



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

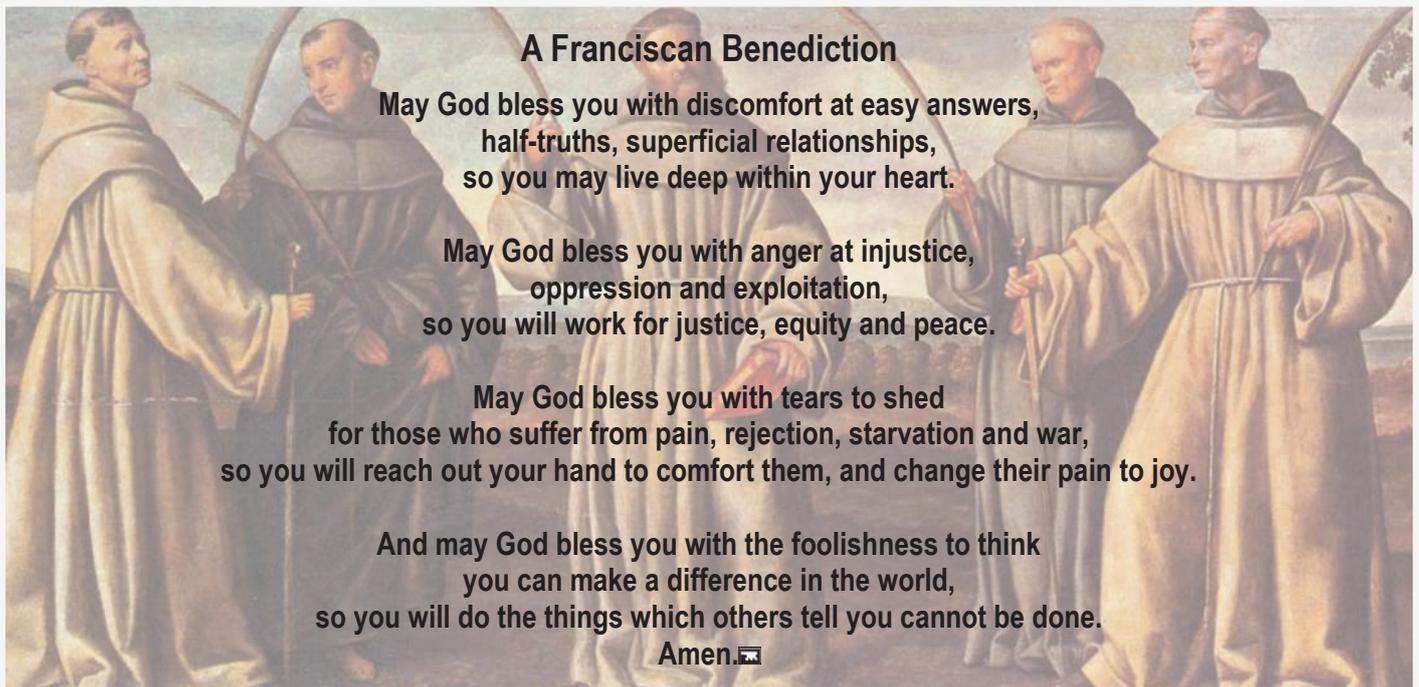
August 2022—Trinity



Counting our blessings

By The Vicar

As Christians of the 21st century we can easily be ignorant of the power of the gospel of Jesus Christ. If one accepts the premise that 90% of the world's wealth is owned by 10% of the population, stark comparisons need to be recognised. Privileges such as education, health care, legal justice, safe housing and clean water are not available to billions of people. High rates of child mortality, disability and violence are common place amongst the less fortunate. These people are no less deserving than someone born into a stable middleclass family in New Zealand. What does become obvious is that people born in poverty value the things we so often squander and take for granted. The gospel reminds us that each one of us has a responsibility to be thankful and grateful for our blessings and generous in our love and provision for others.



