



THE ROCK



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

From the Temporary Interim Priest

As I write these words, I am aware of the occupation that is happening in the Octagon at present. It is to highlight the growing gap between poverty and wealth - and it is a real gap. It's impossible to avoid the fact that many people on very sizable incomes seem to pick up sizable bonuses - for doing the work they are paid to do already. And some on enormous salaries get even more enormous bonuses. Is it any wonder there is a degree of revolt against this kind of thing, when many people live below the breadline. .



One interesting thing is that this action is not confined to New Zealand. It is global .. Is it a concern to the church? Last week I read that the Dean of S. Paul's Cathedral, London had resigned because of issues related to the protest. That's a very important and prestigious office to resign from. I mentioned this in an email I sent to a priest friend of mine in Ely, Cambridgeshire. Let me quote from his reply:

"The S. Paul's business is interesting. Part of me is sympathetic to the former Dean (now resigned) who was caught between a rock and a hard place. Having just restored S. Paul's at a cost of forty million pounds, (mostly raised from the big wicked city) he then is confronted with protesters who seem to be asking legitimate questions about capitalism and it's unacceptable face. Not that I am against capitalism per se, but little seems to have dawned on the banking industry and financial institutions that it is the general public who are having to make sacrifices while they sail on blithely having given themselves very large bonuses - for what? Certainly not their success. What is happening is that a debate has begun within the confines of the Cathedral that includes protesters, churchmen, and even city personnel. Whether anything comes of it or not we wait to see."

Could those words be applied to New Zealand? Have we had enough of unconcern for the underdog? The people occupying the Octagon think so - and I suspect their numbers of supporters are growing, not lessening.

Is this of any interest to the Christian church and believers? To you - and to me??

God be with you all as you wrestle your way through this one.

Bernard

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Vicarage Tidy-up

The final clean and tidy up of the Vicarage grounds will take place on Saturday the 26th from 9am. Early start - early finish. The work this time will be lighter, consisting of some rubbish removal, weeding and mulching. A wheel barrow would be of use this time. Please let me know if you are able to help. Thank you - Dereck 489-3520



VESTRY IN BRIEF

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

- A notice has been put on the hall water heater regarding correct use.
- Welcome cards for visitors and new parishioners are at the back of the church.
- It was noted the church alarms work regardless of whether the vicarage alarms are set.
- Vestry has authorised the final stage of our application for registration with the Historic Places Trust.
- Tubby's son-in-law has kindly donated \$50 for the firewood he obtained from tree trimming and removal at the last garden working bee.
- It was agreed to accept a neighbour's offer to replace the fence between his property and the vicarage for the price of materials only.
- A replacement for the Baker Street fence is being donated.
- There will be another working bee on the grounds on the last weekend of November.

Heather Brooks (Vestry Secretary)

A WARDEN'S WARBLE

Here we are, approximately one year since Father Carl announced his intention to retire in January of this year and it's comforting to know that his successor has been selected and will be moving into the Vicarage, probably in late January and his Institution Service will take place on 2nd February at 7.00pm – please make every effort to keep this date free.

I feel I should report that this was not an easy position to fill and my thanks go to the Parish Nominators in particular for their valuable time and effort which has resulted in the appointment of Father Hugh Bowron as our Vicar. Many of you have already met him, which is not always the case when a new Vicar is appointed to a parish and your feedback following those services at which he celebrated, played an important part in our decision to appoint him as Vicar. I trust that you will all make every effort to welcome him as part of our parish family once he moves into the Vicarage and is able to take full part in his role as our Vicar.


A note for all those who enter the church outside normal hours through the Vestry door. There is now a monitored Intruder and Fire Alarm system operating in the church, if the alarm is activated, the monitoring company will ring to advise that it has been triggered, so it is important that the correct procedure is used when entering the church or leaving it, if you are last to leave. When entering, it is necessary to enter the code into the pad on the exterior of the Vestry door and to also enter the same code into the interior electronic pad on the right hand side as you enter while the door is open. When leaving, with the door closed, enter the same code into the electronic pad and open the door and leave. There is no need to rush, as there is a slight delay to give you plenty of time to exit. This does not affect entry and exit of the Parish Centre.

