



Anglican Parish of  
Caversham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

June 2013—Trinity—Ordinary Time



## Conclusions about Anglican identity

By The Vicar

**R**ecently the series of lectures on framers of Anglican identity came to an end. What conclusions do I draw from these key figures about their significance for our present situation?



F.D.  
Maurice.

The 19th century liberal theologian F. D. Maurice coined the phrase, “the truth is always between the parties”, meaning that in any contested

issue of Anglican doctrine or practice, none of the contending holiness movements such as evangelicals, anglo-catholics, or broad churchmen, will have the answer, but only, perhaps, a part of it. The way forward is found by coming to a consensus solution made up of these fragments, or by way of a completely new answer that none of the controversialists had thought of. So it is good to maintain the tension between the various parties without favouring any of them, since each contributes something to the mix of Anglican identity, without ever being in the right.

He was also the architect of the present notion of Anglican comprehensiveness, that one keeps simply widening the tent pegs to make room for everyone in the tent as difficult issues and new interest groups emerge. Widely differing doctrinal positions, worship regulations, and ethical standards are to be allowed to co-exist with one another because the unique genius of our church is to make room for everyone. The Bishop's recent blog entry about

### THE CAVERSHAM LECTURES

“learning to live with our differences” appears to be an expression of this. In this approach all have run and all shall have prizes, and there is no need to make difficult and unpopular decisions about what is or isn't the Christian faith, because tolerance, inclusivity, and getting along is what really matters.

These two Mauricean contributions have not been helpful to us. In the past we could live with the accusation that we were a wishy washy church that didn't stand for anything much, but now the fabled Anglican comprehensiveness is breaking down right across the Communion as some controversial issues become too church dividing to simply agree to disagree over. If every strand of opinion is allowed to have its say and find its place of



Bishop  
Kelvin.

belonging, then not only do we diffuse our identity beyond any authentic Christian recognition, but we also allow toxic forms of Christian deviation to

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### Possibilities for next year

Responding to a suggestion at the first of the lectures on framers of Anglican identity, the Vicar has decided to offer a series of talks next year on colourful and outstanding Anglo-Catholic personalities of the twentieth century.

Possibilities include the liturgist Dom Gregory Dix, the architect Ninian Comper, Christian socialist and folklore reviver Conrad Noel, Bishops Frank Weston and Kenneth Kirk, Religious Community founders Walter Frere and Herbert Kelly, theologian Austin Farrer, and Archbishop Michael Ramsey.

# Conclusions about Anglican identity

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distort our church life in ways that carry us away from the good news of the gospel. So close is our sense of belonging to one another in Christ in the church that we can never say, "You do your thing, and I do my thing, and if we meet that's beautiful." When a part of the church loses its way it implicates us also in the downwind consequences—we too could come under the judgement of God because we did nothing to rectify the situation.

The fact is that sometimes a party, a movement within the Anglican Church, has the truth of the matter, is in the right, and is congruent with the will of God. By definition holiness movements are expressions of the Holy Spirit responding to Divine initiatives in such a way as to repair, renovate and restore the life of the Church. There is such a thing as truth and error, which is why the church had to go through so much travail to come up with the creed we say together on Sunday. If

that hadn't happened we might well have erred in quite fundamental ways in our belief about who God is, and what he expects of us.

The result of our present dithering, and refusal to make clear decisions is that various parts of the Anglican family across the world have ceased to cultivate fellowship with one another. The most egregious example of this is the Episcopal Church, which is now in a state of internal schism with many of its constituent parts having departed, and is also in a state of external schism with entire Provinces in the global south refusing to have anything to do with it. We might note that if we make major changes to our marriage discipline at our General Synod next year then we also will be judged by the global south to be confederate in error with the Episcopal Church.

We noted at the beginning of the lecture series how the Church of England as now we know it arose in many ways out of the response to the challenge of Puritanism. As it sought to be the nation at prayer it accepted the Puritan's goals to become an effective teaching church with a theologically literate clergy preaching to a biblically literate laity. By this means the Bible was to be re-received into the life of the Church. It took several generations to get there, but this was a precious achievement. When the Anglican Church loses interest in being a theologically reflective community it risks squandering this achievement.

