



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK

November 2015—Advent



Lecture highlights to date

By The Vicar



At the time of writing this article three of this year's Caversham Lectures have been given. All have been well attended with, in each case, over half the attendees being non-parishioners, most of whom we had not seen before. Here are some of the more memorable gleanings from our lecturers.

Flood Threat

I was keen to learn from Professor Blair Fitzharris what sort of danger our complex of parish buildings might face from ocean inundation or coastal flooding. Apparently the Church, Hall and Vicarage would probably be ok because of the relative height of this part of Hillside Rd (these buildings were surrounded by about a foot of water during the June flood, which did not enter the buildings). However, much of the parish, particularly the low lying areas adjacent to the sea would go under.

It would be possible to protect these areas by intensive means such as dikes as the Dutch do but these would be very expensive and probably not affordable by such a small city as ours with its modest and declining rates base. The most cost effective defence would be the creation of coastal wetlands in places such as the present Forbury Park raceway, an events

venue which has been losing money in recent years. Such wetlands, in addition to becoming wildlife habitats, have a considerable water storage and absorption capacity in extreme weather events or coastal crises.

The most likely area for an ocean breakthrough would be the vicinity of the rugby playing grounds in the St Kilda coastal sector.

This lecture turned out to be well timed, though not by deliberate intention, in that the

attendance.

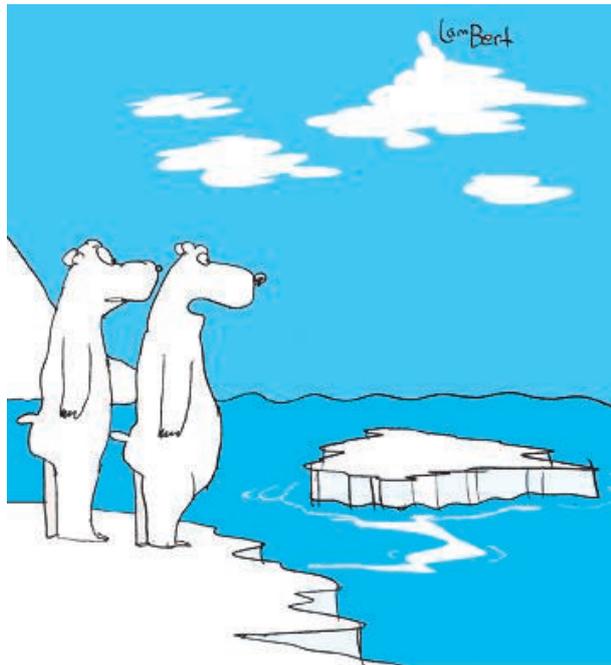
Restricting Male Pleasures

Associate Professor John Stenhouse's lecture on *God, the devil, and the demon drink* was a revealing look at the opposing alliances of 19th century Dunedin's prominent personalities and social movements around the issue of prohibition. While I knew that Presbyterian, Baptist and Methodist churchmen had combined with Suffragettes to try and stamp out the perceived evil of the drink trade, I had not realised how deeply influenced first wave feminism was by Christianity. Nor had I appreciated that theirs was a package deal of deeply desired reforms—Bible in Schools, Votes for Women, abolition of the compulsory health inspections of women suspected of prostitution, Sabbath Observance.

While I knew that opposition to the prohibitionist movement came from quite a few prominent Anglicans, I had not realised they were drawn mostly from the ranks of Cathedral and All Saints parishioners, nor the extent to which Anglicans were deeply involved in the liquor industry. Nor had I appreciated that much of the opposition to the enfranchisement of women came from a deep seated suspicion that politically active and mobilised women would be intent on cracking down on and restricting male pleasures. I had not realised also how the combination of politically active Parsons and outspoken Suffragettes had put the Liberal government under so much pressure in the 1890s.

Family Capitalism

Associate Professor Alex Trapeznik's lecture on the Warehouse Precinct emphasised that industrial archaeology was now being



"There goes the neighborhood."

