



# THE ROCK



Anglican Parish of  
Caversham Saint Peter,  
Dunedin, New Zealand

February 2013—Lent

## Church politics

By The Vicar

### Anglican N.Z.

#### Impending developments

**T**he Church of England is currently between Archbishops as Rowan Williams stepped down at the end of December, and Justin Welby won't be consecrated as Archbishop of Canterbury until March, due to delays in the selection process. We will have to wait a little longer to see how the new Archbishop of Canterbury will approach the vexed issue of the unity of the Anglican Communion.

The C of E is preoccupied with two issues: the failure of the women bishops legislation in the General Synod late last year, and parliament's legislating to allow gay marriage. A third attempt will be made later this year to ramrod the women bishops legislation through. Traditionalists are

resigned to this coming to pass, but won't give it the tick unless there are sufficient safeguards for their continued presence in the Church of England. Gay marriage is now a fait accompli, but in a bizarre twist to safeguard the rights of the Church of England, it is illegal to perform gay marriages in Anglican Churches. Liberals are not happy about this. Equally odd is the recent decision of the house of bishops that Anglican priests in civil partnerships who promise that their relationship is celibate, are now eligible to

(Continued on page 2)

### Rome

#### Assessing Benedict

**J**ournalists' assessments of Benedict's pontificate have missed the major achievement of his time in office—the reform of *Missa Normativa*, the Roman Eucharistic liturgy. Concerned to restore nobility of language to the liturgy, and solemnity and dignity to Catholic Sunday worship, he ordered changes in this direction, which have now been translated in to reality in a relatively short period of time. By and large these changes have been for the better. His

brother is a church musician, who reinforced his better-known sibling in their determination to put an end to the banality and triviality of much post Vatican 2 liturgy.

#### Reading Tracey Rowland's recent excellent book on Benedict's theology I was

intrigued and a little disturbed to find out how close his theological emphases and bedrock assumptions are to my own. He has emphasised

the vital importance of orthodox Christian belief in order to keep the Church true to its gospel mandate. He has wanted to interpret the Vatican 2 Council, the most important event in 20th century church history, as being in continuity with Catholic history and theology, and not as a rupture with all that had been before. Like many Catholics, he has been concerned at the way this life-giving event has caused so much conflict and political polarisation within the Church.

Speculation about who will be chosen next—"it ought to be an African, choose a Latin American"—is

(Continued on page 8)



More politics? Vicar Hugh Bowron with Archbishop David Moxon during the Hermeneutical Hui in Auckland at the end of January

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# Rock music

By David Hoskins, Director of Music

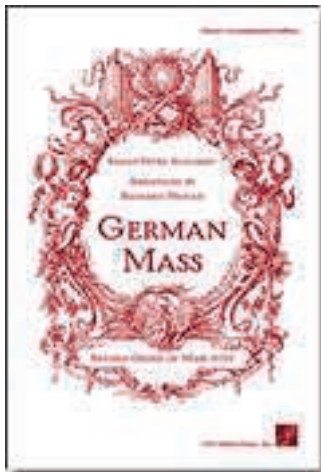
First in a new series where our Director of Music discusses things musical

## Schubert Returns

**D**uring Lent we will be singing **Schubert's Mass in F** *The German Mass*. It will

take the form of a composite mass that Schubert would have known well, where sections of the liturgy are set to music by different composers. In our case, the Kyrie is a Taize chant from the Liturgy of St Basil and the Gloria is the responsorial Lourdes Gloria. We will learn the Gloria for Eastertide.

Franz Schubert's so-



called *German Mass*, D. 872, is one of his last works of sacred music—probably written during the autumn of 1827—a commission from Professor J. P. Neumann of the Polytechnic School of Vienna. The texts of *The German Mass*, nine brief sections of music, are Neumann's, and it was his idea that the work—intended for performance by amateurs and congregations—be as musically simple as possible. Schubert made good on Neumann's request: *The German Mass* is written almost entirely in a straightforward, tuneful, homophonic manner.

*The German Mass* sounds much like a collection of hymns—strophically designed, harmonically simple. There is a sweetness of melody throughout that cannot but draw a listener in. Richard Proulx has arranged the music from original sources and his edition has proved popular with choirs and congregations. It has been some years since we sang the Schubert Mass at Saint Peter's and there have been many requests for its return. I am sure after a few rehearsals, this lovely music will be sung as fondly remembered.

