



THE ROCK



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

June 2015
Saint Peter and Saint Paul
Patronal Festival

A Link with Melanesia

By The Vicar

Each year we have a guest preacher at our Patronal Festival. Two years ago it was the Reverend Jonathan Hicks, a young American clergyman then living in Port Chalmers with his wife Tess and their children. Both of these attractive young people were the children of missionary parents, Jonathan's being missionaries in Melanesia, and Tess's in Kazakhstan. In fact Jonathan and Tess met and fell in love at a boarding school for missionary children back in America.



sometimes happens then is that the ordinands drop anchor in the more comfortable parishes of the west, and never return.



The Hicks Family.

PHOTO.: SUPPLIED.

The Hicks came to Dunedin so Jonathan could do a doctorate at the Otago theology department. His speciality area was unusual for someone from an evangelical background since Patristics, the study of the early church Fathers, is usually an Anglo-Catholic interest. He achieved outstanding results in what was a qualification with a very specific intent. Bishop Sam Sahu of Malaita had it in mind to bring Jonathan back to Melanesia to teach in the local theological college.

The Challenge for South Pacific Theological Colleges

Theological colleges in the South Pacific, and in the third world generally, have a problem. It is hard for them to attract and retain highly qualified staff who can teach across a range of subjects, with a follow on difficulty that it is hard to offer salaries which in any way compare with what is on offer in church tertiary institutions in the first world. One way out of the difficulty is to send ordinands to theological colleges in the west, but what

Melanesian Difficulties

The Province of Melanesia has its own challenges. Originally the connection between the New Zealand and Melanesian Anglican provinces was strong given the Bishop Paterson historical link and our Missions Board was generous in its supply of personnel and money. However, some time back New Zealand reduced its commitments to Melanesia and turned its attention to Polynesia, which of course was fully integrated into our revised three Tikanga constitution, though ironically the Anglican Church there is very much a minority since the Methodists are the majority denomination in Fiji. There is a trust which draws revenue from some expensive harbour side properties in Auckland and makes that available to Melanesia, and St John's theological college Auckland receives some Melanesian clergy who are doing post graduate work, but that is about the extent of New Zealand support now.

That far flung archipelago of islands has also had its fair share of political and security

problems as part of what New Zealand foreign policy analysts call the arc of instability, the small nations of the South Pacific where democracy is under threat from the breakdown of civil society and the erosion of competent, reliable governance institutions. Extreme weather incidents are also an issue

Jonathan

From the moment I met Jonathan I realised that in his own low key way he is an exceptional person. The combination of theological depth, evident holiness of life, personal integration, and commitment to the mission of the church is unusual in someone at the beginning of their ministry. The New Zealand Church Missionary Society, which has decided to sponsor him, shares this assessment, thinking that his future role is strategic. Furthermore his wife Tess is a strong person of faith, and together they had a galvanising effect on the Port Chalmers parish they belonged to. If they were to choose to return to this diocese for a posting in the future they could have a decisive influence.

(Continued on page 5)

Rock music David Hoskins to perform at First

David Hoskins will present an organ recital at First Church on Friday 3 July at 12.10 pm. He was influential in assisting First Church to select an organ similar in type to our own and can now demonstrate it in action. Please go along and support our Director of Music.

Synod Service to be at Saint Peters

This year's Sunday Synod Service will be at Saint Peter's on 20 September at 8am. The Service will be in the style of the 10.30 Sung Eucharist. Further details will appear in *The Rock* next month.

What Happens in the Eucharist



By The Vicar

The sermon I preached recently on the feast of Corpus Christi drew appreciative remarks, and a request that I make some of the points mentioned available in print form. This article focuses on two issues mentioned there, with four points to each of them.

The Liturgical Movement

The twentieth century saw a powerful movement of Christian renewal called the liturgical movement extending across many major Christian denominations. The study of early Christian liturgies revealed the essentials of what Christian worship should be about, and what ingredients should make up a good contemporary liturgy. The movement restored the Eucharist to central place in Sunday worship, after all it was the only form of Service Jesus had requested his followers to continue. It also made clear the four ways in which Christ comes to us in the Eucharist.