On the other hand, emergent Anglicanism rejected the Puritans' desire for a well regulated, confessional, disciplined Church. So long as people turned up for Sunday worship reasonably often, were prepared to go along with the liturgical forms of worship as offered by the Book of Common Prayer, and accepted the authority of the Monarch as the governor of the Church as expressed by her choice of Bishops, then searching enquiries would not be made as to what people believed, or how fervent their faith was. Thus once again the goals of a

tolerant, inclusive, comprehensive Anglican Church were affirmed. Of course, short shrift was given to those who wouldn't conform, with proportionally more opponents of the Church of England being judicially murdered than in many other parts of Protestant Europe.

"... sometimes a party, a movement within the Anglican Church, has the truth of the matter, is in the right ..."

Even more seriously, a long-term problem would emerge for the general tenor of Anglican life. As Puritan zealots departed to form the Presbyterian Church, as fines were no longer imposed for non-attendance at Sunday worship, and as "go along to get along" clergy were attracted into parish ministry by this lowest common denominator style of Church life, the Anglican Church would struggle to maintain high standards of Christian life in its parish churches. It risked becoming a mediocre Church of the half hearted and the lukewarm and the uncommitted, with all the problems that would follow of poor Sunday attendance, lack of financial generosity in supporting the Church, and a tendency to doctrinal eccentricity amongst its membership. Ironically the call

for a more disciplined Anglican Church would come from both Anglo-Catholics such as Charles Gore, and Puritans such as Richard Baxter. It could be argued that holiness movements such as evangelicalism and the Oxford movement arose in part as a response to this crisis of commitment, or rather the lack of it. This is a challenge which has never really been satisfactorily faced up to, and it is one that is right at the heart of the Dunedin diocese's current difficulties. If most of the people on our parish rolls turned up to

Church on most Sundays, and left a half way decent contribution in the plate, then many of the

diocese's problems would be over. What united Charles Gore, Richard Baxter, and several others of our framers of Anglican identity was a belief that at its best Anglicanism was a form of reformed Catholicism. I shall leave the last word to Charles Gore in this regard:

(Continued on page 3)

## Letters

The Rock welcomes letters to the Editor. Letters should be no more than 150 words in length and are subject to selection and, if selected, to editing for length and house style. Letters may be :

Posted to : The Editor of The Rock,  
c/- The Vicarage, 57 Baker Street,  
Caversham,  
Dunedin, N.Z. 9012

Emailed to:

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

## Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

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

Or email:

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

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

Posted to : Ask The Vestry,  
c/- The Vicarage, 57 Baker Street,  
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Emailed to:

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



Richard Baxter.

# Conclusions about Anglican identity

(Continued from page 2)



Charles Gore.

"I find that her history in many of its aspects and characteristics makes me feel ashamed and depressed. But if there is in history the stamp of a divine providence on any society, it is set on the Anglican Church. It was marked out in the sixteenth century to hold together the ancient Catholic tradition both in creed and order with the appeal of the Reformation to the open Bible as the final court of reference for Christians; and so to present a style of Catholicism which the world had forgotten, which should have priests but not be priest-ridden, and should accept the catholic tradition but keep it purged by the free use of reason and an all-pervading scripturalness." ❏



*More online : Hear or watch the Framers of Anglican Identity series online at*

[www.stpeterscaversham.org.nz/](http://www.stpeterscaversham.org.nz/)

*- choose The Caversham Lectures from the menu*

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Alan Gillion

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Funeral Services

## THE CAVERSHAM LECTURES 2013—TO COME

**12 November**

Mr David Hoskins, Director of Music, Saint Peter's Caversham

**19 November**

Professor John Stenhouse, University of Otago History Department

**26 November**

David Howard, poet, 2013 Burns fellow

SAINT PETER'S ESPECIALLY THANKS GILLIONS  
FUNERAL SERVICES FOR ASSISTANCE WITH  
PROJECTION EQUIPMENT FOR THE CAVERSHAM  
LECTURES

