



THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

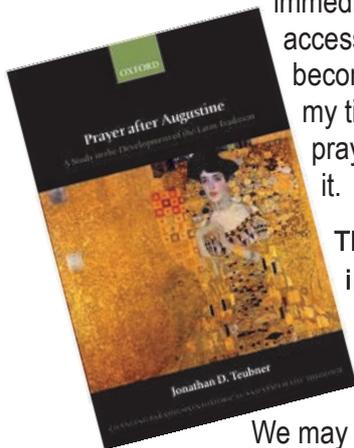
July 2020 — Trinity — Ordinary Time

Wise Words about Prayer



By The Vicar

Every now and then a book comes along which renews our spiritual life and provides a new impetus and understanding to our prayer. Such a recent discovery for me has been Jonathan Teubner's *Prayer after Augustine*. Although an academic work it has a clarity, directness and immediate wisdom which makes it accessible and rewarding. It has become my holy reading leading into my time of daily meditation and prayer. Here are some insights from it.



The unknown country of our inner self

When we pray we go within our inner person to reach out to God desiring union with him.

We may think the inner recesses of our thinking soul, our inner person, is well known to us. Yet the truth is that no matter how far we have advanced in adult maturity or self-knowledge this inner person is a relatively unknown country to us. We are strangers to ourselves in that unknown country. St Augustine of Hippo was the first person to point out that God in Christ is closer to us than we are to ourselves. He knows us far better than we know ourselves.

Christ illuminates and transforms our unconverted inner hinterland

When we pray Christ meets us within the unknown country of our inner self. He waits there to be about the business of re-ordering us, of rearranging our inner mental furniture in a slow patient process of healing our unconverted hinterland. So in prayer Christ sheds light

(Continued on page 2)

Church Services



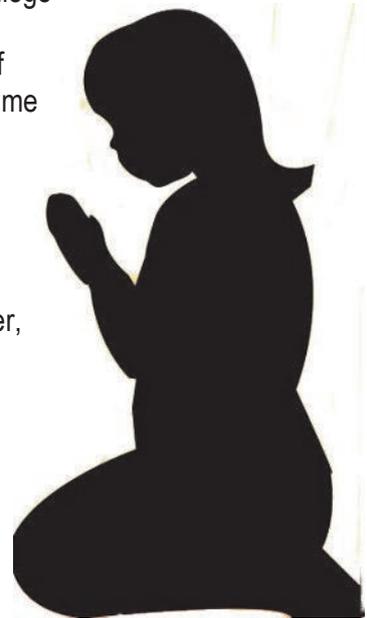
By Kit Bunker, Assistant Priest

I do not think Church Services are for the Clergy, wonderful privilege though it is to take a service. To my way of thinking a Church Service is a time during which those leading the service... clergy, choir, servers, readers and those who serve before and after, tea makers, flower arrangers and so on, are each one striving to make prayer, worship, unity and fellowship effective, moving and holy for everyone else.

Indeed I find it a luxury to sit in the pews and be a worshipper there. It is a rewarding experience simply to open one's mind to God without any other duty at all. Kneeling and being at prayer, even if that continues into the first verses of a hymn, can be liberating: you do not have that luxury if you are taking the service!

That is what every duty of everyone who has duties is all about: about helping others to get close to God, to listen to Him, to delight in that closeness, to grow in Christ. It is what motivates everything that happens, formal and informal, before, during and after a Service.

I like visiting other churches; we have had some splendid expeditions. I like to be in a building where others worship, and to kneel at the altar, and worship



"Kneeling and being at prayer ... can be liberating."

(Continued on page 3)

Wise Words about Prayer

(Continued from page 1)

on these unconverted parts of us. He illuminates our inscape so our desire for God can be sifted and purified.

Our prayer to God offers him no new knowledge. This omniscient, omnipotent, omnibenevolent being knows everything. However, as we ask things of God in prayer, as we present ourselves before him, we are transformed.

