



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

December 2014—Christmas



Watchnight Services

By The Vicar

Last year Saint Peters Caversham introduced a new Service into its annual cycle—a Watchnight Service to see in the New



Year. That will happen again this year at the slightly later start time of 10.30 pm.

(Continued on page 2)

Wedding Fever

By The Vicar

The photo at right shows Rosie, George and Bianca Melrose, members of our Sunday 10.30am congregation, who came to the Thursday 10am Eucharist on 11 December so Rosie and George could renew their marriage vows. Their ninth wedding anniversary had occurred earlier in the week. They

(Continued on page 2)



Parliament Prayer Peril

Reports were published in mid-November that the Speaker of the House, David Carter, had proposed a new prayer to be read at the opening of the parliamentary day. The new proposal, unsurprisingly, was written—in part—in uninspiring contemporary New Zealand English, excluded references to God and religion and added new elements in Maori, highly

(Continued on page 5)

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Merry Christmas

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To our contributors our thanks and admiration. You make The Rock what it is.

We'll see you all again in February.

The Editors.

Watchnight Services



John Wesley.

IMAGE: HTTP://CHRISTIANHERITAGEFELLOWSHIP.COM

(Continued from page 1)

Such Services have a long lineage. John Wesley originated them in 1740 to provide Methodist Christians with a godly alternative to the drunken gatherings common on New Year's eve. Such Services were sometimes called Covenant Renewal Services, and given the exuberant worship style of the first generation of Methodism, often included spontaneous testimonies and extemporary prayers in addition to hymn singing and Bible readings. A somewhat more ordered liturgy for this Service can now be found in the *United Methodist Book of Worship*.

These kinds of Service have an honoured place in African-American churches, particularly since slaves all over America gathered in churches on New Year's eve in 1862 to hear news of and celebrate President Abraham Lincoln's enactment of the Emancipation Proclamation.

Victorian New Zealanders were keen on seeing in the new year in these kinds of Services also. The Reverend Carlyon, ritualist pioneer, driven from the parish of Kaiapoi in the 1870s for his Anglo-Catholic ways, first experienced significant trouble and blow back from disgruntled townspeople when his Watchnight Service was disrupted by the loud banging of a drum outside St Bartholomew's.

I have drawn the readings and Vigil prayers for the Saint Peters Watchnight Service from the *American Episcopal Book of Occasional Services 1991*. These are interpolated with appropriate and well known hymns. As the Vigil of readings draws to a close we then continue with the Eucharist, using the Liturgy of St Basil, the International Commission on English in the Liturgy's version of a famous Eastern Orthodox liturgy. It is a memorable and inspiring way to see out the old year, and to see in the new. Do join us. 📺



IMAGE: HTTP://WWW.AMERICASLIBRARY.GOV

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:

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Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,
57 Baker Street,
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Or email:

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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,
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Dunedin, N.Z. 9012

Emailed to:

AskTheVestry@stpeterscaversham.org.nz

Wedding Fever

(Continued from page 1)

were keen to reaffirm their marriage vows in Church, so I suggested the mid week Service as a suitable time to do this. Perhaps the most moving part of the ceremony was when Rosie and George prayed this prayer together:

We thank you, most gracious God, for consecrating our marriage in Christ's Name and presence. Lead us further in companionship with each other and with you. Give us grace to live together in love and fidelity, with care for one another. Strengthen us all our days, and bring us to that holy table where, with those we love, we will feast for ever in our heavenly home; through Jesus Christ our Lord.

The next day Maureen Baker and Dale Roberts were married at Saint Peters. This



Rosie and George Melrose read the marriage covenant prayer, watched by The Vicar, a member of the congregation and Bianca Melrose.

PHOTOS: SUPPLIED.

too was a marriage with an international dimension as Maureen is Anglo-Fijian in origin. Dale's family are St Matthews stalwarts and one of Dale's brothers is a Dunedin diocese ordinand in training at St Johns. Dale and Maureen worship at Elim Church, yet came to Saint Peters as a more suitable venue for this big occasion in their life—after all wedding photographers

describe Church weddings as being at the "Cinderella end of the wedding spectrum". 📺



*Behold, a virgin shall
conceive, and bear a son,
and shall call his name Immanuel.*

ISAIAH 7:14



DOG OVERBOARD

By Ian Condie



"The ship was in convoy and could not be stopped".

