



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

August 2014—Trinity



Justin Welby



By The Vicar

Andrew Atherstone, who teaches at Wycliffe Theological College, Oxford, has written a brief biography of Justin Welby which concludes as our new Archbishop of Canterbury is about to take office in March 2013. It helps to explain his meteoric rise to the top job in the Church of England.

His parents split up when he was two, and he was then passed like a parcel between his parents and grandparents. It is surprising that he is as well adjusted as he is. His father, a man of wealth, frustrated ambition, good looks, and roguish character, almost married Vanessa Redgrave, who broke off to the engagement at the last minute, to her family's intense relief, but young Justin left a good impression—"His child is angelic. We all loved him."

Welby attended Eton, where he was a model pupil of no particular distinction or ability. He arrived in Cambridge in 1974 to study law as a non church goer, uninterested in religion. His conversion occurred a year later through the evangelical religion of the Christian Union. He then came under the influence of Holy Trinity Brompton, the powerhouse of charismatic evangelical religion in

London which later pioneered the Alpha course. His future wife, Caroline, was converted there. Welby was asked to look after her when she came to Cambridge, and after a student courtship they married just after his graduation. Bored by law, Welby switched to history. Initial thoughts about ordination faded, then, on the verge of

starting a career his father died of alcoholism, leaving him an estate of £102,000.

On the strength of a contact from his father, he obtained a job with a French oil company, knowing nothing of finance and little of the French language. After intense study he mastered both, and was sent often to Nigeria, a country he would come to know well. Posted back to London, the return journey brought tragedy, when a car crash killed their seven month old child Johanna. Welby was then head hunted by Enterprise Oil, a newly created company formed out of the Thatcher privatization of the energy of this environment he developed considerable leadership and management gifts, based around the priority of clear decision making and collegiality. By now he was reading widely in economics and business ethics, a grounding which would become very



industry. Out developed considerable leadership and management gifts, based around the priority of clear decision making and collegiality. By now he was reading widely in economics and business ethics, a grounding which would become very

Parish Contacts:

VICAR:

Father Hugh Bowron,
The Vicarage,
57 Baker St.,
Cabersham,
Dunedin,
New Zealand 9012.
Telephone: (03) 455 3961
Email:
Vicar@stpeterscaversham.org.nz

CHURCH WARDENS:

Vicar's Warden:
Tubby Hopkins
Telephone: (03) 454-2399
Email: VicarsWarden@stpeterscaversham.org.nz

People's Warden:

Kate Paterson
Telephone: (03) 455-5384
Email: PeoplesWarden@stpeterscaversham.org.nz

VESTRY SECRETARY:

Ian Condie
Telephone: (03) 454-4316
Email: Vestry@stpeterscaversham.org.nz

DIRECTOR OF MUSIC AND PARISH CENTRE MANAGER:

David Hoskins
Telephone: (03) 455-7537
Email: ParishCentre@stpeterscaversham.org.nz

FINANCE:

Danielle Harrison
Telephone: (03) 455-0759
Email: Finance@stpeterscaversham.org.nz

(Continued on page 5)

We recorded last month the death of Mr. Adam Coxon, a long-time associate of the parish and occasional correspondent. Here, as part of our 150th Anniversary history project, we print excerpts from Mr. Coxon's last letter to the Vicar.

13 April 2014

With notice of the impending 150th Celebration, I have decided to go down "Memory Lane". I became a member of Saint Peter's Sunday School about the beginning of 1933 and before joining a class, was introduced to the Vicar [who was] wearing his black cassock and present in the Church, on duty. In those days the roll would have been well over 100, with the senior classes meeting in the Church and the junior children meeting in the old school hall (was it a building which had been moved onto the church grounds?) under the supervision of Mrs. W. Hook. In those days, we were renting a flat at 144 Forbury Road, a two-storeyed white house in line with Bay View Road before the bend into Forbury Road. I believe that house still stands to this day. In those days also, the parish included St Peter the Less, which provided a Communion service at 9am and Evensong run at the same time as [at] the main parish

church, with two lay-readers, one at each Church either to end or begin the service, and the Vicar preaching at both. Although we shifted to various parts of Dunedin, except when in Highgate when we attended St John's Roslyn, even when we lived in George Street near the University, we maintained our adherence to Saint Peter's, foot slogging all the way. Our household in those days consisted of our Mother, Jessie Louisa, my sister Ellma and myself. My sister sang in the choir under Miss Flavell and taught the Senior Girls' Bible Class for a number of years.

