



THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

December 2019 — Christmas



Living into and up to His Name



By The Vicar

Naming a child is a significant act by parents. It says something about their hopes for their new arrival. It often links their child to favourite and beloved older members of the family. It sometimes establishes an agenda for the child's future life.

Yahweh Saves

A name usually has a meaning beyond the actual word. Apparently mine means "Strength" or "Spirit". We use the name Jesus for the one who is at the centre of our religion so often that we usually don't stop to reflect what it stands for. When, at the annunciation, the angel Gabriel conferred the name Jesus on the one to be conceived in the womb of the Virgin Mary he was giving a name that means "Yahweh saves". After his birth Jesus would spend the rest of his earthly life living up to and into his name. The rest of the gospels are an account of his acts and his teaching by which he lived out to the full the authenticity of his name.

The Anointed One

We often link a title to the name Jesus—"Christ". It means "the anointed one". Another way of saying that is "the promised one" or "the Messiah". This title, now intimately linked to his "Yahweh saves" first name makes clear that Jesus fulfils the hopes and the promises of Israel. It also makes clear that what he does in his future ministry is done in the power of the Holy Spirit which operates in lock step with each of his acts.

(Continued on page 2)

MERRY CHRISTMAS

The Rock wishes all readers a very Merry Christmas and Happy New Year. We also offer grateful thanks to all the contributors and advertisers who have supported the parish this way during 2019. We will see you all again in February, 2020. 📧

Lo, he comes with clouds
descending,
Once for favoured sinners
slain;
Thousand thousand saints
attending
Swell the triumph of his
train:
Alleluya!
Christ appears, on earth to
reign.

C. WESLEY AND J. CENNICK,
51, HYMNS ANCIENT & MODERN REVISED



Living into and up to His Name

(Continued from page 1)

Why God Was Born

In a recent book which seeks to make clear to church going Christians the central truths of the faith in a very accessible manner, the author has a provocative chapter title—"Why God was born". It reminds us of the staggering claim at the heart of our religion. God the creator of the universe has entered the stream of human life as a fragile, vulnerable human being intent on bringing comfort and joy to the unhappy world of human creatures.

Divine and Human Natures

The way in which God is born points to the truth and fuller meaning of his "Yahweh saves" moniker.

His

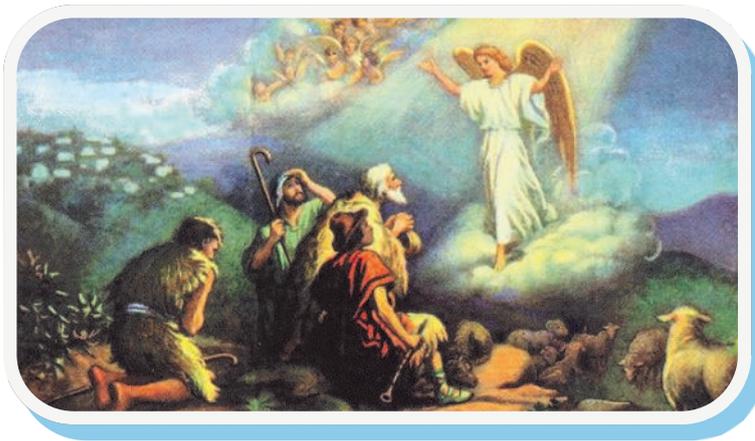
imminent conception is announced by an angel. He is supernaturally conceived in the womb of the Virgin Mary by the action of the Holy Spirit. His birth is joyfully acclaimed in the night sky over Bethlehem by the heavenly hosts. Yet the circumstances of the birth are laconically and briefly described as a very ordinary and human happening. Apart from its humble circumstances this is a business as usual birth. Luke's infancy narrative makes clear from the start that Jesus links together in his humanity his divine and human natures.

The Kingdom of Delight and Joy

The who and what Jesus is, the what and wherefore he does for us as announced in his name, will be completed at his return in glory. His resurrection and ascension has set in train a series of saving events by which we are incorporated into his kingdom. "The Son of David"—"Our Lord"—will then be openly acknowledged as he reigns over us in the kingdom of delight and joy.

