



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK

November 2014—Advent



Holiday Religion

By The Vicar

There was a lot of Church visiting and worship in my recent time in Britain. Here I reflect on some of the highlights of these experiences of the Church of England.

While in Cambridge I hired a car and set off on a day's exploration of some of the medieval churches of east Suffolk. The most impressive was Holy Trinity Blythburgh.

What strikes you on entering is the sense of internal spaciousness—its width as well as its length—and because of the many large, non-stained glass windows running along the nave, the consequent light filled interior. But it is the life sized wooden angels in the roof which compel your attention. And because the walls are white, with few other competing visual



Holy Trinity Blythburgh

PHOTO'S.: THE VICAR.

features, they stand out all the more. It is a big Church—almost Cathedral size—and even in the Middle Ages far exceeded the requirements of the small village of Blythburgh. That is because a



“...life sized wooden angels in the roof which compel your attention.”

powerful and wealthy local Lord built it as a chantry Church in which priests would offer Mass each day for the repose of the souls of he and his family. This of course was a worship practice which got Cranmer, and the Protestant reformers, hot under the collar.

High on my must sees were the churches built by, or interiors re-decorated by, the great Anglo-Catholic architect Ninian Comper, about whom I gave a lecture earlier this year. It was fun to see the startled expression on the face of the Vicar of St Cyprians, Clarence Gate, when I called out, “Hello Gerald, we were at College together,” as he looked up from his pre-Service preparations at the lectern. St Cyprians, one of the few churches Comper built from the



“What strikes you on entering is the sense of internal spaciousness”

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Holiday Religion

(Continued from page 1)

ground up, is located in one of the fashionable suburbs of London, but has only a modest congregation. Whereas All Saints Carshalton, in Surrey, a medieval Church whose interior he substantially re-modelled in the inter-war period, is a thriving concern, with a well attended mid-Sunday morning children's Mass, and around 50 at the 11 am High Mass. In the very different location of the Norwich countryside, Lound parish Church is another old Church, with a wonderful new interior, one of his early projects.

I was lucky enough to persuade my hosts to drive me to Thaxted in north Essex in time for the main Sunday morning Service. This large, spacious, light filled medieval Church has a spire which can be seen for miles around, and was the site for ministry of Father Conrad Noel, a firebrand socialist Anglo-Catholic and leading exponent of Christian Socialism. His politics have been forgotten now—north Essex is so prosperous now that I saw a Rolls Royce outlet in a neighbouring village—but his encouragement of Morris dancing as an expression of an authentic English folk tradition hasn't, and there is a large annual Morris dancing Service there, with the Church interior used for a feast for the Morris dancers afterwards. The Service that morning was the annual Harvest Festival thanksgiving. They stuck to the usual Solemn Sung Mass with the Angelus to conclude at the core of the Service, but the presence of a large children's choir from the local junior school, together with their secularised parents who were uncertain about how to behave in Church, made things pretty chaotic.

I particularly enjoyed meeting up again with the Reverend Chris Bunce, who was the incoming senior student at Westcott House when I met him there a few years ago on Sabbatical. Chris is now the curate of a Georgian Church in West London, just outside Hammersmith. He is clever about people, and has acquired a black chihuahua dog which accompanies him everywhere because, as he says, "people talk to the priest through the dog", a shrewd insight in a dog mad nation.

The preaching I heard over five Sundays was often clever, sometimes mildly amusing, but rarely deep. There was one exception. On my last night in Cambridge I went to hear Bishop Gregory Cameron of St Asaph diocese preach at Evensong at Corpus Christi College. He had the difficult task of explaining the book of Revelation to a largely undergraduate congregation, most of whom would have had a tangential relationship at

best to the Church. He did it brilliantly, in a thought provoking and interesting manner. In a way this was what I expected, for he was Rowan Williams' right hand man in the Church in Wales, is one of the leading promoters of the Covenant, and is much respected by Bishop Victoria Matthews.