When we first joined the parish, the Vicar was Archdeacon Sutton, but because of his diabetes he finally moved to the quieter parish of Waikouiti, although he ultimately became Dean of Dunedin. I was in his last confirmation class in 1935 and at the end of that course he invited me—among others—to become a server, a challenge which I accepted. So, along with Donald Aitken (whose older brother pumped the "manual" organ at all services) my training to serve commenced in earnest under Rodney Colston—once a week, dressed in a black cassock (the first time my Mother saw me so dressed she burst out laughing)—a training that took at least two months. It was proper routine in those days. But the supply of servers ...

provided one server at 8am and two at 10am. I must have been one of the first servers to ease Reverend A. B. Pywell into his new surroundings. The new Vicar subsequently became Canon and ultimately Archdeacon. By about 1938, Mr. Harry West became our Scristan and he could be found every Saturday afternoon scouring the glass vessels that contain the water or the wine with sand and water, cleaning the brass lavabo bowl and laying out the vestments on the Vestry Chest—all in preparation for the services on the following day, assisted by the three servers set down for duty.

I joined Dunedin Teacher's College in 1939 and soon became itinerant. However, I did take the Boys' Bible Class when I did return to Dunedin from Wataroa. By now, the parish had acquired St Alban's Church in Corstorphine and at this site I taught the local Sunday School when I returned from Waimate duty. The parish maintained services at the three churches by being provided by the clergy

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

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

ASK THE VESTRY

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

Posted to: Ask The Vestry,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:

AskTheVestry@stpeterscaversham.org.nz

in training; Reverends Alan Jacquery, Ross McCrostie, Neville Hurd and Des Irwin. Some other names of this period come to mind—Neville Titchener (who went on to ordination), his subsequent wife Agnes Sharp, Bob Croxford, Peter Munton (who also became a Vicar), Geoffrey George, John, Len and Peggy Bray, John Kennedy to name a few. Neville Titchener retired, being the Vicar of Kandallah [in Wellington] and when Elma and I also came to Wellington, we were fortunate to renew old friendships.

At the 125th Celebration, Agnes Titchener, Elma and I travelled from Wellington to be present, while at the 100th Reverend Neville Titchener was the guest preacher at the special service.

Miss 'Fav-ell (first syllable rhyming with *face*) became Saint Peter's organist some time during Archdeacon Sutton's tenure. One Sunday as she inspected the choir boys (no girls in those days), robed, ready to enter Church from the hall for morning service, she found one with a dirty face. She reprimanded him: "Go and wash your face, you dirty little

(Continued on page 3)

Saint Peter's Caversham



Recollections required

The letter featured on this page will have many readers thinking "Gosh, I remember that" - but we all have such memories tucked away and the Saint Peter's Community would be just as interested in your stories.

Many parishioners have agreed to participate in the Vicar's Oral History project, but some may prefer to commit their stories of parish life to paper (or keyboard) in solitude.

If that is you, please do so and send the results to **The Rock** (contact details in the blue sidebar on this page).

- ◆ To register your "150th" ideas and interest, or to register initial interest in attending our celebrations, email 150th@stpeterscaversham.org.nz or contact The Vicar in the first instance.



A Touch of Class

By Ian Condie

The English class system is (or perhaps, was) a marvellous thing and experiencing it can be very uncomfortable or enormously rewarding. There is a theory that one can only be kept down by it if one lets oneself.

Be that as it may, the Commonwealth Brigade patronised one pub more than others. It was a reasonable size, a handy distance away and had a good atmosphere. The drinking area was divided in equal halves by the bar that was shaped like a long narrow 'U'. On one side was the Public Bar and on the other the Private. One could say the gentry drank in the latter and the great unwashed in the former. The colonials gravitated to the Public Bar.

Because they behaved themselves they were more or less accepted and included in conversations during which their nationality, calling and status were quietly, skilfully and unobtrusively extracted. After a while they became familiar with the local characters, the little allusions and current jokes—even to the point where the barman would automatically start pulling pints as soon as he saw the colonials coming through the door. They were accepted as



temporarily locals.

One fine day however and for no conscious reason, the Brigade decided to use the Private Bar. The barman might have raised an eyebrow fractionally as he served them—and charged an extra penny or two—but the flat cap, hacking jacket and cavalry twill men and their twin-setted partners paid no attention to them after a casual glance. There was no suggestion of “throw those peasants out”, not even “conduct these persons to the other place”. It was up to the strangers to adapt to custom.

