



THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

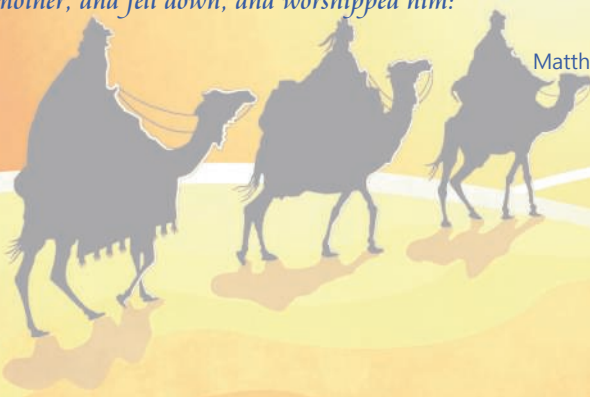
December 2015—Christmas

and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him:

Matthew 2: 9-11



**Merry Christmas and a
Happy New Year Everyone**

And special thanks to all our contributors and advertisers.

It is you who make **The Rock** what it is.

Don't Take Christmas Away



By The Vicar

During a recent visit to Nelson a night-time stroll discovered a remarkable front lawn suburban Christmas tableau. This was more than just the usual flashing lights and Christmas figures. Its creator had used computer programming so different light combinations came on in pulsing sequences to accompany various popular Christmas songs and upbeat carols, with a complex array of different figures and familiar background motifs chiming in at appropriate moments. At the centre of it all was a very traditional crib scene with tasteful and attractive statues of the Holy Family. The Christmas story was being told in a very high tech format.

As I stood there in the evening gloaming cars pulled up and families spilled out to watch in a wondering way, as did passing pedestrians, who often entered into enthusiastic dialogue

with the proud inventor and choreographer of this thing of wonder. All in all I was grateful for this unexpected discovery and as I returned to it each evening, along with many others, I came to understand why Dame Susan Devoy had walked into a wall of flak with her apparently mis-reported suggestion that Christmas greetings be dropped.

What is it about Christmas that makes it



"At the centre of it all was a very traditional crib scene ..."

IMAGE: [HTTP://2.BP.BLOGSPOT.COM](http://2.bp.blogspot.com)

immune from all the other strong recent requests that God be eliminated from the national anthem, that Bible in Schools be dropped, that the Christian God be banished from public life? Even those of other faith backgrounds buy in to this central Christian festival. I remember seeing Michael Hirschfeld, prominent Wellington businessman, President of the Labour party and of course a member of the Jewish community, in Unity books buying Christmas presents and saying to him, "isn't this a dance you could sit out Michael?" He replied, "Our family has always celebrated Christmas."

Part of the enduring appeal of Christmas is the literary brilliance of Luke and Matthew in fashioning a story of great imaginative power. The four elements of vulnerable family in a manger, the angels with their good news from the sky, the shepherds drawn in from the

(Continued on page 2)

Mighty Christmas Wreath for Liverpool Cathedral



Christmas wreath on the Anglican cathedral's Great West door for the first time....the wreath weighs 25kg and took eight men to put up and was made by local Toxteth company North West Landscapes...Pictured Derek Atherton.

PHOTO AND STORY:
HTTP://WWW.LIVERPOOLECHO.CO.UK
8 MAY 2013

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

Don't Take Christmas Away

(Continued from page 1)

surrounding fields, the three Kings come from afar make for great theatre, as successive generations of participants in Christmas pageants have found out.

Of course part of the symbolism of Christmas comes from other sources. Father Christmas, the reindeer, Christmas trees etc. come from the time Christianity

penetrated northern European pagan culture, taking over its mid-winter festival and borrowing from popular motifs of the time.

Despite sceptics repeatedly pointing out that the date of

Christmas is almost certainly not the date of the actual birth of Christ, this misses the point, which is Christianity's immense adaptive power in entering a pagan culture and hollowing out its symbols from within to make the feast of the Incarnation a central part of the marking of time and the cycle of important festivals in the yearly round. Despite New Zealanders' love of beach barbecues and informal outdoors al fresco meals, it is amazing how many families maintain the custom of a Christmas dinner with all the trimmings as if in the northern hemisphere.