We are grateful to have received recently, two donations towards the purchase of NZ Native shrubs for the garden outside the Parish Centre in Eastbourne Street and for some shrubs to be planted in the Vicarage area on Baker Street. Any further donations would be welcome as well and could be left in an envelope clearly marked SHRUBS or given to a vestry person.

Finally, the Parish has for sale, a brand new wall mounted, foldaway shower seat which is surplus to requirements and we would be open to any reasonable offer. Retail price for one of these seats is \$400 to \$500, now could be your chance to purchase one at a fraction of that price. If you are interested, please contact me on 455-3613 to make an offer. You could see an identical one already installed in the Vicarage.

Tubby Hopkins, Bishop's Warden





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Wow what an effort..! I refer of course to the massive effort by the willing team of workers who made such a stunning job of the next phase of the tidying of the Vicarage grounds. A team of about 15 or so hacked, pulled, chain sawed, chipped, mulched, heaped, raked, dug, and discarded several trees, together with miscellaneous brush to transform the frontage into some semblance of belated care. I hope that Vestry will develop a programme to keep all our efforts under control.

It is almost escapable at the moment, that with the coming of the general elections the political posturing we have at the moment, is producing some interesting drama. I rather like the bumper sticker which says something like "don't vote, it only encourages them". But come what may, we do seem to need them, so I do hope you will all exercise your democratic right and vote on the 26th.

The other important event due shortly is Advent. It heralds the immanency and the importance of the Christmas message. It underlines our need to be aware of the coming of Christ.

Christmas is a time of wonderment, a time of giving, a time of familiar music, a time of festivities and celebration.

What would life be without it? There was a time in our recent history when Christmas was not allowed. Christmas was actually outlawed by the Puritan Parliament of England (1646-1660) under Oliver Cromwell. It was not allowed. Even mince pies, holly and other popular customs fell victim to the spirited Puritan attempt to eradicate every last

EDITORIAL



remnant of merrymaking during the Christmas period. It was thankfully restored by Charles II in 1661.

I find it sad that whilst our Churches are often quite full for the midnight services, the rest of Advent is lost in the babble of the secularization of the season. It is overlooked or considered not important - Nine Lessons and Carols is perhaps the best attended Service of Advent.

It is ironic also, that so many take advantage of the word Christmas to take holidays, yet pay scant attention to its real meaning. One wonders how the secular world would cope today if Christmas was disbanded altogether in this time - what justification for the season of spending could they (we) possibly find?

The word *Christmas* originated as a compound meaning "[Christ's Mass](#)". It is derived from the [Middle English](#) *Christemasse* and [Old English](#) *Cristes mæsse*, a phrase first recorded in 1038. "Cristes" is from [Greek](#) Χριστός *Christos* and "mæsse" is from Latin *missa* (the holy [mass](#)). (source [Wikipedia](#)). Perhaps we should remember this more often.

Please do check the calendar on the rear page for details of the

Christmas Services. Do support them.

One of the traditions of Christmas is in the preparations - getting the myriad of all the last tasks complete before the holidays begin. There is no hope of getting a tradesman or labour once Christmas day arrives. Similarly after the New Year many are away from Dunedin so labour is in short supply.

So too it is for our church. Our new Vicar arrives sometime toward the end of January so time is short to complete the grounds works of the Vicarage.

Thus Vestry has mooted a final cleanup for the 26th of November. The work is mainly weeding and laying mulch. We hope to start by about 9am so we can finish early and give our attention to family tasks. Do bring a wheel barrow if you have one.

The front fence is to be replaced shortly and will be paid for by a very generous donation. Thank-you anonymous. Discussions are continuing with the property owner on the north boundary to replace that fence also.

I do hope that as many of you as possible will join the fun filled effort to make the property look great. After all we do want to make an impression...don't we.

Since I am referring to Fr Hugh, I would like to point out that he has submitted a very interesting article printed here on page seven. I am rather thinking that some of us like him already...

Yours in Christ
Dereck Gray
Editor



Our Parishioners



Gay Webb

Gay Webb was born in Christchurch and spent her school years in Dunedin. Her secondary education was at King Edward Technical school. She spent some time in the NZ Navy in secretarial and teletype roles just before computers came in. She worked both in Auckland and HQ in Wellington.