The Commonwealth Brigade, busy thinking about exams, were not at all bothered until they noticed that the barman was beginning to smile and glance in their direction. A few minutes later there were puzzled glances being cast at them from the patrons of the Private Bar but not until they went up for refills did the reason become clear

usual, On the other side of the bar, a small group of locals was discussing, rather louder than people who got above themselves and didn't acknowledge their old mates. It was sad, they agreed, to be disappointed in peoples' characters. But what could one expect from foreigners. All this was said with tongues in cheeks and covert glances across the bar.

The regular private bar people did not know quite what to make of it all and started to withdraw the hems of their garments, so to speak, until the colonials surrendered and retreated from the Private in as good order as they could manage. They crept back into the Public to be met with joyful abuse and insult which was capped by the barman's straight-faced query, “will you be paying Private Bar prices for this round, Sir?”

Letters

(Continued from page 2)

samuda”. As she turned round, who was standing beside her but the assistant, Reverend Mr. Samuda—much to her embarrassment. I recall that gentleman had married Reverend Neville Titchener's sister.

Some years later, Miss Fa-'vell (her pronunciation of surname changed during a European tour) was explaining to her Junior Choir that because of fasting during Lent she wouldn't be dispensing the normal round of sweets at the end of choir practice. Up pipes Noeline Idour, then aged about nine, “I bet you have a quiet guzzle when you get home on your own”. Miss Favell called Noelene “her incorrigible”.

In Archdeacon Pywell's vicariate, Ascension Day began at Saint Peter's with full sung Solumn Eucharist with Crucifer, Acelytes, three banners all in procession in and out of church and, somewhere in the middle, Archdeacon Pywell always arranged a taxi to collect Miss Favell from her home to be in time to start the service. Her home was in Upper Smith Street—but is no longer in existence. The taxi collected her at 6am and following the service hot breakfast was served in the hall to enable workers to be on duty at 8am.

After Senior Choir practice one Thursday night, Miss Favell caught the tram (there was a stop at the corner of Cargill Road and Baker Street) to take her to The Octagon. She reached into her purse and retrieved a “coin”, then subsided into a subconscious state of abstract music. But she held the “coin” high aloft ready to be taken by the conductor when he arrived at her seat. But when he reached her, she heard him say “Not tonight lady!”—she looked at her “coin” to find it in fact was the key to the front door of her residence! Miss Favell was noted for her ability to tell stories against herself.

The organist who followed Miss Favell was Harold Smith, a cousin of mine. When Harold terminated his control of the organ because of his departure from Dunedin, Reverend R. P. Taylor was Vicar and when no replacement organist was available, he did dual duty both as Priest and organist at the same service.

At one stage when we were seeking a new Vicar, a certain priest came to oblige by conducting Evensong. During the course of his sermon the congregation freely engaged

Cargill Road???



Earlier references to Saint Peter's note it is in Cargill Road, not Hillside Road. What's the story?

Well, the name of the street running from Forbury Corner past Saint Peter's to Cargills Corner was known as Cargill Road until 1951, when it was changed to Hillside Road.

The name Hillside Road is said to derive from the Hillside Workshops, themselves named after the nearby home of Captain William Cargill, “Hillside”, which he built in the 1850s on ground between the old Main South Road and the new Southern Motorway. The name change generated some controversy at the time, as many people thought it wrong to change from the name of an early settler to that of a “smelly workshop”.

Some confusion had been avoided though by the 1905 change of name of an earlier Hillside Road to the still current King Edward Street.

in his humour. So when the Vestry learnt he was interested in the vacancy, one of the Churchwardens called on the Bishop and explained that his appointment would be completely unacceptable “because he made the congregation laugh”.

Sincerely, ADAM.



Nutritious

Good things in small “parcels”—nutrients in nuts

By Alex Chisholm

Nuts contain many healthful components including unsaturated fats, vegetable protein, fibre, minerals, and antioxidants. Thus nuts are “nutrient dense” as well as being “energy dense”. That means that although they are somewhat higher in calories (energy dense) they also provide a rich source of essential nutrients which we need in our diets (nutrient dense).