SOURCE: WWW.HOWTOGEEK.COM

parliamentary commissioner for the environment delivered her report a little later in the week with similar conclusions which highlighted the risks facing South Dunedin. Professor Fitzharris' lecture also received good media coverage as unbeknownst to us an *Otago Daily Times* reporter was in

(Continued on page 5)

Letters

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

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

Emailed to:

TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

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

Or email:

AskTheVicar@stpeterscaversham.org.nz

ASK THE VESTRY

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

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

Emailed to:

AskTheVestry@stpeterscaversham.org.nz

Letters

Saint Peter's water

Our readers may be interested in a few comments from an email I received from Neville Hurd, a curate at St Peter's in 1964, in response to an invitation from Father Hugh for him to attend the 150th Celebrations.

Thank you so much for your email. Once I received the info re St Peter's and saw Hugh's reference to 'Tubby Hopkins', my mind jumped immediately to North East Valley days—I think I could still find my way to your house, even now!

My memories of my time in Caversham are precious. It's always the people, isn't it. I do remember many of them and I'm sorry I just couldn't make your celebrations. Rosemary and I moved from Tawa, Wellington, where we had lived for over 25 years, to Waikanae five years ago. We love it here. We are both very involved in parish life. Rosemary takes a leading role in AAW activities and is Liturgical Asst in one of our 3



churches. I take a mid-week service at our main church of St Luke's and 2 Sunday services a month. I feel very privileged and happy to have the opportunity to minister in this place.

There must surely be something in the water at Saint Peter's contributing to the longevity of the curates who served here. Both Neville Hurd and Bernard Wilkinson are still active and taking services regularly in their respective parishes, more than 50 years later.

Tubby Hopkins,

Interested in what houses have sold for in Dunedin and in particular your residential area?

My monthly newsletter contains this information, what properties have been listed, a general market overview and more. Subscribe for a year or more, mention this ad. and I will donate \$10 to Saint Peter's.

To subscribe to this free monthly service or for any real estate queries contact:

Andrew Nicolson
Licensee Salesperson
Proven Realty Ltd
Licensed (REAA 2008)



Ph. 03 477 3660

E-mail andrew.nicolson@raywhite.com

♦ **Note: Director of Music and Parish Centre Manager David Hoskins has a new telephone number. (03)453-4621. Please use the new number when making hall bookings**

Year 150



plus ça change

Excerpts from the parish magazine of November, 1955

ASSISTANT CURATE

Mr. Ross McCrostie will be ordained deacon in the Cathedral on Advent Sunday, Nov. 27th, at 10.30 a.m. Many of you will attend the ordination. I hope all of you will pray for the young man who, after about seven years' study (making him M.A. and L.Th.) starts his ministry. He will need all the prayer and encouragement you can give him. The priest's job is a very happy one, but a very tough one indeed.

NEIGHBOURHOODS

The new tubular chairs, very good to look at and to sit on, 50 of them, are now in St. Alban's. The cost is £124 0s 4d.

The St. Peter's Girls' Life Brigade entered the singing competition held recently at Wesley Hall, and enjoyed the evening very much.

The Diocese has bought the fine house and grounds at No. 12 Ings Avenue for an old people's home. It is to be a Diocesan Home, but being in our parish it will certainly have the friendly interest of our parishioners. The secretary of the Diocesan Committee for the home is the Vicar.

Our choir took part in the...

TO COMPLETE ST. PETER'S CHURCH

We aim at £7,000 for the new Sanctuary, Chapel, Sacristy and Organ Chamber. Our parishioners are asked to send in their promise forms as soon as possible. We hope to receive the money in three years. Our suggestion is one week's income (at least) from each parishioner.

The response in the first few days has been very encouraging. Promise forms have come in for a large amount of money.

Cash gifts have been received as follows:—Anon. £65, Anon. £6 (instalment), Mr. and Mrs. E. Callaghan £14, Mrs. F. D. Wilson £5, Anon. £20, Anon. £10, Mr. and Mrs. E. Hurd £2, Mrs. J. J. Hurd £5, Mrs. J. J. Hurd £5, "Well-wisher" £100.



More online at www.stpeterscaversham.org.nz

Select Our Printed Heritage from the News menu for the full text of the November 1955 and other historic parish magazines.



JARGON(3)

By Ian Condie

The next in a series of promised explanations of the nautical jargon which first appeared in September and is reproduced below.

