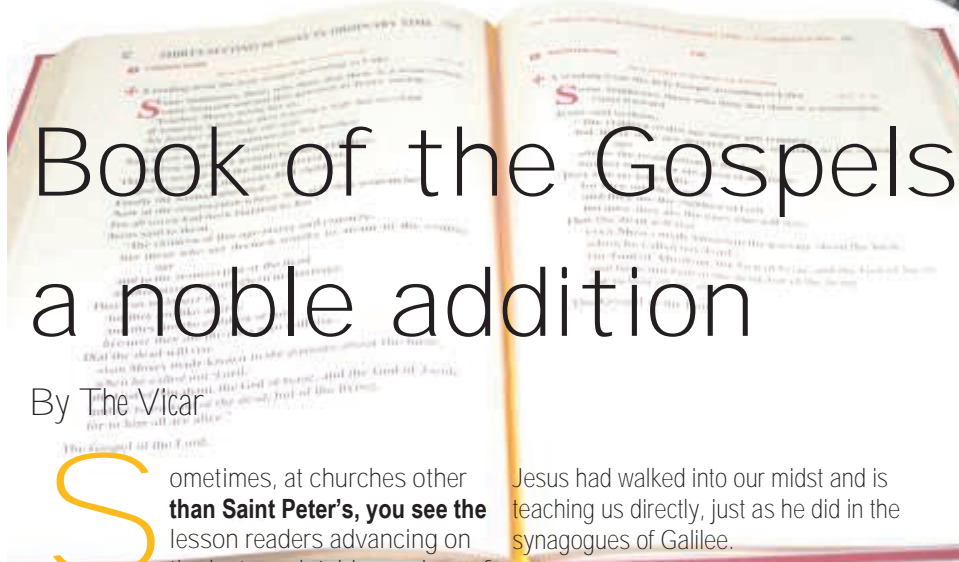




Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand.

THE ROCK

October, 2012 - Trinity - Ordinary Time



Book of the Gospels a noble addition

By The Vicar

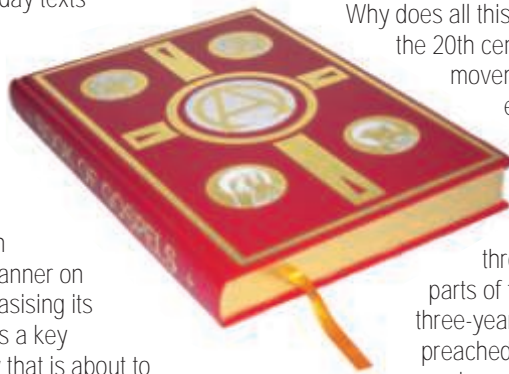
Sometimes, at churches other than Saint Peter's, you see the lesson readers advancing on the lectern clutching a piece of paper, or a dinky little Bible that is often a contemporary paraphrase text, in which the language lacks nobility.

This contradicts the liturgical movement principle that the reading of the Word is a key moment in the Service, and that its importance should be emphasised by doing so from a book that is large, beautiful, and draws the eye. Such a book is generally a lectionary, i.e. it is a collection of Sunday texts rather than a Bible per se. In some churches the lectionary book is carried in by the sanctuary party in a prominent manner as part of the entry procession, and is then placed in a reverent manner on the lectern, thus emphasising its symbolic importance as a key ingredient in the liturgy that is about to take place.

At Saint Peter's our big red book (pictured above), our lectionary, sits on the lectern before the Service starts. At the 10.30 Service we always have a gospel procession from the altar into the main body of the Church, where the gospel text for the day is read in close proximity to the people. This parallels the symbolic fact that we stand for the gospel reading because, in a sense, it is as though

Jesus had walked into our midst and is teaching us directly, just as he did in the synagogues of Galilee.

Until recently we read the gospel from an altar missal which had photocopied pages of the gospel text inserted into it, but not visible to the congregation. This somewhat undermined the symbolism of the sacred moment, and the thin blue book was fraying. The newly purchased book of the Gospels has prominent gold symbols of the four gospel writers on the outer cover, and has a large, attractive nobility about its appearance.