After working as a Private Secretary at Cadbury for ten years, she met husband Ray

and they both went traveling overseas for a year, taking in many countries.

Gay is a successful and well known Otago artist who lives on the Peninsula where she is inspired to make torsos and masks with clay and paint colorful abstract paintings. She has had many successful exhibitions and is often invited to display her works at various galleries.

Gay has enjoyed attending St Peter's for the last sixteen years, being involved with the Women's Friendship Group and the St Peter's Women's Group. She enjoys carrying out duties for St Peter's.

She enjoys long walks often traveling many miles on a good fine day. She also enjoys concerts, ballet and cooking.



Joan Dutton

Joan Dutton originates from Invercargill where she received her formative education and found that her skills lead her into training as a secretary at the Southland Technical College. These were the depression and prohibition years and Joan recalls that she was over 20 before she ever saw a person drunk in the streets in that time.

Initially she worked at the CPO in clerical duties but soon moved to Wellington to work for the Methodist Epworth Bookroom shop for some 5 years in a secretarial role. She returned to Dunedin and in 1964 she was fortunate in securing a position as secretary to Dean John Walsh of the University Dental School where she worked until she took a position at the student registry. She retired in 1990.

She has enjoyed travel to Australia, Bali and Fiji. One amusing incident she recalls was in Bali, at the cave of the monkeys, one monkey stole the glasses clean from her face, "it was just so quick." - the guide did manage to get them back again with quite some difficulty.

Her early years were of the Methodist tradition, but transferred to All Saints in about 1980. She discovered St Peter's in about 1990 and since has served as secretary to Vestry, as Synod representative, and as a member of the AAW. She currently is the Missions representative for the Christian World Services, and is active in the Ministry of Healing and the Meditation Group.

In her spare time she is developing her embroidery skills, enjoys classical music, and likes to walk in good weather.

Overseas News

The Archbishop of Polynesia, Winston Halapua, has been visiting the Pacific island of Tuvalu. He reports having seen how the rising sea levels are very real. A chronic water shortage has been brought about by drought it rained once - but only for three minutes. And there's none forecast for the next three months. Water is being flown in to the island, and will be rationed out. Is climate change a fact? The people of Tuvalu think so.

St Peter's Fellowship Group

On October the 25th a smaller than usual group met for a games evening. As usual there was much laughter, and 'serious' competition as we played housie and table tennis.

It was good to enjoy the company of three newcomers including men, and a good start to the group becoming inclusive of the larger Church.

We have a good number coming to the end of year function at the Mornington Tavern on the 22nd November at 6.30. If other parishioners are interested in joining us please advise Raylene on 477 0032 (D/T) 455 9251.

St Peter's Friendship Group

The St Peter's Friendship Group met at St Barnabas for their end of year lunch which was enjoyed by our group. Father Geoff and Fr Carl joined us, which made a pleasant outing for us all.

The Raffle was won by Dot Saville and Joc Malcolmson came second. The \$103 raised was given to Rita May to put towards the cleaning of the carpet and chairs in the Hall in January. Many thanks to those who participated.

Contact Gay Webb phone 476 1613

The Anglo-Catholics: 8: Reason and Revolution

Queen Anne's unhappy life came to an end in the year 1714. Of the 18 children she gave birth to, none survived to adulthood and she died without producing an heir. The line of succession to the throne of England was on everyone's mind. Still etched into the nation's memory was the execution of nearly 300 Protestants, mostly by burning, by the Roman Catholic monarch, Mary Tudor. We still recall today the Roman Catholic plot, led by Guy Fawkes, to blow up the Houses of Parliament. According to recent research, Fawkes and his accomplices packed 36 barrels containing 2,500 kg of dynamite beneath the Houses of Parliament, twenty-five times as much as was needed to do the job. As Fawkes was an explosives expert who learnt his art in the civil war, this is believed to be no accident. His intention was clearly to demolish Westminster, blowing sky high King James I, his direct heir, the Privy Council, law lords, bishops, parliamentarians and all the unfortunate people who happened to be living in the neighborhood.