This is important especially for those of us

am tending towards a rather one sided crusade in favour of nuts, there is evidence from observational and research studies that nuts have a beneficial effect on blood cholesterol, blood pressure (as long as you are not eating highly salted nuts) and body weight—they do not cause weight gain. Nuts are low in carbohydrate and interestingly also have a favourable effect on blood glucose levels when eaten with foods rich in carbohydrate. However, more about that next month, when I will be looking at bread.

adults which are playing a larger role. The impact of various dietary factors was examined and produced, among others, the following list as risk factors:-

- ◆ Diets low in nuts and seeds
- ◆ Diets low in fruits
- ◆ Diets low in whole grains
- ◆ Diets low in vegetables

so too few of these foods is not good—we need, on balance, to eat more.

Not so good are:-

- ◆ Diets high in sodium (salt)
- ◆ Diets high in processed meat
- ◆ Diets high in trans fats
- ◆ Diets high in sugar sweetened beverages

so the aim is to eat fewer of these.☹

(1) LIM ET AL. A COMPARATIVE RISK ASSESSMENT OF BURDEN OF DISEASE AND INJURY ATTRIBUTABLE TO 67 RISK FACTORS AND RISK FACTOR CLUSTERS IN 21 REGIONS, 1990–2010: A SYSTEMATIC ANALYSIS FOR THE GLOBAL BURDEN OF DISEASE STUDY 2010

WWW.THELANCET.COM VOL 380 DECEMBER 15/22/29, 2012



One estimate has 1.12 billion squirrels in the USA. They can't all be wrong!

PHOTO.: [HTTP://WALLPAPERSFOR.ME](http://wallpapersfor.me)

who may be watching our weight as we need to get the highest quantities of beneficial components from our food for the calories we eat. By consciously choosing more nutrient-dense foods and beverages, we will be in a better position to meet our nutrient requirements without over consuming energy. On the other hand if you have a small appetite and have to be careful not to lose weight, then you need to get the maximum benefit for the quantity of food you are able to eat.

Nuts are a rich source of magnesium and also vitamin E, both of which contribute to heart health. Vitamin E is a fat soluble vitamin—that means it needs fat in order to be absorbed, and this is provided in nuts in the form of mainly monounsaturated and polyunsaturated fat, one of the advantages of getting the nutrients we require from foods rather than supplements. In case you think I

Nuts in a much wider perspective were recently mentioned in a sub section of a major analysis (1), which examined and quantified the risk factors world-wide that contribute to the “burden of disease”. Diet was only one small area of potentially modifiable risk factors. As you would expect these factors differ greatly between countries and areas, depending on the prevailing circumstances, availability of basic necessities such as safe clean drinking water, sufficient food or whether there was marked poverty and diseases especially affecting children. The authors state that “... the disease burden has changed substantially, with a shift away from risks for communicable diseases in children towards those for non-communicable diseases in adults.” What this means is that as the world’s population ages, it is, overall, the chronic diseases of



Order on-line @ www.unclejoes.co.nz

Justin Welby

(Continued from page 1)

useful later on.

In 1987 the call to ordination emerged strongly during an evening Service at Holy Trinity Brompton. This was a surprise to all the Welby family, but the Church of England's selection process did all it could to discourage him, the local area Bishop telling him bluntly that there was no place for him in the Church of England. Two years later, despite his diffidence and the discouragement of the diocese of London, he got to a national selection conference and was given the green light. At his leaving party his boss joked that this was "the only known case of a rat joining a sinking ship."

Welby found theological college at Durham a struggle because he felt de-skilled, found it hard to know if he was doing well and had under-estimated how hard the work would be, particularly when it involved dealing with life and death pastoral issues. In 1992 he was ordained into the diocese of Coventry, and served his curacy in a run down parish on the outskirts of Nuneaton in the west Midlands. He was perceived to have done well, and in 1995 was given his own parish of Southam, an attractive market town in rural Warwickshire. Over the next seven years his energy, organising skills, ability to mix contemporary and traditional forms of worship, and emphasis on children and young persons' ministries came to the fore, with the latter work being very much done in tandem with his wife. The tenor and content of his teaching was unremarkable, was very much in the mould of someone who had come out of the Holy Trinity Brompton stable, but he was broadening in his spiritual outlook through contact with a lay European Roman Catholic renewal movement called the Eucharistein Community, with its founder becoming his spiritual director. His increasing commitments outside the parish in business ethics forums also lead to his coming into contact with, and studying, Catholic social teaching. Although frequently expressing conservative moral views, he did so in a moderate and peace-making manner. This talent for bridge building led to his being head hunted in 2002 to join the international reconciliation ministry of Coventry Cathedral.