Many New Zealanders observe all these customs without attending Christmas Church Services, praying to the God who entered the human condition and the human story in the

Incarnation, or giving a thought to what inspired all these rituals and customs in the first place. Yet what has happened here is that these symbols of the central event of the Christian faith have entered the hearts of our people and appear to be very difficult to dislodge, even when faith in the sense of believing, belonging and behaving has faded, or was never there in the first place. There is no reason for an indifferent secularist culture to keep on keeping Christmas, yet New Zealanders stubbornly insist on doing so.

This apparently is a non-negotiable part of our culture. The war on God being waged by militant non-believers in our society has off limits zones like this one.

As I gazed at the Nelson Christmas tableau, and particularly at the crib scene, I thought of the way Karl Rahner placed the Incarnation at the centre of his theology, reckoning that it had changed everything, that it has a leavening effect on all reality as it gradually works its way through the deep structures of the world. The Holy Spirit

makes the entry of Jesus into our world a continuing reality which develops and deepens all that he came to do. As a result of that crib scene, nothing will ever be the same again .

At the end of his life someone asked the great 20th century theologian of the cross Karl Barth how he would sum up Christianity in simple terms. He replied, "Jesus loves me this I know, for the Bible tells me so." If Rahner had been asked the same question he might well have answered, "Long time ago in Bethlehem so the holy Bible say, Mary's boy child Jesus Christ was born on Christmas day, Hark now hear the angels sing, Listen to what they say, that man will live for ever more because of Christmas day." 📖



IMAGE: HTTP://WWW.ARLIEWHITLOW.COM

STEWART Construction Ltd

29 Fox Street
South Dunedin

Ph 03 455 2057
Fax 03 455 5959
Cell 0274 360 097

■ Construction ■ Homes ■ Joinery ■ Kitchens ■ Design

Alterations Maintenance
 Joinery Kitchens
 Commercial

www.stewartconstruction.co.nz



JARGON(4)

The last in this series of explanations of nautical jargon.

By Ian Condie

There were many words and phrases which had specific if slightly unusual meanings in the Merchant Navy.

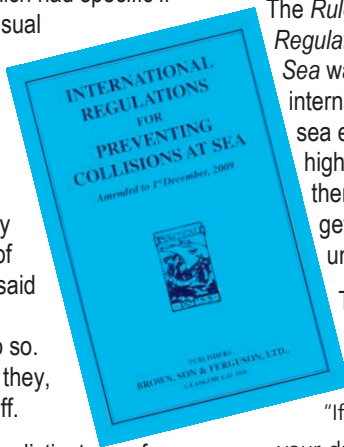
Signing on weather for example meant fine weather. Crews literally signed on the Articles of Agreement and it was said that fine weather made them more willing to do so. At the end of a voyage they, again literally, signed off.

A *deep sea voyage* was distinct from a *coastal*. The latter meant trading around the coast of Europe between the White and the Black Seas and then there was a *run* which meant a voyage from one port to another named port.

Schooner rigged meant equipped with only the bare essentials.

Power driven vessels over a certain length were required to show two white mast lights at night and, on the port side, a red light and

to starboard, a green one.



The *Rule of the Road* or *The International Regulations For Preventing Collision At Sea* was an excellent piece of international cooperation. It applied at sea everywhere to “all vessels upon the high sea and in all waters connected therewith” and a deck officer did not get a certificate of competency unless he knew them thoroughly.

There was a piece of doggerel to help remember them which went as follows:-

“If to starboard red appear, it is your duty to keep clear.

To act as judgment says is proper,

To starboard or port, back or stop her.

If upon your port is seen, a steamer's starboard light of green,

There's not so much for you to do for green to port keeps clear of you.”

If both lights you see ahead, starboard wheel and show your red.”

However, it could be dangerous to rely too much on those lines. There was an alternative that goes:-

“If a green and red is seen, perfect safety, steer between.”

