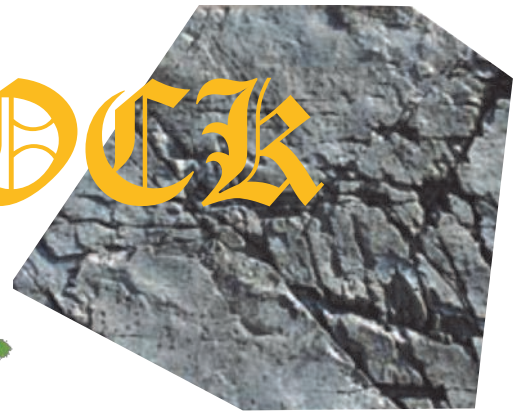




# THE ROCK

Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

November 2024—Advent



## God is with us—here, now

By The Vicar

**A** lot has happened around the Saint Peter's complex in the last month. Dan and I have moved into the Cottage, work has begun on the new Residence and we have had a few repairs done in the Church.

It is not merely the fabric of Saint Peter's that is changing.

I have noticed conversations at morning tea are more around faith and spiritual matters than before. It is wonderful that people are volunteering to serve in different capacities. By sharing the roles, we can learn about ourselves and others, growing in humility and faith. As we enter Advent, I pray that we may open our hearts and minds to the incredible gift God gave creation through Jesus Christ. God actively engages in creation and longs to have a personal relationship with us, here and now. I want to encourage you in believing that we do not need to 'die in faith' to meet our Lord. Our Sunday Service affirms that the Lord is with us, but do we know this in every fibre of our being.

The Christian faith proclaims that God is with us, and is not a superior observer unmoved by what is happening to creation. The very concept of God living amongst and caring for people is cause for celebration and transformation. This is the good news, the gospel. We have been given free will to work



The cottage renovations are complete and the Vicarage family has moved in.

PHOTO'S: THE VICAR.

within creation following the will and essence of God.

We cannot learn about the will of God by simply attending church for an hour every so often. We need to be willing to learn and share, read and discuss, and pray and work amongst those whom God has placed as our neighbours.

Jesus was involved in the community around him. He attended the synagogue as a member of his faith, he read the scriptures, discussed the issues at hand and helped

*(Continued on page 2)*





## God is with us—here, now

(Continued from page 1)

his family, friends and neighbours. While we may consider our faith to be a private affair, Jesus instructed his disciples, which is us, ‘...to go into the world and preach the gospel to all creation’. (Mark 16:15).

I never cease to be delighted when people ask about Saint Peter’s. I can honestly say that we are a diverse group of people who worship in a place which is spirit-filled and confident in the future. Our trust is in the Lord God who chose to be born amongst humanity, live with family and friends, refined the interpretation of love and respect and proved life is eternal.



This December will see us hosting the Christingle Service and sharing Christmas Eve with St Martha’s. I encourage you to come and share in these services and possibly invite someone who might appreciate the experience. Let our actions speak louder than our words. 📺

### CHRISTMAS AT SAINT PETER’S

**Sunday, 8 December**

2pm Diocesan Christingle Service

**Sunday, 22 December**

10.30am Festival of Nine Lessons and Carols with Eucharist

**Christmas Eve**

7.30pm Evening meal and Combined Service with St Martha’s

**Christmas Day**

9am Holy Communion (BCP)  
with carols



## Brain power

By Father Kit Bunker

**W**e think to ourselves thoughts like “I think I’d like a cup of coffee.” And, if we are single, there is the end of the matter, we get the coffee for ourselves.

What is going on is rather odd. We have an idea, “coffee”, and then Brain takes over: water goes into the kettle, or beans into the grinder, or if one is lucky one’s wife says, “I think I’d like one, too” and it all happens from there.

Just think about the detail of doing those simple tasks, right down to the control of individual muscles in hands, arms and eyes, as it all happens. There is absolutely no way we could possibly do that if we had to operate the machinery of our bodies muscle by muscle ourselves, thinking about every muscle and operating it precisely so as to end up with coffee without having spilt a drop.

