



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

September 2021—Trinity—Ordinary Time



Hopes for busy October

Hopes are high for a busy month at Saint Peter's—and only a further deterioration in COVID-19 alert level seems likely to spoil the fun.

Special activities in the final three months of 2021 are scheduled to begin in October with the Arts and Crafts day.

Jennifer Maffey is leading the organisation for the day and says in the Church quilts, crafts, Christmas hangings and clerical vestments will be on display with organ music setting the scene. There is a \$5.00 entry fee for this display.

Meanwhile, in the Hall afternoon tea will be available for a gold coin donation and raffles with prizes including fruit cakes, a small quilt and cushion will be on sale for \$2 a ticket or three for \$5. Tickets will be on sale at Church prior to the day. There will also be a range of items for sale Jenny says—plants, cakes, produce and sewing.

Contributions are welcome for the stalls and ingredients for baking—e.g. butter, eggs, brown, white, caster sugar, flour. These can be left at the back of the Church or in the Link.

For further information Contact Jennifer Maffey on 027-636-7331 or Di Best on 021-202-1343.

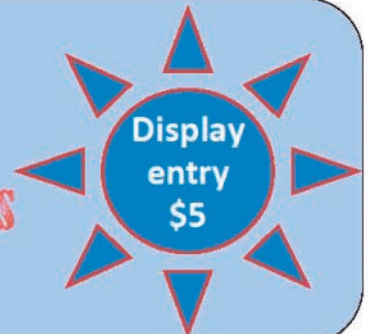
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**ARTS AND CRAFTS
AT SAINT PETER'S**
Saturday, 9 October 1pm-4pm

**In Saint Peter's hall
Hillside Road**

- ➔ **Baking, nick-nacks and plants**
- ➔ **Incidental organ music**
- ➔ **Raffles**
- ➔ **Afternoon tea—gold coin donation**

**PLUS
A DISPLAY OF
QUILTS AND CRAFTS
IN THE CHURCH**



(Continued on page 3)



Youthful disciples

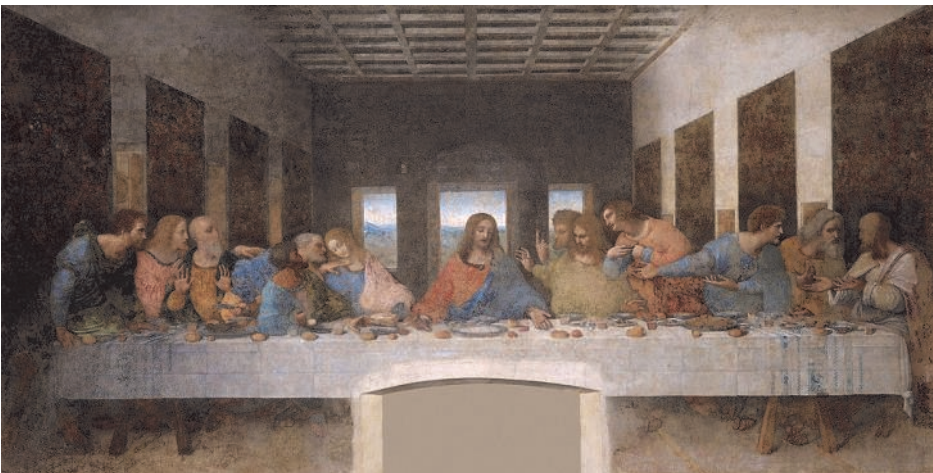
By Father John Grabeston

Iwonder if you have ever thought about the age of the disciples? This was one of my questions in my sermon last Sunday (19 September) while preaching on the Gospel reading from Mark 9:30-37. I think it is important to consider this question as it may have an impact on how we read several passages.