Let Me Count the Ways

This is our Advent hope. This is what we shall celebrate at Christmas. Meanwhile let us look for his coming among us in the various and particular ways in each of our unique lives. Let us recall and chart the ways in which he has come to us at each stage of our lives. Each one of us has known the coming of Jesus—"Yahweh saves"—in our personal faith history. That is why we are parishioners of Saint Peter's. 📧



"His birth is joyfully acclaimed in the night sky over Bethlehem by the heavenly hosts."

IMAGE: WWW.NVSANTA.COM.

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

XXX. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Saturday, 25 January 2020 at 11am



Visit to St Barnabas, Warrington

for celebration of the Feast of the Conversion of St Paul
with lunch to follow

**PARISH VISIT TO THE
OLDEST CHURCH IN NEW ZEALAND**
Anglican Church of St John the Evangelist, Waikouaiti

note
celebration of the
Feast of the Chair
of St Peter

Followed by
lunch in the parish
hall provided by
local parishioners



- Built in 1858
- Financed by Johnny Jones
- Designed by Benjamin Mounifort, the architect who set the style for Christchurch in the 19th Century

SATURDAY 22 FEBRUARY 2020

90th Birthday celebrated



On 1 December parishioners congratulated Joy Henderson during morning tea following the 10.30am Service. For many years Joy has been an enthusiastic contributor to the parish, including several terms as People's Warden, a post she relinquished only recently.



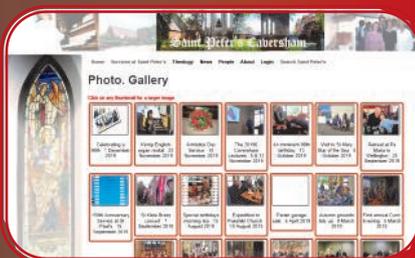
Above left: Birthday girl Joy Henderson (left) and People's Warden Di Bunker prepare to introduce the cake. Above right: Vicar Hugh Bowron speaks with Joy. Below: A section of the gathered parishioners looks on.

PHOTO'S: ALEX CHISHOLM.

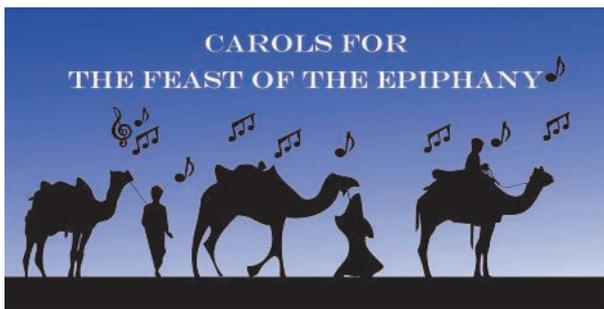


Web photo. gallery upgrade

There has been lots happening in the parish website's Photo. Gallery recently. Thanks largely to the efforts of Alex Chisholm, new photo's from a number of parish functions and activities have been added. And some technical enhancements have meant it is now possible to display rather more extensive captions than in the past.



Check it out in the News menu at www.stpeterscaversham.org.nz.



**SUNDAY, 5 JANUARY AT 10.30AM
IN SAINT PETER'S
HILLSIDE ROAD**

The Frolicsome Friar

"It's ironic that he's trying to send an instant message by typing with one finger."

SOURCE: WWW.HOWTOGEEK.COM.

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Nutritious

The history of a Christmas treat



By Alex Chisholm



Often enjoyed at Christmas as part of festive fare, nuts have been an important part of the human diet for millennia. Nuts are rich in protein, folate, fibre and essential minerals such as magnesium, phosphorus, potassium and copper. Many are also an excellent source of vitamin E. Uniquely, Brazil nuts are rich in selenium.

Tree nuts have been identified as part of the earliest diets in many areas of the world from Scotland to Australia, with some varieties growing only in specific regions. However, there were no indigenous nut trees in New Zealand.

Historians say that almonds, mentioned in the Old Testament, were among the earliest cultivated foods. The famous Arabian marzipan, a sweet paste candy made from ground almonds, was brought back by the Crusaders returning from the Holy Lands in the 11th and 13th centuries and still remains popular today.