Sailing vessels had right of way over power driven ones, a situation which became ridiculous when approaching harbours such as Auckland on weekends in particular when it was assumed that all yachties had broached the second case of beer and believed they were alone upon the sea. Language heard on the bridge of the ocean going vessels on those occasions would be unmistakable. 📺



Yachties in Auckland Harbour.

PHOTO: WWW.STUFF.CO.NZ



Final Lecture Fitting Finish

Last Caversham Lecture of 2015 excellent and well attended.

By The Vicar

David Hoskins rounded off the Caversham lecture series on 24 November with an excellent and well attended presentation about the New Zealand National Film Unit and the extent to which its documentaries had been influenced in style and content by first the reforming Labour government and then its National successor. We were treated to film clips of Labour politicians moving furniture in to the first state house, and then of the triumphant onward progress of post war Auckland.

The National Film Unit was absorbed into TVNZ in 1977 as the Natural History Unit and made fine films about our flora and fauna. Between 1997 and 2012 Natural History New Zealand operated as a subsidiary of Fox International Channels. Based in Dunedin, it produced acclaimed documentary programming screened globally. In 2012

former Fox executive David Haslington acquired 100% of the company.

Yet the most interesting part of the evening came after the formal presentation in the lively conversation that followed about the current state of play regarding the making of documentaries about life in our country now. It is an issue of no small importance since these are the images we make about who we are as a nation and as a people, and as these documentaries provide an opportunity for serious investigative journalism about what is going on in our society beneath the surface of the taken-for-granted apparent reality.

Sometimes independent film makers have been able to garner sufficient financing to make striking and topical documentaries. A case in point would be the 1980s documentary Patu about the 1981 Springbok tour and the tumultuous protests it sparked off. The film makers managed to obtain wide distribution rights which enabled the film to be

seen widely in New Zealand cinemas, attracting large audiences with follow on rewarding revenues.

David's recommendation to restore life and vitality to the making of NZ documentaries was that the Film Commission should be abolished because it is dominated by a clique of Wellington beltway intelligentsia, with a narrow range of predictable interests, which acts as an unhelpful gatekeeper blocking the making of original and unpredictable documentaries. Funding grants should instead be made by a government department, since this would be more likely to back the kind of films the brightest and the best of New Zealand film makers want to make in an unhindered manner. Of course this might return us to the original dilemma that beset the National Film Unit—the temptation of successive governments to influence and shape the style and content of New Zealand documentaries. 📺



Nine Lessons and Carols 20 December 2015



PHOTO'S: INFORMATION SERVICES OTAGO LTD.

When Christmas carols were banned

(Continued from page 5)

'real' music. But this is mere cultural snobbery. Some of the greatest composers in the canon, including Felix Mendelssohn and Gustav Holst, have turned their hand to writing Christmas carols (*Hark! The Herald Angels Sing* and *In The Bleak Midwinter*, respectively.) Carols can be deeply touching and affecting, containing plenty of complex musical ideas even if they lack the scale of an orchestral symphony. Distilled little gems, they share a quality with film soundtracks, being another wonderful way into classical music for people who might otherwise be scared off by the idea they need a degree in musicology before they are 'allowed' to listen to classical music.

So why are Christmas carols so powerful? Graham Ross, Director of Music at Clare College, Cambridge, points out that Christmas offers a golden opportunity to reconnect through music. "A Christmas carol brings people together. It's one of the few times in the year that people stop what they're doing, spend time with one another, and sing together to celebrate. Communal singing of well-known carols offers an immediate connection across cultures and languages, putting aside any political backgrounds and bringing together a group of people for sheer enjoyment. Nowadays, there aren't many things that can do that."

Indeed, for many people around the world, the festive season is often the only time they regularly hear music of a non-pop variety. Today, almost four centuries after they were banned, people will still, inevitably, gather joyfully to sing at this time of the year. 📺



SOURCE: [HTTP://BBCFAMILY.COM](http://bbcfamily.com)

"Today, almost four centuries after they were banned, people will still, inevitably, gather joyfully to sing at this time of the year"



[HTTP://WWW.GIRLSCOUTSUS.ORG](http://www.girlscoutsus.org)

Rock music

By Clemency Burton-Hill



For Christmas reading, Saint Peter's Director of Music David Hoskins has found this history of the Christmas carol published at www.bbc.com.

