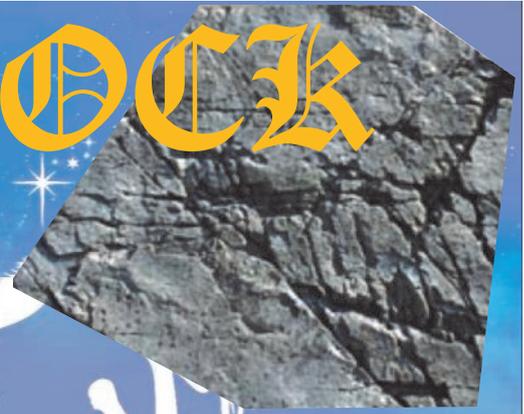




THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

December 2017—Christmas



Merry Christmas to all our readers and special thanks to our advertisers and contributors. We wish you all a Happy New Year. **The Rock** returns in February.



Vicarage characters, 1914

By The Vicar

This amazing photo was taken in 1914 in the entry way to the Vicarage, which had been completed the year before.

At far right is Father Edward Dering-Evans, Vicar, who succeeded Father Bryan King. He had come out to New Zealand with the 1910 General Mission of Help. An energetic priest with a gift for organisation he opened Holy Cross St Kilda as a mission church of Saint Peter's. On his right is "Miss Evans, housekeeper", his sister presumably/perhaps? After his next move to America in 1914 Dering-Evans would marry a millionaire's daughter given to mystical visions.

At far left is Father Robert Coates, the Curate from 1912 to 1914. "Rachail" on his left is a mystery for she isn't Elizabeth Brown of Dunedin MBE whom he married at All Saints in 1916 when he was Vicar of Andersons Bay. He would go on to a long

ministry in the diocese of Auckland.

Note that the clergy are both wearing Canterbury Caps and Sarum Cassocks (double breasted button ups), a sign of their following of the Sarum use, the "very English" style of Anglo-Catholicism supposedly based on the Sarum rite of Salisbury Cathedral in the high Middle Ages and popularised by Percy Dearmer in *The Parson's Handbook*. This is opposed to Western Rite Anglo-Catholics who took their lead from contemporary Roman Catholic usage and who would have worn Birettas and button down the front Cassocks.

In the middle is Sister May, the parish worker, a nun and I think a Deaconess.

The two tough looking characters seated on the ground are the Vicarage boarders. 



◆ Page 2: See how you can help solve the questions about more historic photo's.

◆ Page 5: The Vicar's thought for Christmas.

Help solve history

The Vicar's research into our parish history has unearthed these photographs from Saint Peter's archives at the Hocken Library. He is keen to identify the people shown.

If you can help with this, please contact The Vicar (contact details at right). Notes handwritten on the back of each photo. are reproduced in the captions to assist with recollection. Larger, clearer photographs and copies of the handwritten notes for each are also published on Saint Peter's website at www.StPetersCaversham.org.nz/The_Rock_supplements/1712_solvehistory.html or follow the link on the home page. 



New year's Day dinner party 1978 (or 1975?). Names unclear to read but possibly: Adrian, Julia, Diana, Alan, Alma, Don.



Junior choir at Saint Peter's about 1946.



Saint Peter's group at the Anglican Ball in the Town Hall, Dunedin, 1950.

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

XVII. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.



THE MERCHANT NAVY (M. N.)

(5) From Sea to Sea

By Ian Condie

The passage from Curacao to Panama is relatively pleasant; skirting the coast of Venezuela, rounding Punta Gallinas then past Colombia to Panama where the Master earns his pay taking his ship through the narrow breakwater entrance and into the crowded anchorage. Not until the agent comes aboard will the crew of the ss *Caversham* know

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

the way, come mostly from the British West Indies.

Sometimes the attitude can be too casual. On one passenger ship, the pilot beguiled the time when his attention was not

otherwise demanded, by telling jokes (some rather risqué) to the Master. Alas, neither party realised they were standing next to the microphone with which a 'travelogue' was being broadcast to the crew and that the microphone was switched on.