While on the subject of Rowan Williams, a highlight of the time in Cambridge was my re-establishing contact with him. What threw me at first was being wheeled through to the Master's Lodge, an imposing two storied house next to Magdalene College, instead of being shown into his office. I had forgotten too the sense of gravitas and imposing presence which he carries with him—there is little small talk—so for the first five minutes I struggled to tune in and find an appropriate conversation register. But when I launched in to an enquiry about his theology of revelation, a high powered theological conversation got under way and as he tucked a leg under him on the couch I knew the encounter would go well. At the end I asked for his blessing, and knelt down in front of him. A long pause ensued, and then the most comprehensive blessing I have ever received followed. Afterwards I went to the pub up the road and took copious notes on the main points of what he had talked about.

That morning I had been to see Sarah Coakley, the Norris-Hulse Professor of Divinity, who had been helpful to me at a theology conference in Auckland last year. To my surprise she had mentioned the paper I gave then on the doctrine of Eucharistic Sacrifice in Anglo-Catholicism to Paul Avis, a leading ideologue on the theology of Anglicanism, and had suggested my paper might go well in an upcoming publication on sacramental strife in the Anglican Communion. Since then I have been in touch with Paul and it seems that with a bit of addition and tweaking I might indeed be published in that way.

One final observation. The primary evangelism tool the Church of England appears to be using is not Fresh Expressions, or Messy Church, or even the use of pioneers and pathfinders to start congregations in unevangelised areas, but is rather the planting of entire congregations in areas where the Church has become a marginalised or non-existent presence. Holy Trinity Brompton (HTB), the London evangelical parish which started the Alpha Course, is now so large and so highly motivated that it detaches entire



Thaxted, north Essex.

PHOTO: THE VICAR.

cohorts from its home base to go to collapsed parishes, and start their life all over again in a new mould as a collective enterprise. The city of Brighton is now a mixture of traditional Anglo-Catholic shrines and new HTB plants, as they are known, with almost nothing in between in terms of Anglican styles of belonging. To put it mildly these are highly motivated Anglican lay Christians, and they are making a difference. 📧

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,
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Emailed to:

AskTheVestry@stpeterscaversham.org.nz



SEADOGS

By Ian Condie



The English love dogs, so when they emigrate they like to take their pets with them. This was good news for shipping companies who charged freight, Spratts who arranged shipments and supplied food and equipment and to the ships' apprentices who were paid ten pounds to look after the dogs.

The ten pounds more than doubled their pay but as most of them were fond of dogs it was really a bonus and they would gladly have done it without—not that they were ever consulted as to their wishes.

To let the dogs run loose was impossible, for they would soon get into places where they would get hurt, lost or drowned so they had to be run round the deck on a lead or have their chain clipped over a wire strung in a safe area.

There was one splendid Alsatian, the name Rufus comes to mind, who would sit on a canvas hatch cover between the apprentice's legs while being groomed. The operation was usually supervised by the Lamprimmer (Deck Department storekeeper) who would impart comment and criticism mixed with reminiscences that should not have been given to a teenager.

There was also a 2nd Electrician who passed by every day and who fancied himself as expert in making cat noises, no doubt intending to

give Rufus an interest in life. He succeeded only too well one morning for Rufus suddenly launched himself from between his attendant's legs towards the electrician's throat. Without thinking and with uncharacteristic speed of reaction, the lad grabbed the dog's hindquarters. Immediately came the thought, what if he turns on me?

Fortunately Rufus was determined to reach his tormentor and strained furiously towards him, all the while uttering loud and forceful comments—no doubt on the electrician's ancestry, intelligence and probable fate—and continued doing so long after he was securely chained.

The only repercussion was the Lamprimmer's remark. "You should have let him go, it would have saved on dog food".



"...when they emigrate they like to take their pets with them."

Spratts?