When Christmas carols were banned

When it comes to revolutionary protest songs, what springs to mind? Billie Holiday's *Strange Fruit*? Bob Dylan's *Blowin' In The Wind*? Sam Cooke's *A Change is Gonna Come*? I'm guessing the humble Christmas carol is probably low on your list of contenders, but in mid-17th Century England, during the English Civil War, the singing of such things as *The Holly and the Ivy* would have landed you in serious trouble. Oliver Cromwell, the statesman responsible for leading the parliamentary army (and later Lord Protector of England, Scotland and Ireland), was on a mission to cleanse the nation of its most decadent excesses. On the top of the list was Christmas and all its festive trappings.

Since the Middle Ages, Christmas had been celebrated in much the same way as today: 25

December was the high holy day on which the birth of Christ was commemorated and it kicked off an extended period of merriment, lasting until Twelfth Night on 5 January. Churches held special services; businesses kept shorter hours; people decorated their homes with holly, ivy and mistletoe; acting troupes put on comedic stage plays (prefiguring the modern pantomime); taverns and taphouses were brimming with merry-makers; and families and friends came together to gorge themselves on special food and drink including turkey, mince pies, plum porridge and specially-brewed Christmas ale. And communal singing about the season was all the rage.

Oliver Cromwell was the Lord Protector of England from 1653 until his death in 1658. The first 'carols' had been heard in Europe thousands of years before, the word probably deriving from the French *carole*, a dance accompanied by singing. These

tended to be pagan songs for events such as the Winter Solstice, until the early Christians appropriated them: a Roman bishop in AD 129, for example, decreed that a carol called *Angel's Hymn* be sung at a Christmas service in Rome. By the Middle Ages, groups of 'wassailers', who went from house to house singing during the Twelve Days of Christmas, had at their disposal many hundreds of English carols featuring nativity themes and festive tropes such as holly and ivy. Even King Henry VIII (1491-

1547) wrote a carol called *Green*

Groweth the Holly, whose beautiful manuscript can be seen in the British Library. The phrase 'Christmas carol' is mentioned in an early Latin-

English dictionary, and one of the great lyric 17th Century poets, Robert Herrick, wrote a carol text beginning: "What sweeter music can we bring?" The original music by Henry Lawes is sadly lost, but a contemporary setting of the poem by John Rutter is a modern seasonal favourite, proving just how evergreen the tradition of carol-writing is.

To Cromwell and his fellow Puritans though, singing and related Christmas festivities were not only abhorrent but sinful. According to historical sources, they viewed the celebration of Christ's birth on 25 December as a "popish" and wasteful tradition that derived—with no biblical justification—from the Roman Catholic Church ('Christ's Mass'), thus threatening their core Christian beliefs. Nowhere, they argued, had God called upon mankind to celebrate Christ's nativity in such fashion. In 1644, an Act of Parliament effectively banned the festival and in June 1647, the Long Parliament passed an ordinance confirming the abolition of the feast of Christmas.

Bah humbug

But the voices and festive spirits of English men, women and children were not to be so easily silenced. For the nearly two decades that the ban on Christmas was in place, semi-clandestine religious services marking



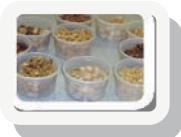
The carol *Green Groweth the Holly* from the 'Henry VIII Songbook'

SOURCE: [HTTP://BRITISHLIBRARY.TYPEPAD.CO.UK](http://BRITISHLIBRARY.TYPEPAD.CO.UK)

Christ's nativity continued to be held on 25 December and people continued to sing in secret. Christmas carols essentially went underground—although some of those rebellious types determined to keep carols alive did so more loudly than others. On 25 December 1656, a member of parliament in the House of Commons made clear his anger at getting little sleep the previous night because of the noise of their neighbours' "preparations for this foolish day...". Come the Restoration of the English monarchy in 1660, when legislation between 1642-60 was declared null and void, both the religious and the secular elements of the Twelve Days of Christmas were allowed to be celebrated freely. And not only had the popular Christmas carols of previous eras survived triumphant but interest in them was renewed with passion and exuberance: both the 18th Century and Victorian periods were golden eras in carol-writing, producing many of the treasures we know and love today—including *O Come All Ye Faithful* and *God Rest Ye, Merry Gentlemen*.