## "Clocks"

By Ian Condie

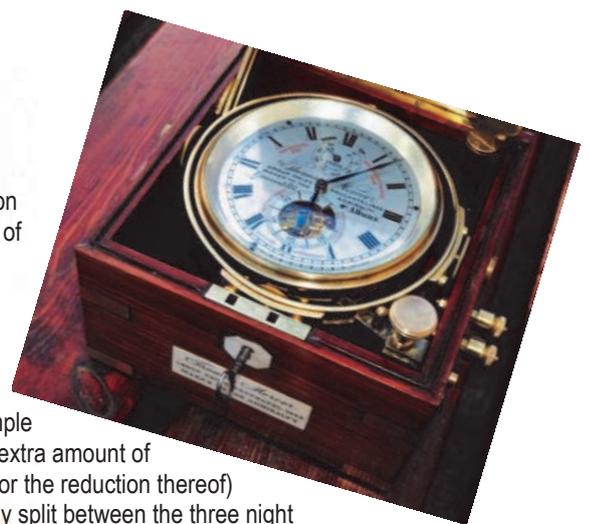
Every profession, trade and hobby has words and phrases which have specialised meanings for insiders. In the British Merchant Navy, "clocks tonight" was one such. It would bring the response, "how much?" That did not mean that a sale of timepieces was scheduled for later in the day, but that the ship's clocks would be advanced or retarded a certain number of minutes at midnight.

This was not done by a kind hearted navigating officer in order to let his shipmates enjoy an extra half hour sleep, nor by an embittered navigator recently crossed in love wishing to deprive them of peaceful slumber.

The actual number of minutes involved, and whether they would be added or subtracted, depended on whether the ship was running away from or catching up with the sun, and how quickly. To be more precise, it depended on the sun and how close to twelve o'clock it was expected to bear due North (or South) at midday next day. That moment, whatever the clocks read, was Noon (as distinct from midday). By observing the altitude of the sun at that moment, a

simple calculation established half of the ship's exact position.

The amount of "clocks" had to be divisible by three for the simple reason that the extra amount of watch keeping (or the reduction thereof) had to be equally split between the three night watches. One more than usually misanthropic Master, who had probably been crossed in love, once decreed that "clocks" would be not divisible by three and the result, while not involving actual bodily harm, led to such verbal abuse, name-calling and slanderous accusations over which watch should suffer the extra sixty seconds on duty would have made the House of Representatives seem like a haven of courteous reasoned debate in comparison. ❏





# Nutritious

## Fats and oils

By Alex Chisholm

In the Bible the phrase “...the fat of the land will be your food” appears, amongst other places, in [Genesis 45:18](#) and there are numerous references to oil for food, but also its uses in healing and in anointing.

Oils consist of 99-100% of fatty acids (the building blocks of fats and oils) but because of this can also be a rich source of the micro nutrient vitamin E, one of the fat-soluble vitamins. The amount of vitamin E varies with the variety of oil and between the types of nuts. Hazelnut oil for instance contains 15mg vitamin E / 100g oil (100% of the recommended daily intake) while 100g olive oil contains only 5mg vitamin E. The “fat soluble” vitamins need to be combined with oil or fat in order to be absorbed.

Oils (liquid at room temperature) are made from plant sources and contain no dietary cholesterol. Fats from animal sources are solid at room temperature and do contain dietary cholesterol.



Fatty acids provide energy for all major tissues, especially for the cardiac muscles and the skeletal muscles. So, it is very important to include appropriate amounts of the right fatty substances in the diet.

Body fat, produced from too much of any type of food, can build up to excess when it may have negative health effects, but some body fat is necessary for a number of reasons including the following:

- Body fats help to maintain healthy skin and hair
- In order to maintain the right body temperature, it is essential to have adequate body fat
- Body fats are the storehouses of energy in the body and are necessary to ensure the smooth functioning of cells
- Body fats have a cushioning effect on organs and tissues and act as a shock absorber for bones
- The body will not be able to absorb many vital vitamins like A, E, D and K unless they are able to combine with fats
- Body fats are also believed to act as immunity boosters to protect the body from ailments.

Now let's look at the use of oils other than as part of the diet.

Several Bible passages mention the use of oil for anointing. For example in [Leviticus 8:12](#) “And he poured some of the anointing oil on Aaron's head and anointed him to

consecrate him”. We heard recently from the gospel reading and in Father Hugh's sermon about the woman Mary anointing Jesus' feet. Jesus says in [Luke 7:46](#) “You did not anoint my head with oil, but she has anointed my feet with ointment”. Although these are special oils and very different from what we think of as oil, the type of oil mentioned in [Luke 10:25-37](#)—the Parable of the Good Samaritan—is an example of oil used in a healing role, and this may have had more similarities with “our” oils. 



## Corpus Christi Eve tradition continues

By The Vicar

In the eve of Corpus Christi each year, we trace the steps along the way in the origins and developments of the Eucharistic liturgy.