Why does all this matter? Because the 20th century liturgical movement reforms emphasised the importance of the Scriptures read aloud well, taking the congregation through the major parts of the Bible over a three-year period, and preached off with intelligence and conviction. Most

important of all, they emphasised the close connection between the liturgy of the Word, and the liturgy of the Sacrament. The Word which is read aloud in the first part of the Service, is the same Word that is proclaimed over the bread and wine placed on the altar, which thereby transforms these parts of the material world into vehicles of Divine grace, communicating the very life of God to the communicants. ☩

Parish Contacts:

VICAR:

Father Hugh Bowron
The Vicarage, 57 Baker St.
Caversham, Dunedin, N.Z. 9012
Telephone: (03) 455 3961
Email: vicar@stpeterscaversham.org.nz

CHURCH WARDENS:

Vicar's Warden:

Tubby Hopkins
Telephone: (03) 455-3613
Email:
VicarsWarden@stpeterscaversham.org.nz

People's Warden:

Joy Henderson
Telephone: (03) 456-1141

VESTRY SECRETARY:

Heather Brooks
Telephone: (03) 481-1916
Email:
Vestry@stpeterscaversham.org.nz

DIRECTOR OF MUSIC AND PARISH CENTRE MANAGER:

David Hoskins
Telephone: (03) 455-7537
Email:
ParishCentre@stpeterscaversham.org.nz


FINANCE:

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

USERS IN THE PARISH CENTRE:
Telephone: (03) 455-3851

Useful Prayers Published

The Vicar has published a booklet of Useful Prayers for Various Occasions and **copies are available in Saint Peter's and online.**

Prayers are included for a wide variety of needs and some are perhaps unexpected—like the *Prayer for Rain* or for *Writers, Artists, Broadcasters*. There are many for the usual circumstances of daily living though—useful seems a good word .



More online - download a copy at www.stpeterscaversham.org.nz/UsefulPrayers.pdf

Letters

Hospital Chapel Assistance

After a long rostered time off our turn to carry out this important ministry is coming up, on Sunday November 4, the day on which we will be celebrating the Feast of All



Saints. A team of at least ten adults fit enough to handle wheel-chairs and (in pairs) hospital-type beds is required. I will contact those who have been kind enough to help with this before, but anyone else who would like to lend a hand will be more than welcome to come along. It takes only about an hour-and-three-quarters and gives satisfaction in knowing that we have helped the sick and thus served the Lord.

Please either ring me on 455 1642 or email gemi@slingshot.co.nz to advise if you will be available or to find out more.

Our next rostered time on will be Sunday January 20, 2013.

Michael Forrest, convenor.

October sermons out of ordinary

Father Hugh's first two sermons in October were far from humdrum routine. The first for the month discussed marriage in present times—surely a topical matter—and the second wasn't even preached in Saint Peter's.

Divorce and remarriage and present times

Many of you may be at a loss as to why the Anglican Church in NZ (in clear contradistinction to some of our other major churches) seems to not know what it thinks about various matters relating to the marriage sacrament. In this environment, **Father Hugh's sermon at Saint Peter's on October 7, "What did God intend in Creation?", was a welcome clear** indication of what matters – and that what matters is not something which can be changed by academic endeavour on the part of mere mortals.

If you missed this sermon, make a point of reading or listening to it online—see




More online—Text and audio sermons are available at www.stpeterscaversham.org.nz/pulpit.html

details below. You will also find a related sermon, "Revolutionising Marriage".

Export product

The same evening, Father Hugh was at St Paul's Waiwhetu, preaching at the Collation of the Revd Janet Tait as Archdeacon of Belmont.

Fittingly, his subject was "What are Archdeacons for?", and some of the answers (there are more than one) may surprise. It seems, for example, that Archdeacons are the enforcers of the Anglican world, keeping—or attempting to keep—the peace "on the raw edge of a not altogether wonderful aspect of clergy culture". Wyatt Earp in vestments perhaps? .

THE CAVERSHAM LECTURES

Father Hugh Bowron—Saint Peter's Parish Centre

Tuesday 14 December, 2pm and again at 7.30pm

The Strange, Wonderful and Bleak Theological World of Rowan Williams



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

Medicine at sea

By Ian Condie



To become ill or injured at sea is inadvisable. It was even more so fifty years ago, when trained expert advice was obtainable with long delays only through the medium of the Morse key. In most cases the patient's chances of spontaneous recovery or final collapse were about equal before he could receive skilled professional attention.

The position - unpaid - of ship's doctor was usually passed down the hierarchy to the officer least able to object. This did have the advantage of ensuring the medical attendant had qualified more recently than his seniors, but that didn't mean much, for the qualification consisted entirely of a St John's first aid certificate

obtained several years before. Much better to stay healthy and take care of oneself.