The tiger was not the four legged sort but was the Captain's steward, **tea and tabnabs** means tea and biscuits or cake and **father** is an irreverent reference to the Captain himself. He is also called the Old Man regardless of his actual years.

In the days when there was probably only one clock in a ship, the ship's bell was used to signal the time, being struck every half hour. The system was a little complicated and, in this example, **one bell** meant a quarter of an hour before the end of the watch.

The Second Officer is warning his relief that the Captain will be in a bad temper and has not forgotten the Fourth Officer's sins of commission involving **cable** and a **gypsy**. That, however, had nothing to do with the young man's morals or conduct involving a Romany and electric wiring. When entrusted with anchoring the ship, he had let the anchor chain run out too quickly so it almost leaped off the wheel of the windlass.

Firemen's Peggy was not a female stowaway. He was merely the most junior member of the Engine Room staff. He and Sailors' Peggy (a Deck Boy) had the task of cleaning the crew's public spaces and bathrooms. By definition, they had a lot to learn. This one had thrown **gash** or rubbish overboard to windward and it had

blown back and landed on a length of painted steel plating which the sailors had recently washed with a patent cleaner called Suji Muji. The **Bosun** or Boatswain is the Chief Officer's right hand man, in charge of the sailors and he was, pardonably, very annoyed and wished to express his annoyance to the Firemen's Peggy.

The original jargon

The Fourth Officer is relieving the 2nd Officer as Officer of the Watch.

"You're three minutes late again! Right, she's in iron mike; two one nine true, one high. Nothing in sight. Weather's due at seventeen hundred; Sparks is on the monkey island fiddling with his D.F. loops. Stars at eighteen hundred, by the way.

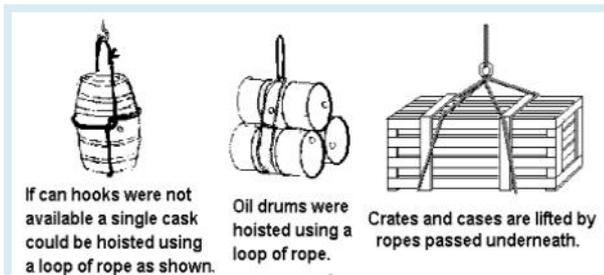
"The Mate's got the farmer and Chippy in number two port double bottom trying to clear the suction. That's why the booby's open.

"The Tiger took father's tea and tabnabs in at one bell so he'll be out any minute and you're in his black books for letting the cable jump the gypsy that time.

"Speaking of black books, Firemen's Peggy ditched some gash to windward and it blew back over the bulkhead that's just been sujied and the Bosun wants his you-know-what for breakfast.

"The apprentices are up for'd with Lampie splicing slings and snotters in the fo'c'stle.

"Got all that? Australia's over there somewhere, don't run into it but cheer up, it's a long way away. All right? I'm off to play golf. The Third and I are going to thrash the Frosty and the Lecky."



If cask hooks were not available a single cask could be hoisted using a loop of rope as shown.

Oil drums were hoisted using a loop of rope.

Crates and cases are lifted by ropes passed underneath.

Examples of slings used in cargo handling.

IMAGE: [HTTP://MYWEB.TISCALI.CO.UK/](http://myweb.tiscali.co.uk/)

The (Deck) apprentices were in the space right at the front end of the ship—the forecabin space—with the Lamtrimmer (**Lampie**) who was actually the Deck Department storekeeper and second in seniority to the Bosun. Originally he had been responsible for looking after all the oil lamps. He was well experienced in seamanship and sailorising skills and therefore well qualified to teach the young. He was usually also experienced in extracurricular activity and was seldom reticent about his exploits.

Slings and snotters were pieces of equipment for handling cargo. Made from coils of rope cut off at standard lengths and spliced in various ways. Modern Health and Safety Officers would be horrified to know they were made by young apprentices.

The Second Officer was not indulging in fantasy, nor was he expecting to be helicoptered to St Andrews. He and the Third Engineer were going to play the **Frosty** or Refrigerating Engineer and the **Lecky** or Electrician at deck golf, a mixture of golf and croquet.