Patience is essential in prayer

All of this needs time, it requires patience, which is the essential virtue in prayer. We cannot storm heaven and remake ourselves through spiritual projects motivated by earnestness and impatience. We must forget about a model of linear progress in which we map out our spiritual progress on time lines of desired achievement. Attempting to put on Christ, to acquire his humility, takes a lifetime of persistent prayer in which we often fail. In a striking sentence Teubner writes, "Patience with our limitations and with those with whom we disagree thus becomes the condition for desire to pass safely into hope, avoiding the delusion that accompanies the struggle for control." We become humble though the complexities of everyday existence in which we struggle to make peace with God and with each other "within the very limitations and conflicts that can make this life so disagreeable."

The Holy Spirit gives true love

If we make progress in the spiritual life it is because of gifts from God rather than through our efforts. The Holy Spirit gives us true love, spiritual love which in turn generates patience within us. Patience then begins to operate as a filter between our holy and our destabilising and selfish desires. When this process is underway within us patience then becomes "the virtue that makes possible the transformations of mortal existence by God as wisdom."

Our "I" must become "we" if we are to know "Thou"

God's wisdom works itself out in how we order our ordinary lives. In prayer we are not just trying to effect a spiritual union with God. We are also seeking knowledge from God and requesting help to act appropriately. Behaving well towards others flows from a shift in our thinking, in our ethical reasoning and in our moral awareness. This is not just a recipe for the good life but is the essential pre-condition for the vision of God, the seeing of God as He is in Himself, which is the desired goal of our life in the world to come. We will not be able to see God, to be with God, unless our reason and our desires have been cleansed and transformed. That in turn cannot happen unless we have learned to get on with others. The deepening of our human relationships enhances our capacity to be in close union with God. Our "I" must become "we" if we are to be in union with the "Thou" who made us and who loves us.

Summary

In summary, our prayer is animated and motivated by our desire for

God. It requires patience to sustain it as we move through the world of time. It is about the business of meeting Christ within our inner world, our inner self, where He gradually transforms us through a process of putting on Christ, to use the image of putting on a garment. This prepares us and enables us for the life of beatitude, the blessed life, through which we will come to the vision of God in the life of the world to come. The final destination of prayer lies just over the horizon of our world, of this life. ☒



Letters

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Posted to : The Editor of The Rock,
c/- The Vicarage, 57 Baker Street,
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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

Hagia Sophia

By Di Bunker

People's Warden

It was disappointing to read the article in the *Otago Daily Times* (16 July 2020) regarding the change of status of Hagia Sophia from a museum to a mosque. The church has had an unusual career since it was completed in 537, during the reign of the eastern Roman emperor Justinian I. It was then the world's largest interior space and the first to employ a fully pendentive dome (see below). It is considered the epitome of Byzantine architecture.

After the Fall of Constantinople to the Ottoman Empire in 1453, it was converted to a mosque by Mehmed the Conqueror. The bells, altar, iconostasis, ambo and baptistery were removed and relics destroyed. Mosaics depicting Jesus, his mother Mary, Christian saints and angels were eventually destroyed or plastered over.

The complex remained a mosque until 1931, when it was closed to the public for four years. It was re-opened in 1935 as a museum by the Republic of Turkey. Hagia Sophia was, as of 2014, the second-most visited museum in Turkey, attracting almost 3.3 million visitors annually.

In early July 2020, the Council of State annulled the Cabinet's 1934

decision to establish the museum, revoking the monument's status and a subsequent decree of the President of Turkey ordered the reclassification of Hagia Sophia as a mosque, a controversial move which has invoked condemnation from the World Council of Churches and many international leaders. 



Hagia Sophia, Istanbul, Turkey.

PHOTO.: WIKIPEDIA.



In architecture, a pendentive is a constructional device permitting the placing of a circular dome over a square room or of an elliptical dome over a rectangular room. The pendentives, which are triangular segments of a sphere, taper to points.—Wikipedia.

Church Services

(Continued from page 1)

where others have worshipped. Durham is my favourite Cathedral, where there are plenty of side-chapels where you can feel almost alone with God.