PHOTO.: [HTTP://BUSINESS-HUMANRIGHTS.ORG](http://BUSINESS-HUMANRIGHTS.ORG)

In the Good Old Days, the Suez Canal was run by the British and the French. Loosely speaking, the pilots were British and the shore staff French. Ships, each with a pilot, transited in convoys. They either anchored in the Bitter Lakes or tied up to the bank to allow convoys to pass going in the opposite direction.

This was before the days of cell phones and computers, when even VHF radiotelephones were rare, so there were signal stations every mile or so on the canal bank which were manned by Frenchmen and those stations communicated by land line with each other and with flags to the ships.



"a Corgi dog on one ship".

PHOTO.: ADNANTHETRAVELLER.COM/

There was a Corgi dog on one ship which was of a nervous temperament and was, along with other dogs, kept on a small section of deck below the bridge that had been secured by barriers and with canvas stretched along the side rails and lashed down. The dogs could not see over the screen nor, it was thought, get over or through it. Alas, the corgi disproved that belief. There was a shout and calls of "dog overboard"!

There was nothing that could be done. The ship was in convoy and could not be stopped. The apprentices resigned themselves to no shore leave for the rest of the voyage, the Captain expressed himself loud and long and demanded of the Pilot what the canal company proposed to do about it.

The pilot, being a sturdy Englishman, could only demand, in French, of each signal station as it was passed that they should keep a lookout for a stray dog. *Avez vous vue un chien* was about the sum of his linguistic ability and the expression on the faces of the signal station officers was a joy to see. One could imagine them going to their telephones and telling colleagues about the mad English pilot who wanted a dog.



The Suez Pilot.

PHOTO.: JPBPA2.FILES.WORDPRESS.COM/

If the corgi had swum direct to the East bank it would, no doubt, have become a takeaway snack for a desert fox, but it chose to land on the West bank where an intelligent pilot in a car, driving back from Port Said to Suez, saw it and picked it up. In due course he returned it to the ship where it was securely chained up and it was decreed the event never happened. 📺

A Meditation Afternoon With Julian of Norwich

By Rosemary Brown

In Saturday 15 November a meditation afternoon was held in Saint Peter's Church Lounge.

This being a busy time of the year, only twelve people were able to be present, these being from different groups, churches and backgrounds. A number of apologies and regrets were sent from those unable to attend.

The southern coordinator of the New Zealand Community for Christian Meditation (NZCCM), Margaret Moore, of Christchurch, gave an excellent overview of the life and writings of Julian of Norwich and led us into silent meditation with short extracts from Julian's

work.

After the thirty minutes as a group we had a further, shorter period of silence in which people could spend time in the church, find a book from the local CCM library, or walk in the grounds (the sun did shine for a bit, but the wind turned up too).

Next came an opportunity for questions or comment, which expanded well beyond the time proposed and further discussion continued over a cup of tea.

Our grateful thanks to Margaret Moore for all her preparation and her excellent presentation.



Dame Julian of Norwich.

IMAGE: [HTTP://LITURGYANDMUSIC.FILES.WORDPRESS.COM](http://LITURGYANDMUSIC.FILES.WORDPRESS.COM/)

We should also like to thank the Christchurch group for the gift of a CD, *Silence of the Soul* with Margaret Rizza, and the loan of *All Will Be Well*, a thirty day meditation book based on Julian's writings which is already doing the rounds! 📺



Nutritious

Early Visitors, Settlers and Christmas Festivities



By Alex Chisholm

In 1642 while sheltering from a storm, the Dutch enjoyed the first Christmas dinner in New Zealand, at anchor east of Stephens and D'Urville islands. They consumed freshly killed pork from the ship's menagerie washed down with extra rations of wine. The next celebration of Christmas in New Zealand occurred during James Cook's first expedition in 1769. The crew of Endeavour marked the occasion by feasting on 'Goose pye' for their Christmas dinner while battling heavy seas off the tip of the North Island. As there were no geese, the crew had to improvise—namely with a magnificent specimen of one of our now protected birds which had been shot in preparation for the feast by the ship's noted botanist, Joseph Banks. Apparently Endeavour's crew spent Boxing Day 'nursing hangovers'. The Boxing Day tradition, among some members of the population, of suffering from Christmas excess would seem to have a long history in New Zealand. (<http://www.nzhistory.net.nz/>)

