



THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

April 2021—Easter tide



Hopefully neither shallow nor shouty

By Father David Cannock, Interim Priest

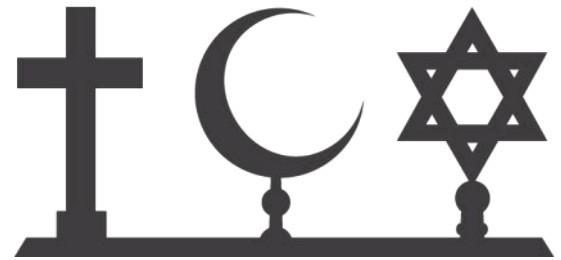
Some years ago two of my nieces were visiting the United States as members of the New Zealand Youth Choir. In a city in Texas they were collected by their billets at the airport and taken to their host's home. In the car on the way their host's six year old son asked them earnestly, "Do you know Jesus Christ as your personal Lord and Saviour?" At that moment they both decided in their own minds that while they were staying with that family they would not unpack the tee-shirts they had recently acquired which featured the face of President George W. Bush on a monkey's body. Neither Shallow nor Shouty.

In general we in this country find that approach to faith difficult to comprehend. It seems to be accepted as a truism here, as in many European and western nations, that traditional belief has collapsed and is on the way to extinction. That is not the case in the world generally where faith in God, especially amongst the three Abrahamic faiths, is, if anything, on the rise. It is easy to look at the more extreme versions of the various world religions and gain the impression that the only vigorous form of faith is an extremist one, uncongenial to the intelligent and sensitive. It is hard not to call to mind the

famous joke that the Church is like a swimming pool: all the shouting and splashing comes from the shallow end.

One of the consequences of the terrible mosque shootings in Christchurch was that from within the Muslim community we saw a variety of religious faith which was neither shallow nor shouty, but which played a deep and very profound part in the lives of those so badly affected. Only faith of that quality was equal to the task of coping with such a tragedy. As a Christian I could relate to so much of what that community said of its faith response to the situation. As a parish priest and an ex-hospital chaplain I understood the language with which they spoke of their brokenness and their healing.

Thank God we have not all had to face something on that scale and intensity. Or perhaps we do. Our society faces some huge challenges: the ecological issues, the



"...faith in God, especially amongst the three Abrahamic faiths, is, if anything, on the rise."

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Wednesday, 12 May

Visit to Holy Trinity Church, Port Chalmers



11am
Eucharist

followed by
lunch at a Port
Chalmers café

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Director of the Dunedin City Council's central city plan project

November 9th Richard Whitney



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a Master of Fine Arts with a background in secondary school teaching and teacher education

November 23rd Rev. Dr Peter Mathieson



retired Professor of Church History at Knox Theological College

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Parting remarks

Father Hugh, we are all sorry you are leaving us and we do wish you well in your retirement.

You have worked very hard during your time at Saint Peter's, presiding at a goodly number of services on a regular basis (including many home communions which is a big commitment), visiting parishioners at home, in hospital and travelling long distances when required, for example when David and Wendy Stocks needed you in Timaru and this Holy Week providing us with a wonderful Easter Triduum.

I met Hugh when he was Vicar at St Peter's Willis Street and David Best was at St Barnabas in

Wellington. David thought Hugh was a "good work" and they got on well together and would have joined their parishes as a unit if the Bishop had approved—he didn't.

I have admired Hugh's intelligence, liturgical and theological knowledge and commitment to parish work as I know the parishioners do and we look forward to the parish history when (hopefully) it is published as a book. A mutual friend told me he thinks Hugh is an excellent systematic theologian and was a bit disappointed that his PhD was not on that topic. Well, I can tell you that I will be rushing out to buy the book on the parish history, but I don't think I would be in such a rush if it was on systematic theology.

Hugh has introduced visiting other churches in Otago, establishing the Caversham Lectures, curry evenings and has developed a relationship with the St Kilda Brass band. The social times after masses at 10.30 on Sundays, Evensong and Benediction, 2nd Sunday 8am and Thursday 10am. We are likely to hear some delicious but friendly gossip from Hugh and David Hoskins at these times.

We hope our gift to you will go some way to providing what you may need in your new house. Enjoy your retirement

Thank you, thank you, thank you. 📧

Father Hugh Bowron's formal farewell took place after his final 10.30am Solemn Sung Eucharist on Easter Day. People's Warden Di Best made a farewell speech (pictured) and her text is reproduced here.



PHOTO: JENNIFER MAFFEY.

Hopefully neither shallow nor shouty

(Continued from page 1)

continuing impact of colonialism, our response to human rights around the globe; the housing and other social needs of many people in this country, the disparities between the very wealthy and the poor. We could mention others, not forgetting the daily challenges of life and death which we all face in ordinary life.

