



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

October 2014—Trinity



Peter Cape

By The Vicar

A most unusual
curate



f all the curates Saint Peters has had Peter Cape was one of the most unusual.

His parents emigrated to New Zealand from Britain after the first world war and were constantly on the move around Northland as they pursued their merchant trade. Their only child, Peter was a keen observer of the rural inhabitants he moved amongst, their habits of speech and distinctive way of life. This mode of life gave him a love of the outdoors and a wanderer spirit that would persist.

After the war he did an arts degree at Auckland University, where he tried to become a writer and developed an interest in theology. In 1950 he moved to Christchurch, where he became an itinerant freelance writer. The Anglo-Catholic

parish of St Michael's became a major influence, leading to his baptism and confirmation and thoughts of ordination. In 1951 he was married there to a woman with similar arty interests. By now he had become a feature writer for the New Zealand Listener.

The young couple moved to Dunedin in 1952, where Peter Cape began training for the ministry at Selwyn College. Joining up the dots, it looks as though Father Cecil Muschamp was a decisive influence here, for in 1951 he had moved from St

Michael's to become the Bishop of Kalgoorlie in western Australia, and Cape had become an ordinand on the strength of the promise of a title curacy at the Cathedral Church of St John Kalgoorlie.

Of his life at Saint Peter's he wrote, "At the beginning of 1953, dog-collared as a Deacon, I started to work part-time in the Parish of Cabersham. (I was, of course, still studying at

Selwyn.) I pushed my bike and peddled my faith around the hilltop suburb of Corstorphine, bright with new state houses. I think I got around to every Anglican twice."

At the end of that year they moved to Australia, where Cape was priested at St John's Cathedral, and celebrated his first Mass the following day. The ministry that would follow was not a happy one. He found the heat and the dust made it hard for him to breathe or to sleep.



Peter Cape with guitar and family in April 1960 .

PHOTO: EVENING POST.

Eight weeks after ordination he blacked out at the wheel of the parish utility and crashed into a parked truck, an accident which sent his wife to hospital with a fractured skull. After a year there they could not face the prospect of another Australian summer and went to live in Wellington on the promise of some work in religious broadcasting.

Slowly but surely his career in broadcasting grew. It is hard to believe that in the early 1950s news

(Continued on page 2)

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Peter Cape

A most unusual curate

(Continued from page 1)

programmes were mainly re-broadcasts of BBC bulletins. At the urging of New Zealand politicians a local news service began, with Peter Cape being employed as a talks producer with responsibility for compiling the overseas and New Zealand news and arranging the daily shortwave news broadcasts to the Pacific. From 1958 to 1962 he was head of the section which made religious programmes and instituted the daily readings from the Bible on late afternoon National Radio. He was also honorary assistant priest at St John's Trentham and at St Philip's Stokes Valley. It was in this period of his life that he began writing New Zealand vernacular ballads, a theme we will come back to later.

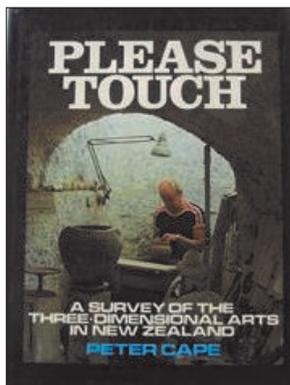
In 1962 the New Zealand Broadcasting Service was reformed into the New Zealand Broadcasting Corporation, which was an independent corporation rather than a government department and had responsibility for television as well as radio. Peter Cape hit the big time and was sent to Britain for a crash course on how to be a television producer. On his return he was sent to work at Avalon as a producer of religious programmes for television and was from 1963 to 1966 a senior producer making documentary and current affairs programmes.