Last year we reconstructed the agape banquet, or love feast, as the Corinthian Church would have kept it in Paul's day. For many years the church celebrated what we now call the Eucharist in the context of such a meal.

Over time the Eucharist became a separate symbolic rite as we know it today.

This year we used one of the first Eucharistic prayers we know of that reflects this crucial development.

The Hippolytus rite, or the Apostolic Order as it is sometimes known, is the first such Eucharistic prayer which looks relatively familiar to us, and in fact it has been the model for several

modern liturgies created in the 20th century as part of the liturgical renewal which moved through the western churches. It is brief, taut, and economical in style, and gets to the point quickly.

The service included three hymns and an explanation of the nature of the Hippolytus Prayer. And was followed by a shared meal. The Corinthians would approve of that. 



**Hippolytus of Rome, a third century theologian in the Christian Church in Rome.**

# Changes at Anglican Family Care

By Tubby Hopkins, Vicar's Warden

I'd like to explain a change in the way our donations of food and other products which you donate by way of the basket at the rear of the Church are processed. Formerly goods were taken every 2 or 3 weeks into the Anglican Family Care office and stored there for distribution as and when the need arose. Towards the end of last year, this changed. They are now dropped off at the Salvation Army which has much more space to store these products. When someone approaches Family Care for assistance, they go through the same process as previously; their needs are established, then if necessary they are given a voucher which they present to the Salvation Army Food Bank and receive a parcel as necessary. Close contact is kept with other agencies to ensure there is no "double dipping" occurring.

I wish to make it quite clear that products donated by St Peter's

parishioners are still acknowledged as having come from us. A register is kept by the Salvation Army to ensure the donation is noted as having come via Anglican Family Care. There is a Memorandum of Understanding in place between Anglican Family Care and the Salvation Army to ensure the system is handled fairly.

The change is where the food is stored, now being managed jointly with the Salvation Army. The advantage of this is that they can share their resources, as the logistics of running the food bank are a bit like running a grocery store—tins don't just jump up onto the shelves without help. The collecting of food from various places, sorting, storing, cleaning and packing of food parcels, is a big operation. It is great to share this work with another organisation. The main drawback is that they have lost face to face daily contact with their donors, who now deliver the donated food to Salvation Army premises. They do miss this personal contact.

The change came about simply because due to financial constraints they decided to base all their staff at 36 Bath Street, and the former food bank storage space is now a suite of interview/meeting rooms.

A word from the Director, Nicola Taylor:

"Anglican Family Care still operates its food bank service from Bath Street, seeing clients in the usual way. We are open from 12.45 to 2.15 every day, with four appointments a day, except for Friday, when we have three. We will help families with children in their care, rather than single people. We also assist families working with our other support services, in addition to those who come in just for food. From July 2012 to February 2013 we have helped 642 families and 45 'other' - single, couples, groups, making a total of 690. 277 were on DPB, 74 on UB and 107 working people, 48 on Invalids' benefit, 79 Sickness benefit, 51 receiving no income, 27 on benefit and wages, and a few other smaller categories. Interesting to see the number of working people receiving help. Folk are assessed by our staff then collect their food from Salvation Army.

The arrangement is not ideal for our staff and we do miss the contact with our donors. We could not do our work without them. Winter is a very tough time for families who face escalating power bills and miserable conditions. We welcome your continuing support, which does make a difference to those who access the service. Thank you.

Nicola Taylor,  
Director.



## Rock music

By David Hoskins, Director of Music

The concert by the Melrose Singers was well received by the audience in St Peter's on Saturday June 8.

Nicole Batchelar, their conductor, led the choir skillfully through a demanding programme of both sacred and secular music ably accompanied at the piano by Jonathan Drummond.

The afternoon tea following the concert was indeed a 'winter warmer' as the afternoon turned colder outside!





