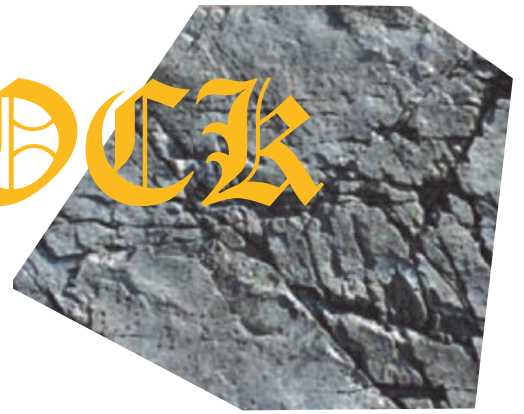




Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

May 2024—Trinity



## Being understood

By The Vicar

**R**ecently, I was asked where I was staying and I cheekily answered that I was sleeping with the Bishop. There was the expected look of surprise and I was told I was being a bit rude.

What we say and how we say it can often be misheard or interpreted incorrectly. If one has a good relationship, we try and make meaning of what is being said. It can take more than one attempt to get clarity and emotions can either help or hinder. The individual's positive intent and concern for the other usually guarantee success.

The Jewish faith recognises God as the Father and Lord of all, who has provided a way to live and is extravagant in His generosity. The Jewish festival of Pentecost is a recognition of such and it was during this celebration that the disciples of Jesus of Nazareth received an outpouring of the Holy Spirit so they may share the good news of love and salvation.

Jerusalem was full of devout believers from across the

*(Continued on page 2)*

## HARVEST FESTIVAL

and Mothering  
Sunday



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SUNDAY, 2 JUNE

IN SAINT PETER'S HILLSIDE ROAD

[www.stpeterscaversham.org.nz](http://www.stpeterscaversham.org.nz)



# Walking with God

By Father Kit Bunker

**D**i and I went for a drive after lunch the other day. It was a wonderful afternoon, warm, sunny, a time to enjoy the scenery and to reflect on how lucky we are to live in a delightful part of one of the nicest (not richest, nicest) countries in the world.

We were of course enclosed in our car, looking out of the window, strapped in by mandatory seat belts, looking out at the world.

There we were, further enclosed, minds in skulls using (as Plato suggested all those years ago) our eyes to look out at the world. What we were experiencing was brain activity busily interpreting electrical impulses from the retinas of our eyes, with background interpretation of information from the ears, not just the sound of the engine and tyres on the road, but also knowledge of the orientation and acceleration of the car itself.

Prisoners of our earthly bodies, our minds roved freely and 'in there', in our mind's eye, we could imagine whatever we liked; what walking along that ridge would be like; what



A wonderful afternoon at the Aramoana mole.

PHOTO.: FACEBOOK. : UNIVERSITY OF OTAGO INTERNATIONAL

sitting on that grass tussock would be like; how nice the pub lunch with friends would be.

I walked down the mole at Aramoana: half my mind making sure I did not miss my footing as I walked and thought about God.

It was not worship of God, it was simply enjoyment of the moments as I walked. How uneconomical He is, how carelessly He scatters suns and planets and galaxies into otherwise empty space.

But in retrospect the experience can, will, become a part of my prayer life. God loves us, has nothing but the best of all possible futures for us. I'll try to remember that if (when ?) clouds of depression dog my footsteps. AMEN 🙏

## Being understood

(Continued from page 1)

known world. They had come to worship the Jewish God. The God of salvation and righteousness, the God of orphans and widows, the God of humility and justice, the God of poems and wisdom and the God who asked His people to be in relationship with Him.

While Jesus preached about this God, people didn't appreciate the reality of such a relationship. It was a language they didn't understand. This is still a problem today. We understand language from the culture of that language. Words such as beautiful, unique, preciousness tend to bring up the image of monetary value, yet I am describing the small child I saw today. The misunderstanding is because we are members of a society which bases itself on monetary and financial values. A society speaks through its values.

When we talk about our relationship with the Creator God,



there seems to be an awful power deferential. We see it in a way that is interpreted through our culture and life experiences. However, unlike the society in which we live, this amazing power differential is life-giving.

Jesus walked this earth to assure us of the love and grace of God and the gift of the Holy Spirit. During the festival celebration of Pentecost, this was proclaimed during the most populated

time in the Jewish calendar. People throughout the world heard, in their own language, that God is love and that Jesus Christ has died to absolve us of our sins. All we need to do is have faith in the reality of the crucifixion, the resurrection of Jesus and the power of the Holy Spirit.

The Christian celebration of Pentecost recognises the abundance of God's message of love to His children and those who were keen to be heard. 🙏



By Raylene Kalston,  
People's Warden



And Alex Chisholm,  
Vicar's Warden

CHURCH WARDEN  
CORNER

**W**e have recently chatted about our very different backgrounds in relation to Saint Peters. For Raylene Saint Peter's has been a part of her life from her Baptism through Sunday School, confirmation, marriage to Denis (also a South Dunedin person) then their family's involvement. Raylene mentioned that her mother, the first family member to come to Saint Peters, was buried from here. Memories also include Eunice Teal taking Sunday School and the families of Coral Paris and Helen Dwyer. There was much wider family involvement including the very active social life which is often mentioned, making Saint Peter's a wrap around focus for practically all non-school or work commitments.

