



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

July 2022—Trinity



Created cosmos

By The Vicar

The astronomical world is incredibly excited this week because of the first images from the new James Webb Space Telescope. This telescope took years to develop, position in space and unfold and is now circling a million miles from earth. It has a mirror seven metres in diameter and can identify images which are 13 billion years old.

The multitude of galaxies and the billions and billions of stars stretch beyond distances any of us can truly comprehend. Every stage of galaxy creation is present and we can now look through the dust particles in space and see how light is bent.

Humanity has looked toward the stars to find meaning and answers to questions of stability and change. Some cultures have stories to explain how the constellations and stars influence people. The Greek, Aztec, Chinese, Japanese, Hebrew, Australian Aboriginal and Maori cultures have all looked to



Intergalactic dust cloud.

IMAGE: NEWSIDENTIST.COM : NASA

the skies to plant crops, travel distances and hold religious festivals.

The observance of Matariki is one such event.

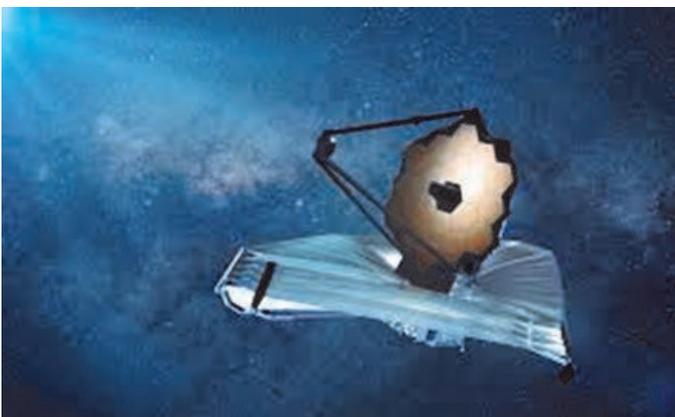
The celebration of light in the darkest time of the year can be found throughout

history and ties in with the understanding that the longer, warmer days will come again.



The Pleiades Constellation.

IMAGE: EARTHSKY.ORG.



The James Webb Space Telescope.

IMAGE: NASA.

(Continued on page 2)

The Frolicsome Friar



"I fixed your oil pump. My wife is bringing in my 8-year-old son to fix the problem with your car's technology system."

SOURCE: WWW.HOWTOGEEK.COM..

Created cosmos

(Continued from page 1)

While the heavenly bodies continue to fascinate and increase our knowledge of creation, they also persist in confounding and transcending human logic. To increase our knowledge of the Creator, we are invited to look to the heavens and allow His majesty to touch our souls.



Galaxy cluster *SMACS 0723* seen through the James Watt Space Telescope.

IMAGE: NASA.



Evensong
And
Benediction

First and third Sunday
at 5pm

Join us for this quintessentially
Anglican close to the weekend

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

Psalm 8 "When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them?"

Christians recognise that the wonders of the cosmos point to an awesome Creator who holds all things in balance. It is humbling to acknowledge that the Creator God holds humanity so dearly He came to live amongst us in the person of Jesus Christ.

"For God so loved the world that He gave His only Son, so that everyone who believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world but to save the world through him."
John 3:16-17

Graham Kendrick (1989) wrote a beautiful song about Christ as the Servant King and I find these lines incredibly powerful:

'Come see His hands and His feet, the scars that speak of sacrifice. Hands that flung stars into space, to cruel nails surrendered.'

Jesus Christ was there at the beginning yet willingly came to live amongst us to proclaim the kingdom of God. I pray you are able to look into the night sky and experience the shared wonderment of the created cosmos and the enormity of God's power and grace toward us. 🙏

On Sunday, 24 July, The vicar held a parish meeting to consider a forward plan for Saint Peter's. Here are her notes of the occasion.

Thank you so much for attending and emailing your suggestions.

The lounge was comfortably full and the post meeting conversations were encouraging.

We came together to begin looking forward for Saint Peter's Caversham and to appreciate the fact that Saint Peter's, unlike many other churches, is still open and worshipping regularly.