So we delegate. We say, in effect, “Ok Brain, get on with ‘operation morning coffee’”. Brain is good at doing this kind of thing. It is what Brain is for. Not the thinking part of the brain, in which we really live, but the bit of the Brain to which we delegate tasks we do not want to bother to think about.



“I was once a scientist by trade...”

I think it really makes good sense to delegate more of the stuff of everyday life to the brain. I talk to mine and delegate to it. After all, if I can talk to God in prayer, and be heard, it seems reasonable that I can talk to my own brain and be heard.

The wonder of delegation is, as all managers know, the knowledge that what is delegated no longer needs more than the occasional oversight to be sure that it is in fact being dealt with properly.

I was once a scientist by trade, and science is a matter of scientific investigation. But everyday life is full of unscientific experiments. We try and see if whatever we are trying ‘works’, and if it does, that is what we do. I have not given my brain a pet name: it answers to the command ‘Brain!’ and it all seems to work from there.

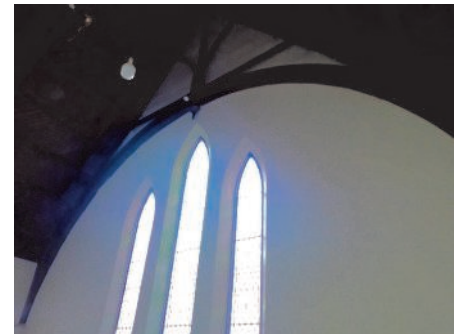
Perhaps your brain will do what you ask: Try the command “Brain, remind me to say my prayers tonight!” 📺



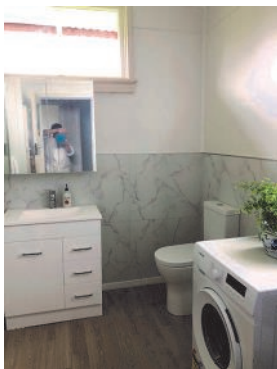
# Good works



Much has happened in Saint Peter's this month. Pictured clockwise from top left: the beginnings of work on the new vicarage; the renewed hall kitchen including wall ovens and new cabinetry; the smooth arch above the west window—previously drooping timbers now repaired; scaffolding in place for investigations into the wall between the nave and sanctuary; the newly installed bench and sink unit in the sacristy; the bathroom and bedroom in the now refurbished cottage;



PHOTO'S: THE VICAR AND INFORMATION SERVICES OTAGO LTD.



More online :

See larger images at

<http://www.stpeterscaversham.org.nz/PhGallery.html>



**If you can't look back at your younger self and realize that you were an idiot, you are probably still an idiot.**

**The Frolicsome Friar**

*"For tech-support for computers, press 76583923765748393847483129760577433. For tech-support for phones, press 09813872837347 7545026865044. To speak with customer service..."*

SOURCE: WWW.HOWTOGEEK.COM..



# Prophets and corrupt religion

By Father James Harding



In my previous Old Testament column, back in August, I shared some thoughts about the book of Isaiah, parts of which I worked through with my students last semester. I learned a lot from them as we read the Prophets. They raised some incisive and intriguing questions which I am still mulling over.

Some of those questions were about the original meaning of the book of Isaiah, as it was gradually written down and handed on from the late eighth century BCE onwards down to the fourth century BCE (or thereabouts).

Along with the other prophetic books, however, the book of Isaiah has a timeless quality about it. That is no doubt partly because it was written over a long period of time, extending far beyond the lifetime of the prophet Isaiah himself. Partly it is because the book bears witness to a divine “vision” which can only be expressed in human “words” very inadequately. The words of the prophet were, after all, destined and even intended to be misunderstood (Isaiah 6:9-10), only becoming clear to its readers many generations later (and still puzzling some of us!).

We are all no doubt familiar with the way the book of Isaiah has influenced our belief in Jesus. The words of Isaiah are, after all, a major part of Handel’s Messiah—“Comfort Ye, My People,” “Every Valley Shall Be Exalted,” “For Unto Us a Child Is Born,” and so on—and passages from Isaiah about the coming of a just and righteous king are a very important part of Advent and our preparations for celebrating the Nativity of Jesus at Christmas (Isaiah 9:1-6; 11:1-9; 12:1-6).