At this point the wheels began to come off his high powered career as the uncovering of a long-standing affair with an Avalon staff assistant brought his television career to an end and dealt a major blow to his faltering marriage. He was also struggling with a major drinking problem. From 1968 to 1970 he marked time as an employee of VSA, while building a career as an independent broadcaster and writer for publications such as the Listener and the national Anglican newspaper *Church and People*. By now he had become very interested in pottery, and would write two books: *Artists and Craftsmen in New Zealand* and *Please Touch: A Survey of the Three*



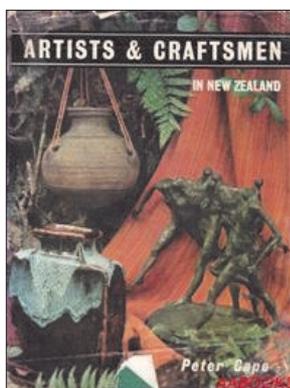
Dimensional Arts in New Zealand.

In 1973 the marriage came to an end. He moved out of the family home and re-located to the Vicarage at Maungaraki in the Hutt Valley Hills, from where he worked part time to be a presence in the new suburb under the direction of the Reverend Spargo, the Vicar of Petone. This was the conclusion of his Anglican ministry, for in 1974 he moved to Richmond on the outskirts of Nelson to live with Gladwen McIntyre, whom he had known as an undergraduate. He became fully immersed in the arts and crafts community which has helped to give Nelson its distinctive identity. A contentment of sorts came to this restless, complex person. It was the prelude to the end, for in 1979 he died of a heart attack at the age of 53.



What Peter Cape has become remembered for is the folk ballads he wrote, and often performed, in the emerging folk music scene of his Wellington years. He was propelled into public performance when one of the line up at a concert at Mount Crawford prison failed to show and he gave a rendition of his now famous *Down the Hall on Saturday Night*, which brought the house down. His other famous ballads are

Taumararui on the Main Trunk Line, *She'll be Right Mate*, *The Okaihau Express*, *The Inter-Island Express*, *Coffee bar Blues* and *Spell-oh you Jokers*. Oddly enough a spoken version of his *Nativity*, which locates the Christmas story in a back blocks New Zealand setting, is probably the most seasonally performed piece of his on the radio. Yet he was also capable of writing tender love songs, such as *Culler's Lament* or *Black Matai* as it is better known, and has been memorably recorded by the doyen of New Zealand folk music Phil Garland.



These very New Zealand songs record a style of New Zealand identity which Cape had become familiar with in his Northland youth, and which was already fading away under the impact of this country's rapid urbanisation. Yet it told stories New Zealanders wanted to hear about themselves. And it was a way of

saying who we were before the relentless quest for New Zealand identity get under way in a major way by writers, artists and intellectuals from the late 60s and through the 70s. The Anglican Church would become pre-occupied with this theme of a distinctive New Zealand way of being Anglican in the decades ahead, something of which the 1989 Prayer Book is in some ways an expression.

One of Peter Cape's ballads begins, "I'm an ordinary joker". Ironically that was exactly what he wasn't. He was too complex, contradictory, arty-farty, intellectual, self conscious and self aware to be that. Yet his songs expressed a snap shot of a particular style of New Zealand life which still strikes chords with many. We are still nostalgic about the rugged, taciturn southern man style of being a kiwi which is no longer true of us, but which has lodged permanently in our folk memory. 📖

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,
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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



A Treasure Hunt

By Ian Condie

Far away and long ago, when all the world was young, the incumbent of a country parish thought up a scheme to raise funds and engage as many parishioners as possible. He organised a treasure hunt—in motor cars.

Cryptic clues were scattered all over the parish and even into neighbouring ones and when found, had to be deciphered to obtain instructions for the next stage. Clues that were in the custody of a person could only be obtained by using a password. Sometimes they were merely hidden in or under rocks etc. One such was hidden under a stone a short distance from the road.

A team of girls had found it and was busy copying and working it out when a car filled with young men pulled up. Anxious to retain their lead, the girls thought quickly. One of them squatted in the grass with her back to the road busily copying while her team mates rushed towards the intruders making embarrassed gestures while shooing them away. They not only kept their lead but increased it.

