



THE ROCK



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

CONTENTS

PAGE TWO:

Vestry in Brief
Wardens' Warble
Advertisement
Errata

PAGE THREE:

Article - Christian World Services by
Fr Hugh Bowron

PAGE FOUR:

Our Parishioners
St Peter's Friendship Group
St Peter's Fellowship Group
Hospital Bed-pushing

PAGE FIVE:

Article - The Anglo-Catholics:
9: Rise of the Evangelicals

PAGE SIX:

Parish News
Fr Bernard writes
Advertisements

PAGE SEVEN:

Editorial

PAGE EIGHT:

Service Times
Calendar
Contact Information

Christmas at St Peter's

Sunday December 18

8am Holy Eucharist (1662)

10.30am Solemn Eucharist

7pm Festival of 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

INSTALLATION

**The installation of our new Vicar, Fr Hugh
Bowron, will take place at a special Service
on Thursday the 2nd of February at 7pm
- an event not to be missed!**



VESTRY IN BRIEF

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

- Rita-May will send a memo to all hall-user groups about the correct use of the water heater and asking them to refrain from heating the teapots on the stove.
- Final arrangements for the Christmas services have been made.
- The usual annual payments to Anglican Missions and St. Michael's Orthodox Church were approved.
- Vestry approved a small skip and mulch for the final garden tidy up on November 26th.
- The vicarage outside toilet is to be repaired. The poor state of the vicarage external paintwork was noted; decision deferred until next year.
- Vestry sends their condolences to three members of the congregation who have recently been bereaved.
- We will be stocking the vicarage kitchen cupboards prior to Fr Hugh's arrival.
- We will celebrate Bernard's time with us at morning tea on the 29th of January.
- The diocesan manager, Bronwyn Miller, spoke to us about financial matters.

Heather Brooks (Vestry Secretary)

Errata

Last month I unfortunately mistakenly added a picture of Queen Ann Boleyn to the article "*The Anglo-Catholics: 8: Reason and Revolution*", page 5. The correct picture should have been of Queen Anne. (c. 1704) Queen Ann Boleyn preceded Queen Anne by some 200 years - apologies to readers for the error - Editor

A WARDEN'S WARBLE

Donald Spoto in his book "*The Hidden Jesus*" records that the artistic representation of our Lord's birth originated, not in the New Testament, but with St Francis of Assisi and has survived for more than seven hundred years.

In 1223, Francis presented a kind of panorama for Christmastide in the village of Greccio in Italy. Because St Luke's Gospel mentions that the child was placed in a manger, one of St Francis's company suggested that there must have been oxen, horses, and mules in a stable. Accordingly some livestock were included in the tableau and tethered near a local family who represented the Holy family.

Matthew's Gospel mentions a visit by a number of astrologers or soothsayers (Magi) and in St Luke, the presence of shepherds and so St Francis asked other friends to represent them also.

So we have the picturesque iconography of Christmas night. Down the ages since then artists have combined all of these Gospel elements into a single lively scene to represent the Nativity - the depiction of which is still so familiar to us today.

We, at St Peter's, are also looking forward to a new beginning with the installation of our new Vicar, Fr Hugh Bowron, in February, and a new chapter in the life of our Parish.

May the blessings of this Christmas Festival be with you all.

Joy Henderson
People's Warden

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CHRISTIAN WORLD SERVICE

by Fr Hugh Bowron

These are difficult days for Christian World Service, whose Christmas appeal many Anglican parishes have traditionally supported.

A dramatic shift in government overseas aid policy has left CWS in reduced and vulnerable circumstances. When National came to power it decided to focus all overseas aid spending on the South Pacific, and to remove the co-funding model whereby the government had topped up non-governmental aid organisations on a dollar for dollar basis, according to the amount of donor funds they had attracted. Christian World Service had focussed the majority of its aid projects in Asia and Africa. Now the government would no longer fund these projects and CWS would have difficulty refocusing on the Pacific, as its approach is to patiently build up relationships with partners in the countries concerned so as to ensure that they are trustworthy, and will do the work in a way appropriate to that culture.