The Four Ways in which Christ comes to

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,
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Caversham,
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Emailed to:

AskTheVestry@stpeterscaversham.org.nz

us in the Eucharist

1: He comes to us through the Scripture readings, especially the gospel reading. This is why we stand when the gospel is announced. It is as though Christ has walked in to the Church to share his thoughts with us. The liturgical movement insisted there should be three readings, one from the Old Testament, one from the epistles, and one from the gospels. It encouraged longer readings. It was important to soak worshippers in the thought world of the Bible. Preaching off the texts was encouraged to open up the thought world of the Bible, and apply the readings to the everyday lives of the congregation. The continuity of Christ's presence in the Scriptures and his presence in the Sacrament was stressed. The same Word which is proclaimed in the ministry of the Word is the same Word which read out over the bread and wine transform it in to the real presence of Christ in the sacrament.

2: He comes to us through our brothers and sisters in Christ assembled with us around the holy table. Paul's letters refer in four places to the Church as Christ's body. The Eucharist reconfigures our relationships in that hour of worship to make us Christ's collective presence in that place. John Zizioulas summed it up in one apt phrase, "The Eucharist makes the Church." The Eucharist forms a disparate collection of individuals into a team, the Jesus team as it were. For the first 1000 years of the Church's life this was seen as the prime function of the Eucharist, rather than as a kind of pulling in to a sacramental filling station to top up on the Blessed Sacrament. Three action points followed on from this more dynamic view of what took place in the Eucharist. At the midpoint of the Service the worshippers greeted one another in Christ's name with a handshake. This wasn't being matey. It was acknowledging the deep theological truth that the people standing next to us are part of God's family. Worshippers were also encouraged to stand through the Great Thanksgiving Prayer so as to be aware of and in contact with their fellow Christians. It was not appropriate to withdraw into a private devotional experience by kneeling and ignoring the people around you. That custom was a medieval distortion. Altars were also pushed forward with the priest celebrating from behind them. The image of Eucharistic worship that was foremost now was of God's family gathered around God's holy table.

3: Christ comes to us through the priest. In the Eucharistic prayer he repeats Christ's words at the Last Supper in direct, not reported speech. It is as though we are in the upper room with the disciples. This is why the priest wears Eucharistic vestments—to indicate that at this moment he has become an icon of Christ. All

Christians agree that the Eucharist is a memorial of Christ's saving passion, but this is memory in the most dynamic sense. Recalling the past in such a way as makes the worshippers contemporaneous with the saving events being commemorated, bringing the powerful effects of Christ's death and resurrection in to the present moment and present experience of the worshippers.

4: Christ comes to us in the sacrament of the altar. As the bread and wine are placed on the altar, and the Great Thanksgiving Prayer is said over them, they become symbols of Christ's death and resurrection, the only fitting gift we have to offer God in worship. The Father accepts these representations of his Son's saving work on our behalf, and returns them to us imbued with his Son's risen life, his risen presence. We are communing with God at the altar rails



as we take these into ourselves. The gift of God himself is communicated to us through things of the material world, through symbols of human nutrition. As we absorb them, digest them, assimilate them within ourselves a very intimate and powerful thing is taking place. Through these sacramental signs God, as it were, gets to work on us within, feeding us with his grace, removing inner obstacles to his continuing presence, filling us with his courage and energy.

The Four Building Blocks of the Great Thanksgiving Prayer

As scholars researched the common elements of the liturgies of the church of the first centuries they came to the conclusion that an adequate and effective Eucharistic Prayer ought to have four constitutive elements.

1: A recital of the great acts of salvation by which God had delivered the human race. This summarised in brief form the key salvation events to be found in the Bible. This sets the scene for the greatest salvation event of them all—Christ's saving death. Sometimes a special addition was made to this Eucharistic curtain raiser commemorating the special feast or liturgical season of the day.