At a recent archaeological dig in Israel researchers found



PHOTO: PXFUEL.COM.

Seven varieties of nuts, along with stone tools to crack open the nuts, were found buried deep in a bog. The oldest walnut remains were discovered in Iraq and they are believed to be from 50,000 B.C. Remains of pecans were found in archaeological excavations in Texas with artefacts dating back to 6100 B.C. A manuscript found in China from the year 2838 B.C. mentions hazelnuts and there is evidence

for very large scale Mesolithic Hazelnut processing on the Hebridean island of Colonsay

(Scotland) carbon dated to 9000 years ago.



PHOTO: WWW.123RF.COM.

stone tools from Israel, the early First Nations peoples of the Americas used tools. They placed a nut in the depression in a rock and hit it with another stone, the 'hammer stone'. The shelled nuts were eaten whole, and also were ground with mortar and pestle to make flour, or nut paste. After removing the nutmeats, the shells could be used as fuel for the fire.

Thus I find it somehow fitting that a food which has helped to sustain the human race for so long should be part of the festivities for the very special Holy and unique event that is Christmas. 🇺🇸

REFERENCES:

NAAMA GOREN-INBAR* †, GONEN SHARON* †, YOEL MELAMED‡, AND MORDECHA

NUTS, NUT CRACKING, AND PITTED STONES AT GESHERBENOT YA'AQOV, ISRAEL

PNAS FEBRUARY 19, 2002 VOL. 99 NO. 4 2455-2460.

WWW.PNAS.ORG/DOI/10.1073/PNAS.032570499

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In Saint Peter's Garden



By Warwick Harris

Merry Mistletoe Miscellany

Three plants we usually associate with Christmas are holly, ivy and mistletoe. Holly and ivy are species deliberately introduced to New Zealand by our European forebears.

For us, holly and ivy are plants commonly seen in our parks and gardens. For mistletoes the story is more complicated. This is because New Zealand has, or more correctly had, six indigenous plant species which can be called native mistletoes.

While being familiar with the tradition of stealing a kiss under a branch of mistletoe at Christmas time, it was only last winter that a plant fitting the name mistletoe



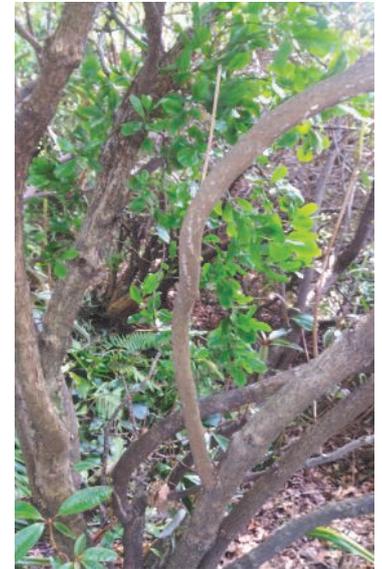
Pirita, within an avenue crab apple blossom.

attracted my full attention. This was a conspicuous mass of green-leaved mistletoe revealed when one of the flowering crab apple trees amongst those trees which line the avenue on which I live shed its leaves in autumn. Presently the leaves and blossoms of the crab apple tree obscure the mistletoe which continues to thrive

within the canopy shade of the tree. Mistletoes are characteristically semi-parasitic shrubs. They produce their own photosynthates but depend on their host plant for water and mineral nutrients.

To identify the species of the avenue's mistletoe a first step was to determine if any mistletoes have been introduced and naturalised in New Zealand. None is included in the account of naturalised plants in New Zealand in Volume V of the *Flora of New Zealand* (1988). This leads back to Volume I of the *Flora* (1961) which lists five species of mistletoes in the true sense. Since then four of these species have been reclassified with different binomial names. One, *Trilepidia adamsii* (Adam's mistletoe) is presumed to be extinct and another species added. The avenue's mistletoe is *Ileostylus*

micanthus, known by the common names of small-flowered mistletoe, green mistletoe or pirita. It has been recorded growing on about 300 native and introduced plant species and often in urban places. I asked Mark Joel, stalwart of the Dunedin Rhododendron Group who has tended many gardens in Dunedin, if he has encountered mistletoes. He answered "often", and immediately showed me one growing on a rhododendron at Tannock Glen.