I suggested we begin with a question;

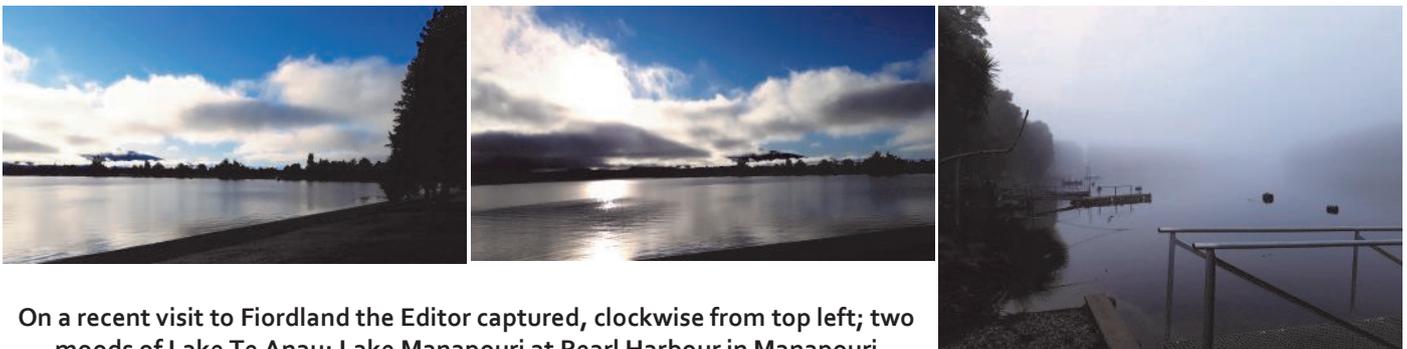
'Why are you here at Saint Peter's?' This question needs to be asked and thought about because the reasons will guide

us. Each one of us has personal and meaningful reasons for worship at Saint Peter's. If we can identify these important aspects of the core of the congregation we will be able to build on our understanding and enhance involvement and relationships. Please feel free to email or contact me if you would like to discuss any aspects of the initial meeting and write down all your suggestions and imaginings. We will gather again in about two months to continue on with the discussions.

At right are the areas which will assist us to work toward a healthy future.☑

- ◆ Inventory and condition of assets
 - ◆ People
 - ◆ Land
 - ◆ Buildings
- ◆ Ideas for the future (big and small)
 - ◆ 5 years
 - ◆ 10 years
 - ◆ 30 years
- ◆ Appropriate research
 - ◆ Legal
 - ◆ Financial
 - ◆ Spiritual
- ◆ Assessment of ideas
 - ◆ Initial short-term actions
 - ◆ Long term goals
- ◆ Engagement
 - ◆ Saint Peter's congregation
 - ◆ Wider church
 - ◆ Community
 - ◆ National and international
- ◆ Repeat regularly to gauge future strategies

Moody lakes and birds



On a recent visit to Fiordland the Editor captured, clockwise from top left; two moods of Lake Te Anau; Lake Manapouri at Pearl Harbour in Manapouri village; Lake Te Anau from the Milford Road; a takahe family at the DOC Bird Sanctuary near Te Anau village.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.





Nutritious

Table Talk



A medieval mystery

By Alex Chisholm

Looking through a recent posting from *Live Science* I was intrigued to see an article entitled *Anglo-Saxon royals were largely vegetarian*. Not quite the picture often portrayed of the eating habits of the noble classes at this time. The article written by Emily Staniforth from April this year, had the subtitle *Anglo-Saxons ate a lot less meat than experts previously thought*. So what caused this change of scholarly opinion?



It rests on the results of the analyses of various elements Dr Sam Leggett, a bioarchaeologist, had carried out on

the remains of more than 2,000 deceased individuals buried in England between the fifth and eleventh centuries. This provided evidence of the types of food the people had eaten. She then cross-referenced these findings with evidence of social status based on the grave artefacts etc. and found no correlation between a high protein diet and the social status of individuals. It seems social status did not affect the diets of the rulers nor the commoners, who all dined mainly on vegetables rather than meat or fish which was consumed only occasionally, according to two new studies. These results surprised Dr Tom Lambert a historian from Cambridge University, as they seemed to contradict historical studies and medieval texts which indicated a high meat consumption among the elite.



How were the scholars going to investigate and find an answer to this apparently contradictory evidence? Learn the answer to this culinary mystery in part 2. [▶](#)

DR ALEX CHISHOLM DISCUSSES MATTERS RAISED BY READERS

This month: A reader asked recently about vitamin K and especially about K2.

Vitamin K is a fat-soluble vitamin which comes in two forms; vitamin K1 (phylloquinone) is produced by plants. It makes up about 75-90% of all the vitamin K we eat and is found in high amounts in green leafy vegetables. The other type, vitamin K2 (menaquinones) is found in some animal foods and fermented foods. Vitamin K2 can also be produced by our gut bacteria.



The main function of all types of vitamin K is to activate proteins which have important roles in blood clotting [see sidebar on next page], heart health and bone health. Prothrombin is a protein directly involved

with blood clotting and needs vitamin K in order to act.