As much of the earlier European settlement of New Zealand took place during the Victorian era, what we traditionally think of as Christmas festivities have their origins in this time. Many attribute the change to Queen Victoria, as it was her marriage to the German-born Prince Albert that introduced some of the now most popular hallmarks of Christmas festivities. In 1848 the Illustrated *London News* published a drawing of the royal family celebrating around a decorated Christmas tree, a tradition reminiscent of Prince Albert's childhood in Germany. As a result many homes in Britain soon had a tree bedecked with candles, sweets, fruit, homemade decorations and small gifts. When we lived in Germany the tradition was still to have "real" candles on the tree! These were placed in tiny metal holders clipped on to the branches—once they were lit it was necessary to keep an eye on the tree and have a fire extinguisher or at least a large bucket of water handy!



"...“real” candles on the tree!”

PHOTO.: SUPPLIED.

The Victorian orientation to the family was in contrast to the larger groups, such as villages,

which were the basis of celebration in medieval and earlier times, and resulted in festive meals rather than communal feasts.

Earlier cooking

Cooking facilities for any type of meal preparation, let alone Christmas food, were very primitive to begin with in New Zealand. The first settlers started off with hearth cooking before graduating through camp ovens, colonial and other ovens to coal ranges. There was a rapid improvement in kitchen technology after 1860 with equipment at first being imported from America and Australia as well as Europe. However by the turn of the century kitchens were being equipped with affordable locally produced coal ranges—a style of cooking of long duration. I remember being told of their use as late as the early 1970s to bake Pavlova and prepare other Christmas foods—and that in the summer heat of the King Country! As well as recipes and traditions from Europe, American and Australian recipes and food customs influenced New Zealand culinary development. In the fascinating book *From Kai to Kiwi Kitchen*, edited by Emeritus Professor of Anthropology Helen Leach of Otago University, there is an account of recipes published in the *Otago Witness* from mid August 1874 to mid February 1875; from a total of 211, 42 were of American origin.

The change from celebrating Christmas in winter to summer meant adapting both generally and seasonally to locally produced and available foods. Roast turkey or goose changed to roast lamb, or earlier possibly hunted game, and new potatoes together with other seasonal vegetables and fruits joined the festive menu along with the European cold weather favourites such as Christmas pudding. The type of Christmas cake which is familiar to us was not usual in domestic cake making, though

recipes were becoming available. Nuts were also a feature of celebratory meals, usually offered whole to be eaten after the meal and most were imported, though nut tree cultivation was started here fairly early. Once



the necessity to have ground fresh almonds as a flavouring was superseded by the advent of artificial flavouring, walnuts, hazelnuts and imported Brazil nuts were incorporated more into recipes and enjoyed in their own right.

With our 150th Anniversary looming, spare a thought for the tasks involved in Christmas food preparations in those times, with no sophisticated cooking equipment or the handy supermarket if things went wrong. Was there greater satisfaction and thankfulness, I wonder, when the challenges had been overcome and the family could sit down to their meal, or did exhaustion simply take over?

However, whether you prefer the traditional fare or favour a picnic or barbeque for your celebratory meal, I wish you a Joyful Christmas. 🇳🇿

References:

"From Kai to Kiwi Kitchen" Ed. Helen Leach, Published by Otago University Press 2010. ISBN 978 1 877372 75 9

<http://www.nzhistory.net.nz/>

<http://www.bbc.co.uk/victorianchristmas/history.shtml>

<http://www.foodtimeline.org/australia.html>

BACKGROUND IMAGE: [HTTP://WWW.BBC.CO.UK/VICTORIANCHRISTMAS/HISTORY.SHTML](http://www.bbc.co.uk/victorianchristmas/history.shtml)

Rock music

By David Hoskins, Director of Music

Seasonal Offerings

We are fortunate to have such fine singing resources at Saint Peter's. Arnold Bachop will lend his tenor gifts to the Advent 4 Solemn Eucharist and in the evening, young Auckland student Tom Woodman sings a solo carol at the Nine Lessons and Carols. He will also sing at the Midnight Mass on Christmas Eve. Tom is the son of Father Ian Woodman who often worships with us at the 8am Holy Communion on Sundays. He is presently a senior student at Dilworth School in Auckland and active in a wide range of

music. At the Nine Lessons and Carols he will sing the famous Appalachian carol, *I wonder as I wander*. This beautiful song of the nativity has an interesting history.