## Lenten Organ Music

During Lent the organ music will reflect the theme of the day. Much of the music will be quiet by nature. Bach chorale preludes will feature prominently—and on two occasions some extraordinarily atmospheric devotional music by the famed French 20th century composer Olivier Messiaen (1908-1992) will be played at the end of the Solemn Eucharist. It would, perhaps, be best to refrain from applause during this penitential season and let the music speak alone. 🎹



Olivier Messiaen at the organ of Sainte-Trinité, Paris, where he was organist for 61 years

PHOTO: SUPPLIED

## 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 :

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Emailed to:

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## Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,  
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Or email:

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Questions about the secular life and fabric of the parish may be:

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## Anglican N.Z.

(Continued from page 1)

become bishops. Yet there is a precedent for this—married priests who were elected as bishops in the patristic church could assume office if they renounced any further sexual relations with their wives—an odd state of affairs to our way of thinking but understandable in terms of the way asceticism appealed to the Church then.

The New Zealand Anglican Church is about to enter into a similar state of drift, with David Moxon departing for Rome in May as Ambassador for the Anglican Communion. He was the one who made the weird three Archbishops setup work with indefatigable diplomacy and hard graft behind the scenes, despite the fact that the Maori Archbishop is supposed to be in overall charge. It is less than clear who can take his place, and be a safe, hard working pair of hands.

That creates its own perils, as the impending General Synod in 2014 will make a number of big decisions, including those to do with tikanga Maori resource sharing and gay marriage. What might give the Anglican Church a bit more headroom, particularly on the latter issue, is the fact that even if it went through then, it would be 2020 before the necessary canon law legal changes, and ratification by diocesan synods, made it a reality in the church. Perhaps Dunedin will no longer be in a helpful progressive mood by then since a process of a return to orthodoxy by gradual increments can be observed in recent diocesan developments? For example, the Revd Eric Kyte, Vicar of Roslyn, is about to become the next Vicar General, and the Revd Stu Crossan, Vicar of St Matthews, Dunedin, is about to become Archdeacon of the soon to be reunited Dunedin Archdeaconries. Liberals and followers of popular feminism may conclude that "fings aint what they used to be!" 🎹

# Fishing

By Ian Condie

**T**rawling is and was an uncomfortable and dangerous job. The steam trawlers of sixty years ago were sound and seaworthy but very basic. They had primitive equipment and next to no navigational instruments. The comfort and safety of the crews were hardly considered at all.

There were no washing facilities and only one lavatory that discharged directly overboard. It was used rarely and briefly as a helmsman with a perverted sense of humour could arrange for a wave to reverse the usual flushing procedure.

Once the fishing grounds were reached the nets were hauled every four hours for ten days. After streaming them again the catch was sorted, cleaned and gutted by hand on the open deck. It was a skilled and dangerous job not to mention cold and wet. The guts



Aboard the trawler Carensy off The Faeroes Islands in 1948. The youth behind the smaller halibut is the author.

**"... not men one would bring to a church social ..."**

went overboard with a flick of the knife, the liver went into a bucket to be boiled down and the flesh was sent to the fish room below where it was laid out on shelves and covered with ice chipped from a ten ton block with an axe.

Anyone who has lived on fish literally straight out of the sea will realise that shop bought fish is a travesty of the name. There was plenty of variety; the liver from one very large halibut fed the entire crew and sea air and hard work are excellent appetisers.

In summer life was tolerable. In winter in Northern waters it was very uncomfortable and dangerous. The trade bred hard men and weeded out the weak.

They were not men one would bring to a church social, but it was a privilege to know them. 📷



## Festival of Flowers in Praise



**P**arishioners Faye-Noel Brown and Gwen Hudson again ensured Saint Peter's was represented in

the Festival of Flowers in Praise this year.

Their creation, pictured at left, took inspiration from a verse by Shakti Dawain, 'There is no separation between us and God, we are the divine expressions of the Creative Principle.'