Osteocalcin is another protein which requires vitamin K to produce healthy bone tissue. Vitamin K2 along with vitamin D plays several roles in bone health, including helping your body absorb calcium. The vitamin K supports bone health by changing the osteocalcin, which allows it to bind to minerals in bones and helps prevent the loss of calcium from bones.

Vitamin K is found throughout the body including the liver, brain, heart, pancreas and bone. It is broken down very quickly and excreted, which means it rarely reaches toxic levels in the body even with a high intake. This can sometimes occur with other fat-soluble vitamins.

To be absorbed, Vitamin K needs some fat, so to get the most out of this vitamin from green leafy vegetables and other plant foods, think about eating them with a little fat or oil, for example avocado or an oil based dressing with salad. Animal sources of vitamin K usually have some fat along with them. Dairy foods and eggs are also good sources of vitamin K2. Like meat, their vitamin content depends on the animal's diet and specific values may vary by region or producer. [▶](#)

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Vitamin K and blood clotting

According to <https://www.healthnavigator.org.nz/medicines/w/warfarin-and-diet/>, people on Warfarin will no doubt have had advice from their doctor or health professional about vitamin K rich foods:-

‘What you eat and drink can affect warfarin. The most important thing is to keep your diet stable. If you make any changes to your regular diet, tell your doctor, nurse or pharmacist. Warfarin interferes with how your liver uses vitamin K taken from your diet. Some foods are rich in vitamin K and these can affect how warfarin works. As part of a healthy balanced diet, you can continue to eat foods that contain vitamin K in moderate amounts. You don’t need to change your regular eating habits. There is no “correct” amount of vitamin K that you should eat. But, it is important to avoid large changes in the amount of food you eat containing vitamin K.

It is also important to consider the amount of vitamin K you are eating in situations when your diet may change, such as during illness, travel, fad diets, hospitalisation and after surgery. Before making any changes to your diet talk to your health professional. 📧

Foods which are rich in vitamin K

Vegetables

- Asparagus
- Broccoli
- Brussel sprouts
- Leafy greens such as cabbage, kale, lettuce, spinach, watercress, silverbeet
- Mung beans, green beans, peas, sugar snap peas
- Soybeans
- Chickpeas

Other

- Liver
- Egg yolks
- Mature cheese and blue cheese

Fruit

- Avocados
- Kiwi fruit
- Blackberries
- Blueberries
- Raisins

Drinks (known to affect warfarin)

- Green tea
- Cranberry juice
- Chamomile tea
- Grapefruit juice
- Pomegranate juice

CHURCHWARDEN

CORNER

Future proofing the parish

By Di Best, People’s Warden

We have been fortunate to be able to afford a full-time priest since the church was consecrated and have had a succession of committed parish priests that continues today.

Caversham is a busy parish, up to 20 services a month (depending on the number of Thursdays and Sundays), three retirement homes to provide chaplaincy for and home communions and hospital visits when required.

A part time priest is a contradiction in terms if the priest is conscientious. It is not possible for them to work for example four days a week. What happens if a parishioner is in hospital or a funeral is requested? Priesthood is one of the worst paid of the professions, no overtime or weekend double pay!. A parish priest is on call 24 hours a day and has one day off a week—and even that may be the day a funeral needs to be taken. The scenario is that a part time priest works full time and is paid part time. Not ethical.

Unfortunately this comes back to finance. Parishioners have been very generous with regard to donations, giving time and buying goods to keep the parish supplied. We are fortunate to have an organist who plays beautifully for no financial reward, parishioners who provide food on a regular basis, a computer whizz who organises the website, *The Rock* (and lots of other bits and pieces of which most of us are unaware) and a dedicated group who organise morning tea, greet people at the door, read the lessons, prepare intercessions, arrange flowers and serve at the altar.



It would help immensely if parishioners would set up a regular

fortnightly or monthly direct debit to the parish account.

There are benefits to the person—the donation is automatic and continues if ill or on holiday and at the end of the financial year an accurate assessment of the giving is available on your bank statements. Your bank can set this up for you.

For the parish the benefits are great, no envelopes required, regular amounts given, no gaps if the parishioner is away or ill and greatly assists in budgeting. 📧



Reading the Old Testament: Beginning at the beginning

By Father James Harding

In December last year, the James Webb Space Telescope was launched. It is currently stationed about 1,500,000km beyond the orbit of the Earth around the Sun. This month, the first images from this remarkable piece of equipment were released. These images allow us to peer not only deep into space, but deep into the history of our universe. The first image released shows a galaxy cluster (SMACS 0723) as it appeared 4.6 billion years ago. That is the length of time it has taken for the light from this cluster of galaxies to reach us.