Transiting the canal means something of a holiday for the ratings (AB's etc.) but extra duties for the officers who have to be on stations for most of the transit of Gatun Lake and the Culebra Cut unless the ship has to anchor in the lake. It can be rather hair-raising to pass another



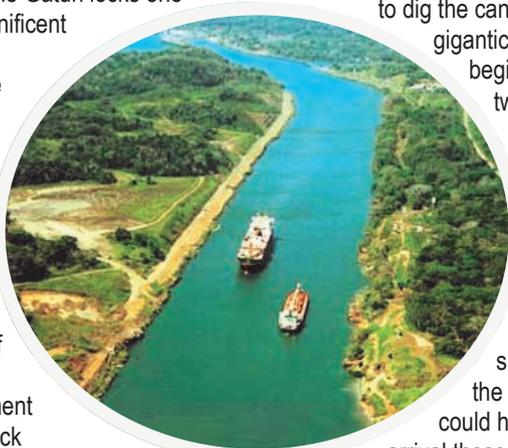
IMAGE: © 2008 HOWSTUFFWORKS.

whether they will go alongside in Colon at the Caribbean end or Balboa at the Pacific end of the canal. The latter is favoured because it is close to Panama City with its night life. As the only reason for berthing is to take aboard several hundred tons of fresh water there is little time for shore leave.

All too soon the American pilot comes aboard accompanied by his crew who take over the sailors' duties fore and aft and, as usual, when approaching the Gatun locks one is struck by the magnificent feat of engineering accomplished by the United States government.

Almost as impressive is the calm way the Americans operate it. There is an old fashioned rural air of casualness in the speech and deportment displayed by pilot, lock master, tug skipper and the men who handle the ropes who, by

ship in the Culebra Cut for they pass so close that the pilots do not even have to raise their voices to talk to each other as they pass. Then there is Pedro Miguel and the Miraflores locks to transit before gliding past Balboa (unless berthing there) by which time everyone (except the pilot) is rather weary, having stood in the open in tropical heat varied occasionally by tropical downpours in the wet season. At least the officers can reflect on what it must have been like to dig the canal and build the gigantic locks back at the beginning of the twentieth century.



"It can be rather hair-raising to pass another ship in the Culebra Cut ..."

PHOTO: WWW.BBC.CO.UK.

It was not only the casual efficiency of the Panama Canal company that used to impress ships' officers. In the old days, one could hand over on arrival those tropical uniforms (shirts and shorts and perhaps long

The Frolicsome

Friar



"Your son has an attention deficit disorder. He's not getting enough of it from you."

SOURCE: WWW.HOWTOGEEK.COM.

trousers and tunic jackets) which one just had not had time to wash and they would be delivered at the other end of the canal beautifully washed, starched and ironed. They were the days!

The short last lap to Balboa was almost an anti-climax and then, almost suddenly, the canal crew departs and the pilot climbs down into his launch and the ss *Caversham* slips past the last of the land and is shaping a course with the Islas de las Perlas in sight to port. But the islands quickly drop out of sight and so, to all intents and purposes, does the *Caversham*, for she has been swallowed by the great Pacific Ocean and the next land to be seen will be Otago Heads in about two weeks time.

Next month: "The Wild Blue Yonder".

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Nutritious



Biblical foods and Christmas celebrations

By Alex Chisholm

The Mediterranean Diet (MedD) has received a lot of attention in recent years as an example of a healthy eating pattern. Recently (*The Rock* August 2017) I wrote about olive oil, tomatoes and the MedD in New Zealand.