Sunday by Sunday we bring all this to God, offering ourselves as well to be part of the solution. Bread and wine, given from the earth and the work of human hands, sum up our daily life with all its complexities, possibilities and needs. They are placed on the altar and offered to God. If we do this simply as a piece of satisfying religious ritual it will stop there. But if our lives and labours are there as an integral part of the offering all this will become part of the on-going story of God's work of creation and redemption. I am appreciating being part of that process as it is lived out in our lives here in South Dunedin. 📧



Other farewells

Above: Father Hugh attends a final Thursday Eucharist. Father David is second from right.

Below: Father Hugh's final Evensong supper.

PHOTO: JENNIFER MAFFEY.



New arrival

A recent email letter from the Hicks Family (whose missionary work Saint Peter's supports) announces "the birth of Miryam Beatrice Hicks" (pictured at right) — the seventh child for Jon and Tess.



Saint Peter's parishioners will surely wish the family well and add Miryam to their thoughts and prayers. 📧



At left, Miryam with some of her siblings.

At left, Miryam with some of her siblings.

PHOTO'S: SUPPLIED.

Memory jogger



Alex Chisholm says people have mentioned to her they don't remember Father David's daughter Kate whom, he said in his **Rock** article last month, "some of you might remember from her time at Saint Peter's while completing her fine arts degree in Dunedin".

So Alex plumbed her store of photo's and found the one above. Kate is third from left amongst a group of parishioners about the time we celebrated the 30th anniversary of Father Carl's priesting.

But who can identify the others in the group? Answers to the Editor please. 📧

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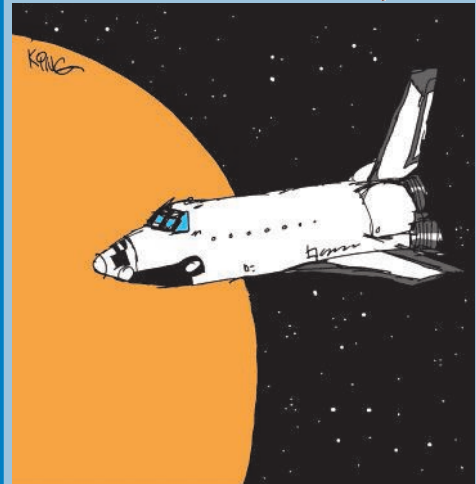
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"That's NOT Earth! I knew you were too proud to use the GPS!"

SOURCE: WWW.HOWTOGEEK.COM..

CHURCH SIGNS



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

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Questions about the secular life and fabric of the parish may be:
 Posted to : Ask The Vestry, c/- The Vicarage as above
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Nutritious



The power of 'The Green' and 'The Blue' - Part 1 The Green

By Alex Chisholm



Green and Blue are colours which have come to have a wider meaning as in 'The Blue' related to water and 'The Green' to nature.

'Green space' has long been known as an important feature when planning healthy living areas in cities. In Dunedin we are fortunate that the Dunedin Town



"...the 'Green Belt', was integrated into the design of the city".

IMAGE: DCC TOWN BELT MANAGEMENT PLAN.

have town belts running through them as Dunedin has today'.

The Town Belt had a somewhat chequered history over the decades. It is interesting to note that it was a combination of public outrage '.....aided by a parochial and powerful local media that saw the Town Belt retained as an integral part of the Dunedin city landscape.' Some of the reports really read like back to the future, our environmental campaigners have historical roots to be proud of. 'The provincial and local authorities tasked with managing the Town Belt dealt with many requests for the commercial and private use of the Town Belt into the early 20th century. Most of those requests sought to exploit the Town Belt for resources or land use and the authorities generally denied them in an effort to preserve the area'.

'One notable action was the successful petitioning of Parliament by the [Dunedin Amenities Society] to stop occupation of the reserve by the City Council in 1890'. There is a full and fascinating account of these early developments in the Dunedin Amenities Society's website (noted amongst the references below).

On the domestic front the green space, when available around houses, contributed to general wellbeing. In earlier times home gardens were a welcome addition to a property and played an important role in helping to keep the family healthy by supplying vegetables, fruits and sometimes even nuts. In the *Backyard garden 1900-1940* they state '.....' In the first decades of the 20th century families relied upon their home garden to supply most, if not all, of their vegetables and fruit. Surplus produce was bartered or sold. Potatoes, silverbeet, cabbages, carrots, onions and rhubarb were standard fare and could be grown throughout the country for most of the year. Peas and strawberries were planted in time for a Christmas harvest.'

I have vivid memories of the 1950s in our Dunedin garden with gooseberries, red and black currants, broad beans, spinach, cauliflower, Brussels Sprouts and cabbage as well.

