



THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

November 2017—Christ The King



Can unbelievers be saved?

By The Vicar

1964 is the year Church historians give for the beginning of the turning away from the Church and the Christian faith in western societies. New Zealand always lags a few years behind, though its churches had a shot fired across their bows in those years when New Zealand television began screening popular series like *The Forsythe Saga* on Sunday evenings and attendances at Sunday evening Church Services began to rapidly fall. Now it is not just Sunday evening Services which have gone, but many New Zealanders have never set foot inside a church, been exposed to Christian teaching or have much idea about what the Christian faith actually is. As the season of Advent begins—with its emphasis on the four last things, death, judgment, heaven and hell—it is worth asking whether our unbelieving neighbours, friends and fellow countrymen can be saved. To put it another way, how will those outside the Christian faith be judged?

In the Gospels Jesus makes it abundantly clear that God will have the last word on every life—there will be a final reckoning—and suggests there will be different judgement criteria for believers and unbelievers.



Karl Rahner.

PHOTO.: WWW.CRISISMAGAZINE.COM.

For Christians the yardstick will be “were you faithful to Christ, did you do what you were asked to do in terms of the vocation and the mission that God gave you? Were you a faithful and fruitful disciple?”.

The parable of the sheep and the goats in Matthew chapter 25 tells us that outsiders who come

into contact with Christians and who co-operate with them or show kindness to them, no matter how mixed their motives, will end up doing themselves a power of good in the salvation stakes. But that of course only applies to a small percentage of the human race.

What about the generality of the human race who never met a Christian, who lived in a time and place where there were no Christians around, or who now live in one of those submerged secularised parts of our Atlanticist world

where the glimmer of Gospel light never gets in? How will things stand with them at the last judgement?

In the 1960s the theologian Karl Rahner, anticipating the considerable decline in church going which was about to begin

(Continued on page 2)



Professor Eamon Conway.

PHOTO.: CFE.ORG.AU.

Commemoration

On Remembrance Sunday—12 November—Saint Peter’s held a special Service to commemorate members of the parish who fell in World War 1.



Above: Faye-Noel Brown lays the wreath she made while Warwick Harris—who instigated the special Service — reads the roll of honour.

Below: A special commemorative chapel established for the Service.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.



Volume 4 now out

Volume 4 of *Onward: portraits of the New Zealand expeditionary*

force—referred to in last month’s story on researching your relatives—has now been published.



Can unbelievers be saved?

(Continued from page 1)

and much concerned with the spread of atheism, developed the concept of the Anonymous Christian. In it he argued, in the words of Eamon Conway, “that even an atheist may possess Christianity implicitly”. By “implicit Christianity” Rahner means being in a state of grace and justification without being in contact with the explicit preaching of the Gospel. “... if a person is attempting to live life honestly and selflessly and is caring and responsive to the needs of others ... if this atheist is honestly trying to follow his conscience, then he has already

implicitly accepted God”. In other words, there are men and women of good will who are trying to live lives of

authenticity, to live up to the horizons of their possibilities, who have not had the opportunity to encounter the Christian proclamation in an effective and healthy form, but who nonetheless have said yes to Christ without being able to do so in an explicit form. This is what could be called a disguised form of Christian acceptance.

To his critics who said that Anonymous Christianity removed any need or incentive to belong to the life of the church, Rahner replied that those who have had the opportunity to be invited into the life of the church and have failed to take their spiritual responsibilities seriously have no excuse and cannot take refuge amongst the ranks of the Anonymous Christians. The Anonymous Christians are those who did not receive the invitation, who are probably completely unknown to the church and the church to them. God, however, is not unknown to them because he has presented himself to them in a way they can appropriate. And they are those who have not buried their lives under a mountain of trivia and banality, insulating themselves from any form of depth or existential challenge—somehow or other they have got the hang of being God’s children without being given the instruction manual.

Can we then relax knowing the good people will get into heaven anyway, even if they don’t believe in the Christian God? There are many Christians who believe this, who would be pleased to go along with Karl Rahner’s notion of the Anonymous Christian and leave the matter there. If

you are one of them then let me leave you with a couple of thought provoking questions.