Being a youngster with a colonial background, The Editor did not recognise the name *Spratts* so contacted The Author for clarification. Here is his reply:



"Gosh, you make me feel my age. Spratts was THE pet company back then. Among other things they were just about the only firm that produced, commercially, pet food. Spratts was pets. They arranged the freight, provided kennels, food and water bowls and sacks of their food—which the dogs wouldn't look at because they were spoiled by the crew with scraps from the galley."

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Images of Remembrance: Find further photo's from the concert held in Saint Peter's on 23 November in our website Photo. Gallery.



L to R: Arnold Bachop performs at the concert he did so much to organise; [top] a large and enthusiastic crowd applauds; [bottom] Coral Paris thanks performers; Director of Music David Hoskins; children also performed—in the words of Arnold Bachop, "they are the future"; cornet champion John Lewis performing. PHOTO'S: ALEX CHISHOLM AND THE VICAR..



Nutritious

The carbohydrate story : part 2

By Alex Chisholm



Childhood memories of summers in New Zealand featured Sun Sea and Sand—usually with picnics at which sandwiches in various varieties and quantities were an essential item. Tea often came in a thermos flask in the picnic basket. The picnic version of eating outside the home has a long history in New Zealand and even in colder climes. Apparently in 1855, 200 visitors came to Howick Beach by boat for a Christmas Day picnic, returning to Auckland in the evening.



Re-enactments (as at left) have been enjoyed frequently since then.

Depending on your source, sandwiches were 'invented' at very different times. Between 70 BC and 10 AD, by Rabbi Hillel the Elder; by the Ancient Greeks and by peoples in the Middle East, all of whom were thought to have wrapped food in flat bread or placed it in bread pockets similar to Pita bread.

The concept of using bread to hold together a meal was thus new, but only to the English, when John Montague, the fourth Earl of Sandwich, was credited with the invention of the sandwich in the 1700s. This particular invention was the result of the simple act of

asking for slices of meat between two pieces of bread—the better for the Earl to have a free hand to carry on with his card game. I previously mentioned the use of slices of



"...served with tea in bone china cups."

bread as a plate or trencher in medieval times—and these could well be seen as the forerunner of the open sandwich!

At the other end of the spectrum to these definitely robust versions

there is the tradition of dainty afternoon tea sandwiches—often including club, ham or cucumber varieties along with asparagus rolls—all served with tea in bone china cups.

The charm of sandwiches is that they are easy to prepare and can be cheap, portable, and healthy—depending on type and

ingredients.

We now have a wide range of sliced breads, as well as wraps, rolls, bagels, pita pockets and buns made from a variety of grains to suit all tastes and requirements—for example gluten free products and rice wraps to contrast with the earlier choice of either brown or white most likely thin sliced bread. A huge variety of potential fillings is also available, in comparison to the somewhat more limited possibilities of earlier times, when apart from the preferred spread there was usually one, maybe two fillings in each sandwich; ham and mustard or cheese and pickle, egg or tomato, lettuce and vegemite come to mind.

In fact the 'sandwich' can make a contribution



Abend Brot.

PHOTO'S: SUPPLIED.

to our required daily intake of food groups and nutrients. Apart from your usual spread you could try avocado, cottage cheese, or nut butters which not only taste great but are a source of healthy fats. Fillings usually include a protein source such as lean cooked chicken, hard boiled egg, tinned fish, falafel, cheese. Cooked beans and legumes may also be included, especially if using a pita pocket, or can be used mashed as a spread. Foods with a higher sodium content are best enjoyed in smaller quantities, for example 50g canned salmon or 30g smoked salmon, other tinned fish, ham, corned silverside with the fat removed or 20-30g cheese. To this can be added a variety of fresh salad vegetables, and a few extras such as sliced olives if you like those. Fresh fruit to follow makes a healthy meal.