When I see images such as this, I am filled with wonder and with a sense of our smallness and insignificance in the grand scheme of things.

The universe we inhabit is vast almost beyond our ability to comprehend. To contemplate it, in all its vastness, is to be confronted by something wondrous, yet also terrifying, which truly puts us in our place. If it speaks of God, it is of the God who reveals Himself to Job in chapters 38 to 41 of the book of Job: a God who confronts us with the truth that the universe is a place of wonder and mystery and we are not at the centre of it.

How are we supposed to read the biblical account of the creation of the heavens and the earth, as we find it in the book of Genesis (Genesis 1:1-2:3)? There are three things we should not do.

First, we should not try and fit the discoveries of modern astrophysics into the straitjacket of the book of Genesis. Second, rather obviously, we should not treat Genesis 1:1-2:3 as if it tells us exactly how the universe was formed. Even if that was what its author originally intended, we cannot read it that way now. Third, we should not therefore assume that the book of Genesis is not a source of the most profound insight into the nature of the universe, the nature of human beings and the purposes of God.

There is something rather curious about the first word of the Bible, *bereshit*, "In the beginning." It begins with the second letter of the Hebrew alphabet (bet), as does the

second word, *bara*, "he created." By contrast, the Ten Commandments begin with the first letter of the Hebrew alphabet (aleph): *anokhi yhw ehlohekha*, "I am the LORD your God ..." (Exodus 20:2). I only discovered this recently, when I read Pádraig Ó Tuama's lovely book *In the Shelter*.

In the Jewish tradition, the Law existed even before God created the universe. Before all things, there was God, and the wisdom and order that God willed to bring to His creation. In the Christian tradition, it is through the Word of God, who became flesh in Jesus Christ, that God brought the universe into being. Creation gets its meaning in and through Him, as we read in Colossians

1:15-20 and as we remember when we pray the Nicene Creed.

When we read Genesis 1:1-2:3, we read a very carefully and beautifully written account of God's creation of the universe and everything in it, as it appeared to an Israelite author long ago. We learn that there is a deep order to things, albeit an order which is holding chaos at bay (see Genesis 1:2). We learn that, small and insignificant as we may be (see Psalm 8:5-6), we nonetheless have a special

place in the order of things. We are created in the image of God (Genesis 1:27), a mysterious truth which contains layers upon layers of meaning. We are to look at ourselves, and everyone we meet, with the reverence due to those who are honoured to bear the image of God within them.

We are also blessed (Genesis 1:28). The word "bless" (*b-r-k*) appears many times in the opening books of the Bible. God's desire for us, and for the world, is that we should be blessed and should be a blessing to others. This brings with it responsibilities as well as privileges. We should know our place in the universe and see our environment, and the other creatures with whom we share it, not as objects to be used for the sake of our convenience, but as part of the wondrous and fragile fabric of God's creation. In the beginning, God created, and He blessed. May we receive His blessing and be a blessing to others. ❧



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: 1st and 3rd Sunday of each month: Evensong and Benediction

FIRST AND THIRD TUESDAY OF EACH MONTH:

11am: Holy Communion
in the chapel of the Home of St Barnabas, Ings Avenue

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.

Parish Contacts:

VICAR:

The Reverend Natalie Milliken : (03) 455 3961
Vicar@stpeterscaversham.org.nz

Assistant Priest:

Fr Kit Bunker – 021 202 1343

CHURCH WARDENS:

VICAR'S WARDEN:

DEIRDRE HARRIS : (03) 455-0071

VicarsWarden@stpeterscaversham.org.nz

People's Warden:

Di Best : (03) 477 2474

PeoplesWarden@stpeterscaversham.org.nz

VESTRY SECRETARY:

Vestry@stpeterscaversham.org.nz

DIRECTOR OF MUSIC AND PARISH CENTRE MANAGER:

David Hoskins : (03) 453-4621

ParishCentre@stpeterscaversham.org.nz

FINANCE:

Finance@stpeterscaversham.org.nz

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EDITOR:

David Scoular : (03) 454-6004

TheRockEditor@stpeterscaversham.org.nz

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TheRockAds@stpeterscaversham.org.nz

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Old but New?

(Continued from page 8)

Writing in the *Hymn Society Bulletin* 177, Autumn 1969, the acerbic Alan Luff noted, 'Fred Kaan's five hymns refresh, by their refusal to make the traditional, poetic gesture. This will make some question such a line as: 'called to the risk of unprotected living' from 'Lord, as we rise to leave from the shell of worship'. Quite!

