



THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

November 2019 — Advent



Parish visiting

By The Vicar

“ I don't know what my visits do for the parishioners but I know what they do for me—I get to know who I am preaching to on Sunday—what their concerns are, what they are interested in, what they think of the parish and what they are hoping for in their church membership.”

I have never forgotten those words from a veteran priest at a clergy gathering I attended some years back.

Visiting as it Was

Anglicans place a high value on visiting clergy and pastorally caring Vicars. Often they will forgive lack lustre preaching if their clergy are emotionally warm and pastorally involved in their lives. Yet visiting has changed over the years. In his 1897 diary Father Bryan King reported doing 13 visits in one morning. Clearly these visits were brief. In those days the expectation was that the clergy would get around both the regulars and also the fringe membership at least once a year. This would involve hundreds of visits, almost always cold calling, to people who were usually at home most of the day. Otto Fitzgerald, one of my early 20th century predecessors at Holy

“He was so keen to engage with people pastorally that he would board trams passing through the parish just to talk to Anglicans he could casually encounter.”

Trinity Avonside, must have been a man of boundless energy and gregarious disposition as he claimed to get around his parishioners four times a year. He was so keen to engage with people pastorally that he would board trams passing through the parish just to talk to Anglicans he could casually encounter. Of

course all of this intense pastoral activity was time and energy consuming. When Canon Button in the interwar years complained that the parish had become too big for one clergyman to cope with he was referring I think in large measure to this issue.

(Continued on page 2)

Festival Of Brass and Carols



A carol Service for Christmas
accompanied by the
ensemble of
the St Kilda Brass Band
In Saint Peter's, Hillside Road
10.30am
Sunday 22 December, 2019

Saturday, 25 January 2020 at 11am



Visit to St Barnabas, Warrington

for celebration of the Feast of the Conversion of St Paul
with lunch to follow

Parish visiting

(Continued from page 1)

The Point of Visiting

Visiting then was a matter of showing the flag and of being a visible presence. It was also an information gathering exercise. Clergy often kept card index systems to remind themselves of what had been noticed and what had been discussed at their last contact with parishioners. Others kept a large log book into which Vicar and Curates made observational entries at the end of a day's visiting. This was an opportunity for training Vicars to find out how much insight Curates had in their pastoral encounters and the extent of their people skills.

Visiting These Days

These days it is very different. There is a much smaller group to be potentially visited, visits are usually pre-arranged to make sure people are in and they usually last longer than previously. Often they have a purpose.

It is a help if visiting clergy are good at small talk and can show a keen interest in the details of parishioners' lives and in their affairs of daily living. For some this is a struggle. Michael Ramsey, who would go on to become one of the most saintly and significant Archbishops of Canterbury of the 20th century, had no small talk and would often sit in silence in parishioners' homes for 20 minutes. Some found this soothing and spiritually uplifting. Others found it disconcerting and unnerving.

How to Get the Best Out of a Visit

If the ability to shoot the breeze and be a relaxed household presence is an advantage it is helpful if there is some kind of intentionality about a clergy visit. That shouldn't be one sided. Laity have a responsibility to ensure they get the most out of a clergy visit. If prayer has become a bleak and unrewarding experience this is the time to ask for help. If grave intellectual difficulties about the faith have become a preoccupation they should be raised and discussed. If relationship difficulties have become a source of distress there is an opportunity here to receive wise counsel. If the Anglican Church in general or the parish in particular is going in a direction a lay person finds perplexing then further background information and insider insights can be offered.

Request a Visit

Requesting a visit is a very good thing to do. If a parishioner is about to go into hospital for an operation it is entirely appropriate to ask the Vicar to come around the day before to give a blessing and to follow this up with a hospital visit after the operation. If a parishioner has become temporarily housebound then a home communion visit should be immediately requested. If trouble or illness has come into a parishioner's life they should call for the Vicar and not rely on the bush telegraph or parish gossip to put him in the picture.

As Important as Ever

Maybe parish visiting has changed over the years but it is still as important as ever. Perhaps the priest who taught me how to be a server overstated the case when he said, "A house going Parson makes for a Mass going people" but is clear a parish can't be run by remote control and that Anglican laity expect and appreciate visits from their Vicar. This is an enduring pastoral reality in Anglican life.☒

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

The Articles of Religion

ISSUED BY THE CONVOCATION OF CLERGY OF
THE CHURCH OF ENGLAND IN 1571

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.



"...it is entirely appropriate to ask the Vicar to come around the day before to give a blessing and to follow this up with a hospital visit..."