Another shift in emphasis would be that from now on NGO organisations would have to apply for government funding on a project-by-project basis, with the Department of Foreign Affairs acting as the gatekeeper, and the Minister of Foreign Affairs being the ultimate permission giver. CWS found its funding applications being steadily knocked back. Its income and budget shrank from \$4 million to \$1million per annum. This dependence on government funding was a vulnerability that had opened up as CWS's individual donor income had shrunk. Originally it had been generously supported by New Zealand's churches as the leading and preferred church overseas aid agency. But this

privileged position was set aside as new charities entered the field from overseas. Some, like TEAR fund and World Vision, captured the allegiance of evangelical churches as they, in turn, found CWS's approach too liberal.

The newcomers were also much more imaginative in attracting support from a wider donor base. World Vision's 40-hour famine was much supported by idealistic young people, and the 'sponsor a child scheme', while not without its ethical difficulties, struck a chord with many New Zealanders. TEAR fund's sponsor, a goat, or a wide variety of other



practical purchase options, has been a great success for those looking to give an unselfish Christmas or birthday present.

The public liked these ways of feeling that they could make a small, tangible difference to a huge problem of human misery.

Christian World Service stood aloof from these new initiatives, and rapidly lost any media profile with the New Zealand public. Now its support base was reduced to a declining number of liberal and mainline church congregations, which were themselves declining, plus a number of generous individual donors. The salad days of generous government support concealed the need to face up to this problem. Now it is inescapable.

In addition to these difficulties the February earthquake closed down the CWS office building in the middle of Christchurch. Its staff were now operating from

home, and then a temporary hub in Papanui.

Inevitably the 75% reduction in its annual budget has led to CWS considerably reducing its number of staff. With this has come a loss of organisational capacity.

Some months ago CWS issued a special appeal to its supporters. It is seeking to widen and deepen its individual donor base, and to reach out to those beyond the churches. It is also seeking to bring its board and staff closer together. As part of this it proposes to restructure the board in such a way as to reduce the participation of representatives of mainline denominations. This is a course for concern to some who recollect that CWS's original aim was to be the New Zealand churches overseas aid agency. The board restructure has been considerably slowed down by the earthquake, and accompanying difficulties.

While there is a question mark against CWS's continued viability it is still worthy of our support. Its philosophy of patiently building relationships with partner organisations in third world countries is much to be preferred to those aid organisations who have thrust aside the locals and preferred to do it all themselves in a way which often ignored local sensibilities, and went against the grain of what local people wanted for themselves.

CWS has thoroughly absorbed the lesson that best results come from assisting grass roots organisations to lead out local solutions over a long-term time frame. In this way the possibilities of corruption, waste, and inappropriate feel good projects is minimised.

Our Parishioners



Margaret Fraser

Margaret Fraser was born in Dunedin but spent her formative years in Gore and was grateful of strict parenting. She started a career in teaching after successfully graduating from the Dunedin Teachers College, and spent some two and a half years teaching in Southland.

In 1948 she met and married Bill Fraser who served as the parts manager for the then firm of Otago Motors.

Together they raised a family of 3 boys, who now live in Glenorchy, Sydney, and Dunedin.

In 1956 the family moved to Caversham and she became a member of St Peter's. She became a Vestry member during John Teal's time, was in the Mothers Union which later became the AAW. She was active in helping to raise the funds, under the leadership of Shirley Buxton, to complete the building of the Clelland Hall. (The Clelland brothers together contributed a large amount of the starting capital for the construction of the hall).

She and her husband have traveled extensively and she fondly remembers trips to Italy, France, England, America, Fiji and Australia. The trip to the Blue grotto on Capri was a firm highlight and is etched in her memory. She was also instrumental in starting up a walking group with Kath and the late Alec Holmes, and the Buxtons.