The carol, written by American composer and folksong collector, John Jacob Niles (1892-1980) is now popular at Christmas services but Niles tells of the intriguing origins of the music. *I Wonder As I Wander* grew out of three lines of music sung for me by a girl who called herself Annie Morgan. The place was Murphy, North Carolina. The time was July, 1933. The Morgan family, revivalists all, was about to be ejected by the police after having camped in the town square for some little time, cooking, washing, hanging their wash from the Confederate monument and generally conducting themselves in such a way as to be classed a public nuisance. Preacher Morgan and his wife pled poverty;

they had to hold one more

meeting in order to buy enough gas to get out of town. It was then that Annie Morgan came out—tousled, unwashed blond, and very lovely. She sang the first three lines of the verse of *I Wonder As I Wander*. At twenty-five cents a performance, I tried to get her to sing all the song. After eight tries, all of which are carefully recorded in my notes, I had only three lines of verse, a garbled fragment of melodic material—and a magnificent idea. With the writing of additional verses and the development of the original melodic material, *I Wonder As I Wander* came into being. I sang it for five years in my concerts before it caught on. Since then, it has been sung by soloists and choral groups wherever the English language is spoken and sung." 📺



John Jacob Niles.

PHOTO: SUPPLIED.



Festival of Nine Lessons and Carols

In the tradition of King's College Cambridge and the BBC



Saint Peter's Caversham, Hillside Road, Sunday 21 December at 7pm

Parliamentary Prayer Peril

(Continued from page 1)

flavoured with the veneration of ancestors. Surprisingly perhaps, references to Her Majesty The Queen survived in the proposed new prayer.

Christians who saw such reports no doubt feared the worst.

But on 9 December the Speaker announced "A substantial majority of members expressed a view to retain the existing prayer and I intend to respect that wish, there will be no change."

The Rock—and we expect Saint Peter's People in general—is of course delighted. Almost daily we are presented by examples of insidious attack upon the fabric of our faith and of our society. It is heartening to find evidence of what we all know to be the truth. As the Vicar said in concluding a sermon in January this year (http://www.stpeterscaversham.org.nz/HughBowron/Sermons/2014_01_19_Fashioned_for_the_Purpose_of_our_Salvation.html), "[God] will not give up on us."

He might have added, "no matter what"! 📺

(A 2007 attempt to change the prayer also failed—see <http://www.parliament.nz/en-nz/about-parliament/how-parliament-works/speaker/press-releases/48Speakpress150620071/mps-vote-to-retain-prayer> for more.)



The existing prayer

Almighty God,

Humbly acknowledging our need for Thy guidance in all things, and laying aside all private and personal interests, we beseech Thee to grant that we may conduct the affairs of this House and of our country to the glory of Thy holy name, the maintenance of true religion and justice, the honour of the Queen, and the public welfare, peace, and tranquillity of New Zealand, through Jesus Christ our Lord. Amen.

SOURCE: STUFF.CO.NZ

The proposed new prayer

E te Atua Kaha Rawa (Almighty God)

Ka whakamanawa taua hunga katoa kua riro atu i mua i a tatau – moe mai okioki (We honour those who have gone before us—rest, slumber on.) We recognise the mana whenua, Te Ati Aawa, the kaitiaki of this region, Te Upoko-o-Te-Ika-a-Maui.

We acknowledge the need for guidance and lay aside all private and personal interests so that we may conduct the affairs of this House for the maintenance of justice, the honour of the Queen and the public welfare, peace, and tranquillity of New Zealand.

Amine (Amen).