However there are in fact several types of Mediterranean eating pattern, all part of the cultural history of the Middle East and with origins in Biblical times. Trade in olive oil and wine between Palestine and Egypt was documented on hieroglyphs some 2000 years before Christ. Archaeological excavations have uncovered the products eaten during the Minoan period, dating back to the Bronze Age civilisation which arose on the island of Crete (2700–1450BC). The wall paintings at Knossos show the prime role of bread in the Cretan diet; in fact grains and wheat flour have provided the staple for different types of meals throughout the Mediterranean basin. The Human genetic profiles have not changed significantly over the past 10,000 years, whereas lifestyles have been revolutionised.

In biblical times, meal times (generally twice a day) nurtured relationships and provided an opportunity for communication. In addition, members of the population had regular activity, regardless of their role in society, mainly through walking.

Evidence of dietary patterns has been obtained from archaeo-botany and written records and although there are many similarities between the traditional Greek (Cretan) MedD and that described in the Pentateuch, the differences are of interest as they have special nutritional benefits—in particular pomegranates and figs. The Bible (Deuteronomy 8:8) speaks of the seven species—'a land of wheat and barley, of vines, of figs, of pomegranates, a land of olives, of oil, of honey, as well as a land where you will eat bread without stint'. There appears to be some debate as to whether 'honey' means that obtained from bees or made from dates, however there is reason to believe that both would have been eaten. What is surprising, given their importance in the diets of the Middle East, is the omission of dates from this list. Fruits of the date palm (*Phoenix Dactylifera* L. *Arecaceae*) are an important component of the diet in the Middle East and North Africa.

Interestingly, some of the foods (below) appear in our diets in higher than usual amounts around Christmas, either on their own or as ingredients in festive recipes.



Dates are an ideal high-energy food as they have a high sugar content but are also fibre rich. They are a good source of minerals, such as calcium, iron, magnesium, potassium and zinc and have antioxidant activity due to a high level of phenolic compounds as well as flavonoids and procyanidins. The fruit was eaten fresh or dried and 'Date Syrup' was made from dates and water.



Figs: Excavations at Gezer have uncovered remains of dried figs from the Neolithic Age and an old seed was recently germinated from the Dead Sea. Figs are native to the Mediterranean, grow on the ficus tree

(*Ficus carica*) and were one of the first fruits to be cultivated. They are a good source of potassium, magnesium, iron, copper and manganese and have high calcium content (250mg of Ca/100 g fruit weight). Particularly high total polyphenol content has been measured in fig juice including some phenolics which are unique to figs.



Grapes: the cultivation of wine originated in Mesopotamia but the culture of wine consumption in the Mediterranean, where it is usually consumed with food. This wine is less alcoholic, more acidic and more phenolic-rich. The potent antioxidant activity of wine from this region may be due to the amount of sunlight the grapes are exposed to during the time the flavonols are being synthesised.



Pomegranates have been cultivated in the Mediterranean region since ancient times and were introduced into Egypt from Syria and from Israel around 1600BC. In recent times the antioxidant health benefits of pomegranate were shown to reduce LDL oxidation and contribute to reducing the risk of heart disease.



Nuts have heart health protective properties which may be related to the type of nut proteins which are rich in the amino acid arginine and low in lysine. Arginine is a precursor of the vasodilator, nitric oxide. An additional important mechanism for the protective effect of nut consumption is the reduction of oxidative stress by nut antioxidants such as vitamin E, polyphenols, flavonoids and other phytochemicals.

It has been argued that today's 'Healthy Mediterranean Diet' may be improved by inclusion of food items from biblical times. Although they are not used so often in our everyday dietary patterns it is noteworthy that they are a part of traditional Christmas meals and recipes, particularly those which evolved in cooler climates. 