Michael Forrest is the eldest of three having two younger sisters. He was educated in Lower Hutt and began University with the aim of becoming a teacher. This was not the outcome he desired so joined the Navy in Auckland and spent the next two and a half years as a steward. A change of direction saw Michael move to Dunedin with the NZ Post Office in the postal services division. A posting to Hamilton saw him work there for some 4 years, before again returning to Dunedin. He currently works at Southern Colour Print manufacturing postage stamps.



Michael Forrest

His first permanent home in Dunedin was in Maitland Street, but recently has moved with Fr Geoff from their Kew home, which they shared, to a new property in Baker Street. With this move gardening has become more necessary task which he is relishing.

Michael was bought up by an Anglican mother a Presbyterian father, attending Cub Church parades in Petone. He attended a Methodist church for a while but began to attend St Peter's when he began flatting with Fr Geoff. One could say he was converted...

The Ministry of "Bed-pushing"

Hospital Chapel Assistance

Although St Peter's helped with this in October our next turn is next month (just 6 weeks hence!) the **22nd January** to be precise. Actually it was to have been a week later but as that will be Father Bernard's last day I looked for a change of date and the Caversham Community Church were kind enough to exchange with us. I shall phone all the regular helpers in the week preceding but if you are new to this and keen to be involved please contact me on 455 1642 or at gemi@slingshot.co.nz It's not onerous and any reasonably fit person of 14 to 80+ years can assist in the Lord's work in this way.

Michael Forrest.

St Peter's Fellowship Group

We held an end of year function at the Mornington Tavern on the 22nd of November and 24 people attended a very successful and friendly meal together. We hope the group continues to prosper in the New Year.

Raylene on 477 0032 (D/T) 455 9251.

St Peter's Friendship Group

The ladies from the St Peter's Friendship Group wish everyone a very Happy Christmas and a safe and prosperous New Year - we will meet again on Tuesday 14 February at 2 pm in the lounge.

Contact Gay Webb phone 476 1613

The Anglo-Catholics:

9: Rise of the Evangelicals

The “latitudinarian” Anglican Church was initially to most people’s liking, most of all because it put a stop to the endless struggle between the extreme Puritan and Catholic wings. The relaxation in religious beliefs, coupled with the rule that public office holders had to receive communion in the established Church, tended to encourage “formalism”. This is where a person’s outward show of faith was not matched by an inward belief and there was no serious attempt to lead a Christian life. As the eighteenth century progressed, more and more of the English upper classes became “enlightened” and anything that constrained reason and the freedom to make one’s own choice in matters of religion was seen as both unnecessary and undesirable.

The upper classes needed little encouragement to take full advantage of the license that this freedom offered them. London society, in particular, was notorious for its pursuit of worldly pleasures, reaching a culmination of sorts in the Age of Elegance, ushered in by the Regency of the Prince of Wales (later to become George IV), which began in 1811. Writer John Bowles declared, “Luxurious habits, dissipated manners, and shameless profligacy, are the characteristics of the age”. On any day, including the Sabbath, people could be found attending balls or the theatre, gambling, singing jolly songs and amusing themselves at cards. Women wore immodest dress and jewelry and the reading of non-religious literature was widespread.

THE ROCK

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At the same time, the poor were increasing in numbers, due in part to the production of many illegitimate offspring. Crammed into the slums of the mining and factory towns, they were largely beyond reach of the Church. The ignorance and vice of many of the working classes had moved the consciences of religious people. Earlier, in the reign of Queen Anne, charity schools had been founded and the Christian faith taught to those who could read, but still there remained a very large number who were quite untouched by religion.

Altogether there was “flagrant and dangerous evil about”. And, it seems, the clergy of the time were not much help in combating it. “The English clergy, and I fear still more particularly those who live in London,” wrote one visitor “are noticeably and lamentably conspicuous by a very free, secular and irregular way of life. Since my residence in England one has fought a duel in Hyde Park and shot his antagonist.” Other clergymen were noted to be playing whist on Sundays and drinking many bottles of port.