Luff, along with many critics of the 1960s, wished for a more 'cutting-edge', 'church in the market-place' feel so beloved of the cool of the time. But at the same time, he hoped for more 'supple tunes' set to the new words.

However, many of the hymns from that volume have made their way into everything from the *New English Hymnal*, *Australian Hymnbook* and more recent versions of *Hymns Ancient and Modern*, but more than a few good ones have not. It will be interesting to see what we all make of them as we revisit 'old but new'. It has much going for it. Since its 1969 publication it has sold over 1,500,000 copies!



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FUNERAL SERVICES

For your diary

Sunday, 21 August : Deadline for copy for the August edition of **The Rock**

Saturday, 24 September : Garage Sale 10.00am—1.00pm

Saturday, 29 October : Community Displays and Spring Garden party

Dates to be confirmed, **November** : The Caversham Lectures

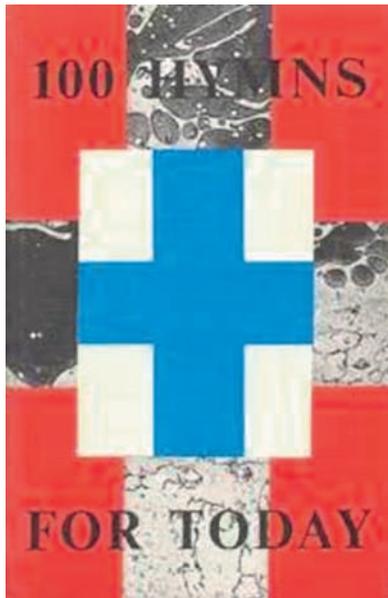
Friday, 11 November : Remembrance Day

Date to be confirmed, **December** : Service of Nine Lessons and Carols

Old but New?

In 1969, the publishers of *Hymns Ancient and Modern* produced a 'third' supplement to their established and famous collection with *100 Hymns for Today*. Some were a mix of old words, new tune or old tune hoping to energise new words, or a hymn that had 'fallen by the wayside' and been deemed worthy of revival.

It became very popular throughout the Anglican world until



100 Hymns for Today, William Lowes and Sons, 1969.

being almost entirely eclipsed by the choruses of the Pentecostal revival in the 1970s. In many ways this was a shame because the small volume had (and has) much to offer. It did not try to outdo the *Hymns Ancient and Modern* tradition or to address the choruses then so prevalent. '100 Hymns' did, however, give us a selection of words and music which became very much part of everyday worship up to the present.

Hymns such as the popular *Morning has broken*, Timothy Rees's wonderful hymn, *God of love and truth and beauty* a gem—seldom sung, despite its obvious strengths—and *All my hope on God is founded* to Herbert Howells' glorious tune, *Michael* all make their appearance. Perhaps congregations and

Rock music



By David Hoskins, Director of Music

organists did overdo other diamonds in the rough like the jaunty Sicilian Folk tune which comes in at number one in the edition. However, this was the first good hymn book to take the Sunday congregation into account liturgically speaking.

Perhaps the Sidney Carter hymns are 'of their day' as they try to direct singers away from the rural-idyll musical mindset of the Victorian hymnbooks, to a more 'progressive' urban folk-based edginess. But we get the *Lord of the Dance* and various others which not only stood the test of time, but are enjoyable in the context of the present.

Saint Peter's, like many parishes, bought a supply and they lasted well into the 1990s. In fact, I remember singing from *100 Hymns for Today* at the 10.30 service in the early 2000s. With the arrival at Saint Peter's of *New English Hymnal* in 2005, the other volume was sent into storage which was a great pity. A recent cleanout of the tower-room—the resting place of much parish 'treasure'—revealed a good supply of these red, white and blue books.

The Vicar and the organist have enjoyed looking through '100 Hymns' and over the next month or two we will try out a few and see how well they have travelled. At the time of publication not all commentators were 100% impressed.



Sidney Carter.

(Continued on page 7)



Justin Welby
The Archbishop of Canterbury

The Archbishop's Loyal Address to Her Majesty The Queen at General Synod, 12 July 2022.

“...in Her Majesty we have found someone who carries lightly her own importance, a genuine humility is there while knowing fully what her role is in church and state.

“...she is not only our ruler, the one to whom all Bishops swear allegiance, she is also perhaps the preeminent world leader in terms of moral influence, an influence that comes not just from her position in the realm, not even from her long service but from the Christ-centred character ...”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-canterbury-pays-tribute-her-majesty-queen-general-synod>