Another clue was entrusted to a well known layabout in a neighbouring parish who spent his days leaning on a wall. Teams were supposed to approach him and sing a song requesting a small extension of time and would then be given the next clue. (*Give Me Five Minutes More* was a popular hit at the time). A car load of girls didn't think it through and, seeing a stranger leaning on a wall, jumped



"Many a promising relationship, it was said, was badly damaged..."

to the wrong conclusion, leaped from the car and burst into song. When he had recovered from his shock, the innocent loiterer said, "My, that was lovely, girls. Sing it again".

The day ended with an obstacle race, a time trial. A course was laid out on the public playing fields, each car, with a team consisting of one female and one male, was timed round the course and points deducted for errors and deviation. There was a snag, though. The female was the navigator and the male was the driver—and the driver was blindfolded. Many a promising relationship, it was said, was badly damaged or even destroyed by the time the finish line was reached. 📷

Quiet Day at Saint Peter's

By Michael Forrest

On Saturday, 4 October a Quiet Day was held in the Parish Lounge, organised by the little Dunedin support group for the Community of the Sacred Name. Mother Keleni and Sister Alena came down from Christchurch, where some of the Sisters are living again after regaining access to their Convent site following the earthquakes, to lead the event. Up to ten people had been expected to attend, but there were eighteen from at least six parishes. Three were men and three were priests.



Mother Keleni during a visit to St Andrew's High School, Tonga.

PHOTO: WWW.STANDREWTONGA.YOLASITE.COM/

The Day began at 9.30 with morning tea, during which Mother Keleni asked participants to introduce themselves. She then led some singing accompanied on the ukulele by Sister Alena and gave a talk on the importance of prayer in the Christian life. This led into Midday Prayer before the lunch break. After a shared lunch Mother Keleni distributed some lovely large pictures, mostly of scenery, and asked everyone to choose a picture and then explain to the group why they had chosen that particular one and how they related it to their faith. This resulted in a great variety of responses which made for an interesting session. The event ended with the saying of the Grace, earlier than planned but leaving everybody feeling glad to have been there and encouraged in their life of prayer. 📷

Hospital Chapel dates announced

2 NOVEMBER 2014

18 JANUARY 2015

If you have not helped before with this important service, please contact Michael Forrest on 455 1642 or email gemi@slingshot.co.nz.

Correction

The caption for this photograph published last month identified it as being of the The Collation of Cardinals of St Paul's Cathedral. In fact it is the Collation of Lay and Clerical Canons. 📷





Nutritious

The carbohydrate story : part 1

By Alex Chisholm



There is a lot of discussion in the popular press and in the research literature about foods containing carbohydrates, the structure of the various carbohydrates and their health effects. Low-carb diets seem to be “in” at the moment, but carbohydrates are the main source of energy for our bodies and brains. They include sugars, starches and fibre. Sugars are small compounds which taste sweet to us. Starches are essentially longer strands of the same molecules which make up the sugars; these don’t taste sweet but are digested into the same compounds within our bodies and provide the same amount of energy. Most fibre structure is similar to starch. It has several forms but can be classified into two categories: soluble and insoluble. Soluble fibre is the indigestible component of food which can be dissolved in water and will form a gel. It is found in higher amounts in oats and dried beans and as a result these are included in diets recommended to lower cholesterol. Insoluble fibre is the indigestible component of food which will not dissolve in water. This contributes to gut health.

Looking for whole grains especially in bread

WHAT IS A WHOLEGRAIN?

The best wholegrains are the intact grain, where you can see visible chunks of grain. Products can still call themselves wholegrain if they are crushed or ground but contain the same components as the intact grain.

SOURCE: WWW.HEALTHLINE.COM



To find whole grains in pre-packaged foods it helps



to check the information on the package and especially the ingredients list. Terms to look for include: whole grain, whole wheat, stone ground (grain), rye, kibbled (grain), brown rice, barley, oats, millet. Remember that ingredients are listed in order of weight. The better sources of whole grains are listed earlier, thus the nearer the front of the list, the greater the proportion of the finished product. Wholegrain products must contain the entire portion of the grain excluding the husk. This includes the bran, endosperm and germ. Although wholemeal flours can be considered a wholegrain product, in terms of our digestion they behave quite differently.