“This then is why a flourishing Christian community needs to exist at the heart of every human society...”

What is love, and what does it mean to be human? Secular people might think love is a self-evident experiential reality and that it is something which human beings have within them. Christianity says we love because God first loved us. He took the initiative and reached out to us with his love, not the other way around. And what is more, in doing so God redefines what love is in a way that human beings wouldn’t have thought of. It is not just a warm cuddle while watching a rosy sunset, but rather someone laying down their life for their friends.

And if we ask by which yardstick we measure what it is to be human, then Christians have to answer that Jesus Christ in his earthly life gives us in a concrete and particular form what a fully human life is. In him the full weight of Divine intelligence and love is expressed in a

way which reveals what human beings were made to be as God’s children, his friends and co-workers. Human beings are not autonomous subjects living lives of individual fulfilment, but are rather communitarian beings embedded in the truth that they were made to love God and each other in freedom.

Once we have got our head around this we can see it might not be enough to assume that loving our neighbour is the same thing as loving God and removes the need to love Him. And it raises a disturbing prospect of what would happen to the human race if the possibility of loving God in an explicit form were removed from it.

Karl Rahner expressed the fear that the human race might be, as he put it, “evolving backwards”, losing the religious instinct and the accompanying capacity to have a relationship with God. If the death of God happened in the experience of the human race, this would result in the end of humanity as we now know it. That would happen because cast adrift in this way the human race would redefine what love is and what humanness is in ways which would distort and downgrade us radically. We would lose what really matters to us and in us.

This then is why a flourishing Christian community needs to exist at the heart of every human society, so that in microcosm it can set the standard for what love is and what humanness is. It is why spreading the good news about Jesus really matters—he has within him what the human race needs for its health and wholeness. Perhaps Anonymous Christianity is a valid concept, perhaps it is not—we will find out on the Day of Judgment. Personally I think there are other ways as expressed in the thinking of more recent theologians which provide a better answer to this important issue. I will write about these better alternatives in a future edition of *The Rock*. Meanwhile there is no reason to rest on our oars in our efforts to make the church a vibrant and effective community. We are about the business of preventing the human race from evolving backwards. ❏

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

XVI. Of Sin after Baptism. Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.



THE MERCHANT NAVY (M. N.)

(4) Getting There

By Ian Condie

As the ss *Caversham* steams past Sombrero Island and enters the Caribbean Sea a week into the voyage, the only thing that will have changed is clothing. The officers will now be wearing white tropical uniforms and the sailors will have mostly adopted their usual tropical rig of dungaree trousers hacked off above the knees. They will also wear a length of light rope fastened round their waists from which hang canvas sheaths containing a knife and a marline spike.

With arrival at Curacao a few hours away the Carpenter will make sure the anchors are free and ready for use and the Deck crew will have to get the mooring ropes up from their

Part four in a series on how British merchant ships operated in our sea dog's heyday.

Bunkering is the Fourth Engineer's big moment. He has to know which tanks are to be filled and in what order. He must know how much each holds and he must liaise with the man in charge of operations ashore, whose knowledge of English might be limited. The rest of the crew can relax except for the Bosun who will, as a result of long experience, be convinced that the Fourth will neglect his work and cause an overflow all over the Bosun's spotless white paint work. Being a pessimist, he will have put wooden plugs at every scupper outlet to prevent the overflowing oil draining back into the harbour



stowage and the gangway will be swung out ready for lowering. There is no need to test any other gear because the ship's whistle/siren and engine room telegraphs are tested every day at midday. Finally the short range VHF radio is switched on and sooner or later the first voice from the outside world will be heard.

The crew will hope the ss *Caversham* will berth in Willemstad, the capital, to bunker—that is to fill her tanks with fuel oil—for it is a short distance from the berth to the shops filled with cheap goods and one can always enjoy a beer on the balcony of the Hotel Americano before returning to the ship.

and resulting in large fines. But, to be fair to the Fourth Engineer, oil spills were very rare.

Bunkering is finished. The hoses are disconnected and the crew go to stations. That means the Third Officer, Carpenter and Bosun with half the sailors go forward to the forecandle head and the Second Officer, Lamptrimmer and the other half of the men go aft. The Chief Officer is on the bridge with the Fourth Officer, a helmsman and an apprentice. He is there to sort out any messes, to spare the Master the trouble of doing anything and to take the blame for anything that goes wrong.