You'll find further photographs and explanation of the design on our website. 📷

More online at

[http://www.stpeterscaversham.org.nz/News\\_Festival of Flowers 2013.html](http://www.stpeterscaversham.org.nz/News_Festival of Flowers 2013.html)



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Alan Gillion

**GFS** Gillions  
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# A rather different Ark

By Alex Chisholm



Neckargemund

During a year spent living in Neckargemund near Heidelberg, Germany, I attended a little church known as *Die Arche* (the Ark), or *Die Kirche im Wiesenbacher Tal*—the church in the valley of Wiesenbach. This was no ordinary church and the name is indeed appropriate, for the Ark is a combined Protestant/Roman Catholic venture. The Arche encompasses two congregations, the protestant Stephanus (St Stephens) and the Catholic St

Franziskus. The Arche was founded in 1974 and the first building was a small



The first Arche—1974

“ready built” church.

The present ecumenical parish office run by a secretary—equally able to deal with the offices of the Catholic Archdiocese in



Freiburg and the *Badischen Landeskirche* (Protestant church in Baden) in Karlsruhe—was originally the *Pfarrhaus* (Vicarage). During the time we were there the Protestant minister and his

family lived in one half of the house and the Catholic priest in the other.



The parish office

PHOTO: COPYRIGHT © 2012 - ARCHE NEC

Nowadays the Parish office is on the ground floor and the home of the Protestant minister and his family is upstairs. The small church was only a temporary solution and planning for the present Arche was started in 1975 and completed in August 1982. This is a very different building.



The “new” Arche—1982

PHOTO'S: SUPPLIED

The “new” Arche has two sections specifically

for Catholic and Protestant services and a central area where a font is set into the Baptismal altar and the monthly ecumenical service is held.



The font

This ecumenical service is celebrated on the first Sunday of each month as an Agape meal within a set liturgy. The service is the responsibility of the



The ecumenical service

honorary Liturgical Assistants, as it is not yet possible for the two congregations to celebrate a common Eucharist.

Within this framework Ecumenical Baptismal Services are celebrated, basically with the same liturgy—which includes Taize

chants—though with room for some extra variants, and separate documentation for each denomination.

Lunch always follows this service, with food produced by different Arche groups.



Lunch

Next: How a large rehabilitation centre played a major role in the founding of the Arche, and the present role of this unique church in the wider setting.



Baptisms with benefit of clergy—both Protestant & R.C.

# Nutritious

## Salt and nuts and hearts

By Alex Chisholm

A conversation over morning tea a few weeks ago turned to the topic of diet and high blood pressure, particularly the role of salt.

There are numerous references to salt in the Bible. Though we are perhaps more familiar with the New Testament references, there is a verse in the book of Job (6:6) that has a distinct culinary slant—**“Can that which is unsavoury be eaten without salt? Or is there any taste in the white of an egg?”** Thus from ancient times salt was important to add flavour and to preserve perishable foods. Indeed battles were fought over ownership of its sources and when obtaining salt was particularly difficult it became such a valuable commodity that it was traded ounce for ounce for gold. Salt was also associated with currency in Ancient Rome, the word salary coming from the Latin word *salarium*—the money allowed to Roman soldiers for the purchase of salt.

Nowadays the situation is reversed and we tend to eat diets which are high in salt. But why do we need salt and what is the problem with consuming too much? One of the elements in salt is sodium, an essential mineral which the body is unable to make, so we need to obtain it from our food. Blood pressure regulation is one of the important functions of sodium, but too much can cause high blood pressure, which is a major risk factor for heart disease and stroke. Our bodies are very good at conserving sodium so we actually need very little to remain healthy.

In New Zealand the 2008/09 Adult Nutrition Survey showed we are still

getting too much sodium in our diets (fig 1) and most of this comes from processed foods (fig 2). To help remedy this, the Heart Foundation of New Zealand and major companies working together have already reduced the sodium in bread by several tonnes per year. As **consumers we don't even notice this**, because small reductions over time are not detected by our taste buds.

Eating as much fresh food, which is naturally low in salt, as possible is one way to keep down the sodium in our diets. Fresh unsalted nuts have either no sodium or very little so make an excellent snack. In addition they contain useful levels of potassium (another mineral that is essential for the body), which is also found in high amounts in fruits and vegetables. Research has shown the benefits of these foods in protecting heart health.