Pirita within a Tannock Glen Rhododendron.

PHOTO'S.: DEIRDRE HARRIS

Tupeia antarctica, commonly known as white mistletoe and also pirita, occurs widely in both the North and South Islands with several native species as hosts. It also occurs on the widespread naturalised broom *Cytisus scoparius*. The generic name, *Tupeia*, commemorates the Tahitian priest and navigator who came, at the insistence of Joseph Banks, on Cook's first voyage to New Zealand in 1769. *Tupeia's* facilitation of the first contact between Maori and British is particularly remembered this year in the 250th commemoration of Cook's voyage.

This leaves three native New Zealand mistletoes to be mentioned. They have the common names red, scarlet and yellow mistletoe. All have native beeches as hosts. I will not burden you with their binomial botanical names. All are in serious decline due to predation by possums and reduction in the numbers of animal species which pollinate them and spread their seeds.

Merry Christmas. 🇳🇿



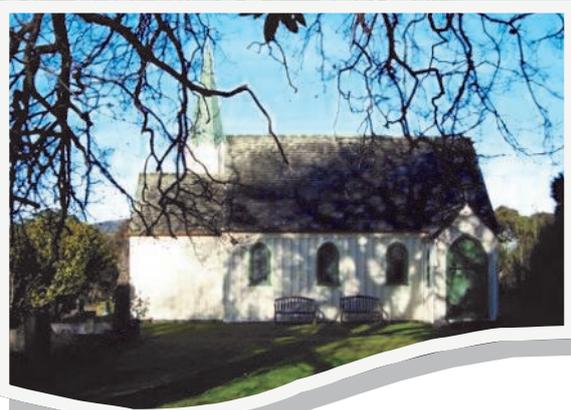
"...serious decline due to predation by possums...".

PHOTO.: [HTTPS://PREDATORFREEENZ.ORG.](https://predatorfreeenz.org)

St Barnabas Church, Warrington

By Di Bunker,
People's Warden

Anglicans met at the Pitt residence in Warrington until Mrs Pitt donated land for a church. The building was built by Benjamin Smith, opening on 11 November 1872.



"... built in board and batten with a wooden shingle roof and a small copper-tipped tower ...".

PHOTO.: LOUISE BOOTH / WIKIPEDIA.

The church building is named after St Barnabas, one of the first prophets and teachers of the Christian Church at Antioch.

The church is set in woodland and is surrounded by a

CHURCHWARDEN
CORNER

cemetery. Otago's first Anglican Bishop, Samuel Tarratt Nevill, is buried here. [As is Father Geoff Hughes—Ed.] A lych gate marks the entrance from Coast Road.

The church is built in board and batten with a wooden shingle roof and a small copper-tipped tower, fitted with a bell inside. The stained glass windows are unusually elaborate for such a small building. They depict among others St Joan of Arc and Christ the Redeemer and have been said to have been ordered for a Roman Catholic church in Brisbane but diverted to Dunedin following a waterfront dispute, though this has recently been questioned. 📷

SOURCE: WIKIPEDIA

[Saint Peter's will visit St Barnabas Warrington on Saturday, 25 January for a celebration of the Feast of the Conversion of St Paul—Ed.]

More online:

Search Google for sites featuring St Barnabas Warrington at:
<https://www.google.com/search?q=st+barnabas+warrington&sourceid=ie7&rls=com.microsoft:en-NZ:IE-Address&ie=&oe=#spf=1576356499144>



Organ recital another success

In 23 November this year's organ recital was presented by Dr Kemp English, a popular and world renowned proponent of the instrument. In a first for Saint Peter's he was joined by Yuka Eguchi, a violinist with a substantial international reputation in her own right.

The pair presented a varied programme to a large and appreciative audience, ensuring the continuing popularity of this now regular Saint Peter's initiative. 📷



Yuka Eguchi (violin) and Kemp English (organ) performing at this year's Saint Peter's organ recital.

PHOTO.: ALEX CHISHOLM.