Playing Whist on Sundays

However, not all Anglicans were as careless and worldly as these reports make them out to be. Many – perhaps most – were good devout people who served God with simple piety. But many on both sides, Catholic and Puritan, were shocked and horrified by the moral degradation of the age. One man who tried to fill the spiritual vacuum created by such a church was William Law. His book, ‘A Serious Call to a Devout and Holy Life’, published in 1728, was to have a profound effect on the founders of the Methodist movement, John Wesley

and George Whitfield, as well as on later Evangelicals.

Starting in the 1730s, the Methodists took their missions to the poor and converted thousands. Like the Puritans before them, they stressed the life of Christian holiness.



William Wilberforce

Within the Anglican Church another strand of the Evangelical movement had begun to take hold.

Perhaps its best-known members were John Newton and his friends, John Thornton and Henry Venn, but it was with their sons and their famous friend and cousin, William Wilberforce, that the movement began to exert an extraordinary influence on the Church of England and on English society. Unlike the Methodists, this new group, known as the Clapham Sect (1790-1830), directed their attention to reforming the upper classes rather than the heathen poor.

The resulting resurgence of Puritan values brought about a moral reform in the reign of Queen Victoria, steering England away from the path of decadence.

While history applauds the efforts of the Clapham Sect, there is no doubt that many of their methods were more worldly than holy, and they brought with them a version of Christianity quite at odds with Anglo-Catholicism. The Anglo-Catholics were still taking a back seat during this period, but not for much longer (see the February 2012 Rock).

Cheers, Heather and Ross

St. Peter’s Caversham - Dunedin

Parish News

•We record with sadness the deaths of Jack Finnie, Bill Brown, and Jim Thompson, we offer our prayers and support to all who loved them.

•We offer our congratulations to Brendan Hollows and Anna Lwas, married at S. Peter's on November 19th.

•An enthusiastic group have continued the improvements to the vicarage grounds, with all the ivy removed from the paling fence, trees pruned, and mulch laid. And if you haven't noticed, be sure to have a look at the new fence along the Baker St. boundary. Plans are also in hand with our neighbor on the west side for the replacement of the paling fence there.

•Margery Palmer has now moved from her home in Eastbourne St to a unit in Frances Hodkings. Room 103 - same phone number

•Ken and Jennifer Fraser have moved from S. Clair to 49B Tedder St



Joy Henderson, our People's Warden, has been successful in being awarded a certificate of Merit in the recent Dunedin Star Volunteers awards. The awards recognize the many hours of dedication and service volunteers give of their time and talents. Joy gives about 600 hours of volunteer time to

the Mayfair Theatre, Regent Theatre, Dunedin Town Hall and the Otago Theatre Trust in a variety of behind-the-scenes roles. - Congratulations Joy

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From Fr Bernard

Dear All,

I was musing in bed last night, wondering what I might write to you for Christmas, when I fell asleep and started dreaming. I dreamt that I was a little fly on the wall of an office in Bethlehem, when two people came in - and this is how the conversation went between Joseph, the caller, and the Registrar of Births.



J Is this the Registry office for Bethlehem ?
R: Yes it is. Do you want to register an event ?
J Yes, I want to register a birth at Bethlehem a few nights ago - actually, on December 25th.
R That's no problem. Just wait till I get the form. Ah, here we are. Now, was this a boy or a girl ?
J A boy
R And what is his name ?
J We are calling him Jesus.
R That's a fine name. Now for some other details. Where was the baby born ?
J In a stable
R A stable ? I say, that's a bit poor.
J Well, there was no room anywhere else. What else could we do ? The town was chock-a-block for the census
R I understand.. Now, who is the mother of this baby ?
J Her name is Mary.
R Right.. And who is the father of this child ?
J Well, you're not going to believe this, but.....

and at that point I woke up. So I don't know how Joseph responded. But if the question had been asked of you, what would you have said ??

I expect this will be the last Rock to be issued before my term here ends. May I say to you all that I have thoroughly enjoyed the year I have spent with you. My prayers for all of you, and Hugh Bowron, as you begin a new chapter in the life of S. Peter's. May God be with you all.

Bernard

I apologise to Fr Bernard for relegating his wisdom to this later page - Christmas took precedence this year ...
Editor....