Saturday, 24 September

Spring Garden Party

Saturday, 29 October

Spring Garden Party

www.stpeterscaversham.org.nz

The Frolicsome Friar



"The baby in the third row is mine. Can I have a word with her? I want her to help me with my phone problem."

SOURCE: WWW.HOWTOGEEK.COM..

Saint Peter's People

Barbara Gillies' Story

As told to Di Best

Barbara, a regular at 10am mass on Thursdays at Saint Peter's but a parishioner at St Michael's Anderson's Bay, celebrated her 100th birthday on August 9th. She had morning tea with us a couple of days later and cut her birthday cake with all the assurance of a 21 year old.



"...all the assurance of a 21 year old."

PHOTO'S: JENNY MAFFEY.

Barbara was born in Rangiora but moved to Christchurch with her mother and aunt, aged 4, as her father, a pilot in WW1, was killed in a plane accident.

She attended St Alban's Primary School and Christchurch Girl's Grammar until she left at the end of her 6th form year (year 12 now). At university she read music and didn't finish her music degree but gained her LRCM and FRCM. She loved singing and played piano and organ. She was an organist for St Michael's for over 60 years (see <https://www.odt.co.nz/news/dunedin/95-year-old-organist-not-pushing-stops-yet>). In Christchurch she taught at the school for the deaf for several years and in Dunedin at Musselburgh Primary school for 28 years.

She was staying with friends in Dunedin when she met Duncan Gillies and they married in 1949; he died at a youngish age. Duncan and Barbara had 5 children; Ann, the only daughter, who died of a brain tumour and 4 boys—Stephen, Roger, Martin and David—who are all alive. Martin is handicapped and is cared for in Christchurch but visits and recognises his mother when they come down to Dunedin each year. Duncan found it very difficult to accept Martin's handicap and he went into care at the age of seven when it was too hard for him to be looked after at home. The other children also felt they missed out but this is unfortunately often the problem in a family with a special care child as they need more attention.

Roger met a girl who was a Presbyterian and rather to Barbara's astonishment he trained as a Presbyterian minister at Knox. Now retired, he lives in Havelock North.

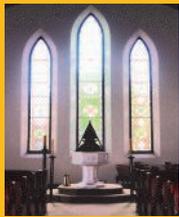
Barbara has always been a churchgoer, Sunday School at St Matthew's, St Alban's in Christchurch and evensong at the Cathedral weekly. In Dunedin, St Michael's and Saint Peter's have been her church homes.

Still relatively mobile, she only gave up driving and playing the organ recently, lives on her own and is a delight to talk with. 📧



A celebratory morning tea after the Thursday morning Service.

Holy Communion according to the Book of Common Prayer



- Sundays at 8am
- Thursdays at 10am

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Letters

The Rock welcomes letters to the Editor. Letters 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, c/- The Vicarage as above

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 as above

Emailed to: AskTheVestry@stpeterscaversham.org.nz

Eric Maffey R.I.P.

Eric William Maffey was born on 13 November 1943 in Newtown, Wellington, the first child of Eric and Iris Maffey. His father was overseas with WW2 troops by the time of his premature birth and his mother was asked urgently for names so he could be baptised. She chose Eric for her husband and William for her father. He was educated at Island Bay School, South Wellington Intermediate and Wellington Technical College. From his school days he was actively involved in the Scout movement, later holding District appointments in Wellington and Whangarei, and was awarded a Medal of Merit for good services in 1992.

On leaving school he took up an apprenticeship with a Wellington printing business before joining a local funeral firm. After a year at Wellington Hospital as a mortuary technician he headed overseas for further study at the George Lear School of Embalming in Clapham, London and commenced work there in 1968, qualifying as a Member of the British Institute of Embalmers in 1969. In 1991 Fellowship of the Institute was conferred on him. Eric had a particular interest in facial restoration and throughout his career had a high standard of presentation of a loved one to their family.