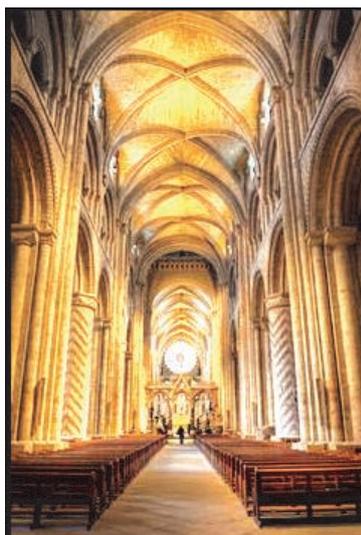
In an old church building I find myself feeling I am a part of a long line of worshippers, past and future. It helps to give my 'now' a context.

But when you take a service, it is a matter of striving to help everyone else get close to God. It takes hard work and concentration. One feels a compulsion to do so, thus the prayer before leaving the vestry is an essential whatever one's duty may be. That is more important than one's own worship.

I am sad when a church building falls upon hard times or gets closed or pulled down though these things are inevitable as western society becomes progressively more secularised.

I sometimes spare a thought for the last worshippers at

a temple to Mithras, abandoned as the legions left the empire to return to Rome. I doubt anyone anywhere still believes in Mithras, we have all moved on. But you know, I suspect, that many a Roman legionnaire could (and maybe did) find in Christ something that the Mithraist in him could relate to.



"Durham is my favourite Cathedral".

PHOTO.: PINTEREST.

A church is a Church: even a Victorian 'tin tabernacle' will have been built and loved and cherished and become a place to kneel for a time of worship. So are the ancient Cathedrals and so are the magnificent and largely unused modern architectural gems of churches in Scandinavia. The Scandinavians are perhaps even closer to living in a post-Christian society than we are here, but their churches still have altars and you can still kneel.

Whatever the situation, a Church building is a statement that 'Christ was once important here.' To that extent a church is still a church even after the worshippers have gone. 



The Music and Magic

By Ken Ferguson

Foan and I went on a twenty-one day guided tour around Ireland last year. Little did we realise that time was running out for international and, briefly, domestic travel!

We commenced our trip in much the same way as we finished our previous trip [see *The Rock*, March and April 2019—Ed.] by standing in the dark on Merchiston Street. The previous trip culminated with me sitting on a pile of suitcases which had been jettisoned from the shuttle van at 1am upon dropping us off. I never did discover if they recovered all the lost luggage. On this occasion we were to be collected by shuttle at 4:30am which necessitated being at the bottom of our drive at that time. Standing in the dark until 5:10am brought back memories and a foreboding that “here we go again”. My fears were proved correct and sure enough we missed our first flight. The check in assistant was very sympathetic with our plight and managed to get us on the next flight 30 minutes later without charging us, which she was entitled to do.

We eventually made it to Auckland with various diversions. After a 17 hour flight we arrived in Dubai and transferred to the Sheraton Dubai Mall of the Emirates Hotel. We spent the next day looking around the Mall; it was massive enough to spend the whole day, even included an indoor ski field.



The Dubai Mall.

PHOTO.: WWW.AGODA.COM.

The next morning we departed Dubai and after an eight hour flight arrived in Dublin at midday, then were driven by coach to the Titanic Hotel in Belfast. This is located in the former headquarters of Harland and Wolff, builders of the *Titanic*. Much of the *Titanic*'s ill fated history is still evident and even the two massive cranes used in the ship's construction are still being used today. The drawing office and associated buildings are all still there.



MAP: GOOGLE.

With the associated museum it sadly brought the whole tragic story to life. I found it an extremely sobering experience. We had three days in Belfast visiting the dock area, the vast *Titanic* museum, the Old Town of Belfast, Belfast Castle and the imposing magnificence of Stormont Parliament building. One incident worth mentioning was our visit to Carrickfergus Castle in the town of Carrickfergus on the Northern Shores of Belfast



Titanic Hotel, Belfast.

PHOTO.: WWW.INDEPENDENT.IE.