His colleague there, the Reverend Andrew White, is someone we are hearing quite a bit of now as the Vicar of Baghdad, a priest with an insouciant attitude to imminent danger. White concentrated on the Middle East, while



Welby focussed on Africa, especially Nigeria, where he became very involved in peace-making and reconciliation efforts to head off sectarian violence between Muslims and Christians. His fluency in French also involved him in ministry in Francophone Africa, particularly in the aftermath of the massacres in Burundi. From 2005 financial cutbacks obliged the Cathedral to focus on the ministry of reconciliation at home, and now he became drawn into the bitter arguments and rows over same sex relationships afflicting the Church of England and the Anglican Communion. His talent for seeking reconciliation in the midst of intense conflict was bringing him to the attention of the Anglican Church's talent scouts. By now he was a regular visitor to the Elmore community, a small group of Anglican monks living under the Benedictine rule, and direct descendants in the faith of that powerhouse of Anglo-Catholic monasticism, Nashdom Abbey.

Welby's meteoric rise began in 2007 when he was appointed Dean of Liverpool Cathedral, the vast neo-gothic edifice only recently completed, with considerable financial problems, an ageing set of congregations, in a building that was seldom over 15% full and a tense relationship between the Chapter and the former Dean. He set about tackling the Cathedral's problems with his characteristic energy and decisive leadership, concentrating on congregational development. There was a series of high profile events to get the Cathedral noticed, a variety of diverse worship events, including a 2009 event with 1,000 pilgrims gathering around the icon of Our lady Of Walsingham for prayer in front of the blessed sacrament, and an exuberant youth Mass that raised many eyebrows. The main Sunday Eucharist was reorganised so while traditionally minded adults remained in the nave for the entire Service, the young and the young at heart could descend into the cathedral basement for "Zone 2" for the ministry of the Word, with both groups reuniting for the Great Thanksgiving Prayer. By now he was deeply involved in Anglican Communion affairs as conflict deepened, and in 2011 Rowan Williams asked him to help organise the Primates' meeting in Dublin.

That same year, after only three and a half years at Liverpool, he was off to become Bishop of Durham. It was a diocese afflicted by great economic decline, and an alarmingly low rate of churchgoing, 14,300 on a typical Sunday, less than 1% of the region's population. His emphasis was on church

Would you like to know what houses sold for last month in your residential suburb?

Ray White can provide this real time information. If you would like to subscribe to this free service and for any other real estate information please contact:

Andrew Nicolson



Licensee Salesperson

**Proven Realty Ltd
Licensed (REAA 2008)**

Ph. 03 477 3660

E-mail andrew.nicolson@raywhite.com

growth, solving the diocesan financial situation by inviting parishes to give a generous share rather than being under a compulsory levy, and combining decisive leadership with collegiality, consultation and flexibility. His reputation as an international reconciler was so great now that the Bishops of the American Episcopal Church invited him to sit in on their annual national gathering as the only foreign guest, and in his analysis of it afterwards he was generous and full of praise. By now he believed that the way ahead for the Anglican Communion was to learn to disagree well. At the local level he preached at the final Mass of the traditionalist Anglo-Catholic parish of St James the Great, Darlington, before they left *en masse* to join the recently formed Roman Catholic Ordinariate, determined that the parting of friends should be without enmity. He had become a firm believer that women should be ordained to the Episcopate, the flash point issue.

By November 2012 he was Archbishop-designate of Canterbury.

Reading this book I was struck by certain things. Justin Welby has remarkable energy levels, and looks young and fresh, yet he is in his late 50's, only 4 years younger than me. Will these energy levels continue through the gruelling years ahead? Already he has been through one major test as he has ram-rodged the women Bishops legislation through the General Synod. He has been sure footed with the media, and with the GAFCON big gathering in Africa recently. Although he remains a conservative on the gay issue, he was taken aback by the hostile reception the Bishops received in the House of Lords as they tried to defend the Church's traditional

(Continued on page 8)

Looking back



By Ray Hargreaves

The reproduced Edwardian postcard of Ocean Beach shows no swimmers at all, and very few paddlers. Perhaps it was taken in mid-Winter, or was it a Summer similar to our last one? But the absence of swimmers

could also possibly be due to an 1895 by-law of the Ocean Beach Domain Board which stated "No person shall bathe on any part of the beach under the control of the Board except within the [salt water] bath enclosure".