Shortly before he returned to New Zealand he met Jenny while visiting a pub in Piccadilly where she worked part time. Correspondence between them started slowly but became more frequent until Jenny returned to New Zealand 18 months later.

Back in New Zealand he worked as an embalmer with funeral directors in Christchurch and Auckland before moving to Whangarei to manage and eventually own an old established business. Eric, along with nine others, was a foundation member of the New Zealand Institute of Embalmers, formed in 1971. He served a term as President, editor of its newsletter, a practical examiner for many years and was awarded Life Membership in 1995. The 50 year celebration was to be held in October 2021 but postponed due to Covid and rescheduled for November 2022. Along with other New Zealand embalmers he was involved with the aftermath of the Air New Zealand Mt Erebus disaster. He was always very proud of the work he and his colleagues achieved through a very difficult time. 28 years later they were awarded a New Zealand Special Service Medal, Mt Erebus.

Eric was a charter member of the Rotary Club of Whangarei South, had a term as President and was awarded a Paul

Harris Fellowship in 1993.

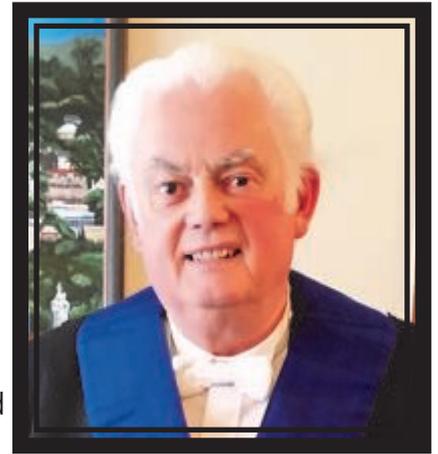
He married Jenny on 10 June 1972 in Holy Trinity Anglican Church, Dargaville. For 2½ years they lived above the funeral home in Auckland with

Eric on duty every second night and weekend. While he was not the most practical handyman he had a spot in the family—his humour was enjoyed by them all; he made it okay to talk about death and funerals; he knew where his mother-in-law kept the baking; he was ready to pour a drink or three; he was very proud of his nieces and nephews who fondly remember Uncle Eric's 'bags of junk'.

While living in Whangarei Eric became interested in Freemasonry and was Initiated in Lodge Hatea in 1991. In Dunedin he joined The Hiram Lodge and latterly Lodge Waverley. He was promoted to Grand Lodge in 1999, serving as Grand Standard Bearer, Grand Bible Bearer, Grand Lecturer, District Grand Master for Wickliffe District and Junior Grand Warden. With his passion for research he became editor of the magazine for the Research Lodge of Otago with ample material available from his extensive library of Masonic literature. He was a 33rd Degree Mason in the Rose Croix—the highest degree obtainable in that Order.

In 2001 the move was made to Dunedin. For the last three or four years Eric and Jenny have worshipped at Saint Peter's. Eric loved the older service format used at 8 o'clock Holy Communion and the formality and grace of Evensong and Benediction in tune with the Anglo Catholic Church. He gave thanks for the welcome and friendship given by everyone when first attending and particularly 'the 8 o'clockers' and Father Hugh.

Eric died in ICU, Dunedin Hospital on 11 June 2022, the day after his 50th wedding anniversary. The clots and massive infection he had were overwhelming. 📺



The young Eric Maffey.

Jenny would like to express her grateful thanks to all at Saint Peter's for their love, sympathy and support shown during his illness and since his death. Also to those who helped on the day of the funeral with the service and the afternoon tea. Thank you and God bless you all.



Nutritious



A medieval mystery—part 2

By Alex Chisholm

In part 1 of our medieval mystery the researchers Dr Sam Leggett and Dr Tom Lambert were faced with a situation which didn't seem to make sense, so worked together to find some answers. Dr Leggett's analyses seemed to contradict Dr Lambert's studies and medieval texts as they had not shown Anglo-Saxon royals were eating a higher protein diet than the rest of the population.