Lough. Built in 1177 it is a predominantly protestant area and the proliferation of Ulster and Union Jack flags flying as we drove through Belfast was striking. Then I remembered the 12th of July Orange Marches celebrating the Protestant victory at the Battle of the Boyne in 1690.

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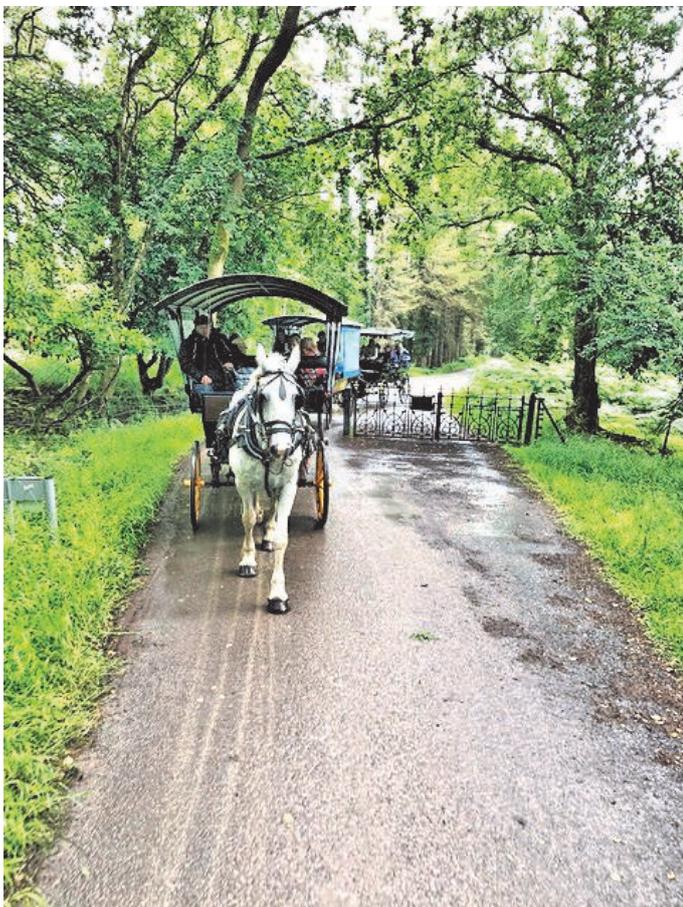
of Ireland



(Continued from page 4)

Flags were flying everywhere, lampposts, garden walls, houses, windows and on cars being driven through the streets. As the date was the 12th July, Ulster was experiencing the Orange Parades. The coach taking us to Carrickfergus Castle was displaying registration plates from Southern Ireland and everyone knows that the car park for Carrickfergus Castle was an assembly point for the Orange Parades in the area. Our driver was also from Southern Ireland and was completely unaware that the car park was being used as an assembly point until he inadvertently drove in. There were large groups of orangemen in their attire who suddenly stopped what they were doing and were fixated on our presence. The driver quickly realising his mistake, accelerated and drove right through the car park without stopping and exited without incident, apologising to the bus for “a close call”. I will never forget the look of utter disbelief on the faces of the orangemen. 📷

Next month: Back to Dublin and on to culture.



An Irish jaunting cart ride.

PHOTO.: JOAN FERGUSON.

News from our Missionary Family

By The Vicar

W

e have had news from the Hicks family whom we are financially supporting in their ministry in the Solomon Islands. Jonathan teaches at a theological college on the Island of Malaita.

Jonathan begins, “Greetings to everyone from Honiara! We hope you are well, wherever you are, in the places appointed for us to live for the Lord’s sake until his coming again. After a very hectic first half of the year, we are taking some much needed rest in the nation’s capital. We head back to Malaita in four days, to pick up where we left off at school.”



The Hicks family at home in Honiara this month.

PHOTO.: HICKS FAMILY NEWSLETTER JULY 2020.

The Solomons have closed their borders and have remained covid free.