In practical terms in wholegrain products you should be able to see a large portion of the grain intact. Rolled oats or grains in bread are examples of wholegrain products. *The Healthy Food Guide* (Sept. 2014) has an article, with examples, on “how to choose Bread”. Find it at www.healthyfood.co.nz

Research: Carbohydrate and fibre in the gut

The type of carbohydrate, especially the amount and type of fibre we consume, can have a marked effect on our gut health. The effects of the metabolic products produced by our colonic bacteria on our general health and wellbeing are being increasingly recognised and is a growing area of research. A recent study with overweight participants investigated the effects of a diet higher in protein and reduced in carbohydrate i.e. the type of diet often recommended for weight loss. After four weeks on this diet, which was also lower in fibre, the researchers found a decrease in cancer-protective metabolites and an increase in those which are hazardous. They concluded that following such a diet long-term may increase the risk of colonic disease. (Russell W.R. et al *Am J Clin Nutr* 2011;93:1062–72.).

Using legumes an easy way to increase soluble fibre

Legumes are a common part of many food cultures around the world, however they are not so commonly used in New Zealand, despite being a cheap and very healthy food. An easy way to eat more legumes is to add a can of beans, chickpeas, lentils etc. to a mixed dish and cut back on the meat. This



“Legumes can also be fully substituted for meat in a meal.”

PHOTO: WWW.THEFAIRYCOOK.COM



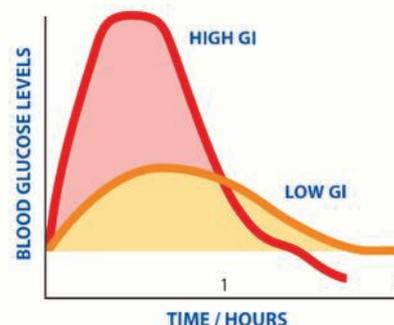
Order on-line @ www.unclejoes.co.nz

makes the meal healthier, cheaper and adds more flavour. Legumes can also be fully substituted for meat in a meal. Check out the free Heart Foundation e-cookbook *Full o' Beans* at www.heartfoundation.org.nz.

Glycaemic Index



You may notice a GI symbol—possibly similar to this—on some products containing carbohydrate. This refers to the effect the food has on blood glucose (sugar) levels. However, it is important to know who has tested the product or supplied the information. A low glycaemic index (GI) food allows the blood sugar level to rise slowly and to plateau at a lower level after a meal—this is a health promoting effect. Foods with a high GI cause a faster rise in blood glucose and often to a higher level. Dried beans,



SOURCE: WWW.GLYCEMICINDEX.COM

legumes and oats have a low GI because of their higher level of soluble fibre. Ingredients with a higher fat + fibre content such as nuts would help to lower the GI of a high carbohydrate food such as bread.

ADDITIONAL SOURCE:

WWW.HEARTFOUNDATION.ORG.NZ PLOADS/HF_HEALTHYHEART_GUIDE_FINAL.PDF



English Church News available at home

The Dunedin Public Libraries recently subscribed to a full text database—

NewspaperDirect PressDisplay—which includes *The Church of England News*.

You can access it at home through the libraries website

<http://www.dunedinlibraries.govt.nz/>.

- ◆ Click on the Digital Resources tab along the top
- ◆ Click on By Topic
- ◆ Click on News
- ◆ Scroll down until you get to *NewspaperDirect PressDisplay* and click on Search from Home
- ◆ Fill in details as requested

Once the database has loaded you can either put *The Church of England* in the Search box or click on the Select Title drop down menu, select Alphabetically and go to “C”. You will find *The Church of England News* near the end of the list because that is where they file those titles which start with “The”.