For those wanting to keep the carbohydrates lower an open sandwich is a possibility. In some countries a form of open sandwich constitutes a usual meal pattern. Living in Germany I became acquainted with "Abend Brot"—the evening meal with bread and various toppings eaten with a knife and fork and traditionally on a wooden 'bread board'. This method of eating certainly slows down one's eating, especially as the breads of choice were relatively heavy. This has now changed somewhat to include a wider variety of breads, spreads and food choice in general.

In view of "A slice of our history", which is still a project for our 150th, I should be most interested in your memories of picnics in times past and how these differ from today's, whether or not they involved Sun, Sea and Sand. ☑



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



The author as a child, enjoying a picnic in the sand.

Property notes

By Andrew Nicolson

Valuing your property



One of the biggest assets we own is our property, so understanding its value—and how this value is derived—can be very important to us. In New Zealand we have a number of ways of determining the value of a property. The three most common ways are “Rateable Value”, a “Registered Valuation” and “Market Value” (or “Comparative Market Analysis”), most commonly used by the Real Estate Industry. Do they all arrive at the same value for your property, or are there differences, and if so what are the differences?

Rateable Value

Rateable Value is the value of the a house set by the local authority for the purpose of determining and allocating rates.

The Ratings Valuations Act 1988 requires “every territorial authority” (in Dunedin’s case the Dunedin City Council) to revise its district’s valuation roll at intervals of not more than 3 years.

The DCC uses *Quotable Value* to provide the valuation service. All the properties in the council area are assessed as at the same date, meaning the value reached uses the same process and reflects the same market trends as for every other property in your area. The rating value is usually made up of the following three parts.

Capital Value: the likely price a property would sell for at valuation time.

Land Value: the likely price the land on its own would sell for at valuation time.

Improvements Value: the value which the building and improvements have added to the property.

Quotable Value will use a mass appraisal process to determine the capital value which will take account of what properties have sold for in your neighbourhood, the type of property and changes and improvements made since last valuation. The building consents issued for the property by the council are generally the main sources for this information. *Quotable Value* will also carry out spot checks on an area. If you have modernised your kitchen for example, but the work didn’t require a building consent, this improvement will not be picked up unless you have advised the council.

So is Rateable Value a good guide to what

Andrew Nicolson is a licensed real estate agent and regular advertiser in *The Rock*.

my house is worth or the likely selling price I would obtain? Maybe. It can be considered a very rough guide to your property’s value, but sometimes it may be completely irrelevant. Rateable Value doesn’t usually take into account anything which makes the property better or worse than others in the area, the condition of the property, any landscaping, it doesn’t include the chattels, and it’s unlikely that a person from *Quotable Value* has inspected the property. If the market is changing rapidly the Rateable Value can go out of date quickly.

Registered Valuation

A registered property valuation is an assessment of the market worth of a house carried out by a registered valuer. A registered valuer must gain an appropriate university qualification prior to undertaking valuation work, be registered with the “Valuer Registration Board”, and having obtained the degree they must undertake a further 3 years’ postgraduate work experience and examination before they can be registered.

The Registered Valuation of a property will be based on a full inspection of your property and include an analysis of comparable evidence in the area, council information, and an assessment of value by applying the valuer’s local knowledge and expertise.

A Registered Valuation is a very comprehensive evaluation to determine the market worth of the property by a well-qualified person.

Market Value

(Comparative Market Analysis (Appraisal) by a Real Estate salesperson)

Residential properties can have fairly uniform parts which enable comparisons to be made with other properties, comparing like with like or apples with apples. This method is the most common process the real estate



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industry uses so the homeowner can obtain an estimate of the property’s current market value at a specific time, but it is not a valuation. The process will match the subject property to those which have sold via open market sales in the area in the past 6 to 12 months that have very similar characteristics such as house size, section or land size, number of bedrooms, separate family rooms, degree of modernisation, style (e.g. villa, brick bungalow), structural materials (brick wood etc.), age of the house, any extras like a garage or glass house, neighbourhood, aspect and views.