SOURCE: STUFF.CO.NZ

Looking back

By Ray Hargreaves



Con 1 September 1918, just over two months before the Armistice was signed which ended the First World War, Alfred George Crosswell was killed in action. He was 28 years old. His death notice in the *Otago Daily Times* simply stated the event took place "Somewhere in France". In fact it occurred during the second Battle of Bapaume, which took place from 1 August to 3 September 1918. Bapaume is in the Pas de Calais area. Crosswell was buried in the British Cemetery at Grevillers, a village some three kilometres west of Bapaume.



Born on 27 April 1894, Alfred George Crosswell was the eldest son of Alfred and Theresa Crosswell of 36 Catherine Street, Caversham. He had attended Caversham School and Dunedin Technical School, the latter being the precursor of Kind Edward Technical College. After leaving school he worked for a short time at Scoullar & Chisholm's furniture shop

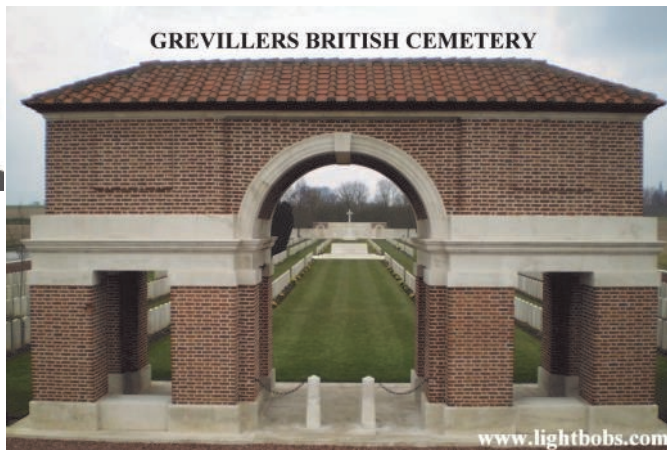
in the city before moving to the Hillside Railways Workshops to train as a fitter.

Crosswell took part in sporting activities in Dunedin, such as belonging to a harrier club. He was also a member of the Druids Lodge.

On joining the army he was a fitter with the Army Engineers, but was later transferred to N. Z. Field Artillery. He went overseas as part of the 13th Reinforcements which sailed from

Wellington at the end of May 1916.

A memorial window dedicated to his memory is located on the left side of Saint Peter's. It was erected by his parents, sister and brother.



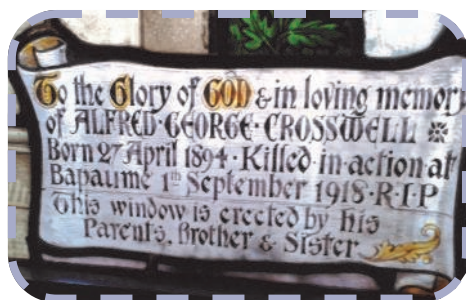
The British Cemetery at Grevillers.

PHOTO: WWW.LIGHTBOBS.COM



Location of Bapaume, in the Pas de Calais.

IMAGE: WWW.MAP-FRANCE.COM



Detail from the Crosswell window (shown at top) in Saint Peter's.

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maybe
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Christmas
PERHAPS MEANS
a little
bit more

This Dr. Seuss Christmas Quote from *The Grinch* perhaps deserves a wider public.

PHOTO: HTTP://WWW.YOURHOMEBASEDMOM.COM



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 Sung Eucharist
WEDNESDAY:	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

N.B. the January Service at Frances Hodgkins will be held on the **third** Thursday, 15 January.



Vestry Notes

No Vestry Meeting was held in December, with all members available for email consultation as required. ☒

Christmas holidays?

By Alex Chisholm



Christmas Day revellers on Plimmerton beach in the 1920s.