There is, however, much more to the message of Isaiah than this. Along with some of his contemporaries, Isaiah spoke what he discerned to be the word of God into a society which had become morally corrupt and whose religion had become rotten through complacency and the seduction of power.

I am sure many of you will have been following the news lately about the resignation of the Archbishop of Canterbury. The background to this is now well known and is yet another example of a religious hierarchy covering up, and thereby aiding and abetting, violence and abuse. Worse still, that violence and abuse was committed by a Christian in the name of God and was then covered up by people who seemed to think that was

the best way to prevent the Church’s mission being compromised. Now we have to endure the rather undignified and unedifying spectacle of senior clergy in England clambering over one another to get away from the mess and signal to all and sundry their disgust at the abuse and the cover up, along with their earnest prayerful sympathy with the victims and survivors.

Perhaps I am being unduly harsh, and in any case it is a grave temptation to want to condemn other people without looking into the grim depths of one’s own soul first (Matthew 7:1-5). “There but for the grace of God ...,” as the old saying has it. It is also difficult to face the fact that often decent and well-meaning people can cause irrevocable harm even when they are honestly trying to do good. And we cannot forget that, as Alexander Solzhenitsyn famously wrote, the line between good and evil runs through every human heart. But we do need to confront wrongdoing honestly and fearlessly when we see it, wherever it may be found, and whatever the cost might be.



“...we find the prophet Hosea railing against the religious authorities of Israel...”

There is nothing shocking or surprising about the events surrounding Archbishop Welby’s resignation, sad though those events are. Indeed, the ancient prophets and evangelists knew all about it. I do not, of course, mean that they predicted what was going to happen. Rather, such was their insight into the human soul and into the temptations of power that they understood how easily piety can become corrupt (Isaiah 1:10-17), how tempting it can be to use spiritual gifts to exercise power for the sake of good (Matthew 4:1-16), and what awful things can happen when otherwise decent religious people find themselves in positions of authority. There are some home truths here that all of us in the Church need to hear.

If we go back to the eighth century BCE, we find the prophet Hosea railing against the religious authorities of Israel in his day, proclaiming that the God of Israel Himself had rejected His priest for turning his back on the teaching of His God and leaving the people morally rudderless (Hosea 4:1-19). God even threatens to drive the disobedient out of His house (Hosea 9:15). When we turn to Amos, the poet is particularly appalled by religious hypocrisy, proclaiming that God hates the people’s

(Continued on page 5)



# Nutritious



## The Portfolio Diet

By Alex Chisholm

**R**ecently I was interested to see an article about the Portfolio Diet. This was not something new as it had enjoyed relatively wide popularity several years ago and we had used it as background to some of our research. In fact, I still have one of the folders with the background information and daily diet outlines.

The diet originated in America and the Almond Board of California supplied the almonds which were used together with soy products and other vegetarian products. The health claim for nuts (in this case almonds) was recognised and the programme based on research which had been done with almonds. The outline gives instructions, recipes and daily dietary outlines emphasising the use of plant sterols, vegetable protein and viscous fibres. Professor David Jenkins of the University of Toronto, Canada, was designer of this dietary plan and its aim was to reduce levels of blood cholesterol and combat heart disease. It's interesting background to some of the more recent dietary plans and

advice. In many ways it is stricter as it substitutes soy foods for animal-based products.

Being a version of the vegan diet, it excludes meat, poultry, seafood, dairy and eggs. Since the Portfolio research our "Nut Group" at the Nutrition Department of the University of Otago has done extensive research with various groups using Hazelnuts and Walnuts sourced from Uncle Joe's Walnuts and Hazelnuts in Blenheim and looking at a variety of outcomes, not only heart health.