PHOTO: [HTTP://CDN.SHOPIFY.COM](http://cdn.shopify.com/)

"The Church lives in two worlds held in tension during Advent—the secular world of feasting and the sacred world of prayerful waiting and anticipation"

THE VENERABLE NICK MERCER,
ARCHDEACON OF LONDON



Deck golf.

[HTTP://WWW.FREEZEFRAME.AC.UK/](http://www.freezeframe.ac.uk/)

John Donne, *La Corona* and Advent

By Ross McComish

A look at the poet and the poem around which our Advent vigil service revolves.

I'm not sure when John Donne came into my life. I think we were probably introduced to him at school and I know I wrote an essay about him in an English literature class at Victoria University fifty years ago. I suppose I mainly liked him back then for the wit and thinly disguised bawdiness of his love poems. (I was very young then, of course.) I think I could probably see where Samuel Johnson was coming from when he sarcastically labelled Donne and his contemporaries as "Metaphysical" Poets. Their conscious display of learning is sometimes pretentious; the images—conceits—they come up with are sometimes strained and (well, yes) conceited and their cleverness sometimes makes their work obscure. But I could also see why Coleridge, two hundred years later, liked Donne's poetry so much and why T S Eliot, a hundred years further on, celebrated him as a precursor of the modernist poets. We should perhaps remember that Donne was writing, not for public consumption, but for a small group of close friends who appreciated his style as 'strong lines' and accepted its difficulties as a welcome challenge to the more superficial conventions which were fashionable back then.

I became interested in Donne again after I came back into the Anglican Church in the 1980s and when I picked up on him then it was a different Donne altogether. This time it was John Donne, the Dean of St Paul's and author of some of the most powerful sermons in the English language whom I became interested in. I think it all started

for me with the most famous of them: 'No man is an island unto himself . . .' It sometimes seems hard to reconcile these two Donnes: Jack Donne, the Elizabethan rake, and Dr Donne, the Jacobean divine. It's almost as if Donne had gone through some

sort of conversion experience and come out the other side a completely different person. That's what some critics—and some church people—assume must have happened. In fact, the trajectory of Donne's life was much more interesting than that.

There are many biographies of Donne available online, but for our purposes here the following are the key facts. Donne was born into a Roman Catholic family; his mother's grandmother was a sister of Sir Thomas More and two of her brothers were Jesuit priests at a time when Jesuit priests risked being hung, drawn and quartered as traitors if they were caught in England. Donne was a very clever boy; he matriculated in Oxford University when he was twelve years old, didn't graduate there (probably because of his religion), but is thought to have undertaken further studies at Catholic centres on the Continent. He was later awarded an honorary MA by Oxford University and an honorary Doctorate in Divinity by Cambridge. He studied law at Lincoln's Inn and it seems it was while he was there that he started to write poetry.

According to Izaak Walton, his first biographer, at this stage of his life "he betrothed himself to no Religion that might give him any denomination than a *Christian*."

In 1597 Donne, along with a large number of other young gentlemen, joined the Earl of Essex and Sir Walter Raleigh in their raids on the Catholic Spanish at Cadiz Harbour and in the Azores. Donne formed close friendships with several of his brothers in arms and after they returned to England, he was made secretary to Sir Thomas Egerton, the father of two of them. Sir Thomas was Lord Keeper of the Great Seal of England and an important public figure. In 1601 Donne was returned as a member of parliament for Brackley, Northamptonshire, a seat in Egerton's gift. If Donne still retained any allegiance to the Catholic Church it would certainly have been in his best interests now to keep that allegiance private. He was clearly a young man with a bright future, but then he made a seriously wrong move—he fell in love with the niece of his employer's wife. He was 29 and she was only about seventeen; in her family's eyes he was an entirely unsuitable match, but Donne was a young man of spirit and a love poet to boot and he married her anyway in a secret ceremony in December 1601. When they broke the news to her father two months later he immediately demanded that Donne be dismissed from his position and arrested.