Ships were equipped with legally prescribed standard medicine chests, but perhaps the most valuable aid was "The Ship Captain's Medical Guide", the most practical book ever

"... the patient's chances of spontaneous recovery or final collapse were about equal ..."

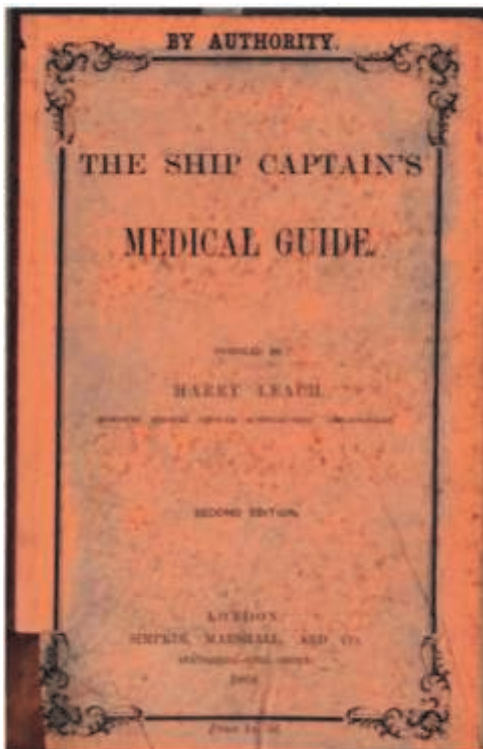
printed. A real doctor, having read it, once said she was mildly surprised to find no mention of leeches or cupping or

recommended charms, but admitted that one was unlikely to kill a patient by following it.

The book contained sections on first aid, causes and prevention of disease, general nursing and invalid cookery. The most frightening pages were the large, vivid colour photographs of horrible infections.

There was a chapter on childbirth, but the authors had no illusions; there were also sections on signs of death, conducting an autopsy and preparing a body for burial.

Finally, there was a form of service for the burial of the dead at sea - approved by The Archbishop of Canterbury of course. ☑



Images: *The Ship Captain's Medical Guide* 2nd, 22nd and digital editions. The original author, Harry Leach, was Resident Medical Officer, Hospital Ship "Dreadnought".

Art in the church

2: 60's Britain

By Pamela Welch

Copyright © P. J. Welch

In the mid-1960's, I left Africa for England, to go to university. I remember encountering the cathedrals and parish churches.

The first Doom (picture of the Day of Judgement) I ever saw took up a whole wall on a little church in Warwickshire. It had been white-washed by Oliver Cromwell's men in the seventeenth century and only recently uncovered. And then there were the middle ages: I was reading English, at Cambridge, and the middle ages had suddenly come into academic vogue, after a long neglect. We studied medieval iconography and history in brilliant red and blue stained glass windows and roof bosses and on poppy-head pews and rood-screens as well as in Chaucer and Piers Plowman and medieval plays and lyrics. I learned that theatre, as we know it in the West, emerged out of the liturgy, especially out of the liturgies of Holy Week. We read these early liturgical dramas and the medieval mystery and morality plays, with their quaint, demotic flavour and vivid language. I travelled to France to visit Chartres, that most beautiful and complex of all cathedrals, three times. I knew many of the sequences of sculptures in the porches almost by heart.

My home was still in Africa then, though my parents returned to England a few years later and though the Pastorate (a group run from Clare College, with which my college, Girton, was linked) I met and was 'adopted', given an English home, by a country parson, Revd (later Canon) Alan Glendining and his wife, Peg, in the Norwich diocese. These two remained 'family' for

me until their deaths only a few years ago.

Peg had trained as a musician. She was acutely sensitive and creative and worked with the Diocesan Education Officer from time to time, putting on painting days and parish weekends, some of which I was able to attend. When I moved to London in 1971, I attended the University Church (because it happened to be opposite my place of work) and the then University Chaplain, Peter Delaney, had been a designer in Hollywood before ordination. Colour, drama and works of art, by him and others, characterised his ministry. I remember in particular his marvellous, spiky Stations of the Cross; an exhibition of some huge and vivid paintings of the Apocalypse – the artist I forget, but it was a woman; and the visits of actors, in particular the entire cast of the new musical "Godspell" – the young Jeremy Irons then making his name in the show as John the Baptist.