The Festival of Nine Lessons and Carols at Kings College, Cambridge is recorded by the BBC each year and broadcast throughout the world. So why did people continue to sing carols, against the odds and with such high stakes? After all, many 'purists' in the classical world might argue they are a rather lowly art form—musical kitsch, certainly not

(Continued on page 4)



Nutritious

Hospitality and Travel



By Alex Chisholm

Travel and hospitality are themes both for the Christmas story and for how many of us spend the Christmas holidays.

In biblical times travel was fraught with dangers and for a nomadic people receiving hospitality was a matter of life and death, so giving hospitality was considered a sacred obligation. Ancient tradition held that the patriarch Abraham took care to open all sides of his tent so strangers would know they were welcome. This trait of hospitality allows the angels to enter that tent to inform Sarah of the miraculous tidings that she will bear a son in spite of her advanced years.

Although by the time of Jesus' birth many of the people had become settled in towns and villages,

similar rules would have pertained regarding hospitality. We are told that Mary and Joseph travelled from Nazareth to Bethlehem for the census as Joseph comes from the house and lineage of David (Luke 2: 1-5). Thus we could expect that members of, at least, Joseph's extended family would live there. In pictures the journey is often depicted with Mary riding on a donkey, which would have been more comfortable than walking but still not easy if

we consider that the journey took 4-5 days. If it is reasonable to assume that Joseph and Mary would have been seeking shelter with Joseph's family then there would have been an obligation to take them in. The New Jerusalem Bible renders what, in earlier translations, was called an 'inn' (pandocheion) as 'room' (kataluma) or 'living space' (Luke 2:6-7) where Joseph's family lived. The manger, a feeding trough for the animals, would have been attached to a wall—whether within the 'living space' or outside would depend on the space available. It is interesting that the wise men go "into the house" (Matthew 2: 11) to see 'the child with



"The manger ... would have been attached to a wall..."

PHOTO.: SUPPLIED.

his mother Mary'. In any case, regardless of the size of the dwelling, it is likely that Jesus' birth was a family affair, if we consider that there was an

obligation for the hosts to feed, shelter and protect their guests and not to leave them alone. That at least the women of Joseph's family would have been involved is highly probable—though pictorial representations of the nativity scene do not generally include women.

Travel for those who come to pay homage to Jesus varied. The shepherds, relatively local,



came on foot, while the wise men, from afar, travelled in style on camels. After paying homage and offering gifts the Wise Men, with their retinue, travelled back to their country by a different route, having been warned in a dream not to return to Herod (Matthew 11-12). The shepherds having seen the Christ child repeated what they had been told about him, presumably to everyone who would listen, ".....everyone who heard it was astonished....".

The shepherds then went back praising and glorifying God for all they had seen and heard just as they had been told. What the angel Gabriel had told Mary and the angel and the hosts of heaven had told the shepherds, the great event for which the wise men received a sign, has come to pass.☑

References

LWCF_BCL_TVT_SPR09_BI_1205TOPRACT
ICEHOSPITALITY.PDF
HOSPITALITY-TORAH.ORG
THE NEW JERUSALEM BIBLE. STUDY
EDITION 1994. DARTON, LONGMAN AND
TODD, LONDON.

Water and keeping safe on road trips

By Alex Chisholm

Getting enough sleep before starting off, having frequent stops and drinking plenty of fluids are all important aids to travelling safely.

Driving in a hot car can lead to sweating, with large losses of water and electrolytes. Even in an air-conditioned car, water losses can be high on a long drive or deficits can develop if journey progress is preferred over stops for

drinking. In order to maintain hydration levels you need to drink 250ml of water per hour more than you would need when sitting resting at home. Mild dehydration can cause symptoms such as thirst, headache, weakness, dizziness and fatigue and generally makes people feel tired and lethargic. Dehydrated drivers also reported higher subjective feelings of thirst and impaired concentration and alertness. The effects can be as serious as those observed following the ingestion of an alcoholic beverage resulting in a blood alcohol

content of approximately 0.08%, or driving whilst sleep deprived.