The wedding ceremony was Anglican and the marriage was declared to be valid; Donne was soon released from prison and reconciled with his new father-in-law but he had permanently lost his job and was unable to find another equivalent one. In the next ten years they lived in relative poverty while his wife produced seven children and Donne spent his time studying and writing, becoming, in effect, a professional writer. In 1603, Queen Elizabeth died and James VI of Scotland became James I of England. Then, on 5th November 1605, the Gunpowder Plot was uncovered. Donne, as a Catholic by birth and upbringing, living in a world that had suddenly become even more severely intolerant of Papists, began to study and write about the possibility of holding to Catholic faith and traditions while conforming to the legal requirements of the Church of England, including allegiance to the king instead of the pope. This led to his first major published work, *Pseudo-Martyr*, in 1610. This work had a significant bearing on Donne's subsequent career. It has been described as "an extremely public and deliberate intervention into a current controversy, [which] announces unambiguously Donne's allegiance to the religious policies of James I, to whom it is dedicated." It brought Donne to the attention of the king and led, in due course, to his ordination (in 1615) and appointment to the deanship of St Paul's (in 1621).

Meanwhile, Donne was still writing poetry, but his poems were taking on a rather different tone. *La Corona* is thought to have been written around 1607-1609 and may have been the first of his religious poems. To place it in Anglican history it is

worth remembering that the Translators of the King James Bible had started their work in 1604 and would continue it until 1611. Among the first people to whom Donne sent *La Corona* was Mrs Magdalen Herbert, mother of George Herbert, who was fourteen in 1607 and whose later work was clearly influenced by the family's friendship with the poet.

La Corona is a remarkable piece of work. It combines Donne's emerging theological interests with the full range of his poetic techniques. It comprises seven sonnets which, at first reading, appear to simply introduce the subject of the Incarnation and then describe the stages of Christ's earthly career from the Annunciation to his Ascension. But the seven sonnets are not separate from each other; they are linked together by the fact that the last line of each is also the first line of the next. And the last line of the last sonnet is also the first line of the first sonnet. The end of the poem thus becomes its own beginning—a theme of ends and beginnings and the exchange of first and last that is developed throughout the poem. It then becomes clear that the "crown" of the title, as the first (and last) line makes explicit, is the poem itself. When we repeat our reading of the poem (from the post-ascension perspective) we can see that what we took to be an introduction is also a conclusion and that the career of Christ, from a heavenly point of view, is a seamless whole; a circle; a crown.

The poem has been compared to the rosary and Donne himself, in one of his sermons, compared it to the Lord's Prayer, which contains seven earthly petitions set in the context of heaven and the eternal power and glory of God. Seen in those terms, the seven sonnets unfold two journeys; they not only cover the journey of Christ in his incarnation, they also cover the journey of the soul towards full knowledge of the person of Christ and, through that, the achievement of another crown—the crown of glory.

There is far more in the poem—and in each of its component parts—than I could hope to cover in this article. The work of teasing out its hidden meaning will be different for each of us, as the results of that work will be different and no less rewarding. I can think of no better way to prepare for Advent. For Advent is seen by the Church as a time of expectant waiting and preparation for the coming of Christ into the world. Like *La Corona* we do this on at least two levels: we celebrate the fact that Christ was born into the world in history and we look forward to reliving his earthly career as the Church's year unfolds, but at the same time we can consider the fact of the incarnation as something that is happening, as the poem tells us, always and everywhere. 📖



Rock music

By The Venerable Nick Mercer,
Archdeacon of London

Saint Peter's Director of Music,
David Hoskins' Advent
recommendation is this explanation
of the seven *Great O Antiphons*

The Great O Antiphons

Prophetic Expectations of the Coming One: Jesus the Messiah

'ANTIPHON' – A VERSE SUNG BEFORE AND AFTER A CANTICLE SUCH AS THE MAGNIFICAT, WHICH IS ALWAYS SUNG IN THE ANCIENT OFFICE OF VESPERS.

These seven antiphons [THE "GREAT O ANTIPHONS"—Ed] are prayers addressed to Jesus in the vocative Case ('O') using seven of his messianic titles from the prophecy of Isaiah.

As such they are examples also of 'typology' in understanding the facets of the coming Messiah. The pattern of each is invocation to Christ and then the petition beginning with the word *veni—come*. The Western Church

Emmanuel (God is with us)
Rex Gentium (King)
Oriens (Morning Star)
Clavis David (Key of David)
Radix Jesse (Root of Jesse)
Adonai (Lord)
Sapientia (Wisdom)

has used them since the 6th Century during the last week of Advent, 17-23 December, the Octave before the Great Vigil of Christmas Eve, the Golden Nights.