It is also possible for you to obtain an instant estimate of the current market value for your property via an online provider by using an automated valuation model. The process is based on using nearby comparable sales and other information held on file, but the process has its limitations, particularly if your property has unique characteristics.

When all said and done the one person who will value a property most accurately is the person who buys it. 

If you would like a free no obligation market analysis (appraisal) for your property don’t hesitate to contact Andrew Nicolson at Ray White Dunedin 03 479 3660 , cell 021271958 or andrew.nicolson@raywhite.com

Saint Peter’s will receive a \$10 donation for each appraisal performed when mentioning *The Rock*.

Looking back

By Ray Hargreaves

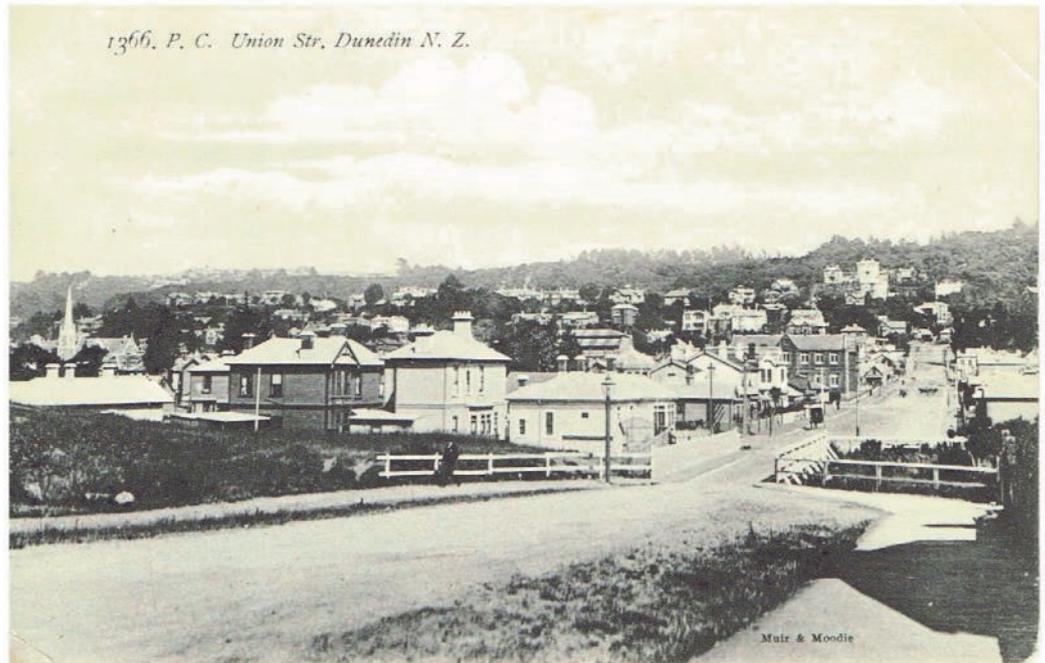


The residents of Union Street over a century ago would wonder if they were in the correct location if they should visit the area today. In 1908, about when the photograph at right was taken, there is no indication of the existence of the University of Otago, whose iconic building was to the right. The single lane bridge over the Water of Leith carried little traffic, and the two lane structure which later replaced it is now a pedestrian precinct in the heart of the University campus.

The time travellers from the past would wonder where the two-storied building towards the far end of Union Street was.

Bounded by Cumberland, Union and Great King Streets, the brick building was that of the Union Street Primary School. Opened in 1879, it lasted 70 years before being abandoned in 1949 because of concern about its safety. The school contained 12 classrooms and it was claimed it could accommodate 1200 pupils! In 1909 it was said the school had an average attendance of 522.

The school boasted of its covered play sheds “so that recreation need not be suspended during rainy and stormy weather”. With the large roll, one wonders how many pupils they did shelter and what “recreation” was



Union Street Dunedin, circa 1908.

IMAGE: SUPPLIED.

possible in the confined covered areas. I guess marbles didn't involve too much space?