PHOTO.: WWW.NORTHAMPTONDIOCESE.ORG.



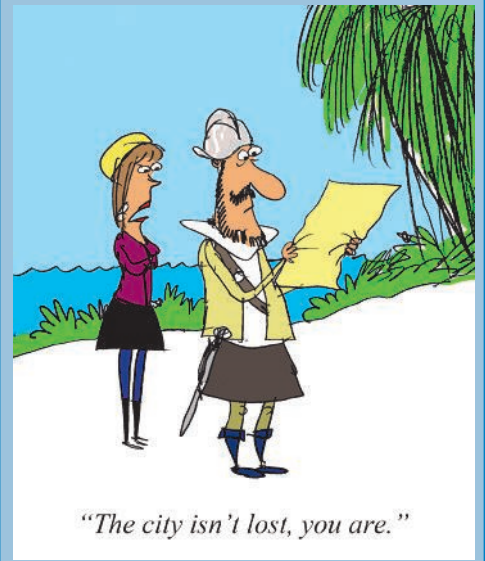
Caversham Lectures begin



This year's Caversham Lectures made a strong start with Richard Kyte (left) and Dr Bill Harris presenting to well attended sessions on *Dairying in New Zealand* and *The political landscape left by the winding down of the wars in Syria and Iraq* respectively.

PHOTO'S: THE VICAR.

The Frolicsome Friar



"The city isn't lost, you are."

SOURCE: WWW.HOWTOGEEK.COM.

Armistice Day Service

Our Armistice Day Service attracted a good congregation again this year and is becoming a regular highlight of our year.

The wreath (pictured at right) was made and brought to the Altar by Faye-Noel Brown. The flowers are fresh blooms (of course).



In the lower photograph, Shane Foster—conductor of the St Kilda Brass—plays the Last Post on a 108 year old bugle which belonged to his Grandfather who was a soldier with the Lancashire Fusiliers and who fought at Gallipoli, the Somme and Ypres.



Alex Chisholm, Di Bunker and Father Brian Kilkelly are also pictured.

Parishioner Ian Condie found this ditty while browsing through some ancient family papers. "It's by that famous writer—Anon", he says.

The Church

While the organ pealed potatoes,
Lard was rendered by the choir,
When the Sexton wrung the dishcloth
Someone set the church on fire.
"Holy smoke", exclaimed the vicar
As his wig flew in the air,
Now his head resembles heaven
For there is no parting there.

Show sheep

A visit to the Christchurch A&P Show this month provided lots of interest for Shelley and David Scoular, but perhaps the most cute moment was these two lambs (at right) relaxing together.



PHOTO: DAVID SCOLLAR.



Nutritious

Recipes: a window into history



By Alex Chisholm

Recently I was reading “The Essential List”—an email with “this week’s best stories from the BBC”, when an item with the title *The world’s oldest-known recipes decoded* caught my eye. It was featured under *Ancient Eats*, a BBC Travel series, and described the discovery of an approximately 4000 year old recipe, written in cuneiform.

A team of international scholars, expert in culinary history, food chemistry and Babylonian cuneiform writing, is working to create dishes from the available information. It is using tablets from the Yale University’s Babylonian Collection to try and gain a deeper insight into that culture through the medium of taste. It is a different and fascinating method of conducting culinary or food archaeology. Generally findings in this field would consist of the yields from excavations and archaeological digs; food scraps or preserved meals, plants, pottery and utensils especially those with some food remains or imprints.

You may be wondering, with the passage of time how taste could feature? However that is not so difficult given the similarity between the recipes and foods which are still eaten in regions of the Middle East today. The researchers found that what is a common daily meal today, stew and rice and bread, has survived from ancient times. The recipes as they are written vary in the degree of detail and the most intact of three tablets is a listing of ingredients which amounts to 25 recipes, whereas the other two, unfortunately more damaged and less legible, have cooking instructions. Some recipes are only four lines long hence the need for serious detective work. However, Harvard University Science and Cooking Fellow Patricia Jurado Gonzalez states “All of the food materials today and 4,000 years ago are the same: a piece of meat is basically a piece of meat. From a physics point of view, the process is the same. There is a science there that is the same today as it was 4,000 years ago.”

In spite of this the work still involves making a lot of assumptions as her colleague Pia Sorensen, a Harvard University food chemist perfecting the proportions of ingredients, points out. The scientific team members have

used what they know about human tastes and preparation methods, together with their

hypotheses on the correct proportion of ingredients, to come up with their best guess of an authentic recipe. On the webpage they give a recipe for Tuh’u, a lamb stew, as an example and it certainly looks ‘doable’ for a ‘modern’ cook.