The Season of Advent has disappeared from much of Western secular life. There is no anticipation, only satisfaction—the 'Holiday Season'. The Church lives in two worlds held in tension during Advent—the secular world of feasting and the sacred world of prayerful waiting and anticipation.

Antiphons give a thought to hold while you sing the utterly familiar words—*Magnificat*... They help shape the interpretation of what is to follow. Advent is more a season of preparation and anticipation than of penitence (40days) like Lent. So the antiphons were also used as



the 'Alleluia' (forbidden in Lent) introduction to the daily Gospel reading at the Mass. Read backwards they form the acrostic 'Ero cras'—*Tomorrow I will be, or I come*. [or with the mediaeval 8th antiphon, 'Vero cras'—*Truly tomorrow*.

The traditional four Sunday themes are Death, Judgement, Heaven and Hell. There is not only an anticipation of the birth of Jesus, but of his Second Coming 'to be our judge'.



More online:

This paper complements a seminar given by the Archdeacon at St Paul's Knightsbridge. You can watch the seminar in full at

<https://www.stpaulsknightsbridge.org/2015/08/14/2-what-are-the-o-antiphons/>

Lecture highlights to date

(Continued from page 1)

appreciated as a legitimate area of heritage studies, in contrast to churches, grand private houses and cultural centres getting most of the attention in the past. He showed the close connection between urban and rural prosperity in 19th century Dunedin. The long depression which ran through the 1880s and 1890s was to a large extent held at bay in Dunedin as the technological breakthroughs which lead to refrigerated meat exports and steam shipping kept the economic heartbeat of the city going.

He also pointed to the family capitalism of

Dunedin's business elites which did so much to provide the investor capital and entrepreneurial leadership which made the Warehouse Precinct come alive. Often these same individuals sat on one another's boards and advised one another's enterprises, with their offices being in close proximity in the Precinct.



More online:

Download Alex's free, lavishly illustrated ebook on the *Warehouse Precinct* at

http://www.genrebooks.co.nz/item.php?item_id=4



Associate Professor Alex Trapeznik (right) after delivering his 2015 Caversham Lecture.

PHOTO.: INFORMATION SERVICES OTAGO LTD.



Nutritious

Anyone for tea?



By Alex Chisholm

I have just returned from Karlsruhe, Germany where they were experiencing an unseasonable, but pleasantly warm late Autumn with temperatures of 16-17 degrees during the day. Even at that temperature it is important to keep up one's fluid intake, especially when more active, though I did try to avoid too much dashing for the Strassenbahn (tram) especially as they run every 10-15 minutes during the day. Travelling around I got used to carrying a bottle of water



The Strassenbahn.

PHOTO.: © PHILLIPP KRAMMER

though it is available to buy at railway stations and on long distance trains. Plain unsweetened sparkling water (saurer Sprudel) is widely available and especially as I remember the taste from living in Germany years ago, I drink that whenever I'm there.



German long distance train.

PHOTO.: SUPPLIED.

Fluid is essential for life and even small fluid losses equivalent to 1

-2% body weight can impair mental and physical performance. This need for fluid is recognised by the airlines on long haul flights, as water and juice are available outside the mealtimes and even during the night. For practical reasons cold drinks are offered but under usual circumstances tea is a familiar and widely accepted beverage to keep up fluid intake.

Tea comes in a wide variety of types and flavours, though all types of pure tea—white, green, oolong and black—come from the same plant, *Camellia Sinensis* which is native to Asia. The location and growing conditions,

as well as the processing after picking, produce the differences in flavour and characteristics between teas. This also influences the flavonoid content of tea—one of the compounds where there is increasing evidence for a positive contribution to heart health. With over thousands of varieties, tea is the most consumed beverage after water and in some parts of the world may be safer as the water is boiled. Tea does contain caffeine at levels of 10-65% of coffee depending on type. Caffeine free herbal teas are now widely available and often consumed due to their specific effects and not just for the flavour. Peppermint and chamomile teas may be drunk after a meal "to aid digestion"—

though I would suggest this is a very individual effect. A wide variety of fruit flavoured teas is popular and have a number of uses including as the basis for non alcoholic punch.