Who could forget the bloody trail left by the Puritans in their brief seizure of political power? Among the dead: one king; one Archbishop of Canterbury; and about 100,000 English, 60,000 Scots, and 41% of the population of Ireland. The Puritans as well as the Roman Catholics were now decidedly out of favour and Parliament, dominated by the liberal Whigs, had taken the step of specifying who would follow Anne on the throne and the terms



Queen Anne Bolyn



George of Hanover

on which they would rule, in a new Act of Settlement in 1701. Not only would future kings and queens of England have to be Protestants in communion with the Church of England, but they were barred from even marrying a Roman Catholic. They would reign only with the consent of Parliament. It was on this basis that George of Hanover, the nearest Protestant descendent of James I, came to the throne when Anne died.

George was still the head of the Anglican Church but he was a Lutheran and, moreover, rather relaxed about religion -- he was said to be a Lutheran in Hanover, a Presbyterian in Scotland and an Anglican in England. This suited the mood of the time as nobody wanted a return to the bloodshed of the previous centuries. A new via media -- a middle way -- was found that included a broad diversity of beliefs, while still excluding the Puritan and Roman Catholic extremes. However, giving everyone too much latitude tended to create a spiritual vacuum. The "Latitudinarian" Church of England was not conducive to either strong faith or good works, but encouraged formalism. This came about because it was still necessary to take communion in the Anglican Church in order to hold any sort of public office and it was not possible to graduate from University without subscribing to the tenets of the church known as the Thirty Nine Articles. This led to many people attending church for the wrong reasons.

The same century was marked by the massive cultural, social and economic changes brought about on the one hand by the Enlightenment and on the other by the Industrial Revolution. Industrialization, combined with the enclosing of common land, drove much of the rural population into the towns and cities looking for work in the newly built factories. The Anglican Church, based on a system of rural parishes, was completely unprepared for such a massive change in social structure, which left large numbers of people outside the ambit of the church. Parallel with this was the challenge to tradition triggered by the philosophy of John Locke and the science of Isaac Newton. Human affairs, it was argued, must be based on reason and not superstition. The Enlightenment promoted ideals still cherished today: freedom of thought; individual liberty; racial and sexual equality; religious freedom; and they separation of church and state. It also led to the violent overthrow of the established order, firstly in America and then in France.



All over the Western world the old ways of religion were questioned, science and rational thinking led many away from orthodox beliefs towards deism and even atheism. Yet during the increasingly secular 1700s a new, more spiritual approach to religion gradually arose in response, and into the chaos created by revolution and reason came riding the Evangelicals (more about that next month). Where were the Anglo-Catholics while all this was going on? Sadly, taking a back seat for about 100 years. But, as you know, we haven't heard the last of them!

Cheers, Heather and Ross

Parish News

If you have missed it, the Rev Hugh Bowron will be instituted Vicar of Caversham on Thursday, Feb 2nd. at 7 p.m.

The hymn sing last month was a lot of fun for those who turned up - and David Hoskins made the organ talk - or so it seemed. There were supporters present from other churches, and the collection was given to the Daryl Ann fund to enable her to travel to the US for further medical treatment.

We record with much sadness the death of Jack Finnie., and we offer Margery all love and prayers.

We rejoice with Brendan Hollows and Anna Laws, who were married at S. Peter's on Saturday Nov 19th.

CWS Appreciation

Dear St Peter's Fellowship,

Thank you for your donation from funds raised by your Dutch auction.

We have assigned the money you raised to assist with the work of the Women's Development Resource Centre (WDRC) in India. This group works with women from the very poorest communities in India - Dalit women and women from the hill tribes. These women suffer from multiple forms of discrimination due both to the caste and gender.

Among other things the WDRC provides programmes which assist women with education and training so that they are aware of their legal rights and can become strong enough as a group to campaign for them. Some Dalit women who have gone through these programmes now head their local panchayat (village councils) in communities where women have traditionally lacked any rights at all.

Your donation will help us to continue our support for this important work. Thank you.

Pauline McKay, Nation Director

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Diocesan News

Parishioners of S. Mary's, Mornington, Holy Cross, S., Kilda, and S. Mark's Green Island this month agreed to a major change in their parish set-up. They have placed themselves in a new structure to be called the Dunedin Regional Deanery, with two priests, Archdeacon Jan Clark, and the Rev John Sherlock serving the former three parishes. The new arrangement comes into force on Advent Sunday, November 27th. The Bishop has stated that he hopes that in time other parishes may choose to join this new deanery.