PHOTO.: [HTTP://WWW.NZHISTORY.NET.NZ](http://www.nzhistory.net.nz)

It's hard to imagine now, but at the beginning of the 19th century Christmas was hardly celebrated. Many businesses did not even consider it a holiday. The 25 December 1841 edition of the *New Zealand Gazette* was indistinguishable from any other issue, not even mentioning Christmas. Although Christmas, like New Year and Easter, came to New Zealand with the earliest European settlers, observance varied. At first it was a common-law holiday—a custom but not a legal right. In the mid-19th century, 25 December (unless it was a Sunday) was just another working day for many people, although some of the provinces (including Otago) made it a holiday. The *Bank Holidays Act 1873* started the enshrinement of holidays via a number of laws for particular population groups, though it took until 1910 and confirmation by the *Public Holidays Act* for this to extend to most New Zealand workers. However by the end of the century Christmas had become the biggest annual celebration and took on the form we recognise today. ☒



Special Services

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

The Rock

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For your diary

Sunday, 21 December : Festival of Nine Lessons and Carols

Wednesday, 31 December : New Year's Eve : 10.30pm Watchnight Service

Wednesday, 24 December : Christmas Eve : 11pm Carols followed by Midnight Mass and the Blessing of the Crib by Candlelight

Sunday, 18 January : Hospital Chapel assistance

Wednesday, 25 December : Christmas Day: 8am Holy Eucharist; 10:30am Solemn Eucharist

Monday, 26 January : Frances Hodgkins house group resumes at 2pm

Saturday, 4 April Holy Saturday : 8pm Easter Vigil with The Bishop

Michaelmas 2015 : Saint Peter's 150th Anniversary celebrations

Saint Peter's People



Kyle Parnell's story

As told to Michael Forrest

Kyle was born in 1971 in Exeter, Devon, England. His father came from Cornwall and his mother from Yorkshire. When he was eight the family moved to Blackpool, Lancashire, in the north-west, where he lived until coming to New Zealand in October 2003. Kyle has two much older brothers—Darryl, the eldest (named for Darryl F Zanuck, a significant Hollywood producer and executive), and Gary, who is visiting Kyle next month (named for an actor—Gary Cooper?). Kyle's middle name is Dean, after Dean Martin. These names were chosen because his father, who has just turned ninety and still lives in the south-west of England (in Cornwall), was a cinema-proprietor in the days before the big chains owned them all.

Kyle gained a Bachelor of Science degree in Microbiology and a Master's in Biomedical Science from Manchester University. He worked as a biomedical scientist for seventeen years but found this very demanding, with long hours and weekend work. While working as a voluntary assistant at St Andrew's Home in Forbury he became interested in dementia care so is now doing further study with a view to becoming a diversional therapist. Diversional therapy recognises and supports purposeful recreational, leisure and pleasure activities for consumers such as the elderly or disabled.

Not long after Kyle and Madeleine married an opportunity arose to emigrate from Lancashire so they chose New Zealand. It is easier to emigrate when one's family is scattered as Kyle's wider family is, though Madeleine's family still all live around Blackpool (but her mother is in Aberdeenshire, Scotland). Kyle




Kyle Parnell at home this month.

PHOTO: SUPPLIED.

took a relieving position to cover a maternity-leave absence in a hospital laboratory which gave them time to decide whether they liked New Zealand. They were in Tauranga for just under a year, then in August 2004 came south to work at Dunedin Hospital. Their two daughters, Anya (9) and Freya(6), attend St Joseph's Cathedral School.

Kyle's family were not church-goers, but while he was at University his best friend introduced him to the Roman Catholic Church so he went through the Rite of Christian Initiation of Adults (RCIA) as a young man and was baptised at St Kentigern's Church, Blackpool. However his beliefs are more liberal than those of the Roman Church so he became an Anglo-Catholic, which he sees as half way between Roman Catholic and Protestant. He finds that Saint Peter's has a nice traditional feel about it, with the use of candles and incense familiar from churches in the United Kingdom. Their daughters were baptised at St Joseph's Cathedral in Dunedin by the two brother priests connected with that church—Anya by Father Tony Harrison and Freya by the current Priest, the Reverend Monseigneur John P. Harrison.

Gardening and the family keep Kyle busy. Before volunteering at St Andrew's he did voluntary work at the Dunedin Botanical Garden. He is doing up the whole of the family property, both house and garden, in Kaikorai Valley where they have lived for around two and a half years.

We welcome Kyle and his family to Saint Peter's and hope their time with us will be happy and fulfilling for them and us. It is good to have a young family like this joining the Parish. 



Plan
ahead
for those left
behind

For many of us, the thought of leaving our loved ones with our funeral to organise is inconceivable – but the reality is, it happens.

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