The church itself was dramatically beautiful. It had been built by the Irvingites, or the members of Catholic Apostolic Church, who reintroduced colour and beauty and ceremonial into mid-nineteenth century Presbyterianism (or tried to - they were expelled or separated themselves from the



"I learned that theatre, as we know it in the West, emerged out of the liturgy"

Presbyterians before very long). Their Glasgow church, with its wonderful frescoes, or wall paintings, has just been rediscovered and cleaned or restored.

The university chaplaincy services in the church which the Irvingites had built were themselves dramatic. The space lent itself to moving and powerful worship (and music - there was a gifted, highly eccentric and rather dangerous West Indian director of music) and most of the London University Anglican chaplains took part. There could be six or seven priests (and one nun) dressed in matching chasubles in the procession and in a great arc round the altar in the sanctuary. I still have photographs of some of these occasions.

There was also, in the vaults of the church, a set of spectacularly beautiful vestments, jewelled, embroidered, which were intended to be worn at the Second Coming, one by

(Continued on page 5)



'Das Jüngste Gericht' - a doom painting by Fra Angelico (1395-1455). It is said to represent the Last Judgment, executed by Jesus. On the right it represents the condemned (to Hell) and on the left, the saved ones and the saints. In the centre, the opened tombs symbolize the resurrection of the dead.

Bloodstone

A Brother Athelstan mediaeval mystery

By Paul Doherty

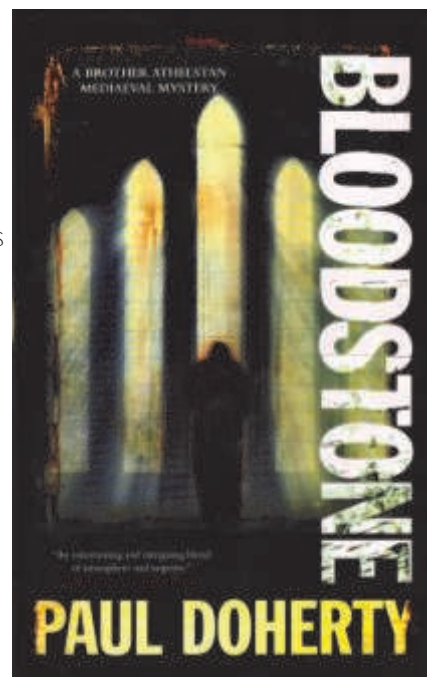
Set in December, 1380, *Bloodstone* is the latest in a series of mystery stories featuring a London Friar, Brother Athelstan. As a mystery, the story conforms to a familiar recipe: the reader is taken through a series of occurrences (murders in this case) for which there is no apparent reason and between which there seems to be little plausible connection; the hero (Brother A.) is there throughout, along with his faithful sidekick (the Lord High Coroner of London); together they investigate, inquire and question; together they profess complete bafflement until; in the final chapters, and in scenes worthy of Agatha Christie, Brother Athelstan confronts the evil-doers and tricks them into confession.

As an historical novel, *Bloodstone* is another triumph from this historian author.

David Scoular reviews some of his recent reading.

He is one of those who can make me feel I know the period in which the book is set, and that I am meeting recognizable types as **various characters of mediaeval London's** criminal, merchant, clerical and religious worlds are paraded. Unfortunately, the **church doesn't fare well, with sundry** Abbots, Priors and Benedictine Brothers up to varying degrees of evil-doing.

An interesting feature of this and other books I have read in the series is the way in which religious life is portrayed as very much a part of usual daily life. Not only for members of religious communities, but for merchants and others in the secular community. It appears quite usual to attend various services at various times during the working day, to make at least semi-formal expressions of faith in their homes and to rely upon the Almighty to assist with day-to-day tasks. We are told you can get too much of a good thing, but I wonder if there is a small lesson for us to learn from this.



Altogether, a series I recommend. You will find several of the Brother Athelstan books **in the Dunedin Public Libraries' catalogue** – just search for the *Brother Athelstan* series, or by author. A small trap, some of the earlier books in the series were written under the name Paul Harding. 📖

Art in the church

(Continued from page 4)

Christ himself, the other twelve by the twelve apostles of the Catholic Apostolic Church. I never saw these vestments but I heard **them described and the last of the 'apostles' was then still alive**, though very old. All this was rich food for the imagination and the eye of the mind. A further link with the church and its history, for me, which made it accessible in spite of its strange provenance, was provided by the fact that my godmother had grown up as a member of the Catholic Apostolic Church and when she visited me in London in those days we went over to the church and walked through it together and sat and prayed there. 📖



Doom painting at the east end of the nave in St Mary's parish church, North Leigh, West Oxfordshire.