Looking for answers they began by translating and studying food records (nothing like your average shopping



"...part of a peasant farmer's wealth." In the reconstructed Anglo-Saxon village of West Stow.

list) from around 688-726 A.D. They estimated how many calories this represented and it was clear these lists must be for very large gatherings. From the foods listed the total result was 1.24 million calories (kcal). Over half of these came from animal protein, which seemed to rather go against the idea of a vegetarian diet!

The first list included 300 bread rolls, so they assumed 300 people were eating on this occasion. Each person then received 712g meat, 300g fish as well as cheese, honey and ale. This all amounted to 4,140 kcal per



More online

See Dr Leggett's summary in less than 2 minutes at <https://www.youtube.com/watch?v=ItO7GNZPJY>

Tom Almeroth-Williams discusses the Anglo-Saxon BBQ at <https://www.cam.ac.uk/stories/anglo-saxon-bbq>

Visit the reconstructed Anglo-Saxon village of West Stow at <https://www.weststow.org/Anglo-Saxon-Village/>

person. In order to check their findings the researchers studied another 10 records from across

southern England and these showed a very similar pattern. To Dr Lambert these amounts seemed more like provisions for occasional grand feasts and not part of the royal households' daily diet. Dr Leggett stressed she had seen no evidence of people eating so much animal protein regularly. If they had been there would have been signs of disease such as gout on the skeleton as well as evidence in the laboratory results. So what was going on with these 300 people?

Imagine if you will a huge open air 'food event' with whole animals roasted over pits. This must have been for a very special occasion, particularly as the animals being provided for food were part of a peasant farmer's wealth. Dr Lambert considers these gatherings 'a crucial form of political engagement.' It suggests that free peasants who were respected members of society, were hosting feasts for kings and nobles.

This was not a 'food rent' (*feorm* in old English) which farmers were ordered to pay. Indeed, when Dr Lambert studied the use of this word in other old documents such as wills, he realised it referred to a single feast. It was not a 'tax' of regular amounts of food, as happened in later centuries when England's once free peasantry was subjugated by the lords who owned large estates.

As these events would have been infrequent and required a lot of preparation and planning, there was no conflict between the biochemical evidence indicating a basic vegetarian diet and the occasional high protein intake at a feast. 🇬🇧



Dr Sam Leggett, star of our story.

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Eat up your stress

By Alex Chisholm

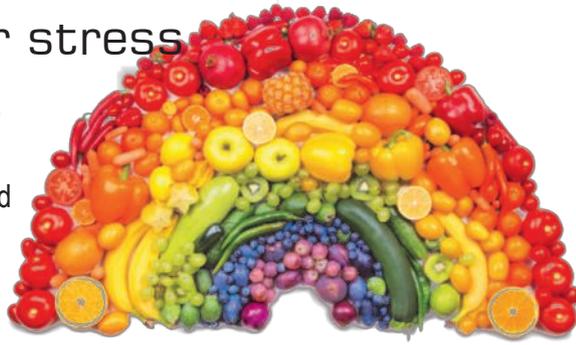
Feeling 'down' and 'blue' in winter or just generally a bit stressed out? If so a report of recent research from a group in Australia may provide some assistance. It has been known for some time now that a higher total intake of fruits and vegetables has been associated with a lower level of perceived stress. 'Perceived stress' is how we register stress through our thoughts and feelings in response to stressful events. Although some stress is simply part of being human, higher levels of long-term stress can be bad for both our physical and mental health. Anything which will help us to reduce this is a plus. The beneficial effects of our diets—and particularly the fruits and vegetables (F&V)—on our physical health, have been known for a while now. However, there is growing evidence that F&V may be good for our mental health as well.