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As the year closes it is timely to review in some way recent events and give some thought to our future.

Our year started with the retirement of Fr Carl. We had become accustomed to his irrepressible humour, his love of teaching, and his vast historical knowledge. He also gave us all the security of our faith by the consistent presentation of the liturgy with reverence and sensitivity.

We began our interregnum feeling somewhat nervous about our future. As the William Cowper hymn puts it, "God works in mysterious ways". Yes he does. Firstly we were subjected to a rather unfortunate Parish Consultation process, although I will concede it certainly identified that we all appreciated the Anglo Catholic tradition Fr Carl had provided us with.

Then began the process of finding a new Vicar. The Parish nominators claimed success over a difficult job in the end. The burden of running the Parish fell mainly to the Wardens and David Hoskins our redoubtable organist. Vestry as a whole has performed admirably throughout the year under the very able leadership of Tubby Hopkins with support from Joy Henderson.

Early on there was considerable discussion and offers to assist with various priests over our interregnum and in the end Vestry welcomed the offer from Fr Bernard to fill the gap on a regular basis. For this we are truly thankful - he has done a wonderful job, not only liturgically but pastorally as well. We are also very grateful to

EDITORIAL



the other Priests who have taken Services when Bernard had other commitments. Thank you gentlemen.

So to the future. The birth of Christ signaled a new beginning - a new order. As we approach Christmas we too are presented with a new order, a new beginning in Fr Hugh.

So what are our expectations of him? What changes will there be, what challenges will he set us, what direction will he lead us?

I feel sure he will have a clear idea of his desires for his ministry in our midst. We look forward to his installation and the year ahead. I hope all of you will attend his installation. It will be a very colourful and significant service. Not to be missed...

I would like to thank all those parishioners who have said how much they have enjoyed both the format and the content of the revised version of the Rock. Your comments have been encouraging.

I, for my part, have enjoyed presenting the biographies of our parishioners - it has been interesting finding out about people - so many fascinating stories have emerged.

A special mention must be made of our generous advertisers. Through their assistance we have been able to present this publication in colour.

Special thanks to Gillions Funeral Services for their loyal and consistent support. Other advertisers have been Ear Health Otago, Bayliss the Chemists, Aurora Health, Mobility Otago, Paintec Solutions, and Stewart Construction. Thank you all for your welcomed assistance.

I cannot close without thanking the various contributors over the year, - your copy has been appreciated by us all. A special mention must be made of Heather and Ross for their informative and well researched articles on our Anglo-Catholic heritage - a fascinating historical read. - Well done Heather and Ross.



The last of the Parish pot luck lunches was held last Sunday. About 30 people attended a wonderful lunch - we look forward to many more next year.

Finally thank you to all those who have been generous in their support - it has been very much appreciated.

Merry Christmas to you all,

Yours in Christ

Dereck Gray
Editor



St. Peter's Caversham - Dunedin

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

Christmas Services

Sunday December 18

8am Holy Eucharist (1662)

10.30am Solemn Eucharist

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11pm Carols and Christmas Organ Music

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Celebrant and Preacher: Bishop Kelvin Wright.

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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 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**

**Sun 1st January - 1st Sunday after Christmas
The Naming of Jesus**

Fri 6th January - Epiphany of Our Lord

Sun 8th January - 1st Sunday after Epiphany

Sun 15th January - 2nd Sunday after Epiphany

Tue 17th January - Antony of Egypt, Abbot, 356

Sat 21st January - Agnes - Child Martyr-Rome 304

Sun 22nd January - 3rd Sunday after Epiphany

Wed 25th January - The Conversion of St Paul

Thu 26th January - Timothy and Titus

Sat 29th January - Thomas Aquinas - 1274

Sun 29th January - 4th Sunday after Epiphany

**Thu 2nd February - The Conversion of St Paul
Installation of Fr Hugh Bowron**

Sun 5th February -5th Sunday after Epiphany

Wed 6th February - Waitangi Day

Sun 12th February -6th Sunday after Epiphany