One building which appears to look unchanged is Knox Church, completed in 1876 and whose spire is visible at the far left of the view. This was the second Knox Church, the first being on the corner of Frederick and Great King Streets. 📷



The first Knox Church, on the corner of Frederick and Great King Streets.

IMAGE: [HTTP://KNOXCHURCH.NET/HISTORY.HTML](http://knoxchurch.net/history.html)



More online:

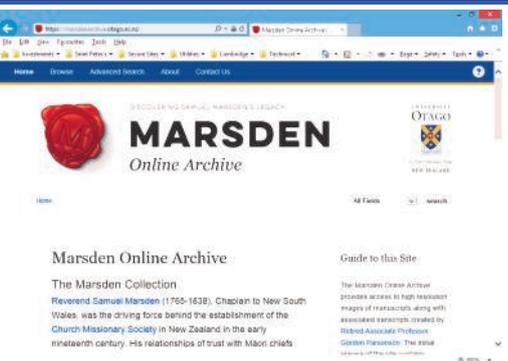
find additional images of the first Knox Church and early images of the “new” one at

<http://www.odt.co.nz/news/galleries/gallery/otago/108017/knox-church-parish-celebrates-150th>

Marsden online archive

The Hocken Library has released the first stage of a project providing online access to the Marsden Collection—in time to mark the bicentenary of the Reverend Samuel Marsden's first sermon in New Zealand.

Started in 2013 and launched on 6 November 2014, the *Marsden Online Archive* provides access to high resolution images of manuscripts (including letters and journals of Marsden and the papers of other early New Zealand missionaries), along with associated transcripts created by Retired Associate Professor Gordon Parsonson. 599 of these letters and journals have been made available on the *Marsden Online Archive* to date—material from 1808 to 1823—and the site will be extended to include remaining material in later releases. 📷



More online:

<https://marsdenarchive.otago.ac.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

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November Vestry Notes

By Ian Condie, Vestry Secretary

Vestry had a busy and slightly complex agenda to consider. Among the pleasant duties we made formal acknowledgement of a generous donation from Friends of the Opera towards a new sound system.

- ◆ The Vicar reported that the Spring Flower Show was a great success, more than two hundred visitors came from, as the saying goes, far and wide. Definitely something to mark on future calendars
- ◆ We discussed Father Hugh's recent experiment in a less formal approach to the sermon. Opinions varied so the experimental period will be extended. However, the sermon can still be accessed online
- ◆ Some hall users are still not being careful about security and switching lights off. This can be costly to the parish
- ◆ Father Hugh reported on the Diocesan committees he has been appointed to and it was particularly pleasant to hear that the value of some of our investments is increasing
- ◆ Detailed consideration of a new sound system was deferred until the next meeting. We have changed our photocopier contract and expect to make significant savings
- ◆ The more complex questions were connected with insurance and with Diocesan administration. Expert advice is being obtained about details of the former and a letter will be sent to the Diocese accepting a ten per cent increase in our Fair Share Contributions and commenting on other, related matters.

The Frolicsome Friar's

Facts of Life



Cats spend more than two-thirds of their lives asleep; as kittens they sleep an average of eighteen hours a day and as adults they sleep an average of sixteen hours a day.



Now you can donate to Saint Peter's online

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For your diary

Sunday, 21 December : Festival of Nine Lessons and Carols

Wednesday, 24 December : Christmas Eve : 11pm Carols followed by Midnight Mass and the Blessing of the Crib by Candlelight



Wednesday, 25 December : Christmas Day: 8am Holy Eucharist; 10:30am Solemn Eucharist