Next: Why fresh is good

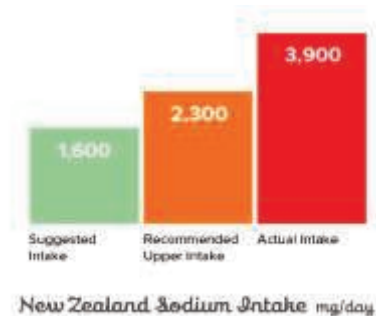


Fig 1

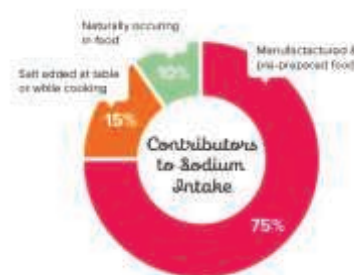


Fig 2

GRAPHICS: HEART FOUNDATION OF NEW ZEALAND



Fresh nuts and nut butters are naturally low in sodium



More online at [www.heartfoundation.org.nz](http://www.heartfoundation.org.nz) - search for “Salt”



# Lilian Bedford RIP

By The Vicar

Lilian Bedford was born into the influenza epidemic that followed the Great War. She was saved from the dreaded illness by the devoted care of a nurse who volunteered to care for the gravely ill baby. Working perhaps on the principle **that what doesn't kill you makes you stronger**, Lil went on to live a very long life indeed.

She never moved more than a few streets away from Saint Peters, and it is thought she only ever flew once in her life—to an AAW gathering in the Hutt Valley. She worked at the cash desk of a local butcher, until marriage brought other responsibilities into her life. Lil was married twice, and out lived both her husbands.

Her father was a devoted parishioner of **St Peter's, and served on the Vestry**. She would become a committed parishioner at our Church, was frequent in worship, and **belonged to just about every women's** fellowship organisation that was going. She had a cheerful spirit, and a deep, trusting faith. The loss of three grandsons in a tragic accident did not embitter her, or turn her against God.



Her last years were spent just across the road from the Church in the Radius Fulton home, where she received the regular sacramental ministry of the Church. She remained very interested in parish affairs. After a number of false alarms in which she seemed to come back from the near certainty of death, she finally slipped away from us last December, and her funeral Service at Saint Peters occurred just before Christmas. Lil is survived by two daughters and a son. ☩



More online—An interview appeared in *The Rock* of August 2011, page 4 [http://www.stpeterscaversham.org.nz/The\\_Rock/0811.pdf](http://www.stpeterscaversham.org.nz/The_Rock/0811.pdf)

## Candlemas anniversary



**"Whoso is wise will ponder these things" - Psalm 107:43**

Father Hugh Bowron prepares the Church for Candlemas 2013, the first anniversary of his institution as Vicar of Saint Peter's

PHOTO: ALEX CHISHOLM

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## Friendship Group report and plans

By Mary Barton and Gay Web

It is with sadness that we note the passing of Lil Bedford, who had been a dedicated and generous member of Saint Peter's Ladies' Guild for many years.

Lil was well known for her crochet work, her bedcovers being a large fund-raiser. Lil played an important role in the Guild and was at one time President. She was a wise, kind-hearted and hardworking lady who had known life's troubles and still managed a smile. Members attended her funeral on Saturday, 22 December.

Lil also played a large part in Saint Peter's AAW—now the Fellowship Group. She is greatly missed.

A small Friendship Group met on Tuesday, 12 February. We lit a candle in memory of Margaret Finnie, Lil Bedford and Father Geoff Hughes.

As we are such a small group we decided to have a meeting only in March; a midwinter's lunch in June; a meeting in September and an end of year lunch in November. ☩

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

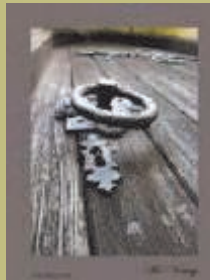
MATTHEW 16:18-19

## Regular Services

*please consult The Pebble 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	<b>Eucharist in the Chapel of St Barnabas' Home,</b> 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 :

There was no Vestry meeting in either December or January.

## The Rock

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### The Frolicsome Friar



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## For your diary

Monday, 18 February then each Monday in Lent: Lent Bible study - 'the epistle to the Galatians'.  
A 7 pm Eucharist followed by Bible studies in the Vicarage.