2: The institution narrative repeating and reporting Christ's words and ritual actions at the Last Supper. Liturgical scholars agreed this was one of the most solemn moments of the Service, but concluded that western Christianity had overdone its emphasis on these "magic words" as if this was the only crucial part of the Eucharistic prayer that counted.

3: The Epiclesis, or invocation of the Holy Spirit on the gifts of bread and wine, and on the worshippers present to dynamically transform both. Eastern Orthodoxy thinks this the most important part of the prayer. Liturgical movement scholars thought it was a case of both and rather than either or. All four elements did the job, and made the wonderful transformation happen.

(Continued on page 3)



An Appreciation

By Ian Condie

Long ago, when so many things were different, British shipping companies required their officers to wear the company's uniform or livery. In the bigger companies uniforms were expected to be obtained, made to measure from specialist naval tailors.



"Officers being promoted would ... have the gold braid stripes changed."

IMAGE: [HTTP://3.BP.BLOGSPOT.COM](http://3.bp.blogspot.com)

The fact that they could cost a young officer about three months' pay was not considered and the tailors, in the age old tradition, extended credit. After all, they knew where their clients were.

The tailoring firms had representatives who went aboard ships lying in the London docks looking for custom but over the years they got to know and be known by generations of officers and in some cases, genuine friendships came about. Those were the days of shirts with detachable collars and an officer having been remiss in his laundering, for instance, would ask Bob Maxted, an ex Royal Marine, to bring down half a dozen collars next

day. Bob would not need to ask the customer's size but would probably enquire casually about the desirability of a new shirt as well.

Officers being promoted would hand over their uniform jackets and epaulettes to have the gold braid stripes changed. On one occasion, an officer had been instructed not only that he was to be promoted when his ship arrived in London but that he was to proceed immediately to another ship in Glasgow.

Somehow, Bob had found out about the promotion. He came aboard as soon as the ship berthed, interrupted the promoted one's frantic packing and demanded to be given jackets and epaulettes. On being told that the officer had to be on a train that night he replied that he knew and he had a runner standing by to take the uniforms to the gold braid department and the uniforms would be returned in Glasgow duly brought up to date.

Bob, an ex Royal Marine, and his wife Mary were good to colonials with nowhere to go on leave in Britain and would invite clients to stay with them overnight.

Bob is, no doubt, keeping an eye on the angels' robes now and I have no doubt his own will be a credit to the Marines. 🇺🇰



PHOTO: [HTTP://iPAHL.COM](http://iPAHL.COM)

What Happens in The Eucharist

(Continued from page 2)

4: A concluding prayer of offering the bread and wine, the Eucharistic symbols, to the Father in heaven through the action of Christ his great high priest. The offering of the people's hearts and minds is also made in praise and thanksgiving, which is what worship is all about. Some Eucharistic prayers included intercessions for special people at this point, the technical name for which is the *diptychs*.

Thoughtful Anglicans became uneasily aware that Cranmer's communion rite in the *Book of Common Prayer* had removed the Epiclesis, the invocation of the Holy Spirit on the gifts, would only allow language of the offering of the people's hearts and minds in praise and thanksgiving, and had seen the Great Thanksgiving Prayer in half in order to remove any possibility of interpreting the Eucharist along the lines of the Catholic doctrine of transubstantiation. Liturgical scholars saw that this was a late medieval controversy which had now been rendered obsolete in the light of what had now been rediscovered of the richness of the original Christian liturgies. Anglicans of an Anglo-Catholic persuasion wondered if the Cranmer Great Thanksgiving prayer was genuinely consecratory of the bread and wine. They were at the forefront of firm requests to rewrite the Great Thanksgiving Prayer, a process which culminated in the 1928 Prayer book revision.