The tugs ease the ship away from the wharf and into the basin, then turn her round till the bow points straight down the Santa Anna Baai towards the open sea; the pontoon

The Frolicsome Friar



"I know the doctor said alcohol will help you get that hospital tape off of you, but that's not what she meant."

SOURCE: WWW.HOWTOGEEK.COM.

bridge swings open, then the ss *Caversham* steams slowly past the tourists on the hotel balcony and out into the open sea. The pilot leaves and the crew relax and tell each other lies about how cheaply they bought their various purchases.

Things immediately go back to seagoing normal. The Fourth Engineer relaxes and begins to think being a marine engineer isn't such a bad thing after all, but probably gives little thought to his achievement in taking delivery of several hundred tons of heavy oil worth many thousands of pounds; the only difference the crew in general will feel is that the ship will roll more stiffly in a swell.

The next challenge, however, is only a couple of days away just round the top of South America—The Panama Canal. 🚢

Next month: "From Sea to Sea" - "Transiting the canal means something of a holiday for the ratings (A.B's etc.) but...".



The Queen Emma pontoon Bridge, Willemstad, Curacao with the open sea beckoning.

PHOTO: ROGER WOLLSTADT / WWW.PARADISE-ISLANDS.ORG.



Nutritious



Blue for Diabetes

By Alex Chisholm

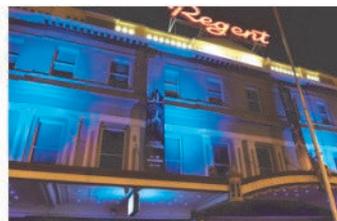
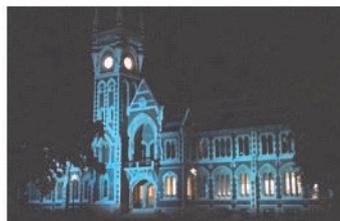
1 4 November was World Diabetes Day and you may have seen Dunedin's classic buildings lit up in blue during this week—

Diabetes Awareness Week. The International Diabetes Federation theme for 2017 is 'Women and diabetes—our right to a healthy future'. Globally over 199 million women are living with diabetes and the total is projected to rise to 313 million by 2040.

One in 10 women have diabetes and the aim is to ensure that women can be healthy in spite of having this condition. There are however many more people who are pre-diabetic. For them early identification and management may mean the disease never develops. As high blood sugar levels may indicate diabetes, a simple blood test with a drop of blood from a finger is one way to help identify those who



Dr Andrew Reynolds demonstrated the value of 'time targeted' walking for those with type 2 diabetes as part of his recent PhD research. Instead of the general advice to walk at least 30 minutes a day, it was suggested people with type 2 diabetes should walk after meals to achieve the greatest benefits from blood glucose lowering. Post meal blood sugar dropped an average of 12%



"...you may have seen Dunedin's classic buildings lit up in blue..."

PHOTO'S: OTAGO DAILY TIMES.

should be further checked by their GP.

To make this easier and to reach out to as many people as possible PAK'nSAVE supermarket in South Dunedin was the main venue, from 10—3.30pm on the 14th, for testing. More than 300 people volunteered to have their blood tested.

Speaking at the opening of the events at the Mayfair Theatre, Professor Jim Mann, director of Edgar Diabetes and Obesity Research at the University of Otago, said Dunedin was one of the leading centres for diabetes research, but warned New Zealand faced a diabetes epidemic—comprising type 1, childhood and teenage onset, and type 2, mainly adult onset diabetes, the latter comprising about 95% of cases.

A major current focus for present research is the prevention of diabetes and its complications. "Two in three New Zealanders are overweight or obese and eight percent of our population has type 2 diabetes".

Pre-diabetes is a critical stage in the development of diabetes, for it is at this point that lifestyle choices can be made to turn it around. Early, decisive action can slow down or even halt the development of type 2 diabetes. Regular appropriate physical activity, including walking, is recommended to counter the onset of type 2 diabetes.