A similar arrangement has been set in place for the large and scattered area of Gore and Waimea Plains. Congregations at Gore, Tapanui, Maitaia, Riversdale, Balfour, Dipton, Lumsden and Atholl have formed themselves into the new Hokonui Regional Deanery (named after the hills that surround much of the area.) And to minister to the people, the Rev. Angela Dutton, formerly of the parish of McLean in Grafton, NSW, has been appointed. There's some innovative thinking happening - Angela has equipped herself with a campervan. We wish her well in this new venture.

Twenty-seven people took the opportunity to join in a pilgrimage to learn something of our church's history in the Dunedin and surrounding area. The Peninsula, and Port Chalmers were on the agenda, and speakers told of the events of the past, to help better understand something of the local heritage.

A new Director of Music has been appointed to S. Paul's Cathedral. He is George Chittenden, aged 28, and he comes to us from the Cathedral in Hartford, Connecticut, USA. A bachelor, he is at present in residence at Knox College.

Remember the diocesan magazine "Southern See", that appeared briefly on the scene last year, before the editor moved north? It is good news that it is to reappear - under the editorship of David Hoskins. S. Peter's leads the way.

Andrew's, Maheno, celebrates its 125th birthday on December 4th. There is to be a special service, and Bishop Kelvin will be present. S. Andrew's is the church where Anne and I worship, and I'd like to be there for the occasion. But arrangements are made for the normal services at S. Peter's.

Incidentally, S. Andrew's is surely the jewel in the crown of the diocese - if you are passing through, well worth a visit. And what's more, it is always open - just pull the door.

Bernard

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The Erosion of Liturgical Life

Rev Fr Hugh Bowron

Listening to parishioners talk about why they decided to start worshipping at my present parish of Holy Trinity Avonside I often detect a common theme. We went to our local parish church and wondered where the Anglican Church had gone. There were people with their arms up in the air swaying to the rhythm of the country and western music. All the words were up on an overhead projector, and there didn't seem to be any structure or form to what was going on. We came here because it looks like an Anglican Church, feels like an Anglican Church, and the hymns and the liturgy are more or less what we remember.

The steady erosion of liturgical life in the Anglican Church is a recent development. In the past there were always parishes that had mission Services that sat lightly to usual worship expectations in order to reach out to an unchurched audience with little or no church culture. But in the morning they used the Prayer book, old or new, and often celebrated the Eucharist to feed the family. Baptised, communicant Anglicans were regularly fed with the risen life of Christ from a diet of liturgy and Eucharist. Different wings of the Anglican Church have always given different weight to the priority of doing this. But it is worth remembering that Thomas Cranmer, deeply convinced Protestant that he was, devoted so much time and energy to writing and compiling the Book of Common Prayer because he expected that this would be the Sunday by Sunday vehicle for worship for every congregation.

Those who have dropped the liturgy and the Eucharist from the Sunday morning worship of their churches say that they have done this to create seeker friendly Services that will appeal to the under 40's. They proclaim that the liturgy is boring, and that the Church will only attract new people if it has relaxed, informal, entertaining Services.

I believe that the real reason they have done this is to develop and implement their own agendas around worship. Quite simply they are doing what their Puritan forebears did in the 16th and 17th centuries

when they struggled to extinguish the liturgical inheritance of the Church of England. They favoured extempore prayer, long expository sermons, and plenty of heart-warming hymns. To them faith is what is heard and obeyed. It is based on the Bible alone (not on Scripture, Reason and Tradition as in the classic Anglican formula), although little of the Bible is actually read out at these Services, and they seem to have forgotten that most of the words of the liturgy come from the Bible. They are suspicious of symbol, ceremony and ritual. The visual, the imaginative, the material world as a medium of communication for God's grace – these are shunned. The emphasis falls instead on the person up front, usually informally dressed, who does a lot of talking. The band too is important. Their musical genre is usually country and western, 70's folk, or soft rock or pop. The lyrics rarely have poetic power, and tend to be of the, "Jesus, you're my boy friend," variety.