The second half of the twentieth century saw many Christian churches, but especially the Anglican and Roman Catholic churches, producing Eucharistic liturgies which included these four crucial elements, now expressed in contemporary English rather than the high speech of Latin or Elizabethan English. 🇺🇰

Year
150



plus ça
change

Excerpts from
the parish
magazine of
June, 1955

CHURCH FAMILIES

Mr. Wyndham and I have now a new list of church families living in the Parish. There are 720 families on the list. All we want you to do now is to get all these families out of the list into church as worshippers every Sunday.

Mr. Ray Sanders, though a member of the congregation of Holy Cross, often comes to St. Peter's. He is shortly to go to the Diocese of Melanesia as a school master. His work there will begin at the famous Pawa School, of which the present Rector is Mr. ...

ST. PETER'S CHURCH COMPLETION

The proposals for the completion of St. Peter's are enclosed in this paper. How soon can we complete the work begun to the Glory of God by our forebears 73 years ago?

It is hoped to have ...

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Nutritious



Effects of levels of food restriction

By Alex Chisholm

Last month we looked at war-time food restrictions, but what effect might these have?

In December 1939 two Cambridge University scientists—Dr Elsie Widdowson and Dr Robert McCance (co-authors of *The Chemical Composition of Foods*, first published in 1940 by the Medical Research Council, the basis for modern nutritional thinking)—tested the proposed war time restrictions for the UK based on an energy intake of around 3000 calories per day, on themselves, while engaging in strenuous exercise. They found that their health and performance remained very good after three months, with the only negative results being the much increased time needed to consume the necessary calories from bread and potatoes, which made up much of their food intake [1].

In fact the wartime diet was never as severe as that tested and rationing improved the health of British people. Infant mortality, tooth decay and rates of anaemia declined and life expectancy rose, discounting deaths caused by hostilities. This may have been due to the rationing system allowing some people to actually have a better quality diet than previously available to them. In those days of course food and meal preparation took much longer than today, so modern families trying to prepare and live on the diet from the 1940s find this aspect combined with the lack of pre-prepared and convenience foods often the most difficult. Families who have tried this though report much less food wastage and better consumption by the children of the three meals a day as without in-between snacks they are hungry at meal times [2]. Using fresh vegetables was usual, but producing alternative sources of vitamin C such as rosehip syrup and gathering wild fruit to replace unavailable imports was also important. New Zealand cookbooks emphasised the necessity of getting the

At a time of increased awareness of “the refugee problem”, our dietitian looks at the effects of eating too little.

maximum nutritional value from the food available. Before 1940, nutrition advice was based on the League of Nations recommendations, then after 1941 the Department of Health used the recommendations of the National Research Council of the United States. Adoption of these recommendations improved the health of New Zealanders [3].

However the benefits of moderate food restriction are in stark contrast to the detrimental effects of severe food restriction. The Dutch famine in the winter of 1944 caused the deaths of 18,000 Dutch people where malnutrition was identified as the primary cause and in many more cases as a contributing factor.



Rosehips—an alternative source of Vitamin C.

PHOTO: WWW.GARDENINGBLOG.NET

The energy intake was reduced to 1000 calories then in February 1945 to 580 calories per day and it was found that the children of pregnant women exposed to famine were more susceptible, in later life, to diabetes, obesity, cardiovascular disease, micro-albuminuria and other health problems.[4] Closer to home, Prisoners of War—especially those incarcerated by the Japanese and subsisting primarily on white rice—lost large amounts of weight and on release were often suffering from Beri-beri due to the lack of vitamin B1 (thiamine). For people who have been severely malnourished very careful reintroduction of food is vital to avoid the re-feeding syndrome (RFS) or even death. The RFS was seen in survivors of camps but also in people who have negligible nutrient intake over a shorter length of time, especially if they have lost



weight rapidly. This is due to the body's attempts to overcome the effects of prolonged food deprivation or severe restriction, and should be monitored carefully. ☒

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Saint Peter's People

(Continued from page 8)

These days their sons live in Singapore and Japan. Three of their daughters are doctors, living in Rotorua, Nelson and Dunedin and the other lives in Dunedin and has a fine-arts degree. They have fifteen grandchildren of which eleven are boys. Deirdre denied herself an academic career in order to be a housewife and mother. She became involved with Playcentre and with the children's sporting-interests including swimming, athletics, rugby and cricket. She also had various part-time jobs.