The increase in risk of errors over the duration of a long drive was shown to be at a greater rate when the driver had restricted their fluid intake than when drinking had taken place to maintain hydration status. Taking high water foods (fruits and vegetables e.g. small tomatoes) as snacks can help to increase your level of hydration. Nuts and / or dried fruit are useful snacks if you have to postpone stopping for a meal.☑



More online at

www.nzta.govt.nz/safety/driving-safely/fatigue/

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.



Vestry Notes

The Vestry did not meet in December. The next scheduled meeting is in February.

The Frolicsome Friar

Tubby Hopkins found a seasonal story for the Friar.



It was the day after Christmas at a church in San Francisco. The pastor of the church was looking over the lawn when he noticed that the baby Jesus was missing from the nativity scene.

He hurried outside and saw a little boy with a red wagon and in the wagon was the figure of the little infant Jesus, so he walked up to the boy and said, "Well, where did you get your passenger, my fine friend?"

The little boy replied, "I got Him at church."

"And why did you take Him?"

The boy explained, "Well, about a week before Christmas I prayed to the little Lord Jesus and I told Him if He would bring me a red wagon for Christmas I would give Him a ride around the block in it." 📖

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.

Christmas Bara Brith

From Alex Chisholm

In the evening place the following ingredients in a large bowl-

- ◆ 250g mixed fruit (1 2/3 cups)
 - ◆ 100g currants (2/3 cup)
 - ◆ 50g cranberries (1/3 cup)
 - ◆ 50g crystalized ginger (7 large pieces-each cube cut into 8)
 - ◆ 180g brown sugar (3/4 cup)
 - ◆ zest 1 orange
 - ◆ 250ml black tea (large cup) [variation: 200ml tea (medium cup) + 50ml (4 Tbsp) sherry]
- Stir well; cover the bowl; allow to soak overnight.

Next day -transfer soaked mixture to a larger bowl and add:

- ◆ 350g self-raising flour (2 1/2 cups)
- ◆ 1 large egg lightly beaten
- ◆ 50g (3 1/2 Tbsp) softened (not melted) margarine or butter

Yield: approx. 10 slices

Note: This is a simpler version made with self-raising flour instead of the traditional yeast.

Abbreviations: Tbsp=tablespoons; g= grams

Source recipe BBC

<http://www.bbcgoodfood.com/recipes/2973688/bara-brith>

Christmas version: Courtesy of Prof Jim Mann



Christmas Bara Brith.

PHOTO: ALEX CHISHOLM.

Method:

Heat oven to 160C/140Cfan/gas 3. Grease then line the base and short sides of a 900g/loaf tin with baking paper.

Tip the flour and spice into a large bowl and add the soaked fruit and liquid—mix thoroughly. Add the egg followed by the butter or margarine. Beat until you have a well-combined, stiff batter, then tip into the prepared loaf tin. Smooth top lightly.

Bake for 1 1/4 hours, covering with foil or grease proof paper if the top starts to get too dark. Check with a skewer—if it doesn't come out clean give it another 5-10 minutes in the oven.

Leave to cool in the tin for 10 minutes, then remove and leave to cool completely. Slice and serve with butter or table spread if desired.

Variation: Dust with icing sugar. 📖

For your diary

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



Property notes

By Andrew Nicolson

House Maintenance—Electrical Systems

Many home owners will regard maintenance of their home as a critical part of caring for their home and this is generally viewed as cost effective, sound practice and highly advisable. Those home owners who regularly engage in activities which contribute to the upkeep of their home may be able to sidestep the serious problems which arise as a result of not carrying out regular maintenance. The maintenance of the electrical systems used in any home is no exception.

The permanent cabling and fittings in your home are called electrical installations, with the switchboard protecting the electrical wiring system in your home. The switchboard will normally consist of a main power switch and a number of fuses or circuit breakers, with each fuse or circuit breaker corresponding to a particular area of your house, or a particular appliance—for example, the oven or the water heater. Should there be an electrical fault the fuse will blow or the circuit breaker will trip, shutting of the power and preventing damage.