This was not popular, and slowly more and more surf swimmers ignored the by-law. In 1906 the Domain Board, in response to St Kilda residents who had no easy access to the salt water pool, amended the by-law and allowed swimming from the beach before

7am but not afterwards. The Board argued that the no-swimming by-law was necessary to protect surfers from drowning, as the beach was considered dangerous. In April 1910, three young men



were had up in court for swimming off the beach during prohibited hours. The case was dismissed and the Domain Board later abandoned its by-law.

But in the Summer of 1910-11 Ocean Beach was a hive of activity as the popularity of swimming in the surf was most marked. Two surf swimming clubs had been formed, with one claiming 250 male and 200 female members. Interestingly, male surfers paid a fee for club membership, but women swimmers did not. There was still some opposition to surfers on the grounds of safety and the propriety of "mixed bathing", but freedom of beach use was publicly supported.

Ocean Beach

According to the City of Dunedin's website (www.dunedin.govt.nz), 'Ocean Beach' is the name given to the beach that stretches for nearly four kilometres, from the point at St Clair, where the Hot Salt Water pool is located, to Lawyers Head.

The preamble to the *Ocean Beach Public Domain (Repeal and Vesting) Act 1992* summarises the history of the Ocean Beach Domain Board and the land it used to control. It says in a nutshell:

1892: the Dunedin Ocean Beach Domain Board was constituted by the *Ocean Beach Public Domain Act*

1989: the *Local Government (Otago Region) Reorganisation Order* dissolved the Board and provided that the Dunedin City Council assumed all the functions, duties, powers and property of that Board. It notes that "with a view to providing better use of the said land for public amusement or recreation and in order to facilitate the protection and conservation of the said land, the said Council wishes to hold the said land as reserves subject to the *Reserves Act 1977*".

Come bowling

The Monday Club meets in the hall from 10am 'till noon on Mondays for games and companionship.

There are two sets of indoor bowls available for use, but at present no bowlers, so this is your opportunity to come along and show a bit of bias.



Bring your friends to make up a team

Or come alone and make new friends

Everyone is welcome

\$3 entry includes morning tea
Contact Josephine Steele on 455-7661 to learn more.



29 Fox Street
South Dunedin
Ph 03 455 2057
Fax 03 455 5959
Cell 0274 360 097



Construction ■ Homes ■ Joinery ■ Kitchens ■ Design

- ☑ Alterations
- ☑ Maintenance
- ☑ Joinery
- ☑ Kitchens
- ☑ Commercial

www.stewartconstruction.co.nz



Regular Services

please consult The Pebble or our website for variations

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 Sung 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



Special Services

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

The Rock

is published by

The Anglican Parish of Caversham, Dunedin, N.Z.

EDITORIAL TEAM:

David Scouler

Telephone (03)454 6004

TheRockEditor@stpeterscaversham.org.nz

The Vicar, Father Hugh Bowron

Telephone (03)455 3961

The Vicarage, 57 Baker Street

Vicar@stpeterscaversham.org.nz

ADVERTISING QUERIES:

TheRockAds@stpeterscaversham.org.nz

PRE-PRINT SERVICES BY:

Information Services Otago Ltd.

PRINTED BY:

Dunedin Print Ltd.



August Vestry Notes:

By Ian Condie,
Vestry Secretary

Vestry met on the 20th with a fairly busy agenda.

- The Vicar reported on the new Home Study Groups, one initiated by Nigel Westbrook and the other by The Vicar at Frances Hodgkins Retirement Village. It is hoped they will flourish and grow
- The Bishop was asked to conduct the service for our 150th celebrations but unfortunately has a prior commitment. Several alternatives were mentioned but it was thought that the Secretary's suggestion of the Archbishop of Canterbury was aiming a little too high
- Our finances are still in the black and it is encouraging to note that giving through direct debit is increasingly used
- We are faced with having to replace the Church sound system to comply with new regulations but, on the positive side, the security upgrade for Church and Vicarage has at last been completed and Vestry decided to accept a quote to carry out much needed renovation in the Cottage. ☒

Festival of Spring Flowers

By Faye-Noel Brown



Festival of Flowers will be held in the Church on the afternoons of 20 & 21 September.

Replacement for
Flowers in Praise

This arose from the demise of Flowers in Praise, held in this city for the past 40 years or more. The Dunedin Floral Art Society will decorate the Church and on Saturday our church vestments will be displayed and explained. There will be a small charge of \$2 to help with expenses.