Deirdre's pastimes include golf, gardening and a lot of reading. Warwick is a Landcare Research Associate. They travel frequently, visiting family or in regard to Warwick's work. They are both members of the Friends of the Dunedin Botanic Garden and the Botanical Society of Otago.

Saint Peter's has been enriched by having Deirdre and Warwick join the congregation. ☒



CWS
ACTION AGAINST POVERTY

20 June each year is World Refugee Day and Christian World Service is

highlighting it this year, noting "...the United Nations reported a staggering 59.5 million people were refugees in 2014." You can read more about this and other campaigns in the CWS regular update at <http://cws.org.nz/newsroom/update> ☒

Property notes

By Andrew Nicolson



Maintaining your Home



Our homes are for most of us our biggest investments, so to assist in maintaining the value we have in these investments it is very important to protect them.



"Do it ourselves..."

PHOTO : WWW.123RF.COM

Keeping the maintenance up on your property will assist in keeping it safe and secure, keep your family healthy and potentially save you money by fixing problems before they get bigger.

Numerous homes can be described as low maintenance, as the materials used in their construction may require less upkeep, e.g. wooden windows vs aluminium windows, however this does not mean you don't have maintenance to perform, there is no house that is maintenance free.

Our home maintenance

includes everything from regular cleaning to repairs and replacement, from a small job like

fixing a leaky tap to a large job like repainting the house.

There are four main approaches to home maintenance

- ◆ Carrying out regular preventive maintenance
- ◆ Do repairs as needed, preventing small problems becoming bigger ones
- ◆ Plan ahead for major maintenance jobs so you can budget for them when they need to be done
- ◆ Plan for emergencies; know where to turn the water off, inside the house and out, how to turn the power off etc.

When carrying out maintenance there is a very important question; do we do it ourselves or hire a tradesperson? Quite often jobs may seem easy and we think we can carry out the work, but we need to be realistic about our capabilities otherwise we run the risk of making things worse and potentially more costly. We also need to be aware some jobs can only be carried out by professional tradespeople, e.g. some electrical work, some plumbing work etc. It can pay to get technical advice prior to undertaking any repair work so you understand what can be involved. One very important thing to consider is safety—are we taking the necessary safety precautions. The home can be a very dangerous place, so don't rush things, and when using ladders etc. make sure they are secure and safe to use; making sure how to use equipment safely is also important, no repair job is worth injuring oneself for!



"...or hire a tradesperson?"

IMAGE: WWW.123RF.COM

Maintenance Summary for your Home.

- ◆ Plan for regular preventive maintenance
- ◆ Budget for major maintenance tasks
- ◆ Carry out repairs promptly to avoid larger problems developing
- ◆ Know where to turn off water, gas and power supplies
- ◆ Know your limitations, get qualified help when necessary
- ◆ Know what jobs the law requires a professional to do
- ◆ Combat dampness by insulating, venting and heating your home
- ◆ Check mould and water stains for possible weather tightness problems
- ◆ Understand the maintenance requirements of your home's cladding (includes the roof)
- ◆ Check cladding regularly for signs of water getting in
- ◆ Keep drainage outlets clear on aluminum windows and enclosed decks and balconies
- ◆ Clean guttering, spouting and sumps regularly.
- ◆ Take adequate safety precautions when doing maintenance work.

A Link with Melanesia

(Continued from page 1)

Resourcing

The Hicks have returned to America to prepare for their deployment to Melanesia in August. Given Melanesia's shortages of almost everything they must in effect raise their own stipend before they depart. American sources will supply much of what is required, with New Zealand CMS also coming to the party. They have also invited New Zealand parishes which had contact with this family to assist by forming a mission companion link. St Johns Roslyn, Port Chalmers and Saint Peter's Caversham are in the process of doing this. Our Vestry formally decided to form the link at its May meeting.