In large cities with densely populated areas getting out into the country was encouraged (health benefits, clean air, exercise etc.) where possible. In earlier times going



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"the highlight of a weekend".

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The power of 'The Green' and 'The Blue' - Part 1 The Green



Nutritious

(Continued from page 4)

for a picnic or outing could be the highlight of a weekend, especially when the weather was warmer. Collecting wild growing brambles and blackberries to be made into jam, pies and puddings was an additional useful activity. Of course, this was in the days before wild berries were routinely sprayed. I'd be really interested in any readers' memories of such outings or picnics (sand in the sandwiches was often a problem) locally or further afield. Thinking of sand—those were the days when we had beaches close by and unless I'm mistaken before backyard BBQs took over as the way to experience the outdoors.

I have recently become an enthusiastic reader of the *New Zealand Geographic* magazine online and was very interested in an article 'The Greening of the Red Zone' written by Geoff Chapple and photographed by Paul Daly.

This is about work on the translation of Christchurch's previous Red Zone into a green recreational area but also including a number of gardens belonging to previous residents, who though their homes were gone didn't abandon their gardens. However, 'The Gardeners' were just one of the groups which remained connected to this area. Related to the gardeners were the foraging groups combing through the substantial suburban fruit trees, walnuts and olives in the old suburb of Richmond. Much of the area is under water due to the silt and rising water table and long-term development plans propose an 11 Km city to sea footpath with cycle ways, possibilities for canoeing as well as wetlands with birds, and other forms of cultivation.

Overseas studies, including some during COVID-19 outbreaks, have revealed some interesting facts about the effect of green space particularly the positive effects on our mental health and mood. 📺

References:

<https://dunedin-amenities-society.org.nz/the-dunedin-town-belt/history-dunedins-town-belt/>

[HTTPS://TEARA.GOVT.NZ/EN/GARDENS/PRINT](https://teara.govt.nz/en/gardens/print)

[HTTPS://WWW.NZGEO.COM/STORIES/THE-GREENING-OF-THE-RED-ZONE/](https://www.nzgeo.com/stories/the-greening-of-the-red-zone/)

[HTTPS://WWW.NEWSCIENTIST.COM/ARTICLE/MG24933270-800-GREEN-SPACES-ARENT-JUST-FOR-NATURE-THEY-BOOST-OUR-MENTAL-HEALTH-TOO/](https://www.newscientist.com/article/mg24933270-800-green-spaces-arent-just-for-nature-they-boost-our-mental-health-too/)

- ◆ Brussels Sprouts are thought to have originated in Rome, but they really became popular in Belgium as a vegetable crop in the 16th century. It was there that Brussels Sprouts were given the name they still carry today. However they are not the most popular vegetable and as many as 50% of people may dislike the taste. New research shows this could be down to our genes!
- ◆ Various research studies have found a link between a dislike of certain vegetables and our DNA. This dislike seems to be associated with "bitterness" in certain vegetables and Brussels Sprouts are one of the most commonly named culprits. Several studies have examined this and even identified the gene

Nutifacts

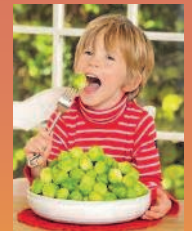
responsible (TAS2R38.) related to a protein

in the taste receptors on the tongue.

Apparently 50% of the

world's population is estimated to have it. However, if you've inherited a different form of the gene (AVI) you shouldn't have a problem. Some of us even like Brussels Sprouts, presumably we have inherited only the AVI form of the gene

- ◆ See the Brussels Sprouts recipe on page 6. 📺



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W

e will be visiting Holy Trinity Port Chalmers on May 12th as part of our ongoing visits to churches in Otago.

By Di Best
People's Warden

**CHURCHWARDEN
CORNER**

The foundation stone was laid on 7 June 1871 by the Bishop of Dunedin the Rev. Samuel Tarratt Nevill who spoke at the event in front of four to five hundred people and again in the evening at the Masonic Hall. The laying of the foundation stone was the Bishop's first official action in Dunedin. The ceremony took place at about 2 o'clock in the afternoon and was a well-prepared event.

The stone used in the construction of the building was obtained at the Port. The building was completed on 28 April 1874.

The first vicar of the church was the Rev. Mr. Leeson, who had led the congregation at the Masonic Hall at 29 Wickliffe Terrace in the time before the Holy Trinity Church opened. He left in April 1876 for England after a valedictory service on 9 April 1876, in which he noted the difficulty he and his parishioners had faced in building the church.

On 14 November 1879 the bells were dedicated. This was the first chime installed in the Dunedin Diocese.