Until recently the effects of the different types of fruits and vegetables hadn't been identified, so a group of Australian researchers, together with a group of women and men aged 25 and over from the *Australian Diabetes, Obesity and Lifestyle (AusDiab) Study*, carried out a project. They used tested methods and questionnaires. Fruit types were divided into three groups; apples and pears; oranges and other citrus fruits; and bananas. There were five groups for vegetables. Cruciferous vegetables (cabbage, Brussels sprouts, cauliflower, and broccoli); allium vegetables (onion, leek, and garlic); yellow/orange/red vegetables (tomato, capsicum, carrot, beetroot and pumpkin); leafy green vegetables (lettuce and other salad greens, celery, silver beet, and spinach); and legumes (peas, green beans, bean sprouts and alfalfa sprouts, baked beans, soy beans, soy bean curd and tofu, and other beans).

So, what did they find? Eating more of certain types of fruit and vegetables was linked to less likelihood of experiencing stress. Importantly these findings were independent of other factors such as diet quality and physical activity which could have influenced the results. Benefits were especially seen with the fruit apples and pears, oranges and citrus, bananas, and the yellow/orange/red vegetables as well as legume and cruciferous vegetables. Maybe next time we feel we could do with a bit of a lift and feeling less stressed it would be worth trying out this rainbow of colours to see if they help. The physical health benefits of fruit and vegetables are often experienced long term whereas the benefits on mood may be more immediate. 📺

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Our foodbank history

By Tubby Hopkins

Let's go back to the mid Eighties. How did we come to support the St Vincent de Paul foodbank?

At that time gifts were collected in the same baskets we use now and distributed by parishioner Ray Sisley, who by coincidence was also the Diocesan Registrar. A few of you will remember Ray and Joy from that time.

About once a week, maybe fortnightly, Ray would take the collected food items into the Anglican and Methodist Family Care Centre in Bath Street. Ray later on moved to the North Island and I became the person to deliver the goods—literally.

Anglican Family Care moved to new premises in Hanover Street but found those premises did not have room to store and distribute the collected food. They then came to an arrangement with the Salvation Army which had much larger premises for this operation. The goods we collected were combined with what the Salvation Army had collected and Anglican Family Care had access to them jointly as required.

However at some stage questions were asked as to why we were sending food to the Salvation Army? Two members of the Vestry were tasked with checking out the various options of where we could send what we collected and from that survey we decided St Vincent de Paul was the preferred agency for us to support.

As well as food items, St Vincent de Paul is grateful for donations of pet food, toilet soap, tooth paste and tooth brushes, washing powder, dishwash, shampoo, razors, deodorant and other household staples. 📺



More online

Visit St Vincent de Paul at

<https://www.stvincentdepauldunedin.nz/>



It is not good for the man to be alone

By Father James Harding

In the Bible, there are not one but two accounts of how the world came to be. In the first account of creation (Genesis 1:1-2:3), God speaks and brings order out of a formless void, dividing up creation over the first seven days until on the sixth, He creates human beings and on the seventh, He rests. He blesses human beings and sanctifies the Sabbath as a sacred day of rest.

Then, unexpectedly, there is a second account of how the world came to be (Genesis 2:4b-25). This time, God is referred to by name. He is called, in Hebrew, “YHWH.” No-one knows how this name was pronounced, but it is the name by which God makes Himself known to His people, the people of Israel (see Exodus 3:1-15). Instead of “creating” (*b-r-*) human beings, God “forms” (*y-tz-r*) them from the soil of the ground. God formed the first “human being” (*adam*) out of soil from the “ground” (*adamah*).