There is evidence of regionally preferred tastes, especially in the use of herbs and spices, but also indications of trade with neighbouring cultures and cross cultural influences. The term “foreign” is used in the sense of being different, but imported and often adapted to local tastes. The researchers adopt the same approach to spices and flavourings as we would—adding them gradually and checking for the acceptable taste threshold. Salt is also treated carefully as too much makes a dish inedible. This is a topic area I am looking forward to exploring. I wonder if they have translated any interesting vegetarian recipes?

REFERENCES:

THE WORLD’S OLDEST KNOWN RECIPES DECODED. BY ASHLEY WINCHESTER 4 NOVEMBER 2019
[HTTP://WWW.BBC.COM/TRAVEL/STORY/20191103-THE-WORLDS-OLDEST-KNOWN-RECIPES-DECODED?XTOR=ES-213-\[BBC%20FEATURES%20NEWSLETTER\]-2019NOVEMBER8-\[TRAVEL%7C+BUTTON\]](http://www.bbc.com/travel/story/20191103-the-worlds-oldest-known-recipes-decoded?xtor=ES-213-[BBC%20FEATURES%20NEWSLETTER]-2019NOVEMBER8-[TRAVEL%7C+BUTTON])

THE REFERENCE BELOW IS A DETAILED SCHOLARLY ARTICLE ON THIS TOPIC & INCLUDES TEXT FROM THE CUNEIFORM TABLETS IN THE ORIGINAL. INTERESTING IF YOU ARE CURIOUS TO SEE WHAT THE SCRIPT LOOKS LIKE. THERE IS ALSO A VIDEO CLIP OF THE FOOD BEING COOKED.

[HTTPS://WWW.LAPHAMSQUARTERLY.ORG/ROUNDTABLE/ANCIENT-MESOPOTAMIAN-TABLET-COOKBOOK](https://www.laphamsquarterly.org/roundtable/ancient-mesopotamian-tablet-cookbook)

ROUNDTABLE THE ANCIENT MESOPOTAMIAN TABLET AS COOKBOOK. KITCHEN-TESTED RECIPES FROM FOUR THOUSAND YEARS AGO FOR YOUR NEXT DINNER PARTY. BY GOJKO BARJAMOVIC, PATRICIA JURADO GONZALEZ, CHELSEA A. GRAHAM, AGNETE W. LASSEN, NAWAL NASRALLAH, AND PIA M. SÖRENSEN

[HTTPS://BABYLONIAN-COLLECTION.YALE.EDU/](https://babylonian-collection.yale.edu/)



In Saint Peter's Garden



By Warwick Harris

Knowing Our Church's Onion Weed

The most troublesome of the weeds growing in the gardens surrounding Saint Peter's is *Allium triquetrum*. In Volume III of *Flora of New Zealand* (1980), by Arthur Healy and Elizabeth Edgar, which covers some of the families of monocotyledons adventive in New Zealand, the species is given the common name three-cornered garlic. They give the common name wild onion to *Allium vineale*, another species adventive in New Zealand. Both species were described and named botanically by Linnaeus in 1753.

We can be confident the onion weed in Saint Peter's garden is *Allium triquetrum* in that the stalks or peduncles of its solitary flowers are triquetrous, that is triangular in transverse section with sharp angles. This distinctive characteristic will not stop people calling it wild onion, but the distinction of the name three cornered garlic is useful in considering its origins and history of introduction to New Zealand. Healy and Edgar record that the



Three-cornered garlic along Saint Peter's Baker Street fence (at left) and with and blue bells in an azalea bed in the Dunedin Botanic Garden.



date of the first collection of *Allium triquetrum* for an herbarium collection in New Zealand was on waste land at Onehunga in 1928.

The original distribution of *A. triquetrum* is recorded as being in S. W. Europe and N. Africa. It can be speculated that it was brought to the British Isles by the Romans as a culinary herb, became naturalised there and from there deliberately or accidentally introduced to New Zealand. The natural



Left: Campanulate flowers of three-cornered garlic on bed of fallen leaves from trees above; Right: Bulbs and bulbils of three-cornered garlic.

PHOTO'S: SUPPLIED.

environment of New Zealand likely favours its growth in gardens and disturbed vegetation where it becomes a weed that is difficult to control and easy to spread to other gardens by its bulbs which are formed in large numbers. It is likely this is how the species was brought to Saint Peter's by parishioners donating plants from their gardens.