What it involves

Beginning in August the parish will provide \$1,500 per annum to the support of the Hicks. An additional \$500 will be garnered from individual parish mission companions. The Vicar and two parishioners have already volunteered for this. If you would like to be associated with this opportunity please let the Vicar know.

Equally important will be the exchange of news and prayer support which will accompany this relationship. Every two to three years the Hicks family will come to New Zealand on furlough and will visit us.

Mutual responsibility & interdependence

I have always considered that a wider sense of belonging to a worldwide church is a vital part of a healthy Christian faith and is in a

way the very definition of catholicity. One of the great post war Pan Anglican congresses defined this important ingredient of Christian belonging as mutual responsibility and interdependence.

I also believe that the degree of interest in and support for overseas mission is the measure of a parish's Christian health. We already give just over \$2,000 a year to the Board of Missions. This modest addition puts a face and a name on this commitment, a personal link of association and informed participation.

God has blessed this parish with a bequest income others envy. This frees us to be generous to other parts of the body of Christ in other parts of the world as part of the power of the gospel working inwards and outwards.

Looking back

By Ray Hargreaves



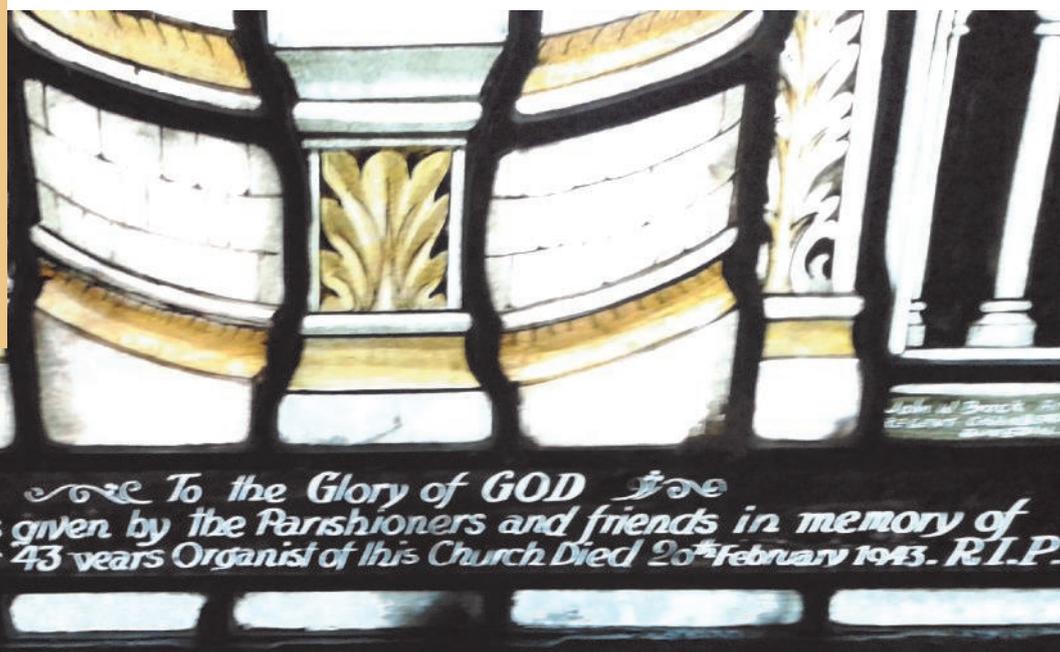
Miss Bessie Favell must be a contender for the New Zealand organist who played a church organ for the longest period. She was chosen in 1896 from amongst five candidates applying for the position of organist at Saint Peter's. She resigned in 1941 after 43 years' of faithful service. Her tenure was interrupted for about two years when Favell travelled to Britain, in order in part to further her musical education. She died on 20 February 1943 aged 86. Favell's memorial window was paid for by parishioners and her friends. It aptly includes a representation of a woman holding a "portative organ".