A particularly significant moment has occurred in Jonathan’s teaching ministry to the ordinands. “Reading Galatians and Romans also allowed the students to see how the Apostle Paul engaged the Gentile world with the Gospel. This led to the best question I’ve heard from a student since coming here. George said: “Father Jonathan, now we know why the Jews needed God to send them the Saviour. What about us in Melanesia? Why did God need to send him to us?” I answered with Paul: “In Melanesia, we were ignorant of God before the Gospel came.” I’ve said this many times in an attempt to outflank the regnant model of contextual “theology” being taught in the South Pacific. This time the students heard it from St Paul and I sensed something different in the way they responded to it. I am really thankful for a growing number of students who want to read their own culture scripturally.” 📷

[Contextual theology teaches that Christ was present in a hidden way in indigenous culture before the coming of the gospel and that the gospel message must be closely adapted to indigenous culture. The point of view put forward by Father Jonathan, which the Vicar shares, is that Christ and the gospel comes in from outside every culture to challenge and critique it. Rather than the gospel being adapted to the culture the culture should adapt itself to the gospel.]



Nutritious



The importance of protein

By Alex Chisholm

In my previous article (June 2020) I mentioned the excellent complete protein 'profile' of Quinoa, which is high in lysine (often lacking in cereals) and contains all nine essential amino acids. Amino acids are the protein components or 'building blocks of life' which our bodies can't make on their own. In all there are 20 amino acids and they are responsible for the growth and repair of the body's tissues. As amino acids can't be stored, getting adequate protein regularly from our food is important. The many proteins in our bodies have specific roles and perform many and varied tasks including:-

Enzymes: for example pepsin is a digestive enzyme which helps to break down protein in your stomach, via a biochemical reaction.

Antibodies: are proteins produced by the immune system to help remove foreign substances and fight infections.

DNA: associated proteins contain our unique genetic code and like a recipe book hold the instructions for making all the proteins in our bodies.

Contractile proteins: are involved in muscle contraction and movement

Structural proteins: provide support in our bodies, for example, the proteins in our connective tissues, such as collagen and elastin.

Hormone proteins: co-ordinate functions of the body. An example is insulin, which controls our blood sugar concentration by regulating the uptake of glucose into cells.

Transport proteins: move molecules around our bodies. Haemoglobin transports oxygen through the blood.

Protein synthesis: like many other biological processes, can be affected by environmental factors, including nutrition.

Science currently suggests the average person needs to consume somewhere between 0.5 and 1 gram of protein per kilogram of body weight. On average, this suggests that for

a person who weighs 70kg that would be about 55 grams of protein per day.

Protein provides the body with approximately 10 to 15% of its dietary energy and is the second most abundant compound in the body, following water. A large proportion of this will be muscle (43% on

average) with significant

proportions being present in skin (15%) and blood (16%).

In New Zealand people traditionally get most of their protein from animal sources. This also includes those who follow a vegetarian eating pattern, as many include eggs, cheese, fish, and milk in their diets, as well as nuts, seeds and a variety of cereals. The greatest challenge is for vegans who have to get all their protein from plants. Although we may not realise it, we are often adding to our intake of complete protein by consuming some traditional combinations—for example baked beans on toast, milk and cereals, nut butters including peanut butter on toast. There's evidence that from our 70s on we may not be getting enough dietary protein and as we get older our protein needs increase, because we need to preserve muscle mass and protect our bones. However protein foods contain energy (calories) just like everything else; if we eat too much of these we can store the excess as fat. A very high protein diet can also be bad for health; possibly putting strain on the kidneys and liver. 🇩🇪

References:

[HTTPS://WWW.SCIENCELEARN.ORG.NZ/RESOURCES/209-ROLE-OF-PROTEINS-IN-THE-BODY](https://www.sciencelearn.org.nz/resources/209-role-of-proteins-in-the-body)

[HTTPS://NUTRITIONFOUNDATION.ORG.NZ/NUTRITION-FACTS/NUTRIENTS/PROTEIN](https://nutritionfoundation.org.nz/nutrition-facts/nutrients/protein)



Protein is available from many sources.

PHOTO: WWW.LIVESCIENCE.COM.



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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

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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Rock music

Words and Music

(Continued from page 8)

means 'double in length'. This saves having to write 8.7.8.7.8.7.8.7." (which is wearisome in anyone's language!)