By 1879 the church school had a roll of 116 students, with 50 girls and 40 boys in regular attendance. 📖



Nutritious

THE RECIPE : ROASTED BRUSSELS SPROUTS WITH MUSHROOMS

Prep Time 15-20 mins

Total Time 35 mins

Cook Time 20 mins

Servings: 5

What you need

- ◆ 500gm / 1lb Brussels Sprouts
- ◆ 250gm / 8 ounces sliced mushrooms
- ◆ 3 tablespoons olive oil
- ◆ 1-2 cloves fresh garlic finely chopped or 1 teaspoon garlic powder
- ◆ ¼ teaspoon salt (optional)
- ◆ ¼ teaspoon black pepper or a generous quantity from grinder

Method

- ◆ Preheat the oven to 170-200°C (depending on your oven and whether or not on fan bake). Wash the Brussels Sprouts then trim the stems and cut the Brussels Sprouts in half. Add the sprouts and mushrooms to a large bowl, add the chopped garlic (if using)
- ◆ Drizzle with the olive oil and season with the pepper, add garlic powder and salt (if using). Toss to coat. Place the Brussels Sprouts and mushrooms on a rimmed baking sheet and bake for 20 to 25 minutes or until the sprouts are tender when pierced with a knife.
- ◆ Variation: Sprinkle with a little (or more) grated Parmesan cheese when you take them out of the oven.

ORIGINAL SOURCE & AUTHOR: STACEY LITTLE | SOUTHERN BITE

[HTTPS://SOUTHERNBITE.COM/ROASTED-BRUSSELS-SPROUTS-WITH-MUSHROOMS/](https://southernbite.com/roasted-brussels-sprouts-with-mushrooms/)



Father Hugh's chattels leaving for his new home in Christchurch.

PHOTO: ALEX CHISHOLM



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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

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

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

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Even the Land Rover

Rock music

(Continued from page 8)

It's about on YouTube and well worth a hearing. *Psalm 104* was complimented by music which paid tribute to Prince Philip's original Orthodox faith, the Russian *Kontakion of the Departed*. The slow, solemn unfolding of the *Kontakion* reflected the musical style of the Russian Orthodox tradition.

The hymn reflected the Duke's military background. *Eternal Father, strong to save* is sung in churches everywhere since its appearance in 1860, tied to the tune *Melita*. William Whiting's words are said to be inspired by the dangers of sea travel as expressed in *Psalm 107*.

A final thought. Some sounds resonate through the years at moments like this. Growing up, I remember the sound of my uncle's Land Rover starting up early in the morning at the start of a day on the farm. The hearse used at the funeral was perhaps a more modern version, but that same sound came through the years as a particularly poignant memory. Even the Land Rover made music. 🎵



"Even the Land Rover made music."

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Sunday, 23 May : Deadline for copy for the May edition of **The Rock**

Even the Land Rover was 'musical'

Rock music



By David Hoskins, Director of Music

Most people have seen all or parts of the Duke of Edinburgh's funeral service at Windsor Castle on one of the mediascape's many platforms. Even those claiming republican sentiments have recalled, in detail, aspects of the occasion in conversation. It was an example of ceremonial done exceptionally well in a way seldom, if ever, done before. The strictures of pandemic Britain and a very much thinned out guest list meant one focused on other aspects, especially the music. The range of music the Duke chose for his funeral was extraordinary.

The music which was sung is of particular interest. The funeral service as set out in the 1662 *Book of Common Prayer* is surprisingly brief and, in its way, quite impersonal. It was the various ceremonial trappings



St Georges Chapel Windsor.

PHOTO.: SUPPLIED.

which gave this particular service its emotional heft.

Benjamin Britten's *Jubilate*, written in 1961 at the Duke's prompting, is a brisk, straight-forward setting reflecting Prince Philip's attitude to ceremonial in general. William Croft's *Burial Sentences* transcend time and liturgical reforms to speak directly to the hearer, but it was contemporary composer William Lovelady's setting of *Psalm 104* which was a highlight for me. This featured the vocal quartet including Dunedin-born Nicholas Madden as a fine tenor soloist. This music of lament, built over a ground-bass which allowed the voices operatic freedom to express the words, was specially commissioned, in 1996, for the Duke's 75th birthday.

For those who blanch at the thought of hearing 'modern music', this was an 'ear-opening' experience. For further proof of Lovelady's ability to communicate with an audience in a modern way, one should sample his concerto for guitar and violin and orchestra.

(Continued on page 7)

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Justin Welby
The Archbishop of Canterbury

Sermon at a Service of Remembrance for The Duke of Edinburgh in Canterbury Cathedral, 11/04/2021.



“For it is who God creates, God who calls and God who sends. For His Royal Highness The Duke of Edinburgh there was a willingness, a remarkable willingness, to take the hand he was dealt in life and straightforwardly to follow its call, to search its meaning, to go out and on as sent, to enquire and think, to trust and to pray.”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishops-sermon-service-remembrance-duke-edinburgh>