Walking can help.

throughout the day when his participants walked for 10 minutes after meals. There was a highly significant 22% reduction in blood sugar when walking after evening meals. This may have been because of the often higher carbohydrate content of evening meals and the tendency to be even more sedentary afterwards.

Diet is a very important part of lifestyle change. The adage that you can't outrun a bad diet is true. It is much easier to keep blood sugar levels under control and if necessary lose weight on a good diet with targeted exercise than it is through exercise alone if you're eating a poor diet.

The aim is to balance the diet by basing meals around vegetables and including healthy sources of fat such as unsalted tree nuts (walnuts, almonds, hazelnuts), olive oil, avocado, oily fish, some lean meat or poultry, whole grain and slow release carbohydrate foods, some fruit and low to moderate fat dairy products.

In the past very special, often strict, diets were advised for people with diabetes. Now the emphasis is on a healthy meal pattern with individual adaptations as necessary. In fact a pattern which would benefit most of us. 📧

References:

Reynolds AN1,2, Mann JI3,4,5, Williams S6, Venn BJ1 Advice to walk after meals is more effective for lowering postprandial glycaemia in type 2 diabetes mellitus than advice that does not specify timing: a randomised cross-over study. *Diabetologia*. 2016 Dec;59(12):2572-2578. Epub 2016 Oct 17.

<https://www.odt.co.nz/news/dunedin/post-meal-walk-tool-manage-diabetes>

THE RECIPE—SAVOURY KUMARA CAKES

Ingredients

- ◆ 2 red kumara, peeled, cut into chunks
- ◆ 1 onion, finely diced
- ◆ 2 cloves garlic, crushed
- ◆ 1 carrot, grated
- ◆ 5 button mushrooms, finely diced
- ◆ ½ cup frozen peas
- ◆ 1 egg
- ◆ 1 tbsp soy sauce, reduced salt
- ◆ 1 tsp ginger root, chopped
- ◆ breadcrumbs

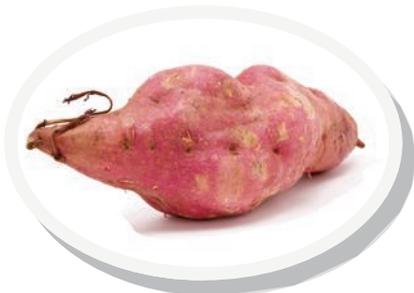


PHOTO.: /WWW.HEALTHYFOOD.CO.NZ.

Method

- ◆ Microwave (or steam) kumara in a little water until tender, about 5 minutes. Mash
- ◆ Cook onion in a pan or microwave
- ◆ Mix together all ingredients except breadcrumbs
- ◆ Put breadcrumbs on a plate. Divide mixture into four. Put a quarter of the mix in a mound on the breadcrumbs and form into a circular patty about 2cm high. Lift carefully onto a sheet of baking paper
- ◆ Sprinkle the top of the patty with breadcrumbs then spray with oil
- ◆ Once all patties are made, place in fridge to chill
- ◆ Turn on oven and heat to 180°C. Once oven is heated, lift baking paper and patties onto an oven tray and cook for 20 minutes.



Serves: 4

Recipe found at

<https://www.heartfoundation.org.nz/wellbeing/healthy-recipes/savoury-vege-cakes>

The Caversham Lectures 2017



Tuesday, 28 November : *The current state of Anglican Roman Catholic relations* : Archbishop Sir David Moxon



Tuesday, 5 December : *Citizen Stylist project* : Dr Margo Barton



In the Parish Centre at 7.30pm.
All welcome—Free admission



More online at

<http://www.stpeterscaversham.org.nz/>

At press time, video of the first of this year's Caversham Lectures is available on our YouTube channel. Just follow the link for *The Caversham Lectures on the Theology* menu.

Other lectures will be added as they happen.

And you can also see video of our special Armistice Day Service—you'll find it via the *Services at Saint Peter's* menu.



Our mission partner the Reverend Jonathan Hicks, his wife Tess and their family Avalyn, Immanuel, Cohen, Judah and Caeli visited Saint Peter's for the 10.30am Service on 19 November.

Top: Budding musicians
Centre: Tess and Jonathan
Bottom: The hall manager attends to some customer service.