Firstly, we might ask how old was Jesus? Well, the Gospel of Luke (3:23) tells us that “Jesus was about thirty years old when he began his work.” This keeps in line with Jewish understanding that it was only at the age of 30 years or older that you were ready to be a Rabbi. Therefore, it is likely the disciples were under 30

years of age. It was common for a child to begin their religious training at the age of five and continue until about the age of 12. After that, the boy (if he showed promise and interest) would find a Rabbi to follow and pattern his life on until about the age of 30. If Jesus followed a similar pattern, it would suggest his disciples would have been between the ages of 13 and 30 at the time of Jesus’ earthly ministry. This is supported as well by the Gospel and New Testament accounts.

I suggest that next time you are reading the Gospels you consider the ages of the disciples as you read. When considering the actions of the



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disciples, such as arguing who is the greatest or not understanding Jesus’ word, think to yourself—how would a teenager react to this? Because this is who the disciples are. They aren’t experienced people with many years’ of knowledge behind them. For some of them their brains will still be developing and their hormones will still be driving them. They are young men and teenagers who have been selected by Christ to travel with him, to listen and learn and to follow his way of life. Yes, they make mistakes and do some frustrating things, but Jesus is patient with them, just like he is patient with us and helps to guide us. Next time you look at your teenager or young child, grandchild or great grandchild consider that they are most likely the same age as some of the disciples. 📖

If you’ve ever wondered what makes an Old Testament scholar tick, check out Father James Harding’s profile on the University of Otago web site at



<https://www.otago.ac.nz/theology/staff/otago013676.html>

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Hopes for busy October

(Continued from page 1)

Band concert

The concert by The St Kilda Brass which was postponed earlier in the year by the imposition of the COVID-19 lockdown is being rescheduled for later in October.



The St Kilda Brass performing in Saint Peter's in 2019.

PHOTO.: INFORMATION SERVICES OTAGO LTD.

When a date is decided upon it will be published on our website and in the Pebble.

Organ recital

And at 2pm on 30 October we will host an organ recital by Dianne Halliday.

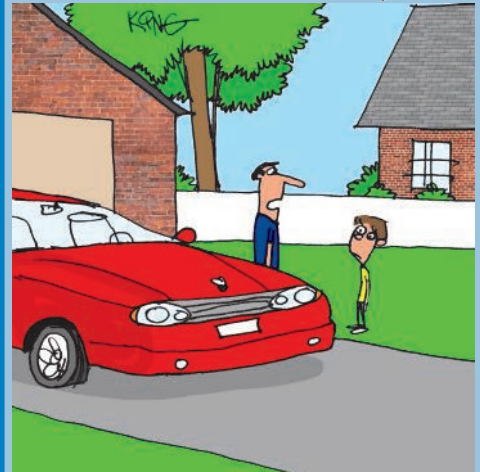
Originally of Springfield, Pennsylvania Dianne moved to Wellington in 1983 and amongst other posts was Director of Music at St Peter's, Willis Street, Wellington—a parish well known to our parishioners as an earlier post for our recent Vicar, Father Hugh Bowron. 📧



Dianne Halliday.

PHOTO.: LINKEDIN PROFILE.

The Frolicsome Friar



"Sorry, son, but you're not old enough to drive my new car. But you are old enough to show me how to use its computer system."

SOURCE: WWW.HOWTOGEEK.COM..

CHURCH SIGNS



Anne Turvey R. I. P.

By David Scoular

Mrs Anne Turvey, who died this month, was a well-known and forceful member of the Dunedin community, with leading roles in St Kilda Borough politics and later as a Dunedin City councillor. In later years she was perhaps best known for promoting a library for South Dunedin.



Less well known was her major contribution to our parish, particularly at St Peter the Less in Hargest Crescent. I remember her first as the matriarch of the weekly Thursday Class—a Sunday School held in "The Less" hall after school on Thursday afternoons.

Father Hugh Bowron, who is at present writing a history of the parish, described Mrs Turvey as "a great servant of St Peter the Less and a great help to me in writing on that subject". 📧

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



Nutritious

Meat often? Now and then!