Monday 25, Tuesday 26 & Wednesday 27 March: Eucharist at 7 pm

Thursday 28 March: Maundy Thursday: Commemoration of the Institution of the Lord's Supper & washing of feet at 7 pm

Friday 29 March: Good Friday: Liturgy of the Lord's Passion at 12 noon

Saturday, 30 March: Holy Saturday: First Mass of Easter, St Barnabas at 6 pm : Easter Vigil, St Peter's at 8 pm

Sunday, 31 March: Easter Day: 8 am Holy Communion, 10.30 am Sung Mass and procession

[www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz)

# Of thuribles and incense : 1

By Michael Forrest

Inspired by Alex Chisholm, the Parish has recently bought a new thurible, with

donations from various parishioners. As an alleged “acknowledged expert” on such things, I have been asked to write something about it.

A thurible, also known as a “censer”, is a



**Saint Peter's new thurible, purchased with parishioners' donations.**

THURIBLE PHOTO'S: INFORMATION SERVICES OTAGO LTD.  
AUTHOR PHOTO: DERECK GRAY

When our new thurible arrived, we began to wonder how we developed the habit. Who better to investigate than Michael Forrest, swinger extraordinaire?



vessel for the ceremonial or ritual burning of incense during a religious procession or service. Usually it is suspended on chains so it may be swung. The word is derived from the Greek *thuo* meaning “sacrifice” which led to the Latin *thus* (genitive *thuris*) meaning “(frank)incense”, which is offered in sacrifice. Thuribles were originally fixtures; portable ones came later, possibly in imitation of those carried in front of Ancient Roman magistrates. A thurifer is an acolyte or other person appointed to carry or use the thurible during services, and may be accompanied by a “boat-boy” or “boat-bearer” who carries the incense-boat for filling or refilling the thurible.

## How to use a thurible

The general procedure for using a thurible is to heat charcoal over a candle then use a spoon to sprinkle incense on it. If the charcoal is hot enough—the hotter the better (it should be red-hot)—smoke immediately appears. The charcoal is placed with tongs into a removable metal bowl within the thurible itself. Swinging the thurible while waiting to use it keeps a draught flowing through the many holes in the vessel across the contents, providing oxygen to keep the charcoal glowing (there is no actual flame). During use vigorous swinging creates a strong draught to aid the emission of the fragrant smoke, which of course is the object of the exercise.

At Saint Peter's the charcoal is in the form of

discs about 3cm in diameter by 1cm thick, slightly convex on the bottom and having an indentation on the top to help retain the incense. The discs are impregnated with gunpowder to ensure ignition, and spit gritty particles while being heated. The number of discs used varies; with the old thurible two were usually used, although it might be one or three, but with the new one a single disc suffices, aided by greatly improved ventilation. After use the remaining charcoal and incense are tipped out (again using tongs) from the metal bowl into a ceramic one, placed outside the outer vestry door for the purpose, and left to burn out. Two further advantages of the new thurible over the old are that it is suspended by four chains instead of three, which makes it more stable (and the chains less liable to become tangled during cleaning); and that instead of the lid being held closed by moving a sliding ring over the fixed ring to which the (additional) chain for lifting the lid is fastened (this is always a fiddle) it merely relies on gravity, the lid being much heavier and a better fit on the new than on the old. 📺

Next:

Incense—hi story and purpose.

## Assessing Benedict

(Continued from page 1)

mostly wide of the mark. The Cardinals will choose someone according to their own lights and the need of the Church, without reference to the fantasies of unchurched journalists. If I were forced to make a guess who it might be I would plump for Marc Ouellet, former Cardinal Archbishop of Quebec, and now the curial official who chooses the Bishops worldwide. This in fact is how you control a worldwide church, and he would know where to begin in the job, which would be difficult to

get on top of if one came to it without being a Vatican insider. He is also an admirer of the theology of Hans Urs Von Balthasar, one of the finest theologians of the 20th century. Another possibility is Christoph Schonborn, Cardinal Archbishop of Vienna, Austria. Both are comparatively young, in their late 60's, so the Church would get a decent mileage out of them.

Benedict has done the church a favour by retiring. He has set a precedent that frees his successors from having to stay on in the job

despite crippling burdens of old age and ill health. A church that insists on clear, firm, centralised leadership must have someone in office who is on his game, with sufficient reserves of energy. It is said that when Rowan Williams greeted John Paul 2 in an emotionally charged papal audience the Holy Father turned to one of his entourage afterwards and murmured, “Who was that.” This will be less likely to happen in the future when someone who still wants to be there occupies the chair of St Peter. 📺