PHOTO'S: ALEX CHISHOLM.

In Saint Peter's Garden



By Warwick Harris

Rosemary for remembrance

The evergreen aromatic shrub we know as rosemary has a long history as a sacred plant which dates back to ancient Egyptian, Greek and Roman times. It is a species of the Mediterranean regions which grows well in New Zealand and is often seen sprawling over garden walls and fences.

The name rosemary comes from Latin *ros* for dew and *marinus*, sea—together denoting 'dew of the sea'. There is the myth that the Virgin Mary spread her blue cloak over a white-flowered rosemary bush turning its flowers to blue, hence the name 'Rose of Mary'.

Its formal botanical name, *Rosmarinus*

officinalis, was given by Linnaeus. This follows his procedure of using common names for generic names and particular characters or uses of a plant for specific names. The name 'officinalis' was given to species with medicinal and culinary uses.

Linnaeus developed his system of binomial names in the 1700s, but we can be sure the name rosemary was well established in English before then from its use in Shakespeare's *Hamlet* written circa 1600. The name is immortalised in English by Ophelia's distressed mad recitation before she drowned. "There's rosemary, that's for remembrance; pray, love, remember: and there is pansies, that's for thoughts."

In the Middle Ages, brides wore headpieces plaited from rosemary, and grooms and wedding guests wore sprigs of it.

Many garden varieties of rosemary have been selected. One, derived from wild plants on the Gallipoli Peninsula, Turkey, is named 'Remembrance' or 'Gallipoli'. In this regard rosemary may be more appropriate than the Flanders poppy to Anzac Day Commemoration of the landing of Australian and New Zealand troops at Gallipoli on 25 April, 1915. Rosemary sprigs have been thrown into graves at burials as symbols of remembrance and this symbolic custom has been extended to its wearing on war commemoration days.

In the years immediately following World War I, paper poppies, symbolic of Flanders poppies, were shipped from the United

Kingdom to New Zealand for wearing on Armistice Day. In 1921 the shipment was late in arriving, so they were kept until 25 April and used for Anzac Day commemorations. From then on they were regarded here as Anzac poppies. In the United Kingdom Flanders poppies continue to be the principal floral symbol for Armistice Day.

Set against the north wall of Saint Peter's there is a rosemary

propagated by Harry Brown and planted by his wife Rosemary. For Saint Peter's Armistice Day Service, Faye-Noel Brown fashioned a wreath from rosemary, red flowers of an exotic camellia and a red-flowered native manuka. Flowers of this manuka could be likened to miniature Flanders poppies.

By the Hillside Road entrance to Saint Peter's porch, which houses the Parish War Memorial, there is a bed of pansies. When you next pass by there, spare a thought for the men named on the Memorial. 📷



Rosemary growing
Above: in the Mediterranean
Garden Dunedin Botanic Garden
and
Below: against the north wall of
Saint Peter's.

PHOTO'S: DEIRDRE HARRIS



"For Saint Peter's Armistice Day Service, Faye-Noel Brown fashioned a wreath from rosemary, red flowers of an exotic camellia and a red-flowered native manuka".

PHOTO.: INFORMATION SERVICES OTAGO LTD.



Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer

10.30am: Solemn Sung Eucharist

5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

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

Special Services

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

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PRE-PRINT SERVICES BY: Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



Vestry Notes

The November Vestry Meeting is scheduled for after press date for **The Rock**. You'll find a summary in *The Pebble* for 26 November. 📄

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For your diary

Tuesday, 21 November : 2pm : Fellowship afternoon tea to meet Tess Hicks
7.30pm : *Caversham Lecture*. Rachel Zajac, University of Otago psychology department, specialist in forensic psychology. *Wrongful Conviction—what goes wrong when wrongful convictions occur*

Sunday, 26 November : Feast of Christ the King. Archbishop David Moxon presides and preaches

Tuesday, 28 November : 7.30pm : *Caversham Lecture*. Archbishop David Moxon. *The current state of Anglican Roman Catholic relations*

Tuesday, 5 December : 7.30pm : *Caversham Lecture*. Dr Margo Barton. *Citizen Stylist project*

Wednesday, 6 December : 6pm : Fellowship Christmas Dinner at St Barnabas

Sunday 24 December: 10.30am: Service of Nine Lessons and Carols
10.30pm: Candlelit Service of Carols, Readings and First Mass of the Nativity

Christmas Day Service arrangements to be announced

Sunday 31 December: 10.30pm: Watchnight Service

Sunday 7 January: 10.30am Epiphany Carol Service



Justin Welby
The Archbishop of Canterbury

“When we forget that all we have comes from God we forget all constraints and we act as though God does not exist, we become proud, because we imagine that what we see around us is of our own making..”