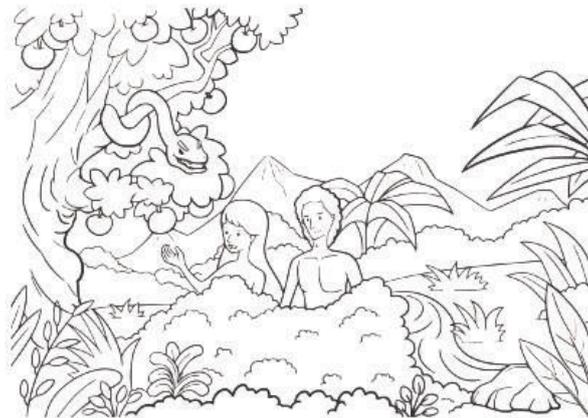
This is a much more intimate story. God is not far away in some distant heaven, but right here amongst his creation. He shapes the first human being like a potter shaping a vessel out of clay and breathes into his nostrils the breath of life. This is an act of divine love. Later on in the Bible, when Job suffers such pain that he can hardly believe in God anymore, he tells God he has a dream, a fantasy, in which “You would long for the work of Your Hands” (Job 14:15). He longs with all his heart to feel once more the presence of the God who had loved him into life.

The earth God has made is a garden and the human being He has created is its gardener. The garden is called Eden in Hebrew, and “paradise” (*paradeisos*) in Greek. There are two trees in the garden, the tree of life, and the tree of the knowledge of good and bad. From this tree, the human being is told he must not eat, otherwise he will die.

We have been taught that everything went wrong with God’s perfect creation when the serpent convinced the first woman to persuade her man to disobey God’s first



(and only) command. By disobeying God, they lose their innocence and suffer the painful consequences. There is some truth in this. The Christian story is about how the childlike innocence we all long for is given back to us forever through the death and resurrection of Jesus.



“...everything went wrong with God’s perfect creation when the serpent convinced the first woman to persuade her man to disobey God’s first (and only) command.”

IMAGE: FREESVG.ORG.

But there is another way of reading the creation stories. In the first creation story, God creates the heavens and the earth and sees that what He has created is *good*. Human beings are *very good*. In the second creation story, however, there is something wrong: *it is not good for the man to be alone*.

Perhaps this simply means that the first human being needs a “help meet” to assist with the gardening. Or maybe he is lonely, because there is no-one to keep him company.

Extraordinary as it may seem, God somehow understands what it feels like to be lonely and he wants to heal the pain his creature feels because of his loneliness.

This is a story not about God creating a perfect world which we have wrecked, but about how God created a beautiful world in which not quite everything is good. It is a world in which there is the possibility of loneliness. This means it is also a world in which there is the risk and the possibility of love. God’s deepest wish for us is that we learn to love and to be loved: to love God (Deuteronomy 6:5), to love our neighbour (Leviticus 19:18) and in a very special way, to love the one to whom we have entrusted our heart (Genesis 2:21-25 and the Song of Songs).

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: 1st and 3rd Sunday of each month: Evensong and Benediction

FIRST AND THIRD TUESDAY OF EACH MONTH:

11am: Holy Communion
in the chapel of the Home of St Barnabas, 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.

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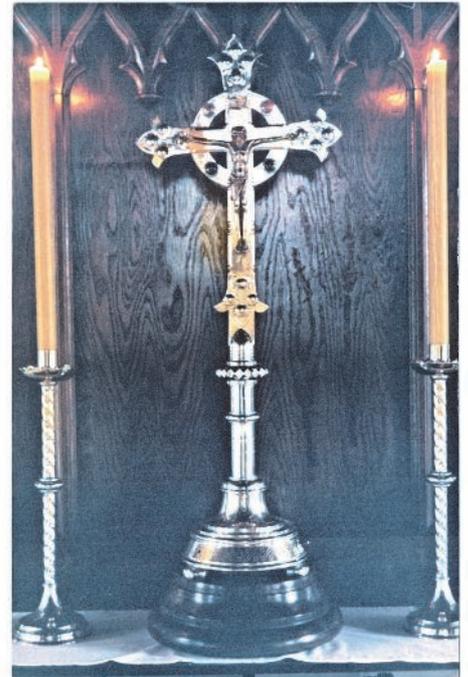
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A trip North

(Continued from page 8)

that—I went to the supermarket on my return. One of the staff mentioned she had not seen me for a few days and it was good that I had returned safely. It was and is indeed 'good'.