Rock music Epiphany Carols

(Continued from page 8)

Today the king of Heaven in the middle of the night
Was born on Earth of the Virgin Mary
To save the human race, pull it from sin
Return the Lord's lost children to him.
Noel. Noel, Noel, Noel!
Jesus is born, let us sing Noel!

William Sandys was the first to publish the English form we know today (in 1833, in *Christmas Carols, Ancient and Modern*). Davies Gilbert added extra lyrics at around this time. Noel becomes Nowell in the translation. From the 19th century it was also known as the *Epiphany Carol*. By 1918, the carol was sung at the conclusion of 9 Lessons and Carols on Christmas Eve at King's College, Cambridge and has remained a seasonal staple ever since. The tune was arranged most famously by Sir John Stainer in 1871 and this is the version we sing today. 📷

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(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: 1st and 3rd Sunday of each month: 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

By Alex Chisholm, Vestry Secretary

Vestry meetings are generally held every two months. There was no meeting in December.

Christmas Services

Sunday 22 December

10.30am Christmas Festival of Brass and Carols

Monday 23 December

11am Anglican Eucharist at Frances Hodgkins

Christmas Eve

6pm Eucharist at St Barnabas

10.30pm A candlelit Vigil of Readings and Carols and first Mass of Christmas—this is followed by a social gathering in the lounge

Christmas Day

9am 1662 Holy Communion with Carols.

New Year's Eve

10.30pm Watchnight Service



For your diary

Sunday, 22 December : 10.30am : Festival of Brass and Carols with the ensemble of the St Kilda Brass Band

Tuesday, 31 December : 10.30pm : Watchnight Service

Sunday, 5 January 2020 : 10.30am : Epiphany carol Service in Saint Peter's

Saturday, 25 January 2020 : 11am : Visit to St Barnabas, Warrington for celebration of the feast of the conversion of St Paul

Saturday, 22 February 2020 : 11am : Visit to St John's, Waikouaiti for celebration of the feast of the conversion of the Chair of St Peter

Sunday, 23 February : Deadline for copy for the February edition of *The Rock* (there is no publication in January)

Rock music



By David Hoskins, Director of Music

Epiphany Carols

Early in 2020, Saint Peter's celebrates the Feast of the Epiphany with a carol service. It offers the opportunity to both hear the story and sing the wonderful hymns and carols associated with this season—often submerged in holidays and sunshine at the beach. At Saint Peter's, among the many carols and hymns two are special to the liturgy: *We Three Kings of Orient Are* and *The First Noel*.

gold, frankincense and myrrh. The moves from the minor to major in verse and chorus add a sense of momentum to the carol. It has been a seasonal staple since it was first sung.

The First Noel is popular at Christmas but has a strong Epiphany theme. Although generally thought to be an 18th century English carol, its origins are much earlier and



Three Wise Men Bearing Gifts.

IMAGE: ELEANOR BRICKDALE / FINEARTAMERICA.COM).



IMAGE: WWW.TELEGRAPH.COM.UK.

'We Three Kings' was written by John Henry Hopkins Jr in 1857. Hopkins was the director of music at the Episcopal General Theological Seminary in New York and was responsible for writing and producing an elaborate nativity tableau and pageant. The carol fits the story of the visit of the Wise Men to the Stable into a narrative style. We follow the journey of each of the Kings from separate parts of the world to Bethlehem with gifts of

French. In its medieval French form the chanson was sung by criers in the streets, often outside churches, proclaiming the Christmas story. It is interesting to read the translation of the first verse from the original....

(Continued on page 6)



Justin Welby
The Archbishop of Canterbury

Preaching in St Patrick's Cathedral, Dublin at a Service commemorating 150 years since the disestablishment of the Church of Ireland.

“But then I read today's texts. Thank you so much to the compilers of the lectionary. Reading and reflecting on these passages, the grim judgement of Jeremiah, including that the ruler of Israel would be buried like a donkey and hanged out beyond the gates of Jerusalem and that the rich would be destroyed and Jerusalem emptied. Then the passage about children in Luke's gospel. Once I got over the shock, I was left with two themes. The first is the issue of power and authority and the second is a question: to whom is given the Kingdom of Heaven and why?”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishop-preaches-church-ireland-disestablishment-150th-anniversary>