Keep these dates free and come along with your friends to a wonderful, colourful display. ☒



Now you can donate to Saint Peter's online

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

For your diary

Monday 1 September : Frances Hodgkin's house group meets in the Garden Lounge at 2 pm

Weekend of 12-13 September : Diocesan Synod in Oamaru

Weekend of 20-21 September : Spring Flower Festival

Sunday, 2 November : All Souls

Sunday, 16 November : Commemoration of the Dedication of the Church

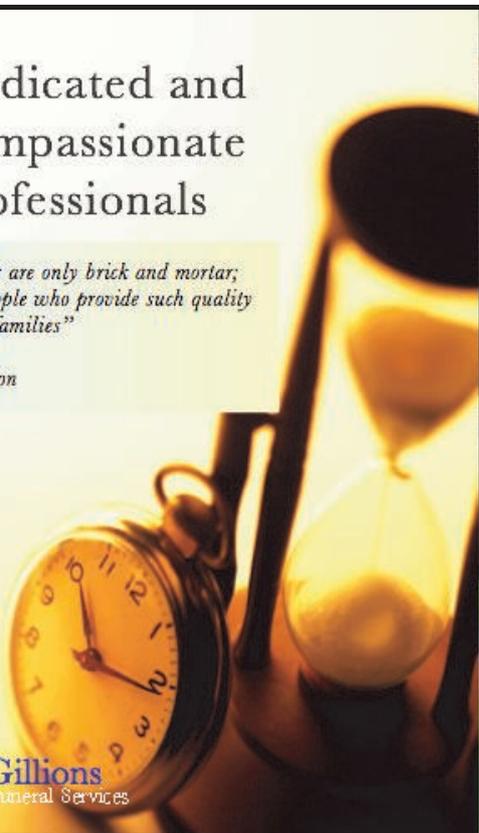
Sunday, 21 December : Festival of Nine Lessons and Carols

Michaelmas 2015 : Saint Peter's 150th Anniversary celebrations

Dedicated and compassionate professionals

*"Buildings are only brick and mortar;
it's our people who provide such quality
service to families"*

Alan Gillion



Justin Welby

(Continued from page 5)

understanding of marriage, when the gay marriage legislation went through. He now speaks of the Church needing to understand and be sympathetic to contemporary English society's very different take on this issue. Will his position change on this issue, as so many evangelicals' have as they have made their way up the Church's food chain?

His big test will come in 2018 at the next Lambeth Conference. He has plenty of time to prepare, but he faces a bigger challenge than any of his predecessors as there is considerable doubt as to whether many of the global south bishops will even consider attending.

Justin Welby has never been in any job for long. His 7 years as Vicar of Southam is the longest ministry he has ever had. While success has attended him wherever he has gone, in many of his ministries he has never stayed long enough to face up to his mistakes and failures, as well as his triumphs—to see a ministry through to the end. Nor has he had to show patience and endurance through lengthy days of sameness and routine. If his health holds out he will be in this job for at least a decade. Does he have long distance capacity?

The world economic crisis of 2008 has undoubtedly helped his rise to the top. He was seen as one of the few rising clergy who understood the business world, and was fully up with the play on business ethics. And his work in reconciliation ministries, his talent for bridge building, has also made him the man of the moment as the Communion's troubles have increased.

He is not a deep thinker as his predecessor was, but he has a precious leadership talent that Rowan lacked, the capacity for decisiveness. He is not paralysed by seeing all the angles on an issue. He is capable of taking hard decisions, of facing up to his responsibilities as the man at the top. After all the soothing down of people, and generating of good will all over the place, he will in the end have to make some very difficult decisions, and that will be the real test of his leadership as Archbishop of Canterbury. 



Justin Welby.

Festival of Spring Flowers

Saturday and Sunday
afternoons,
20 & 21 September
2014

**There is no Festival of Flowers in Praise
this year, but you don't need to miss out.**

See Saint Peter's decorated by The Dunedin
Floral Art Society and displays of church
vestments.

\$2 admission at the door.

Fellowship hosts Sally Margaret



Salvation Army officer Margaret Hay spoke to a lunch meeting of Saint Peter's Fellowship recently. She spoke of the refugee situation in Syria where she spent several weeks at the end of last year.

PHOTO AND REPORT: KATE PATERSON.