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Berry EM, Amoni A, and Aviram M. *Public Health Nutrition* (2011)14 (12A): 2288-2295

The New Jerusalem Bible; Study Edition. Darton, Longman & Todd. 1994

<https://nutsforlife.com.au/wp-content/gallery/gallery/mixed-nuts-kernels.jpg>

THE RECIPE—HEALTHY FRUIT CAKE

FOUND AT: WWW.SPRINKLEOFGREEN.COM/HEALTHY-FRUIT-CAKE-WITH-FIGS-APRICOTS-DATES

AUTHOR: TEFFY PERK

Ingredients

- ◆ 100g dried figs
- ◆ 100g dried apricots
- ◆ 200g dates
- ◆ 2 apples, grated
- ◆ Juice from 2 oranges (mine were super juicy)
- ◆ 5 tablespoons coconut oil
- ◆ 60ml (1/4 cup) plant milk (almond, rice, etc)
- ◆ 1 tsp vanilla bean paste or extract
- ◆ 60ml (1/4 cup) maple syrup
- ◆ 3 tablespoons chia seeds + 9 tablespoons water, set for 10 minutes
- ◆ 60g almond flour
- ◆ 80g sorghum flour
- ◆ 20g coconut flour
- ◆ 1 tsp ground cinnamon
- ◆ 1 tsp ground ginger
- ◆ ½ tsp ground nutmeg
- ◆ Coconut flour, to sift over the cake

Method

- ◆ Preheat your oven to 175°C and grease the base of a round 20cm cake tin and line with baking paper
- ◆ Chop your dried fruit into roughly 1 cm pieces and add to a bowl with the grated apples, orange juice, coconut oil, milk, vanilla, maple syrup and chia gel and set aside
- ◆ In a separate bowl combine the flours with the spices then add to fruit bowl in batches, stirring so everything is well combined and coated. If the dough feels too dry, add a little bit more almond milk and if too wet, a little bit more flour
- ◆ Pour into the cake tin and bake for 1½ to 2 hours or until an inserted toothpick comes out clean
- ◆ Remove cake from the oven and leave to cool for 20 minutes, then turn it out and place on a cooling rack to cool completely
- ◆ Sift over some coconut flour just before serving, if desired.

Notes: If you can't find sorghum flour, try and substitute oat flour for similar results. If the top of the cake starts to brown before the middle is cooked, cover with some baking paper.

“Love is what’s in the room with you at Christmas if you stop opening presents and listen.”

AUTHOR UNKNOWN, ATTRIBUTED TO A 7-YEAR-OLD NAMED BOBBY

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The Eternal Youthfulness of God

By The Vicar

Spending time with my ebullient and energetic grandchildren, Oscar and Leo, recently was an entertaining and rewarding business. When we meet new members of our family who have just come in to the world we are encouraged to see signs that our family has a future, that it will continue down the generations and that new liveliness and possibilities are in our midst.

Set against this is the background reality that everything fades away in the world as we know it. Nothing lasts forever. Ours is a world which is winding down. Even our solar system will come to an end when the Sun flames out. Death is the end point of each life. Our pleasures and happiness are fleeting moments snatched as best we can while the wheels of time grind on unheedingly.

The arrival of Jesus Christ into our spiralling down de-energising world introduced a new element, one which would change everything. The source of being encountered derivative being. The creator of the world entered in to the life of the creatures of the world. Fresh resources of being became available to the limited and sin scarred beings that we are.



“Spending time with my ebullient and energetic grandchildren, Oscar and Leo...”

PHOTO: SUPPLIED.

Another way to say this is that the eternal youthfulness of God had entered our ageing world. This is why the cradle at Bethlehem was surrounded by such striking signs in the heavens. It is why awestruck shepherds and adoring Magi came to worship the primal source of energy radiating out from that baby of all babies. Other striking indicators of who and what Jesus was and is would come later when he walked on water,

raised the dead and appeared on Mount Tabor with uncreated light glistening from his earthly body.

Then, in the crowning act of his ministry, his rising from the dead, he opens the doorway in to the Kingdom he had spoken of so often. The new heavens and the new earth are now available to those who want to follow him and leave the ageing and dying world behind to its own devices.