The fence line along Baker Street, under the shade of the tall oak, elm and lacebark trees, is the favoured place of three-cornered garlic in Saint Peter's garden. There its density smothers most other herbs which try to grow there as it undergoes its annual cycle of spring regrowth, flowering and autumn senescence and dieback. A few bluebells persist amongst the garlic and *Astelia* and *Hebe* plants I have planted struggle to grow there.

Perhaps the answer is to learn to live with *Allium triquetrum* but to be careful not to transfer its bulbs to other gardens. It grows in broad swathes down the slope from the Southern Cemetery towards Princes Street by the Oval where it flowers abundantly in Spring, after which it is trimmed back leaving rhododendrons, cherries and rengarengas to show their colours. Its presence mixed with bluebells and other perennial herbaceous plants between the Azaleas in the upper part

of the Dunedin Botanic Garden poses a different problem of control although it does provide the interest of comparing the campanulate flowers of three-cornered garlic and bluebells.

Browsing the web I find wild onion is used as a culinary herb, including in making a pesto. Has Saint Peter's wild onion been tried for this

purpose with the surety that *Allium triquetrum* is a safe and suitable ingredient? 📧



More online:

Flora of New Zealand vol. 3 is available to read online at: <https://floraseries.landcareresearch.co.nz/pages/Book.aspx?fileName=Flora 3.xml>





Stir Up a Pudding

By Deirdre Harris,

Vicar's Warden

The tradition of making plum puddings with dried fruit, spices, vegetables and meat can be traced back several hundred years. Later meat was left out and the sweet mixture was boiled in cloth bags. This custom of having a plum pudding at Christmas time has travelled the world with British soldiers and settlers.

My grandmother made a rich fruity pudding and we children hoped we would be the lucky ones to find a sixpenny piece in our serving. (Modern coins are not safe to be used). However when our children were young they preferred jelly, fruit salad and ice-cream on Christmas Day. But for forty-five years now I have made a traditional steamed



"It is flamed with brandy..."

PHOTO.: JAMIEOLIVER.COM.

pudding—cooked for hours, then stored to be steamed again on Christmas morning. It is flamed with brandy and served with hard sauce and cream. Absent members of the family often ask for a slice to be saved for them to eat cold.

'Stir up Sunday', the Sunday before Advent, is so called for the Collect which begins 'Stir up we beseech the O Lord the wills of thy faithful people'. It became a reminder to prepare the pudding, letting all the family have a stir of the mixture.

This year, days of wet weather provided a good opportunity to make my Christmas pudding in October. It is maturing well and all ready to be steamed again on Christmas Day. 📺

CHURCHWARDEN

CORNER



Singing (and playing?) to the Lord in Church

(Continued from page 8)

even Dr Burns' dislike of the 'kist o' whistles' was overturned after his death and a fine pipe organ installed at First Church.

Of course, the great Lutheran tradition personified by the Passions and cantatas of J.S. Bach saw all manner of choirs and orchestras enter the west-end lofts and various positions around the church. The Roman Catholics developed plainsong groups which worked with larger polyphonic choirs along with the tradition of Mozart and Haydn orchestral masses. The French throughout the 19th century made much use of multiple choirs singing to the accompaniment of a smallish choir organ with thunderous interjections by the vast west gallery organ. Aspects of these traditions continue right up to the present day across the denominations.

However, the use of brass instruments has been a part of Anglican worship for hundreds of years. Most larger parishes had what was euphemistically called the 'parish band'.

They were, according to contemporary reports, uniformly dreadful but continued into the 19th century. Out of that tradition (and the military bands) came the magnificent 19th century innovation of brass and silver bands throughout Great Britain, often attached to particular industries such as mining and manufacturing. By the 20th century these bands began reaching high performance standards and there were many competitions. New Zealand saw the proliferation of such bands in the 19th and 20th centuries and Dunedin is fortunate to have a number of fine brass bands—the St Kilda Brass has given a number of packed out concerts at Saint Peter's.

It is rare in cathedrals and large churches for there not to be fanfares by a brass ensemble at major occasions, but it is an especial pleasure to have Shane Foster and his brass players at our Christmas Carol Service. The sheer range of music to be played is indeed wonderful! This is not a service to miss! 📺



A Royal Fanfare.

PHOTO.: IRISHTIMES.COM.

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FUNERAL SERVICES

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 followed by a social gathering in the lounge.