Next: Theological training—and Sunday School



Edward Irving

The Irvingites

A religious sect called after Edward Irving (1792-1834), a deposed Presbyterian minister. They themselves repudiate this name, saying Irving was not their founder but only their "forerunner"; and claim to be the "Catholic Apostolic Church".

Source: <http://www.newadvent.org/cathen/08174a.html>

Doom

Dooms are paintings of the last judgement, considered by many to be the most commonly painted subject in medieval parish churches. They are most often placed above the chancel arch, and depict those who are saved on one side, the damned on the other with Christ—either explicitly or implicitly—in centre stage.

Source: <http://www.paintedchurch.org/doomcon.htm> et al



The Culinary Cleric

Deep Southern Goulash

By Father Geoff Hughes

Father Geoff delivers
an old family (and
pot-luck) favourite

What I call "A real Recipe" again this month. This one has been around in the family for yonks and is called "Deep Southern Goulash". I think any connection with the Southern States of America or a Hungarian Goulash are purely fictitious, but the dish remains very palatable, quite economical and easy to prepare. Mike and I have it occasionally as our main meat dish, and I have supplied it a couple of times for our Church Pot-Luck luncheons.

Ingredients:

- ⇒ 1 medium Onion, finely chopped
- ⇒ 2 Cloves of Garlic, finely chopped
- ⇒ 500 gms Steak Mince
- ⇒ 1 Tbsp Worcester Sauce (I make my own as per the Edmonds Cookbook recipe, but Lee & Perrins will do!)
- ⇒ 1 400 gm tin of Tomatoes (or fresh ones skinned and chopped)
- ⇒ Half a tsp dried thyme (or 1 Tbsp of fresh)
- ⇒ 1 420 gm tin of Spaghetti in Tomato Sauce
- ⇒ 1 tsp dried Oregano (or 1 Tbsp of fresh)
- ⇒ 1 small Green Pepper (Capsicum), seeded and diced (optional, but I like this addition)
- ⇒ Salt & freshly-ground Black Pepper
- ⇒ About half a cup of Tasty Cheddar Cheese, grated.



Method:

Grease deep casserole; preheat oven to 160 degrees Celsius.

In a good-sized frying-pan sauté onions and garlic until soft. Add mince and brown it. Add all the other ingredients to the fry pan (except the cheese).

Mix well then turn into casserole and top with the grated cheese. Bake uncovered in oven for one and a half hours. Mike and I get two meals out of this, so I suppose one could say that this quantity serves four people. If there is any left over it makes a nice snack on toast with a dash of plum sauce on it.

The Garlic Question:

What is your reaction to Garlic? Some folk seem to have an almost superstitious fear of it. They seem to think that if they ingest it they will end up reeking like a 19th-century hurdy-gurdy man (complete with monkey) of Mediterranean origin. Actually, in moderation it is a great flavour-enhancer; most of my meat dishes (and many others) have a smidgeon of it. I have a friend and ex-colleague in Gore whose husband swore he never ate garlic. My friend is a good cook and just quietly went on using it. Her husband knew nothing for years except to compliment her on her culinary efforts. Eventually she confessed to her deception and now he continues to eat his garlic with no complaints. If you don't use it, give it a go (in moderation) - you might be pleasantly surprised

Do you have a good system for peeling garlic? If you don't get our editor to ask me and I'll put it in one of these articles. One doesn't have to stick religiously to recipes; if one is a bit creative one can always modify. Happy cooking. ☺

*So man did eat angels' food:
for he sent them meat enough.*

Psalms 78:26

Paintec Solutions

Painters & Decorators

Free Quotes
Domestic & Commercial specialist

"No job too big or too small"

Phone Alan at 456-5020 or
cell 027-205-7713
paintecsolutions@hotmail.com



Regular Services

please consult the calendar or our website for variations

All services are held at Saint Peter's unless noted otherwise

SUNDAY:	8am	Holy Communion according to the Book of Common Prayer
	10.30am	Solemn Eucharist
TUESDAY:	11am	Eucharist in the Chapel of St Barnabas' Home, Ings Avenue
THURSDAY:	10am	Eucharist
FIRST THURSDAY OF EACH MONTH:	11am	Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent



Vestry In Brief

At the September meeting of Vestry, the following items were of note:

- ⇒ The newly purchased Book of the Gospels is now in use
- ⇒ Danielle Harrison was formally appointed as Treasurer
- ⇒ We received the first financial report from Danielle (formerly the diocesan office prepared our reports)
- ⇒ Kate Paterson and Father Hugh were authorised by Vestry to approve incidental accounts for payment
- ⇒ We hope to gain more sponsors for The Rock
- ⇒ There are 3 days (total time) when the hall is not being used. Hall rents will be reviewed next year
- ⇒ Ian Condie presented a report on Synod.