Part 1: Then

By Alex Chisholm



reparing to write an article on eating meat, and being interested in history as well as the Gut microbiome, I spotted the following heading in *The Guardian*, relating to Muchelney Abbey:

Meat-rich diet of 14th-century monks caused digestive issues, research finds

Muchelney Abbey was mentioned as a wealthy Benedictine house and the second oldest religious

medicinal uses.

The Rule as laid down by St Benedict recorded in the book of



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Muchelney Abbey in modern times. Remaining buildings stand behind the foundations of the abbey buildings levelled in 1538.

PHOTO.: WWW.ENGLISH-HERITAGE.ORG.UK/VISIT/PLACES/MUCHELNEY-ABBHEY.

commandments written in 516 was strict: food was fuel for the body and nothing more. It stipulated what monks should eat and the quantities. Eating of meat from four legged animals was forbidden and black bread, plain water, greens and vegetables were favoured. The monks should eat once a day in winter with a second lighter meal in summer, as the days were longer. Monks should eat only at set times and eat whatever was presented. A choice of two cooked meals which were vegetable or cereal based and may include a modest amount of fish or possibly some egg were suitable, but meat was reserved for those who were ill.

However, over the years there were adaptations in the practice of The Rule and Gluttony—one of the Seven Deadly Sins, a vice which St Benedict wanted to avoid—was becoming a problem.

Particularly after the relaxation of the regulations around eating meat it has been calculated that some monks could have been consuming up to 7000 calories a day. This is astonishing as the recommended calorie intake for an adult male today is 2500 calories.

foundation in Somerset, where it was once a landmark in the Levels. It was founded in the late 7th century, at a time when the people of Anglo-Saxon England were converting to Christianity. It was temporarily abandoned in the 9th century but re-founded by King Athelstan in 939 and for the next 600 years the Rule of St Benedict guided the monks' lives.

Most of the Abbey's estates were clustered near the monastery and it also had a vineyard and fisheries which produced 6,000 eels a year. Eels were important to the monks' diet and economy. They were eaten, sold and exchanged for other goods and also put to



"...if invited to the abbot's table a monk may be able to eat more and possibly richer food than usual."

IMAGE: BLOG.HISTORICENVIRONMENT.SCOT.

It has been said that as much as one fifth of monks' enormous calorie intake could have come from alcohol. Monks drank beer, as did the rest of the population, because it was safer than water, but they also had wine. Even if the monks drank wine only on saints' days, there were about

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Nutritious Meat often? Now and then!

Part 1: Then

(Continued from page 4)

seventy in the year.

Overweight was not usual in medieval times and far more people suffered from poverty, hunger and disease. After the Great Famine in the 14th century, against the background of a starving population, excesses in the monasteries were criticised and there were poems and ballads mocking the monastic life and the over-privileged monks.

In an article in *The Guardian* the Arts correspondent and English Heritage historian Mark Brown discusses the consequences of a change in the papal law, in 1336, which permitted the twice-weekly consumption of meat from four-legged animals.

With the change in the papal law, dining arrangements changed. The rule change stated meat should not be eaten in the *refectory* (dining room) but in an additional room known as the *misericord* as it was here that the sick were given meat. However, healthy monks made use of this as well. In addition to being able to eat meat there, if invited to the abbot's table a monk may be able to eat more and possibly richer food than usual.

The monks' diet at that time, according to the source, could have consisted of "white, well-leavened" or sourdough bread, ale flavoured with herbs and eels. Photographs of the main Abbey buildings show impressive interiors and mention a Cheese Room. This would imply that cheese was also a feature of the monks' diet. The monks did eat fruits and nuts, but vegetables were limited mostly to beans, peas, onions, garlic and leeks.

The addition of the luxury of meat, which could have been as diverse as mutton, beef, pork and venison, seemed to have played havoc with the monks' digestive health to the extent that it was just as well they had

a well-built monastic latrine building adjacent to the dormitory.