In her will Bessie Favell left a bequest that enabled the parish to have the old organ she had lovingly played on reconstructed. She also at some time gifted six altar candles.

In the early 1900s her father, Edward Favell, was in business as a land agent. For a few years Bessie was a typist in the firm's office, but about

1906 she became a full time teacher of music. She was a talented tutor and one who had empathy with her pupils. She was active in the Dunedin Branch of the Registered Music Teachers' Association. Bessie was widely known for her affability and love of fun.

Bessie Favell was a devoted member of Saint Peter's, not only as organist but as a loyal Anglican. Her obituary noted that "she commended her faith to all with whom she came into contact". Canon S. A. G. Hurd recounted in Anne Turvey's history of Saint Peter's, published in 1969, that he had "never seen a more devout organist than Bessie Favell. She would not sit on the organ seat during the whole service—not she! For prayer, when her services were not required, she would vault the seat and use it as a prayer desk".



The Bessie Favell Memorial window in Saint Peter's. Top: the "portative organ"; above left: the window; above: the dedication detail.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.

Diocesan News Updates

The diocese would like parishioners to receive its weekly e-newsletter—a cheap and effective way to keep up to date with what is happening around the diocese. Sign up at www.calledsouth.org.nz/email-newsletter

Darcy Christopher story

This month's Otago Settlers Association newsletter includes an article about Darcy Christopher, a major benefactor of our parish and also of the Association and, apparently, many other "good causes".

The story includes a pocket biography of Christopher and tales of his life in our district. To see about acquiring your own copy, contact the association on (03) 477-8677 or email otago.settlers.assn@xtra.co.nz

Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

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.

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Vestry Notes

By Ian Condie,
Vestry Secretary

Having braved the Winter weather, Vestry was cheered to hear the Vicar report that although church and vicarage were surrounded by 30cms of water during the recent flooding, none entered either building. There was, however, some slight electrical damage but the insurance assessors have already visited

- ◆ Saint Peter's is to be the Synod church on 20 September with a Service at 8am. Following that we will be providing breakfast for Synod. Kate Paterson regards that as a useful practise run for the big event on the following week
- ◆ The Vicar reported on the recent Cathedral review and Chapter meeting. Some changes are to be expected in that quarter
- ◆ After the success of the Festival of Flowers, Vestry hopes that it will become a regular feature of Saint Peter's year and will actively encourage that
- ◆ There is to be a Diocesan meeting to be attended by the Vicar and two Vestry men. The meeting concerns possible changes to Diocesan property, that is, churches
- ◆ We have been notified that Bishop Victoria will travel from Christchurch by car when she comes down for our celebrations. 🚗



You can donate to Saint Peter's online

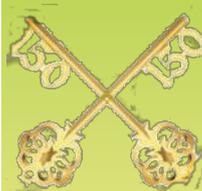
<http://www.givealittle.co.nz/org/SaintPeters>

For your diary

Sunday, 28 June: Patronal Festival. Guest preacher the Reverend Aaron Douglas. The Choir of Christchurch Cathedral will sing the 10.30 Service.

Sunday, 20 September: Synod Service at 8am followed by breakfast for the congregation

26—27 September : Saint Peter's 150th Anniversary celebrations



Saturday: 1pm Registration; 2pm Organ Recital by Douglas Mews followed by afternoon tea and the screening of *Thanks for the Memory*, edited highlights of recent film interviews with parishioners regarding the recent history of the parish; concludes with drinks and nibbles

Sunday: 10.30am Solemn Sung Eucharist—celebrant and preacher Bishop Victoria Matthews—followed by lunch (transport provided) then Sung Evensong and Benediction

Tuesday, 3 November: Caversham Lecture—Associate Professor John Stenhouse—*God, the Devil and the Demon drink*