Heather Brooks (Vestry Secretary)

The Rock

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

EDITORIAL TEAM:

David Scouler

Telephone (03)454-6004

Email:

TheRockEditor@stpeterscaversham.org.nz

The Vicar, Father Hugh Bowron

The Vicarage, 57 Baker Street

Email: Vicar@stpeterscaversham.org.nz

ADVERTISING QUERIES:

Email: TheRockAds@stpeterscaversham.org.nz

PRE-PRINT SERVICES BY:

Information Services Otago Ltd.

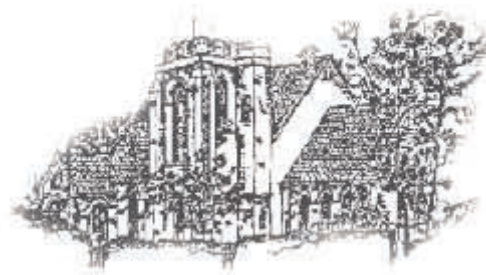
PRINTED BY:

Dunedin Print Ltd.



Special Services

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



For your diary

- Sunday, 4 November: Hospital Chapel Assistance. See Letters, page 2.
 Saturday, 10 November: Working Bee to tidy the Church grounds begins at 10am.
 Tuesday, 14 December: Caversham Lecture—"Rowan Williams"—see page 2.
 Monday, 31 December: **Watchnight Service at 10:30pm followed by New Year's Eve social gathering.** See The Pebble of 9 September.
 Sunday, 20 January: Hospital Chapel Assistance. See Letters, page 2.

Friendship Group at St Barnabas

By Gay Webb

The Saint Peter's Friendship Group met for lunch at the Home of St Barnabas. We all agreed it was an enjoyable meal.



A table of Friendship Group members about to enjoy something creamy.

A raffle raised \$90.10 towards the Hall Refurbishment Fund and was won by Rita May Brown who received a Jigsaw. Second was Kate Paterson (Liquid Soap and Towel) and third Elaine Snell (Chocolates).

Thank you to all who took part.

There will be no further functions this year. ☹️

Dedicated and
compassionate
professionals

*"Buildings are only brick and mortar;
it's our people who provide such quality
service to families"*

Alan Gillion

GfS Gillions
Funeral Services

THE CAVERSHAM LECTURES

Father Hugh Bowron—**Saint Peter's Parish Centre**

New lecture format succeeds

The decision to offer the second of the **Vicar's** Caversham Lectures both in the afternoon and again in the evening was well accepted by those attending.

"Karl Rahner and the Concept of the Anonymous Christian" was presented at 2pm and again at 7.30pm on Monday, 15 October, with good attendances at each session—over 30 in all.

The Vicar says the afternoon session, which was instituted to suit those who prefer not to be abroad in the dark, will be offered again for the next lecture in the series, "The Strange, Wonderful and Bleak Theological World of Rowan Williams" on Tuesday, 14 December (details on page 2 and online). ☹️



More online - listen to prior lectures and read the abstract for December at

www.stpeterscaversham.org.nz/HughBowron/Lectures/LectureMenu.html

The Frolicsome Friar



Sean is the pastor of a Church of England Parish on the Northern Ireland / Eire border and Patrick is the priest in the Roman Catholic Church across the road.

One day they are seen together, erecting a sign which says:

TA END IS NEAR
TURN YERSELF AROUND NOW
AFOR IT IS TOO LATE

As a car speeds past them, the driver leans out his window and yells "Leave people alone, you Oirish religious nutters! We don't need your lectures."

From the next curve they hear screeching tyres and a big splash. Shaking his head, Rev. Patrick says "Dat's da terd one dis mornin'."

"Yaa" Pastor Sean agrees, then asks, "Do ya tink maybe da sign should just say BRIDGE OUT?"

THANKS TO RONDA TATNELL FOR FINDING THIS ONE