So what are we to make of the digestive upsets seemingly caused by meat?

There have been some

reports of unpleasant symptoms when swapping from no meat to meat and even when moving from a meat to a vegetarian diet, however people usually adapt fairly quickly. It is quite possible this is down to changes in the gut microbiome and David et al in *Diet rapidly and reproducibly alters the human gut microbiome* (comparing all animal or all plant products) saw unhealthy effects with the all animal product diet. Tindall et al saw favourable effects on the gut microbiome with a walnut diet. It would seem at least some monks' diets are low in fibre, with little in the way of fruit and vegetables and with white rather than wholegrain bread. It may also have been the sheer volume of high protein, high calorie probably fatty food, and not enough exercise. 📺



St Benedict.

IMAGE: STEMMA.ORG.



A typical meal at Melrose Abbey.

SOURCE: BLOG.HISTORICENVIRONMENT.SCOT.

Next month:
Part 2: Now.

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By Deirdre Harris
Vicar's Warden

CHURCHWARDEN
CORNER

Imagine 'Lockdowns' without modern communication. We have daily updates of COVID-19 cases, managed isolation and quarantine numbers. What must it have been like when the Spanish flu arrived in New Zealand in 1918?

It is easy to forget how communication methods have developed in the last 60 to 70 years even. When I was a student in 1959 letters home from the United States took weeks and my



mother typed copies to send out to the family. In the 1970s I wrote weekly letters from Wales which were similarly circulated. In 1989 I printed out copies of my letters from France on an electric typewriter to send to my children at university in New Zealand.

When they were students I wrote letters to my children and to my parents every week. When email arrived this ended. Now it is a text or email every few weeks!

Our news is instant from everywhere now. Once a toll

call, which was very expensive, was only for special occasions or emergencies. Now we can have photo's and messages every day. In 1998 I remember people being disbelieving that I could talk to my grandchildren in England and see their drawings and toys on an internet link—admittedly very slow and frequently breaking up.



Now we can chat with clear immediacy to all the family as if they are in our living-room.

We should be thankful that even though we cannot travel to visit our families we can see and talk to them. We no longer have to wait weeks for letters with news which is often out-dated. We can see the disasters on TV as they happen. We can suffer and empathise with people everywhere.

Even through "Lockdowns" we are not isolated from the realities and catastrophes of the rest of the world.

A positive note to end on. With modern technology we have been able to enjoy our Church Services on line and appreciate the effort our ministers have put in to this.

Don't sing so close!

(Continued from page 8)

How to keep things going until better times?

Choral Canada (The Association of Canadian Choral Communities) has produced wonderful resources such as *We can sing safely!*, how to sing with masks, and all manner of seminar material to keep singers upskilled with vocal techniques. In the UK, the Association of British Choral Directors has developed online resources such as *WellRehearsed* to help choirs through masks and lockdowns into a different future. The recent BBC Proms season showed that music can be played and enjoyed with all kinds of innovation. However, it all remains a pale shadow of what was present before 'the bug'.



"On Sunday six Lay Vicars—professional men singers—sang in the Lantern at the east end of the Abbey while the congregation gathered in the Nave at the west end of the church."

SOURCE: WWW.WESTMINSTER-ABBEY.ORG.

Nevertheless, things will develop and we will again lift our voices and instruments. We need, above all, two things: resilience and innovation.

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

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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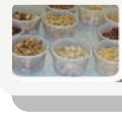
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Nutritious

THE RECIPE : BOLOGNESE MEAT SAUCE

What you need

- ◆ 2tbsp oil
- ◆ 2 onions, finely diced
- ◆ 3 cloves garlic, crushed
- ◆ 500g beef mince
- ◆ 2 x 400g cans tomatoes
- ◆ 1/2 cup water
- ◆ 4 cups grated, chopped or small vegetables (e.g. grated carrot or courgette, chopped broccoli or cauliflower, peas or corn)



Method

- ◆ Heat oil in a large saucepan
- ◆ Gently cook the onion until soft
- ◆ Add the garlic and mince and continue to cook until the mince has browned. Stir often to break the mince apart
- ◆ Add the canned tomatoes and water and simmer gently until thickened
- ◆ Add vegetables and continue to cook until the vegetables are tender.