Sunday, 18 January : Hospital Chapel assistance

Saturday, 4 April Holy Saturday : 8pm Easter Vigil with The Bishop

Michaelmas 2015 : Saint Peter's 150th Anniversary celebrations

Saint Peter's People



Eileen Pratt's story

As told to Michael Forrest

Eileen was born in 1920 but her mother died in 1925 so she was raised by her father, in Mornington. He, Alec Mawhinney, had immigrated from Ireland on his own at the age of only seventeen. Eileen had a brother Sandy, four-and-a-half years older, who sang in Saint Peter's choir, and as children they "fought like cat and dog". Unfortunately, after the death of his wife Mr Mawhinney turned to drink and his Irish temper came out, but it was no easy task for a solo dad in those days and the children loved him in spite of his temper. Mr Mawhinney had run a shop in this parish (in Dick Street, South Dunedin, at the opposite end to the

kindergarten), so Eileen was baptised and confirmed at Saint Peter's and their father made sure his children went to everything the parish offered. He was eventually buried from there. She attended High Street School (now closed) and King Edward Technical College but did not like it there so took herself off to Brown's Commercial College in Moray Place. She used to practise her shorthand by writing down the sermons for homework, and passed the Government exams in bookkeeping and shorthand.

Eileen began her working life at the age of sixteen at Whitcombe & Tombs' factory in Dunedin, moving to Ross & Glendining & Co. Ltd until she was "manpowered" to Seacliff during the war, but returned to Ross & Glendining. She was unable to leave there until she became pregnant, another wartime restriction (some of these restrictions, including food-rationing, were in force long after the end of the war). In each place she was an invoice typist. Early in the peacetime years staff were still in short supply so she was invited to go back to Ross & Glendining, which she did part time in the evenings then, once all the children were at school, in the



At home this month

PHOTO: INFORMATION SERVICES OTAGO LTD

mornings.

Eileen was married in 1945 at the Mornington Presbyterian Church when her husband Len came back from the war. He worked in the waxing department of Coulls Somerville Wilkie. They had three children, the two elder of whom were christened by Dean Button at St Paul's Cathedral, and the youngest at St Mary's, Mornington. However the family worshipped at St Matthew's as it was closer to the family home in Patrick Street, The Glen. Their son Graham, the eldest child, was confirmed as an adult and married in Australia, the elder daughter, Margaret, was married at Holy Cross, St Kilda, and the younger, Catherine, at St Matthew's. Eileen has seven grandchildren and fifteen great-grandchildren, of whom the eldest is now 27; he lives in London.

Church has always been a big part of Eileen's life, although she feels that being confirmed at ten years of age (as she was) is too young. Each Sunday saw her at church three times—8a.m., 10.30 for Bible class and 6.30p.m. for Evensong. As a girl she used to pump the organ for Miss Favell and once dozed off during the sermon, leaving it silent

for its next duty. Miss Favell was not pleased! Her father forced Eileen to teach Sunday school at Saint Peter the Less. At the age of 17 she went boarding in town and attended Bible class with the two sons of Archdeacon Pywell, before leaving Saint Peter's for St Matthew's. Later she belonged to St Matthew's Mothers' Union and was involved in its productions of stage-plays.

The Pratts moved to Mosgiel in 1983 and Len died ten years later; he had never been a church goer. Not long after this move Eileen joined the Salvation Army where she worked as a volunteer, first in the office then in the shop. She had

had prior contact with the Army as her marching team had collected for them. After six years or so she went back to St Matthew's—once. The style of worship had changed so much during her absence that she no longer felt comfortable there, so she returned to Saint Peter's and the welcome she received made her feel right at home. This was during Father Bernard's interregnum. She has never regretted returning to Saint Peter's.

Both Eileen's daughters were keen participants in marching, which led to Eileen having a 39-year involvement in the movement including as an instructor and being made a Life Member of the Otago Marching Centre. However, being held mostly on Sundays, marching cut across church activities so for a while she was seldom seen at church. Eileen has always loved sports, and played both basketball (netball) and cricket at Mornington. She loves cats and dogs. Before her stroke earlier this year she used to knit blankets to be sent to the needy overseas by a charity called "Under Cover". Eileen is one of St Peter's most cheerful and interesting parishioners. 📺