The vitality of our grandchildren hints at the dynamic quality of life available from the ground, source and goal of all life that we call God. This dynamic God reveals his eternal youthfulness in the cradle at Bethlehem and invites our worship. ☑

In Saint Peter's Garden



By Warwick Harris

Holly

This is the season to be jolly. Hence a good time to consider holly. Ivy, the plant associated with holly in the traditional British Christmas carol, is only mentioned in the carol's title. Why this is so is a mystery.

To me, ivy is a pernicious weed. This comes from battling its unrelenting invasion of our garden fences. It is in Saint Peter's garden, but fortunately has been kept off the church's walls where it would probably weaken the mortar.

There are three hollies on the east side of Saint Peter's [see sidebar]. One, cut to shrub size, stands in a gap in the hedge along the Hillside Road iron fence. The others are medium sized trees of venerable appearance which stand on the lawn in the shade of the large trees along Baker Street.

One of the large hollies has several trunks. The other, with a single trunk, has variegated leaves.

Holly is one of 400 species of mostly shrubs and trees of the genus *Ilex* and has the specific name *aquifolium*. Its natural distribution extends to forest and shrub-land areas of Europe, Asia and Africa.

Holly was first recorded as a naturalised species in New Zealand in 1901. Certainly, it would have been introduced here earlier in the course of European colonisation of New Zealand, both as an ornamental garden plant and because of its traditional association with Christmas.

The holly bears a prickle,
As sharp as any thorn,
And Mary bore sweet Jesus Christ
On Christmas Day in the morn
A key character of holly is the spines on its



Spiny leaves at the base of the tree with several trunks(l) and variegated and spineless leaves higher in the tree(r).



PHOTO'S: DEIRDRE HARRIS.

leaf margins, especially on juvenile plants and on leaves lower in the canopy of trees. This has been suggested to be an adaptation to reduce browsing by deer of leaves within their reach. Leaves higher in the canopy are usually flat and entire, and varieties of holly entirely without spines have been selected.

The holly bears a blossom,
As white as the lily flower,
And Mary bore sweet Jesus Christ,
To be our sweet Saviour.



Unripe berries in December amongst leaves without spines on the tree with several trunks.

PHOTO.: DEIRDRE HARRIS.

Holly is a dioecious species, that is it has separate male and female plants. Its flowers are small, white and inconspicuous. Pollination takes place through wind-borne pollen. Flowering in New Zealand is during October and November, so does not allow time for berries to be ripe for Christmas here.

The holly bears a berry,
As red as any blood,
And Mary bore sweet Jesus Christ
For to do us sinners good

The ripe bright red berries attract birds. It is through dispersal by birds that seed is introduced to native and exotic forest to be naturalised and to be sometimes regarded as a weed here.

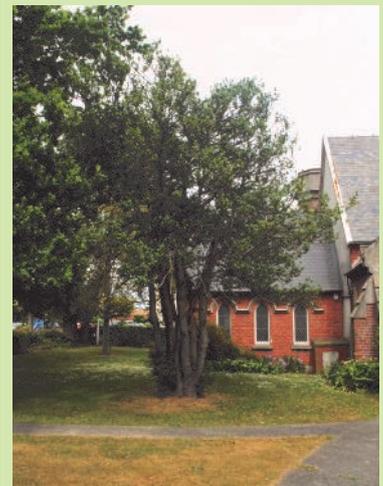
Merry Christmas to you all. 📷

3 HOLLIES OF SAINT PETER'S



Holly with spiny leaves by the Hillside Road fence.

PHOTO'S: DEIRDRE HARRIS.



The holly with several trunks.



The variegated holly.

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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Vestry Notes

The vestry does not meet in December nor in January unless something of special import arises. At press time, nothing had.

The Caversham Lectures 2017

Huge Success and Now Online

The Vicar says this year's lectures were a varied selection and the series was a huge success.

Subjects included both secular and religious topics and drew a wide variety of people, many from outside the usual Saint Peter's community. The address by Sir David Moxon attracted the largest audience of any of the Caversham Lectures in the five years to date.