"There is a lot more which could be discussed regarding metre but this goes some way to unpacking the codes which lie behind the seemingly simple task of choosing a tune to go with the words of a hymn. It's all about the poetry and that's never simple. To suit the mood of the service, a change of tune may be thought appropriate—or a tune familiar to the congregation opens up the possibility of fine words being able to be used in the service. The metrical index allows this to happen with the avoidance of 'all confusion in the singing'".

So, next time the organist introduces a hymn tune, the congregation can only hope the tune is the correct metre for the words. I recall in the time I have been at Saint Peter's only one occasion, at a candlelight Vigil Mass, when confusion reigned. I realised I was playing the introduction to the hymn on the opposite page to the one expected to be sung. A rather dramatic surge of organ tone and an entire new key introduced the correct combination of words and music: an occasion the Vicar enjoys relating to me from time to time!

So, when you next sing a hymn, it is good to realise all the matching of words to music which occurs beforehand. There are many pitfalls and even with the best intentions not all tunes match the words with grace and style. 🎹



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FUNERAL SERVICES

For your diary

Sunday, 26 July : Parish Annual General Meeting

Thursday, 20 August : Curry evening

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

Saturday, 29 August : 2pm : Concert by the St Kilda Brass Band

Words and Music



Over a cup of tea after a recent Service at Saint Peter's, some parishioners engaged me in a wonderful, funny conversation regarding "those combinations of numbers above the music in our hymn books".

What they were referring to was the code which ensures the words fit the tune—called metre.



The Village Choir Singing. (by Thomas Webster).

When it goes as it should, all is well and we sing the hymn to a tune that 'fits'. Truly dire consequences ensue when the wrong metre tune goes to words that don't fit. I once experienced the best example of the surreal at a service in St Paul's Cathedral, Melbourne. The organ thundered the introduction and the choir and large congregation began the hymn—quite clearly the wrong metre tune. The choir look completely lost—this is not what was rehearsed—as the congregation tried with increasing confusion to sing (or at least fit most of the words into the music). After a dramatic modulation the organist began the correct tune and all was well. An event which is a vivid memory even after nearly 30 years.

Now, what is this metre business? Well, rather than my expounding on the subject, I have turned to the real experts in hymn-singing, the UK Methodists, and an article by the Reverend Ian Worsford. He says, "The majority of traditional hymns are set to metrical tunes. This means that there is a strict 'metre' adhered to in each

Rock music



By David Hoskins, Director of Music

line and verse of a hymn". These are coded as a series of numbers which will appear, "often separated by a dot (e.g. 8.7.8.7.). Dots are not always used, and sometimes the numbers are written out in pairs (e.g. 87.87.)."

"The numbers refer to the number of syllables in each line of the hymn. So, 8.7.8.7. indicated that there are four lines to each verse: line one has 8 syllables; line two has seven; line three has eight; and line four has seven."

An example in our hymn book would be 'The King of love my shepherd is'.

The King of love my shepherd is, (8)

Whose goodness faileth never; (7)

I nothing lack if I am his, (8)

And he is mine for ever. (7)



Sometimes there are letters rather than numbers to indicate metre, such as..

SM (Short Metre). 6.6.86. 'A charge to keep I have'

CM (Common Metre). 8.6.8.5. 'Amazing Grace'

LM (Long Metre). 8.8.8.8. 'All people that on earth do dwell'

"When the letter 'D' appears in relation to a metre it

(Continued on page 7)



Justin Welby
The Archbishop of Canterbury

Preaching in Canterbury Cathedral on 5 July, the Archbishop finds some opportunities in the relaxation of COVID-19 controls on Church Services.

"We might ask today, where is God in a Covid ward? Or among the millions without their future, worried about their work? Or as the economic downturn smashes its way through the global economies of the south? Or, as I read recently in one East African country, when a parent sold their child to anyone who can feed them? Or when people have not been able to stay by the bedside of a dying parent?"



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishop-justin-welbys-sermon-canterbury-cathedral>