However, back to our, most often consumed, black tea! I was fortunate to enjoy some especially good tea, together with some of the freshest scones I have ever had, at the Willow Tea Rooms in Glasgow. These tea rooms are iconic, having been designed by Glasgow born architect, designer, water colourist and artist Charles Rennie Mackintosh. His delightful style is popular with lovers of Art Nouveau. My cousin George and

I had been shopping for birthday presents for my Aunt, who will be 95 this month, and having walked a fair way and the Glasgow weather, surprisingly, having turned wet—we took ourselves off to the Willow Tearooms in Sauchiehall Street. The Willow name comes from Sauchiehall, which in Scottish Gaelic means alley of the willows and the theme of willows features throughout the building. The furniture in this tearoom is black, whereas that in the Willow Tea Rooms at Buchanan Street is white—recreated in the style of the White Dining Room. As well as serving tea on the premises they sell tins of the Willow Tea Room blends to take away. ☺



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



PHOTO.: SUPPLIED.



The White Dining Room.

PHOTO.: WWW.VISITSCOTLAND.COM.



Take-aways.

PHOTO.: SUPPLIED.

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.

Parish Contacts:

VICAR:

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

CHURCH WARDENS:

Vicar's Warden:

Tubby Hopkins
(03) 454-2399
VicarsWarden@stpeterscaversham.org.nz

People's Warden:

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

VESTRY SECRETARY:

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

DIRECTOR OF MUSIC

AND PARISH CENTRE MANAGER:

David Hoskins
Telephone: (03) 453-4621
ParishCentre@stpeterscaversham.org.nz

FINANCE:

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

The Rock is published by The Anglican Parish of Caversham, Dunedin, N.Z.

EDITORIAL TEAM:

David Scoular
Telephone (03) 454-6004
TheRockEditor@stpeterscaversham.org.nz
The Vicar, Father Hugh Bowron
Telephone (03) 455-3961
The Vicarage, 57 Baker Street
Vicar@stpeterscaversham.org.nz

ADVERTISING QUERIES:

TheRockAds@stpeterscaversham.org.nz

PRE-PRINT SERVICES BY: Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



Vestry Notes

By Ian Condie,
Vestry Secretary

The Vestry met for the last time in 2015.. It has been a memorable year for Saint Peters with much to review and discuss.

- ◆ The problems that were met connected with the various celebrations, the solutions found to them were recalled and the successful catering for unusually large numbers was analysed and noted. Our Vicar even appeared on the local television channel in connection with the visit of the Christchurch Cathedral Choir
- ◆ It was pleasing to recall how many had registered for the 150th. celebrations and it is intended to follow up on those attendees who have not been a part of the parish's life for some time
- ◆ The Caversham Lectures have become established and are not only drawing sometimes embarrassingly large audiences but have attracted the attention of the press
- ◆ The new Mass Booklet is a great improvement on the individual sheets of paper. Changes to the times and forms of some services have been well received
- ◆ One must not forget the flower show. It has been so successful that we are actively pursuing avenues for building on its reputation and enlarging it in the future
- ◆ It would be easy for vestry members to pat themselves on the back after a successful year but I am sure Our Vicar would condemn such false pride and rebuke us for forgetting that the success of the parish is due to the co-operative efforts of so many individual parishioners.☺



Now you can donate to
Saint Peter's online

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

For your diary

Sunday, 29 November : 5pm Advent vigil incorporating John Donne's La Corona sonnets

Sunday, 20 December : 10:30am Festival of Nine Lessons and Carols

Thursday, 24 December : Christmas Eve : 11pm Carols, Midnight Mass and blessing of the crib by Candlelight

Christmas Day: 8am Holy Eucharist 1662; **10.30am** Sung Eucharist

Thursday 31 December : News Year's Eve : 10.30pm Watchnight Service

Sunday, 17 January 2016 : "Bed-Pushing" at the Hospital Chapel

Divine Intervention or just good luck?