Why for the past 2,000 years has the Church placed such an emphasis on the liturgy? Because quite simply this is what Christian congregations did right from the days of the early Church. As they met to publicly read the Scriptures, to exchange the kiss of peace, to say the Great Thanksgiving Prayer over the bread and wine, and to receive communion, they found that this action brought them together as Christ's body, and fed them with his risen life, in a way that no hymn prayer sandwich can. The new formula of the band revving the congregation up, the preacher delivering a long message, and the band then taking the crowd through the wind down, may superficially entertain in like manner to a rock concert, but does it provide deep sustenance?

Is the liturgy boring, a fatal turn off for a younger generation not brought up in a literary culture? Not at all! When the liturgy is done well in all its simplicity – when the readers read with energy and understanding, when the intercessor prays with faith filled thoughtfulness, when the preacher crafts words and clear thinking in applying the Bible to our

lives in an engaging manner, when the presider brings a sense of dignified presence to the singing and saying of the Great Thanksgiving Prayer – then the divine drama engages us at many levels in a satisfying manner. Of course it takes some enculturation and socialization to get used to this rich yet simple mix. So do all worthwhile things in life. And Christianity always assumed up until recently that long and careful preparation would accompany all converts journey into the Church.

Of course there are churches where the liturgy is done badly – where it does bore and turn people off. But that is usually the outworking of the collapse of theological training programmes and priestly formation processes that have become widespread in the Anglican Church in these Islands. This in turn is leading to the loss of another key Anglican identity marker – a theologically educated clergy preaching and teaching to a theologically and Scripturally literate laity – another vital priority of Cranmer and the reformers.

For now I will note that the Anglican Church sets such store by the liturgy that in those parts of Canon law that stipulate the offences for which a priest may be disciplined by a Bishop statute 3.4 reads: "Refusal or neglect by an Ordained Minister to use either A New Zealand Prayer Book or the Book of Common Prayer 1662 or any other Services as are duly authorised by the Canons of this Church in the public Services of this Church or to administer the sacraments in such order and form as are set forth in the set books or other authorised Services." It is a matter of sorrow and distress to me that these provisions are not enforced.

What we can offer the Church in this situation is a commitment to be a shining beacon, a light set on a hill, that shows that a liturgically competent Church can make the Kingdom powerfully present in its midst every time it celebrates the Divine drama – and that this can be achieved without stunts and gimmicks. All it takes is doing the liturgy well in all its simplicity.

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

Christmas Services

Sunday December 18

8am Holy Eucharist (1662)

10.30am Solemn Eucharist

7pm Nine Lessons and Carols

Saturday December 24 (Christmas Eve)

11pm Carols and Christmas Organ Music

**11.30pm Midnight Mass and the Blessing of the Crib by
Candlelight**

Celebrant and Preacher: Bishop Kelvin Wright.

Sunday December 25 (Christmas Day)

8am Holy Eucharist (1662)

10.30am Solemn Eucharist and Carols

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PRINTED BY

Dunedin Print Ltd

CALENDAR

with festivals and observances

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

**Sun 20th November - 22nd Sunday after Trinity
Aotearoa Sunday**

Tue 22nd November - Cecilia, Martyr at Rome, 230

Wed 23rd November - Clement B. Rome, c100

Sun 27th November - Advent 1

Wed 30th November - St Andrew, Apostle, Martyr

Sat 3rd December - Francis Xavier, Missionary

Sun 4th December - Advent 2

Tue 6th December - Nicholas, B. Myra, c.342

Wed 7th December - Ambrose, B. Milan, c. 397

Thu 8th December - Richard Baxter, Priest, 1691

**Fri 9th December - Holy Men of the
Old Testament**

**Sun 11th December - Advent 3
Octavius, Bishop, 1904**

Tue 13th December - Lucy, Martyr, Syracuse, c.304

Fri 16th December - Marianne Williams, 1879

Sun 18th December - Advent 4

Wed 21st December - St Thomas, Apostle

Sat 24th December - The Eve of Christmas

Sun 25th December - Christmas

Mon 26th December - St Stephen, 1st Christian Martyr

Tue 27th December - St John the Evangelist

Wed 28th December - The Holy Innocents

**Thu 29th December - Thomas of Canterbury,
Bishop, 1170**

**Fri 30th December - Josephine Butler, Worker
among Women, 1905**

**Sat 31st December - John Wycliffe, Theologian
and Reformer, 1384**