During the past 100 years much has changed with house construction and so have the wiring and switchboards used in them. The electrical demand placed on a houses' electrical system has increased markedly with the number of appliances we now use and the power requirements of these appliances. Also today's houses have a far greater number of electrical outlets, whereas houses built in the early part of the past century had a small number of electrical outlets. Older houses which have had little or no electrical maintenance carried out are likely to have an electrical system which is unsafe and at risk with the loads today's lifestyle may place on it.

Electricity was becoming available from the 1900s, very much depending on locality; however by the 1910s electricity use had become widespread. Early wiring was cloth wrapped rubber set in a metal pipe conduit and there are likely to be examples of this still in use. By the 1930s cloth wrapped wiring without the metal conduit became common, however with time the insulation will perish and become brittle. Polyvinyl chloride wiring was introduced round 1950, however this too deteriorates over time. By 1960 the use of

TPS—thermoplastic sheathed or Tough Plastic Sheathed—wiring became the standard.

Warning signs that the installations in your home are becoming dangerous include plugs and sockets which are hot to touch or have brown scorch marks on them, fuses which blow and circuit breakers which trip for no reason and flickering lights. These signs may mean the electrical systems in your home require upgrading. If you are concerned, contact a licensed electrician and if you are buying a house and notice any for the above warning signs, have a licensed electrician or electrical inspector check the wiring prior to purchasing.

Switch boards are normally labelled to identify what the fuse is covering; if yours isn't have a licensed worker do this for you when you are having electrical work done. If possible have fuses replaced with plug-in circuit breakers of the same rating, as these are safer and don't require replacing when they trip. If you have electrical maintenance carried out on your house by a licensed electrician it is very important to understand what work is required for safety reasons and what work is recommended.

The insurance industry worldwide is becoming more and more interested in our house maintenance and in New Zealand in particular the maintenance and standard of the electrical systems in the house. As a result, when a house which was built prior to 1960 is being sold, the state of the electrical systems in the house may require inspection or evaluation. This is a certainty with houses built prior to 1935 to obtain insurance on the property. When buyers of a house require a mortgage on the property their financial provider will require the party to

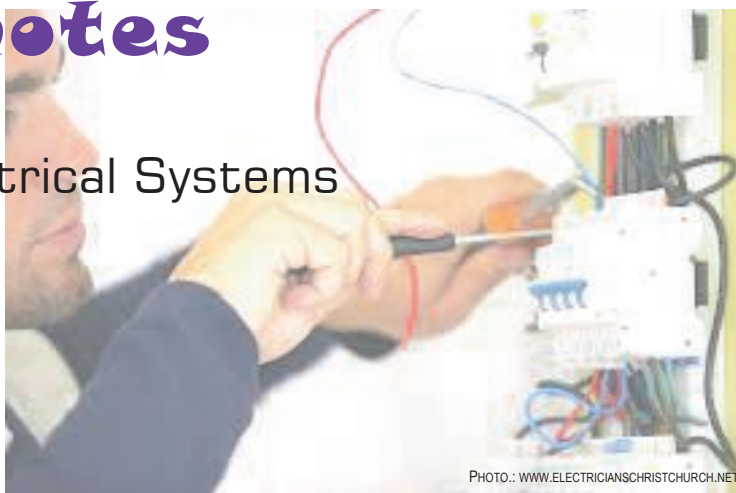




PHOTO.: WWW.ELECTRICIANSCHRISTCHURCH.NET

obtain insurance, and the insurance provider will increasingly enquire about the state and what maintenance has been carried out on the electrical installations and switchboard, depending when the house was built.

Unfortunately it is becoming more and more common in the sale of older houses for the sale to fall over, or be renegotiated, due to the electrical systems not being safe or up to standard. If you have had work done or are about to have work carried out it pays to keep all receipts and certificates covering the work undertaken and once completed advise your insurance provider as it could potentially reduce your premium. When you sell the property you will have the evidence of the work undertaken and this evidence of the electrical maintenance being carried out will have a positive effect on the value of the home, assuring buyers that it has been well cared for. 




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