By Tubby Hopkins, Vicar's Warden

Father Hugh, having been made aware of the possible benefit of having a walking frame available at the church, thus allowing some of our less mobile parishioners easier access to and from their transport, asked me to investigate prices and availability of a second hand one. After making a few inquiries I found only limited options available ranging in price from \$70 to \$130.

As we were driving out to Mosgiel with the idea of purchasing one of these I said to Averil, "if there's a park close to Mobility Solutions Centre, I'll have a look there". Yes, you've guessed it, there was a park right outside the door so I went in and inquired if they had any "trade ins". The answer was no but after a brief discussion, the staff member asked what I wanted it for and I told her. "Wait a minute", she said, "we actually do have one here which a customer gave to us with the request that we give it to someone who really needed one. It's in perfectly good order BUT the only problem is that it's pink—we've never seen a pink walker before."

Obviously, colour wasn't important to me so they said we could have it as they felt the church was a worthy recipient in the circumstances. No payment required, we were welcome to have it at no cost. I think I was smiling all afternoon.

The moral of course is, if you do have any need for any disability equipment be sure to try MOBILITY SOLUTIONS CENTRE, 245 King Edward Street, first. 



Tubby Hopkins and the pink walker.

PHOTO: INFORMATION SERVICES OTAGO LTD.

NAME OUR WALKER:

Our pink walker should have a name. Send your suggestions to The Editor c/- The Vicar, or email TheRockEditor@stpeterscaversham.org.nz

For parish updates between issues of *The Rock*, visit our website at www.stpeterscaversham.org.nz



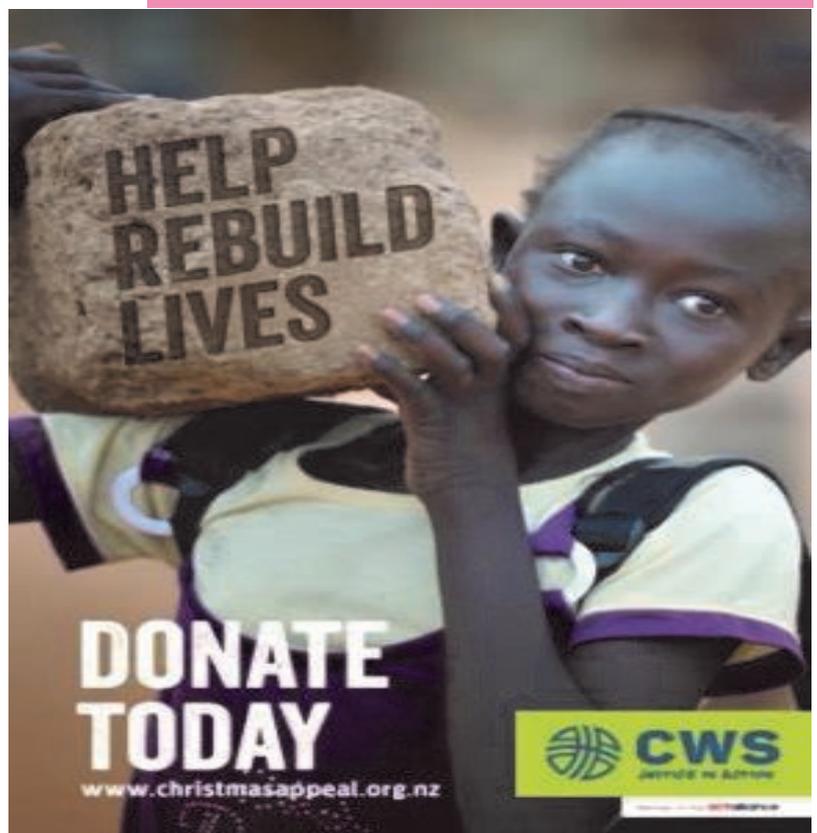
Plan
ahead
for those left
behind

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.

 **Gillions**
Funeral Services

407 Hillside Rd, Dunedin
Ph 455 2128 (24 hours)
www.gillions.co.nz



To donate to the Christian World Service Christmas Appeal:

- ◆ Visit www.christmasappeal.org.nz to donate online
- ◆ Call 0800 74 73 72
- ◆ Get a pamphlet with donation envelope from the back of the Church