This year's Caversham Lectures were all filmed and are available on Saint Peter's YouTube channel, so if you were unable to come to any you need not miss out.

As well as visiting us on YouTube, you can find the videos on the *Caversham Lectures* page of the parish website—just follow the link on the *Theology* menu.

Also available on YouTube are videos of the Armistice Day Service and highlights of a mass celebrated by Sir David Moxon—both also held in November.



For your diary

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 : 9am Holy Communion (1662)

Sunday 31 December: 10.30pm: Watchnight Service

Sunday 7 January: 10.30am Epiphany Carol Service

Rock music



By David Hoskins, Director of Music

Carols and Hymns of Christmas

The carols and hymns sung in all manner of situations (churches, shopping malls, schools, parks, retirement homes and so on) are well known even by those for whom Christmas has little or no Christian association.

However, the origins of such music and words is often unknown. Attempting to discover how, where and why carols began life is both frustrating and filled with interesting byways.

It is generally accepted that the carol service we now call *Nine Lessons and Carols* originated in 1880 at Truro Cathedral (or at least a big shed, as the cathedral of the new diocese had yet to be completed). Legend has it that the first Bishop of Truro, Bishop Benson (pictured) was shocked at the levels of 'seasonal' alcoholic overindulgence surrounding Christmas. Carols tended to be sung in pubs and homes and Benson wanted a Christmas celebration to include popular music. While that may have been the legend, there is no evidence that Bishop Benson wanted to bring the pub to the church. Rather he was an innovator who saw the opportunity to bring the community together to celebrate both the Nativity and the building of a new cathedral and diocese.

But it is the folk origins of many of the carols which made for odd wordings and colourful language. For instance, *I Saw Three Ships*. Why would you see three ships sailing by? There are versions of the words featuring reference to Jesus on Christmas morning but others just refer to pretty girls on New Year's Day. Much the same can be said of *The Holly and the Ivy*; some versions have religious allusions, other just mention holly and ivy.

By the 19th century collections of carols arranged for seasons of the church's year began to be published, but the hymns and

carols themselves went through many transitions before taking on the form we recognise today. For example, the co-founder of Methodism, Charles Wesley, wrote a carol...

Hark how all the welkin rings
Glory to the King of Kings
Peace on earth and mercy mild
God and sinners reconciled.

In that form the carol was sung for over 20 years until George Whitfield altered the words to 'Hark the herald angels sing, glory to the new-born King' for another publication. Wesley was not amused by the new 'doggerel' version and asserted that scripture made it clear the shepherds spoke their message rather than attempt musical interpretation! Mendelssohn's famous tune attached to the now equally famous words is even odder. The tune was originally a song to celebrate the 400th anniversary of Guttenberg and the printing press. Long after the composer's death, it was set to the words we now use ... and the rest was a Christmas staple.[^]

We sing carols such as *Away in a Manger*, *O Little Town of Bethlehem* and *We Three Kings* and revel in their sheer 'Englishness' even though they are from the United States. *Ding Dong Merrily on High* and *Jingle Bells*, so much part of

Edward White Benson, first Bishop of Truro.

PHOTO: GETTY

Christmas in the Mall, actually refer to the American tradition of Thanksgiving.

Despite all the confusions of origins and awkward marriages of words and music, Bishop Benson's legacy to us at Saint Peter's at Christmastime is that we are led again in mind and spirit to the first Christmas. It just wouldn't be the same without the carols and hymns of Christmas! They speak in an extraordinary way across the generations and with newly minted carols make the season special and holy.

Bon Noel. 🎄

[^]FORSYTH, MARK. 'THE SURPRISING ORIGINS OF FAMOUS CHRISTMAS CAROLS'. (BBC ONLINE, CULTURE, 20.12.16).

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"I heard the bells on Christmas Day

Their old, familiar carols play,

And wild and sweet

The words repeat

Of peace on earth, good-will to men!"

HENRY WADSWORTH LONGFELLOW

Saint Peter's Cabersham