Because there is a limited number of licenses you may find you cannot get a connection. If that happens, just try again a little later on.☒

- ✓ property purchases
- ✓ wills and trusts
- ✓ business law
- ✓ property sales

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Shirley Buxton RIP

By Archdeacon Bernard Wilkinson

Although a long-time member of Saint Peter’s, Shirley Buxton was born in Christchurch, the youngest of seven. When aged eight, illness resulted in the deafness which was to bedevil her all her life, and she was not expected to survive to adulthood. (However, the pessimists were wrong, and she was in her eighty-sixth year when she died.) Sport was her passion, and she ultimately became a representative hockey player for Canterbury. After secondary school, she was employed in the accounts department of Skellerup Industries.



She met Derick in Christchurch. He was an engineer with the Ministry of Works, and after marriage they moved to Mangakino and eventually to Dunedin in 1964, when they began their association with Saint Peter’s.

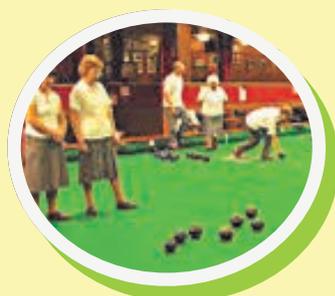
Shirley was involved in many parish and community organisations, especially the Hearing Association. Derick predeceased her about three years ago. She is survived by her daughters Jill and Linda, and sons Steven and Bruce.

May she rest in peace and rise in glory.☒

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.

Looking back

By Ray Hargreaves



The corner of Princes and Manse Streets, as depicted in the postcard of about 1907-08 reproduced here, shows that horses were still the major form of transport for goods in Dunedin. For citizens there is not an electric tram in sight, even though they were the modern way of travel, having begun operations in the city in December 1903. Trams did service the area though. The oval sign on the left of the ornate mid-street power pole states "Up Cars Stop Here", with the right-hand sign saying "Down Cars" did the same. Perhaps the two women in the centre of the road were waiting for the Caversham tram, that route having opened in 1905.



Most of the buildings shown have been replaced. Wain's Hotel, built in 1878, still functions, though with a different name. Note the numerous finials on the building this side of Wain's. Such decorations would probably not be allowed today as they would be regarded as earthquake risks.

The building of John Hopkins & Son housed at the time a popular restaurant. It had been operating from at least the mid 1880s, and there was a branch shop selling pastry goods

etc. in Princes Street. It is interesting to note that on a visit to England in the mid 1890s, Hopkins purchased a gas oven for his Dunedin business. Hopkins stated his Dunedin cooks spent half their time tending a coal range, so it was a great time saver. He also said the gas oven would make for a cleaner kitchen.

In late 1905, the tearooms were upgraded and one innovation was a stairway recess fitted out to provide a suitable location for "a permanent orchestra". Its music could be

heard throughout the building.

John Hopkins, described in an obituary as "one of the best known business men in Dunedin", appears to have taken little part in community affairs. He did have an interest in horse racing, and in 1902 was the owner of one of the horses which dead-headed as winner of the New Zealand Cup. For some reason he listed his horse as belonging to J. Boreland. Hopkins died in October 1911 and the business lasted for only a couple more years.

Remembrance

23 November at 2pm

In Saint Peter's, Hillside Road

A variety concert of European lieder and arias with songs and music of the World War One era to commemorate the centenary of the war.

- ◆ Nicola Steel—Mezzosoprano
- ◆ Helen Scott—Soprano
- ◆ William Smail—Baritone
- ◆ Nicolas Steel—Baritone
- ◆ Kaye Smith—Mezzosoprano
- ◆ Arnold Bachop—Tenor



- ◆ John Lewis—former New Zealand and world champion cornet player
- ◆ Mike Crowl—accompanist
- ◆ Francis Brodie—accompanist
- ◆ David Hoskins on the Johannus organ

Entry
just
\$10

Saint Peter's Caversham

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



No October Vestry Meeting

As The Vicar is on leave and no urgent matters came to hand, the Vestry decided not to meet this month.



Special Services

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

The Rock

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The Frolicsome Friar



An atheist was walking through the woods. 'What majestic trees!' 'What powerful rivers!' 'What beautiful animals!' he said to himself.

As he was walking alongside the river, he heard a rustling in the bushes behind him. He turned to look and saw a seven foot grizzly bear charge towards him.