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# Saint Peter's People

## Ross McComish's story

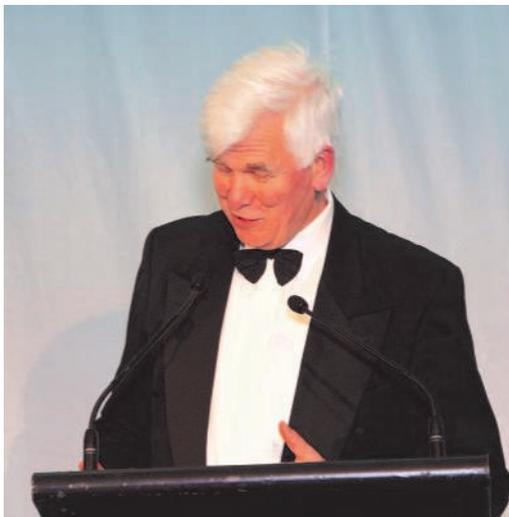
As told to Michael Forrest

**R**ow in his late sixties, Ross was born into a blended family as both his parents had had previous marriages.

His paternal grand-father was an Irish Catholic while his mother came from a puritanical Congregationalist ("primitive Methodist") background. He had full siblings and also older half-brothers, including one who was lost in 1941 (before Ross was even born) when the destroyer *HMS Neptune* was sunk by mines off the coast of Libya. At the time *Neptune* was en route to New Zealand to form part of the initial fleet of the Royal NZ Navy, which at that time was the NZ Division of the Royal Navy.

Raised in Lower Hutt, Ross was educated at Eastern Hutt Primary, Hutt Intermediate and Hutt Valley High Schools then graduated, after five years of part-time study, with a commerce degree from Victoria University of Wellington. His career-path has been centred on advertising and market-research and has included university-teaching and running his own businesses. He has worked in advertising-agencies, financial services, sharebroking, manufacturing and quasi-governmental organisations.

Ross has always been an Anglican. He was christened in the old church of St James in Lower Hutt (which was later burnt down - services were held in the High School assembly-hall until the present church was built) and confirmed. He attended and enjoyed both Sunday-School and Bible-Class, and was also in the St James sea-scouts, but "walked away from the Church" in his last year at school. It was on account of his wife, Heather Brooks (with whom he has



Ross McComish.

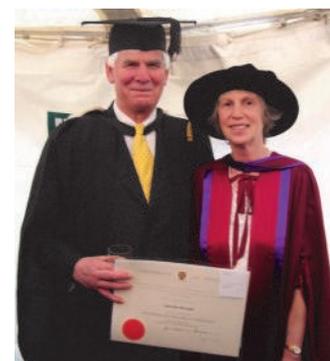
PHOTO'S.: SUPPLIED

two sons and a daughter), that he came back to the Church, although he had never lost his underlying faith in God and the spiritual dimension to our lives. He has been a lay reader since 1986 and a synod representative for three parishes: St Hilda's, Island Bay, Wellington; Saint Peter's, Caversham, Dunedin; and St Alban's, Dominion Road, Auckland. He has held various parish positions—at St Hilda's he was the Vicar's warden. Twice he has considered seeking ordination as a deacon—firstly in the Russian Orthodox church in Auckland (through connections from St Alban's), then recently in the Anglican church in Dunedin—his motivation being to present the Church to the community and vice versa.

Other achievements of this very busy and capable man include membership of several professional bodies, being the treasurer of the Campaign for Civilised Drinking whose activities led to the introduction of 10 o'clock



Heather and Ross,  
Wedding Day, 1980 ...



... and Graduation, 2011.

closing, volunteering at the Citizens' Advice Bureau as he enjoys helping people, chairing Dunedin's Home of St Barnabas Trust, and forming and leading for twelve years the Policy Discussion Group in Wellington, which was a forum of government-department, producer-board, industry and business leaders. He lives with Heather in the house at Brighton (with its big garden and wonderful view) which they bought on first moving to Dunedin in 1994, when she obtained a post at the University of Otago. Two unusual distinctions Ross has are playing rugby at international level—for Belgium! (on his O.E.)—and spending a night in a tropical jail charged with arms-smuggling!! [This was when he was an international public servant with a United Nations project in the West Indies and got caught up in the Grenada revolution of 1979].

Currently Ross is once again a university-student, working towards a PhD. He really is an interesting and colourful parishioner and an example of the talent and ability to be found in the pews of Saint Peter's. 📧



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## Regular Services

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All services are held at Saint Peter's unless noted otherwise

SUNDAY:	8am	Holy Communion according to the Book of Common Prayer
	10.30am	Solemn Eucharist
TUESDAY:	11am	Eucharist in the Chapel of St Barnabas' Home, Ings Avenue
THURSDAY:	10am	Eucharist
FIRST THURSDAY OF EACH MONTH:	11am	Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

## The Rock

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## June Vestry Meeting:

Vestry met at the new time of 3 PM on 19th June—a cold and miserable day!