Father Carl handed me an envelope at my first service back at Saint Peter's. He thought I might find it interesting. Inside was a photograph of the magnificent crucifix which used to sit on the High Altar. An Arts and Crafts masterpiece, it was stolen in a raid on the church in the late 1980s. The burglars must have been disturbed because the six candlesticks we still have were wrapped ready to depart through a smashed in window. The loss was tragic, but shortly afterwards staff at the Diocesan Office located a cross, in similar design, which has sat on the reredos ever since. It is highly unlikely we could ever afford to replicate the crucifix but it is good to have a record of it nevertheless. 📷



The crucifix prior to being stolen.

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FUNERAL SERVICES

For your diary

Saturday, 24 September : Garage Sale 10.00am—1.00pm

Sunday, 25 September : Deadline for copy for the September edition of *The Rock*

Saturday, 29 October : Community Displays and Spring Garden party

Dates to be confirmed, **November** : The Caversham Lectures

Friday, 11 November : Remembrance Day

Date to be confirmed, **December** : Service of Nine Lessons and Carols

A trip North

Recently I had cause to travel to the North Island for a week. Sadly, it was because of the sudden and tragic death of my sister-in-law. I couldn't get to Thames in time for the funeral but was grateful to be able to spend some days with Brett, my brother, as he came to terms with his loss.

I was thankful that Margaret Murphy stepped in to the organ playing role for the Sunday I was away. It is rather odd being away from Saint Peter's on a Sunday. I didn't have to play the organ, organise music and relish the fine Saint Peter's liturgy. One feels vaguely dislocated at times like this and somewhat 'out of one's comfort zone'.

The days preceding my trip were spent booking flights, hotel rooms and the whole paraphernalia of travel. What was unusual this time: completely paperless travel. All my travel arrangements were on my cell phone—not a paper ticket in sight. The flight up to Auckland was packed and included the remarkably fit-looking Otago rugby team. Everyone in masks and trying to forget the bad patch of atmospheric turbulence off the Alps. Thankfully the flight did not feature the usual excesses of airline muzak!

Auckland, it seems, is a total construction site with most streets dug up or blocked off due to the continuing work on the rail system which will, no doubt, be of great civic benefit. I lived in Auckland in the 1970s when the then mayor, Sir Dove-Myer Robinson, tried to persuade Aucklanders that a rapid rail system was a great idea. It was and is but he didn't live to see it commenced. The noise was deafening so I put on headphones and listened to fine music on Radio New Zealand. I heard a number of excellent youth choirs and pondered how much has changed from when singing in general was 'uncool' and choirs were part of a post-colonial cringe. Not any more, it seems.

I decided to stay where I always have, the Rose Garden Hotel opposite the Parnell Rose Gardens. A little faded perhaps these days, but sitting enjoying coffee while, over



By David Hoskins, Director of Music

and thought about walking up the path to the historic St Stephen's Chapel.

Alas, the years (and my knees) suggested otherwise. Auckland, like Dunedin, has hills which are most character-building! I sat and enjoyed the busy harbour-side and listened to a Mozart piano concerto—in the sun.

My hometown of Thames is historic and attractive and my stay there was full of memories.

Although the setting is matchless between sea and bush clad hills, the town has changed so much that a lot was almost foreign—including a ram-raid of a jeweller's shop. It was good to see advertisements for a choir concert at St George's on the next Sunday afternoon. More singing!

Most of my trip was wreathed in fog or drizzle. I found Auckland different in one particular way—the complete lack of mask-wearing. A young woman noted how they were 'so over it'.

A good many of the over-the-counter conversations were terse and not at all friendly. The sheer cost of everything was, at times, eye-watering. I happily returned to Dunedin where I was met by friends and transported back to my own kind of reality.

I was very grateful for the gift of music and realised yet again what a powerful medium old technology like radio can be. And then to sit down and choose hymns and plan music at Saint Peter's—what a privilege! It was important to make the visit but the return home was even better. Just to confirm

Thames : hometown to the Author.

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