He ran as fast as he could up the path. He looked over his shoulder and saw the bear was closing in on him. He looked over his shoulder again, the bear was even closer.

He tripped and fell on the ground.

He rolled over to pick himself up but saw the bear was right on top of him, reaching for him with his left paw and raising his right paw to strike him.



Instantly, the Atheist cried out: 'Oh my God!'

Time stopped. The bear froze. The forest was silent.

As a bright light shone upon the man, a voice came out of the sky. 'You deny my existence for all these years, teach others I don't exist and even credit creation to cosmic accident.' Do you expect me to help you out of this predicament? Am I to count you as a believer?'

The atheist looked directly into the light and said: 'It would be hypocritical of me to suddenly ask you to treat me as a Christian now, but perhaps you could make the BEAR a Christian?'

'Very well', said the voice.

The light went out. The sounds of the forest resumed. And the bear dropped his right paw, brought both paws together, bowed his head and spoke: 'Lord bless this food, which I am about to receive from Thy bounty through Christ our Lord, Amen.'



Now you can donate to Saint Peter's online

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

For your diary

Sunday, 2 November : All Souls
Hospital Chapel assistance

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

Sunday, 23 November : *Remembrance*. At 2pm—a variety concert—details on page 6

Sunday, 21 December : Festival of Nine Lessons and Carols

Sunday, 18 January : Hospital Chapel assistance

Michaelmas 2015 : Saint Peter's 150th Anniversary celebrations

Saint Peter's People



Paul Mulholland's story

As told to Michael Forrest

Paul is not just a Dunedin man but an Andy Bay man through and through. Born in Dunedin "under fifty years ago" he was raised in Andersons Bay and attended Andersons Bay Primary, Tahuna Intermediate and Bayfield High Schools. He and his wife live in Andersons Bay and have three daughters, currently attending Andersons Bay Primary, Tahuna Intermediate and Bayfield High Schools.

Paul's family originates from Wales, and his paternal grandmother had Maori connections. His great-grandfather William Apes' whaleboat is on display in the Toitu Otago Settlers Museum, and Apes Road near Waikouaiti is named for him. Paul's father was an engineer and owned and ran an appliance servicing company for thirty years. Paul has one sibling, a sister who now lives in Outram.

On leaving school Paul went straight to work at Stewart Construction Ltd as an apprentice and rose through the ranks to his present position of Contracts Manager and being a director of the company. He is also responsible for the all important Health and Safety aspects of the firm, including the sub-contractors.

As a young man Paul was an avid motor



Paul Mulholland

PHOTO: SUPPLIED.

sport fan, travelling to watch events at Teretonga Park Raceway, Invercargill, and Ruapuna Raceway, Templeton, Christchurch, as well as Dunedin's own Festival of Speed, in which his father used to race; those were the days when it was held in the wharf area. He also played golf. Nowadays his family takes

priority. Paul serves on the Board of Trustees of Andersons Bay School and on the committee of the Zenith Swim Club. He was part of the stage crew for this year's Bayfield High school production, *Beauty and the Beast*. The family has a crib at Naseby where they used to go for holidays.

Paul's parents were Presbyterian but, while acknowledging that there "is a place for" religion, he himself has no church commitment. However his wife was brought up as an Anglican so they were married in her family church, St Michael and All Angels, Andersons Bay, by the then Vicar, Reverend Cushla MacMillan.

Paul qualifies as a "Saint Peter's Person" as Stewart Construction advertises in *The Rock*. His company did all the work of renovating Saint Peter's Vicarage and all the work on the new kitchen at the Home of St Barnabas, and has continued to do the Home's maintenance ever since. Thus, while not a parishioner, Paul is an important person in the life of our parish.



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Plan ahead for those left behind

For many of us, the thought of leaving our loved ones with our funeral to organise is inconceivable – but the reality is, it happens.

There are, however, ways for you to help those you care about most get through this difficult time. Call us today and ask about the options available.



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SAINT PETER'S 150TH CELEBRATIONS.
SEE OUR 150TH WEB PAGE FOR IDEAS.