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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PRE-PRINT SERVICES BY: Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



Vestry Notes

By Alex Chisholm, Vestry Secretary

Vestry meetings are generally held every two months. Highlights of the November meeting were:

- ◆ A positive response to our third Armistice Day Remembrance Service, so suggested this be more widely advertised
- ◆ November is the busiest month in the parish's annual cycle of events. The first two Caversham Lectures were well attended. We don't seem to have a problem with drawing an audience now off the back of modest advertising
- ◆ David Hoskins reported on conversation with John Spencer of Spencer's Fibrous Plasterers who believes the concrete external features of the church could be restored to their original pristine white colour with the use of fibre glass facsimiles
- ◆ Two planning meetings have occurred with Shane Foster, David Hoskins, and Father Hugh for the Christmas Festival of Brass and Carols. Father Hugh has drawn up a new Order of Service for this. Lunch arrangements are in train
- ◆ Curry evenings are now an established part of parish life and the next will be on 12 December
- ◆ Church visit to St Mary Star of the Sea, Port Chalmers a well-attended success. It was followed by a record turnout at the 10.30 Service that Sunday, so a big weekend for the parish
- ◆ Preparations for January church visit to St Barnabas Warrington, followed by lunch at Port Chalmers in train and a visit to Waikouaiti in the pipeline for next year
- ◆ Vestry learnt that an initial investment of \$104,902 bequest money in the Diocesan Trust Board Growth Fund in 2013 had grown through successive increments of parishioner will bequests and further consolidation of small residuary bequests to a total of \$173,156 invested in the fund. Steady gains on overseas share markets, particularly in the USA, grew this investment to \$275,624 as of last month when the final draw down took place
- ◆ For health and safety the kitchen dishwasher requires a clear notice so hall users don't scald themselves when opening the dishwasher. 📧

For your diary

Saturday, 23 November : Organ recital in Saint Peter's by Kemp English

Tuesday, 26 November : 7.30pm : *Caversham Lecture*
'Church Romanesque architecture' – Rod Hamel

Sunday, 15 December : Deadline for copy for the December edition of *The Rock*

Sunday, 22 December : 10.30am : Festival of Brass and Carols with the ensemble of the St Kilda Brass Band

Tuesday, 31 December : 10.30pm : Watchnight Service

Saturday, 25 January 2020 : 11am : Visit to St Barnabas, Warrington for celebration of the feast of the conversion of St Paul

Singing (and playing?) to the Lord in Church

Rock music



By David Hoskins, Director of Music

We at Saint Peter's are eagerly anticipating the Christmas season, especially the Carols and Brass Service at 10.30am on Sunday, 22 December. At other services leading up to that day we will sing the great Advent hymns and in early 2020 celebrate the Epiphany with a carol service. However, the participation of instrumentalists in Christian worship has a fraught history indeed.

'I will sing with the spirit, and I will sing with the understanding also' (1 Corinthians 14: 15). Go into any church these days and there is some sort of instrument: piano, organ and so on. In most revivalist churches one is confronted with an entire rock band and much in the way of cabling and audio mixing desks. But this was not always so. The Roman Catholic Church debated furiously regarding instruments in worship for over 500 years. As recently as the 19th century most Protestant congregations sang versions of the psalms to a few simple tunes led by a deacon or someone with a loud voice. Most agreed they were against 'praising God with

machinery'. English musician John Curwin wrote of musical instruments in church in the 1880s that 'the Methodists, Independents and Baptists rarely had them, and the Presbyterians were stoutly opposed'. So, what changed?

The Lutherans did not start building those magnificent pipe organs throughout Europe until the century after Martin Luther's death in 1546. While the Venetians used various antiphonal bands and choirs at places like St Mark's, instruments of any kind were few and far between. However, the 19th century experienced the passion with which the Victorians built churches and reappointed existing ones. The Oxford movement, in particular,

sought to embellish worship with large parish choirs and organs of ever increasing splendour. The organ here at Saint Peter's may not have been large in the 19th century but the choir was large—men and boys in choir dress in the stalls and 'the ladies' splendidly attired in 'daywear' to one side. The rise of the municipal organ in town halls across the globe also saw similar construction in churches of all denominations—



Thomas Webster (1800-1886)—Village Choir (1847) from Wikipedia.

(Continued on page 6)



Justin Welby
The Archbishop of Canterbury

Sermon at solemn Vespers in celebration of the Canonisation of Cardinal Newman in Westminster Cathedral, 19 October 2019.

“It was a time of passion—and passionate times produce saints and sinners, and it is sometimes hard to see the difference. Except, that the saint shines.”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishops-sermon-cardinal-newman-canonisation-thanksgiving-service>