SOURCE:

[HTTPS://WWW.HEARTFOUNDATION.ORG.NZ/WELLBEING/HEALTHY-RECIPES/BOLOGNESE-MEAT-SAUCE](https://www.heartfoundation.org.nz/wellbeing/healthy-recipes/bolognese-meat-sauce)



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FUNERAL SERVICES

For your diary

Saturday, 9 October : Arts and crafts day, 1pm-4pm

Sunday, 24 October : Deadline for copy for the September edition of **The Rock**

Saturday, 30 October : Organ recital by Dianne Halliday

Tuesday, 2 November : *Caversham Lecture*—Glen Hazelton, a leading urban designer with the Dunedin City Council

Tuesday, 9 November : *Caversham Lecture*—Richard Whitney, CEO of Mercy Hospital

Tuesday, 16 November : *Caversham Lecture*—Peter Belton, a Master of Fine Arts with a background in secondary school teaching and teacher education

Tuesday, 23 November : *Caversham Lecture*—Rev Dr Peter Matheson, Emeritus Professor, Knox Theological College, Dunedin

Don't sing so close!

Rock music



By David Hoskins, Director of Music

Many choirs have been experimenting with online virtual ensembles where singers performing from their 'bubbles' and via platforms such as Zoom, combine to create harmony. It isn't all that successful but is 'better than nothing'. Full choirs have been replaced by quartets and solo voices. This has worked well but not for the singers who are left out.

The big problem for online performance is the slight lag-time experienced on Zoom and other new 'venues'. The resulting performances have a slightly odd halo effect which echoes in the ear.

As Mark Boyle, the national chair for the American Choral Directors' Association has noted, 'When you're part of a choir you are part of something bigger than yourself. We have music because art is essential to the human condition and music is part of that tradition. I think when we get out of this, there will be a renaissance of art and creation'. This is a hopeful tone when one considers that one in six Americans engage in singing in groups. However, other voices are less positive.

In the UK, composer John Rutter has joined with other musicians to alert both government and public to the consequences of allowing nail salons to open but not for singers to perform under any circumstance. Sir Mark Elder, conductor of Manchester's famed Halle Orchestra, has warned that many orchestras will not survive endless sequences of lockdowns and little financial assistance. The science is reliable regarding the 'vocal spray' emitted while singing. Masks are essential to prevent the current variant of COVID-19 spreading throughout the



Choirs have found other places and ways to sing.

PHOTO.: MIGUEL RIOPA.

community. But the costs are huge in terms of the local and international music scene.

Church choirs have been undergoing something of a revival in recent times, but all that is on hold while the role of such groups is reassessed. Cathedrals cannot continue to support professional music-making if there is no music to make. Artistic expression is relatively low on the agenda as governments and church and civil authorities battle to come to terms with the new normal. What is particularly sad is the remarkable challenges faced by those involved in the pre-COVID growth of youth participation in singing and performance. Blending aspects of vocal production and theatre technique, many young people have been drawn to singing and we have all benefitted as a result. It is wonderful that singing is 'cool'.

(Continued on page 6)



Justin Welby
The Archbishop of Canterbury

A sermon delivered on 17 September at a Eucharist at Exeter Cathedral commemorating the 150th anniversary of the martyrdom of Bishop John Coleridge Patteson, the first Bishop of Melanesia.

“ We remember that the word martyr comes from the Greek *martur*, meaning witness. Every Christian is called to that form of martyrdom! To testify, to witness, to the person of Jesus Christ.”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishops-sermon-150th-anniversary-martyrdom-bishop-patteson>