“...What an amazing God we serve! He knows what is right. When as human beings we cannot keep the rules we are tempted to make them easier. But God does not make the rules easier, he makes the people new.”



More online :

Read the sermon in full at:

<http://www.archbishopofcanterbury.org/articles.php/5901/archbishop-preaches-at-the-centenary-celebrations-of-all-saints-cathedral-in-nairobi>



Preaching at the centenary celebrations of All Saints Cathedral in Nairobi, Monday 6th November 2017.



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Rock music



By David Hoskins, Director of Music

O Come All Ye Faithful

The Why and Wherefore of Christmas Carols



Music has always played a central role in Christmas celebrations. The birth of Jesus was celebrated musically: ‘and suddenly there was with the angel a multitude of the heavenly host praising God and saying, glory to God in the highest and on earth peace, goodwill toward men’ (Luke 2: 13-14). First century Christians continued the tradition of the angels with songs celebrating Christmas as early as 129 AD though these songs were not called carols.

The preface to the *Oxford Book of Carols* notes that ‘because the carol was based upon dance music, it did not appear until the close of the long puritan era which lasted through the Dark Ages and far into the Medieval period’[^].

The term *caraulo* was one of many used to denote dances enjoyed on saints’ days but condemned by the Church. By the 14th century the carol had become widely accepted, still related to dance forms but by the 15th century the carol we would recognise emerged in the lifetime of Chaucer. No longer just a dance, poem or modal sequence, the carol became popular due to seasonal poetry

sung to charming, often folk, melody.

The word *carol* comes down to us from the French word *carole* meaning ‘circle dance’ and has pagan rather than Christian origins. Early carols became popular and were sung on various seasons of the Church’s year. However, as these carols were not strictly Scriptural or in Latin, they were often viewed with great disapproval by church authorities. The rise of the English Puritans from 1647, saw the celebration of Christmas and carol singing disappear from churches altogether.

The carol as we know the form was revived and developed in the Victorian era by, in particular, William Sandys and Davis Gilbert. Davis published the first modern collection of traditional carols in 1822 and Sandys’ 1833 *Christmas Carols Ancient and Modern* was collected over many years from towns and villages throughout England. However, the carols were often set to less than distinguished music and traditional melodies were re-arranged to suit the rather sentimental taste of the era. Even in the late 19th century, the carol was not altogether ‘authentic’. As Percy Dearmer observed in 1928, ‘our churches were flooded with music inspired by the sham Gothic of their renovated

interiors: ‘carol services’ are indeed not infrequently held even today at which not a single genuine carol is sung’[^].

However, all was not so gloomy. The late-19th century saw the remarkable rise of folk-song collecting. Musicians such as Cecil Sharp, Gustav Holst and Ralph Vaughan Williams spent many years collecting and researching old texts and tunes. The first edition of the *Oxford Book of Carols* in 1928, collected and arranged by Percy Dearmer, Vaughan Williams and Martin Shaw, arose from their work on the first edition of *The English Hymnal* (1906). Now words and music were researched, arranged and composed in an erudite, tasteful manner which enhanced not only Christmas worship but provided carols for use throughout the Church year. Many of the carols and hymns we will sing at Saint Peter’s come from this tradition. We are fortunate to have a composer in the congregation. Agnes Beamish will supply a carol for the Nine Lessons and Carols service. Thus our liturgy will be musically ancient and modern.

Next month: the first(1880) ‘Nine Lessons and Carols’.

[^] THE OXFORD BOOK OF CAROLS.(25TH EDITION), OXFORD UNIVERSITY PRESS,LONDON, 1964.