Tuesday, 10 November : Caversham Lecture—Associate Professor Alex Trapeznik—*Dunedin's Warehouse Precinct*

Tuesday, 17 November : Caversham Lecture—Emeritus Professor Blair Fitzharris—*the potential vulnerability of South Dunedin to coastal flooding*

Tuesday, 24 November : Caversham Lecture—David Hoskins—*Government influences in the history of the New Zealand Film Unit*

Saint Peter's People



Deirdre and Warwick Harris's story

As told to Michael Forrest

Deirdre and Warwick met at Canterbury University (which was much smaller then than now, with a small percentage of women students) and once Deirdre had graduated they were married fifty-two years ago this year in the Church of the Nativity in Blenheim. She had studied History and English and he was studying Science.

Deirdre's parents were fourth-generation New Zealanders, her ancestors having immigrated in the mid-nineteenth century. Her paternal grandparents were stalwarts of Holy Trinity, Avonside. Her father installed stained-glass windows in Christchurch then became a hairdresser and tobacconist in Blenheim and later a partner in Marlborough Marine. Deirdre went to Marlborough College, winning an AFS scholarship to the USA. She has an older brother and a younger one who is the long serving Registrar of the Diocese of Chelmsford in Essex, England; a big part of



his job has been selling off Church property! One of his sons won a choral scholarship to Ely Cathedral in Cambridgeshire. Her older brother lives in Blenheim.

Warwick's father immigrated from Wales at the age of thirteen and settled on a small dairy farm at Port Albert on the Kaipara Harbour, on the west coast of North Auckland. A non-conformist settlement had been founded there in 1862 and there were grand plans for it, but they were never realised. Warwick was a boarder for eleven years first at Wesley Preparatory School on Mount Wellington in Auckland and then at Wesley College in Paerata south of Auckland. He has an older brother and sister.

After a year of married life in Christchurch, Warwick, having begun his PhD, won a bursary from the DSIR in Palmerston North so the young couple and their first child moved north. They were there about twenty years, including two years at Armidale, NSW, on an Australian Wool Board scholarship and fifteen months in Wales on a Nuffield scholarship, both concerning grasslands research. In 1982 the family, now with six children including twin girls, moved to Lincoln where Warwick was the Director of the Botany Division

of the DSIR for seven years. One of Warwick's professional interests during this time was researching fibres for traditional Maori weaving, especially the use of flax and cabbage-tree leaves to obtain fibre. This took him from North Cape to the Bluff studying the various tree populations, often from ladders metres above the ground. He features in the dedicated publication *He Korero Korari*.

Warwick took early retirement from full-time employment when the DSIR was turned into Crown Research Institutes. The Harrises then spent eight months at Angers in the Loire Valley of France where the two youngest children went to school while Warwick studied ornamental plants. By this time he had reverted from agricultural science, mainly grasslands research, to botany. On returning to New Zealand the family lived at Akaroa for thirteen years. There Warwick worked under contract, via the Internet from a home office, on publications on botanically related subjects. He and Deirdre have now retired to Dunedin, partly to escape the ongoing earthquakes in Canterbury, and chose St Clair for its flat terrain after Akaroa's hilly terrain. However he continues helping Chinese scientists to have their work published in English, and is often rewarded with co-authorship.

Despite his father's Church of Wales background and having attended Methodist schools Warwick remains an agnostic. Deirdre is a lifelong Anglican and has served on Vestries in Lincoln and Akaroa, as well as teaching Sunday School in Lincoln. At Akaroa she began to be concerned with the changes to the church there as the church moved to a joint Anglican/Presbyterian one. The couple's eldest child was baptised at St Barnabas', Fendalton, the next three at the Church of the Nativity in Blenheim and the two youngest at All Saints', Palmerston North. The style of worship at Blenheim was very low church; Deirdre loves the Saint Peter's high church style, especially the music, singing and formal rituals.

(Continued on page 4)



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ahead
for those left
behind

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