- ◆ The Vicar commented on the recent busy time in the parish that included the highly successful concert. The Caversham Lectures have been 'paused' until November
- ◆ The Horizon Group has been set up at Francis Hodgkins. An article about it appears in The Rock. [See page 8—Ed.]
- ◆ Disappointment was expressed at the changed format of the Bishop's 'hui' on marriage. It was felt that a managed conclusion had been reached
- ◆ Vestry discussed various formulae that might be used to achieve a reduction in the size of Synod. Dunedin is the smallest diocese in the country but has the largest synod
- ◆ The proposal to amalgamate the Saint Peter The Less and Saint Peter Compounding accounts and invest the combined sum in the Dunedin Diocesan Trust Board Growth Fund was discussed at length. In agreeing unanimously to the motion Vestry was of the opinion that it was a prudent measure in light of probable future heavy earthquake legislation costs and the necessity of renewing the roof at some stage
- ◆ The Patronal Festival evening meal was discussed and it was hoped the weather will relent and that the menu will include dishes "with panache".
- ◆ The trees affecting the hall guttering are to be removed
- ◆ It is unclear how many parishioners have mission boxes—the matter will be raised at a parish forum.

Ian Condie, Secretary



## Special Services

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

## For your diary

**Saturday, 29 June:** Patronal festival Choral Evensong at 5pm followed by a pot luck meal.

**Monday, 1 July:** Horizon Group begins. See page 8 for more.

**Tuesday, 13 August:** "Rediscovering Abraham, Our Father in Faith" at 7.15pm in the Kavanagh College auditorium. Abraham as seen from Jewish, Christian and Muslim perspectives. Speakers and question time.

**Tuesday, 10 September:** Friendship Group meets.

**Sunday, 6 October:** Harvest Festival.

**Sunday 3 November:** Hospital Chapel assistance (bed moving).

**Tuesday, 12 November:** **The Caversham Lectures** at 7.30pm in the Parish Centre - David Hoskins, Director of Music.

**Tuesday, 19 November:** **The Caversham Lectures** at 7.30pm in the Parish Centre—Professor John Stenhouse, University of Otago.

**Tuesday, 26 November:** **The Caversham Lectures** at 7.30pm in the Parish Centre—David Howard, poet, 2013 Burns fellow.

**Sunday 19 January:** Hospital Chapel assistance (bed moving).

## Parish Christening Gown widely appreciated

By David Hoskins

**S**ome time ago, parishioner Dot Saville donated a beautiful christening gown for use at St Peter's. It has been used in church a number of times. However, a recent development has been the use of the gown by those beyond the parish.



People have been very grateful for the use of such a fine garment and it is always returned with gratitude and perfectly laundered for 'next time'. They have often been referred by other parishes.

If you would like to inspect the gown or know of somebody who might be interested, please contact David Hoskins on 455-7537.

## Friendship Group this month and next

By Gay Webb

**J**ust five of us, including Father Hugh, met for a delicious meal at St Barnabas on a cold Winter's day, after a Eucharist with the residents.

Fifty dollars of accumulated funds have been donated to the Family Care Food Bank.

Our next meeting will be on Tuesday, 10 September.

### IT'S MISSION BOX TIME!

*If you have one of the Anglican Missions Board donation boxes, and it is nearly full, please hand it to the Vicar for onward transfer to the Wellington Missions Board office.*

## The Horizon Group

Seven discussion and spiritual development sessions led by Father Hugh Bowron

- ◆ Session 1: Introduction: Retirement—the best years  
*Identifying what I have learnt from life*
- ◆ Session 2: Health  
*The medical revolution and our increasing life span*
- ◆ Session 3: The Grey power revolution  
*Implications of demographic changes*
- ◆ Session 4: The human brain as it ages  
*Strategies for dealing with memory loss*
- ◆ Session 5: Making a good death  
*Palliative care, Hospice care, pain control*
- ◆ Session 6: Organising my send off  
*Going peacefully and well prepared*
- ◆ Session 7: The life of the world to come  
*The life after this one*

**Mondays from July 1 to August 12, at 2pm**  
**At level 5, Frances Hodgkins Retirement Village**

For more details, contact the Vicar  
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