Our research was in the context of a more usual diet rather than a vegetarian or vegan one. The article I saw recently was in a dietetic magazine from 2018 so it might be that the Portfolio Diet was maybe making a bit of a comeback. I'll follow it up and see if it is being used more extensively again. 📧



### Portfolio Diet Pillars



**Nuts & Seeds: 45 g daily**



**Plant Protein: 50 g daily**



**Viscous (Sticky) Fibre: 20 g daily**



**Oils (MUFAs): 3 tbsp daily**



**Plant Sterols: 2 g daily**

IMAGE: [HTTPS://CHEAPTRIAL.CA/](https://cheaptrial.ca/)

## Prophets and corrupt religion

(Continued from page 4)

festivals and will pay no heed to their sacrifices, because their behaviour has been unjust (Amos 5:21-25). And in Isaiah, the prophet announces God's judgement against a society which has been derailed by injustice and arrogance (e.g. Isaiah 3:1-4:1). This is a topsy-turvy world in which nothing seems to make sense anymore—and how familiar that sounds! Yet there is a distant hope for a world in which there will be real humanity and integrity, when all peoples will come to Zion to be taught by God (Isaiah 2:1-4).

There is something that, at first sight, might seem odd when we read Amos, Micah, and Jeremiah. Although tradition regards them all as God's "prophets," they all seem to reserve some very harsh sentiments for the people they call "prophets" (see e.g. Micah 3:9-12; Jeremiah 23:9-40). Amos even seems to deny being a prophet outright (Amos 7:14). Yet when God summons him, he has no option but to speak out (Amos 3:7; 7:15).

The ancient scribes who preserved the words of the prophets seem to have discerned the word of God speaking through those who were on the edge, whose consciences compelled them, not through those who were at the heart of religious power.

It is worth bearing in mind that in this and many other cases, those who have committed abuse and those who have condemned abusive behaviour have both found support in the scriptures and the Christian tradition. Instead of reading the scriptures selectively, or finding in them only what we want to find, or worse, not paying much attention to them at all, we need to read them patiently and with care, with our eyes, ears and hearts wide open. The primary task of those who teach Scripture ought to be to help and encourage all people to approach scripture like this. And we need to be alert not just to the good the scriptures teach, but to the harm they can cause, and the harm that can be caused by those of us who read them. 📧





By Kaylene Kalston, People's Warden  
with Gwen Hudson

CHURCH WARDEN  
CORNER

In my role as St Peter's people's warden, I was recently invited to take part in the steering committee of a University of Otago research project titled *Ageing in Place*. Gwen Hudson accompanied me as my support person to the initial meeting and lunch at The Caversham Bowling Club.

About the research project. It is under the auspices of CARE—Collaboration of Ageing Research Excellence—which advances and communicates research to improve the health and wellbeing of ageing people in New Zealand.

The research project is funded for five years and the leaders are PhD candidate Jennifer T Gale, and her supervisors, CARE Co-directors Dr Lara Vlietstra and Dr Paula O'Kane. The aims of CARE at the University of Otago are:

- ◆ Build capacity at the University of Otago for ageing-related research spanning physical, social, economic and spiritual concerns
- ◆ Foster interdisciplinary research collaborations
- ◆ Support new and emerging researchers
- ◆ Engage with stakeholders to ensure research is community-facing and appropriately and widely disseminated.

Present at the initial Ageing in Place meeting were the

organisers and representatives from ten agencies which dealt with older persons within the Caversham area.

Following the opening prayer and introductions we workshopped two questions,

- ◆ What is ageing in place?
- ◆ What are the barriers to ageing in place?



Left to right: Jennifer Gale, Lara Vlietstra and Paula O'Kane.

The first workshopping step was individual group participants recording their responses to the questions followed by small group discussion. The ensuing group discussion identified many ideas and issues. At the same time, it was made clear that it is the individuals most concerned, the older persons and their opinions, which are the cornerstone of this study. To this end centres of interest for older Caversham residents were identified and fact finding from these groups will commence in the new year.

While it is important not to expect immediate results as an

outcome to this research project it will have immense long-term value as a researched and validated model for coordinated community-based care, in effect enabling people to safely stay in their own homes, ageing in place. 🏠



More online at

The CARE website  
<https://www.otago.ac.nz/care>





## 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: 1<sup>st</sup> Sunday of each month: Evensong and Benediction

### FIRST AND THIRD MONDAY OF EACH MONTH:

1pm: Holy Communion at Radius Fulton Home

### FIRST TUESDAY OF EACH MONTH:

11am: Holy Communion in the lounge of Frances Hodgkins Retirement Village, Fenton Avenue

### SECOND AND FOURTH TUESDAY OF EACH MONTH:

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

### WEDNESDAY:

9am: Morning Prayer  
10.30am Bishop's Companionship Programme  
- Studying the Bible, prayer and life in Christ

