Mystic, 1617**

**Wed 24th August - St Bartholomew, Apostle**

**Sun 27th August - 11th Sunday in Ordinary Time  
Monnica, Mother of Augustine of Hippo, 387**

**Mon 28th August - Augustine, B. of Hippo, 430**