### THURSDAY:

10am: Holy Communion according to the Book of Common Prayer

## Special Services

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

### Parish Contacts:

#### VICAR:

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# For your diary

Friday/Saturday, 6 & 7 December : Rose Show

Sunday, 8 December : 2pm Diocesan Christingle Service

Tuesday, 10 December : Vestry meeting

Friday, 13 December : Deadline for the December edition of *The Rock*

Sunday, 22 December : 10.30am Festival of Lessons and Carols followed by a Christmas Potluck Lunch

Christmas Eve : 7.30pm Evening meal and Combined Service with St Martha's

Christmas Day : 9am Holy Communion (BCP) with carols

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**GILLIONS**  
FUNERAL SERVICES

## For the Beauty of the Earth

**Rock** music

(Continued from page 8)

is widely performed. Joan loved this version also and I'm sure it has been added to the Heavenly playlist.

Joan died early on Sunday morning, November 10. The same day, at the 10.30am Solemn Sung Eucharist, was sung 'For the beauty of the earth'. Joan, in her own quiet way, 'got the last word'.



Joan Dutton at a parish lunch party.

PHOTO.: ALEX CHISHOLM.



# For the Beauty of the Earth

**Rock** music



By David Hoskins, Director of Music

Joan Dutton, long-time and much-loved member of the Saint Peter's family, died recently in Timaru aged 94. A number of parishioners attended her funeral at St John's Church, Timaru and Rosemary Brown spoke in tribute during the service. Joan was very well organised in life and it was no surprise all was organised for the funeral by her well in advance. In particular, she wanted the hymn *For the beauty of the earth* to be sung. The hymn itself is a lovely song of thanksgiving but there is more to it than just an entry in a hymnbook.



Foliott Sandford Pierpont.

The hymn was written by the wonderfully named Foliott Sandford Pierpont (1835-1917) in 1864 when he was only 29. He loved the countryside around his hometown of Bath, UK., and found inspiration in the beauty of nature. The text is

based on Ephesians 5:20. However, the original wording was as a hymn of Eucharistic praise published in the grandly titled, *Lyra Eucharistica, Hymns and Verses on the Holy Communion, Ancient and Modern, with other Poems*. Pierpont was an enthusiastic High Churchman as well as pursuing a career as an academic. However, to make the hymn fit a more general theme, most hymnbooks have adapted the words somewhat, without losing any of the sense of wonder and thanksgiving. The refrain was originally: "Christ, our God, to Thee we raise, This our Sacrifice of Praise".



Joan Dutton (at left) with then Vicar's Warden Jennifer Maffey at her farewell from the parish prior to moving to Timaru.

Later versions have it as "offerings of Praise". For Protestant-inclined congregations the final words 'For thy Virgins' robes of snow, For Thy Maiden Mother mild, For Thyself, with hearts aglow, Jesu, victim undefiled, offer we at Thine own Shrine, Thyself, sweet Sacrament Divine' were discreetly but firmly omitted!

for Rosemary Hefley and the Texas Choral Directors Association  
For the beauty of the earth

F. S. Pierpont (1835-1917)

JOHN RUTTER

Happily = 66

PIANO or ORGAN  
mp Adagio

8

16

SOPRANO  
mp Adagio

1. For the beau-ty of the earth,

23

For the beau-ty of the earth

"Joan loved this version also...".

IMAGE: [HTTPS://JOHNRUTTER.COM/](https://johnrutter.com/)

The tune most widely used until recently was *Dix*, written by Conrad Kocher in 1838 (though it has generally been noted as by William Chatterton Dix). However, increasingly the tune *Lucerna Laudoniae* by David Evans (1874-1948) has come to be closely associated with the Pierpont text. The marriage of words and music becomes a superb creation showing just how important the choice of tune really is. *New English Hymnal* also offers *England's Lane* by Geoffrey Shaw (1879-1943), which makes the hymn sound like a jolly English country dance by Percy Grainger! Even more recently English composer John Rutter has composed a setting using choir and orchestra which

PHOTO.: ALEX CHISHOLM.

(Continued on page 7)