Raylene has also filled various roles and to name but a few, she was a server for 20 years, during Father Carl's time; previously also People's Warden, an AAW leader then involved in the creation of the Fellowship as a group which met during the day.

By comparison Alex has lived in many places, attended many churches (see *The Rock* June 2023) and has no recollection of early church association—though it would have been at a Church of Scotland parish in Glasgow. The most important moment, in continuing church attendance at all, was discovering All Saints, then living close to and moving out to Saint Peter's. It is a combination of the place (the building and what we experience here), and the Services. The feeling that this is a holy place where we encounter God's Presence, aided we feel by the ambience—the candles, flowers, the music, the visual evidence of the changing seasons of the church year and the value of silence.

It is also a place of fellowship and connection. Then there is our wider outreach. One result from a recent study commissioned to investigate "The Halo Effect of Historic Sacred Places," "...found that 87 percent of beneficiaries of the community programs taking place in church buildings are not members of the religious congregation.' This finding was from an overseas investigation but would probably reflect Saint Peters situation. In a general comment the study authors considered that 'Maintaining these structures, though challenging, shows a commitment to preserving



More online :

Read *The Halo Effect* study at:

<https://sacredplaces.org/uploads/files/16879092466251061-economic-halo-effect-of-historic-sacred-places.pdf>

Further reading:

<https://www.ncronline.org/earthbeat/faith/communities-and-planet/benefit-when-we-save-church-buildings-brink>

<https://www.houseofgood.nationalchurchestrust.org/why-church-buildings-matter-today/>



God's creation'.

In that respect we would like to acknowledge the massive input that the Reverend Natalie, her husband Dan and the Reverend Joel Stutter, together with all those assisting, are putting into the fabric and physical viability of this very special place. We recognise how blessed we are, as this is a sacred space which contributes much to our spiritual life.☑

**The Frolicsome Friar**

*"He used most of his fun personality on the Internet. I get what's leftover."*

SOURCE: WWW.HOWTOGEEK.COM..

**Letters**

The Rock welcomes letters to the Editor. Letters are subject to selection and, if selected, to editing for length and house style. Letters may be :

Posted to : The Editor of The Rock,  
c/- The Vicarage, 57 Baker Street,  
Caversham,  
Dunedin, N.Z. 9012

Emailed to: [TheRockEditor@stpeterscaversham.org.nz](mailto: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](mailto: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](mailto:AskTheVestry@stpeterscaversham.org.nz)



# Nutritious



A fascinating article and some interesting recommendations

By Alex Chisholm

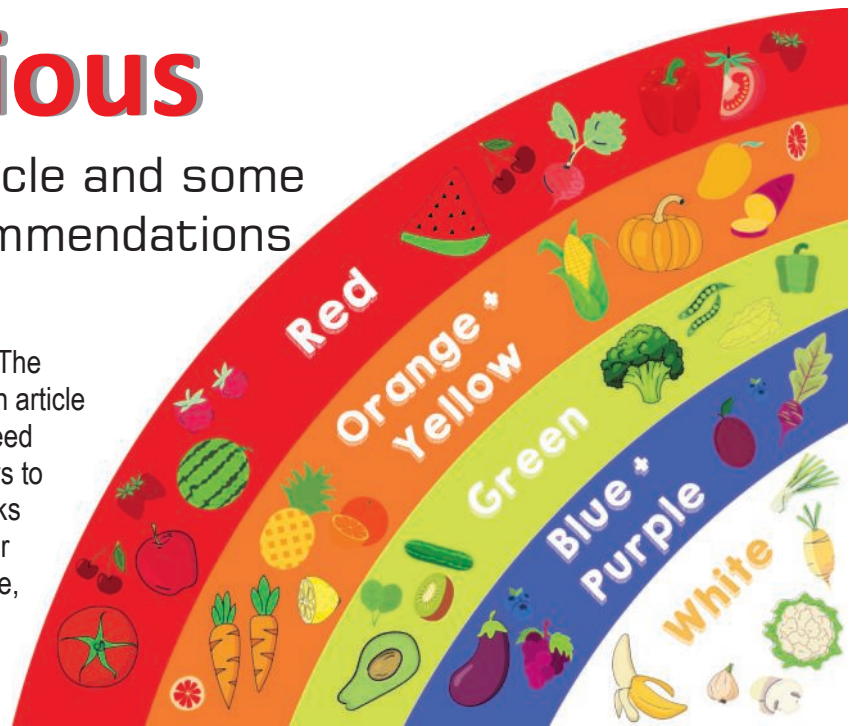
Looking through the food section of *The Guardian* recently I came across an article entitled 'Give peas a chance and feed yourself the four Ks: 10 simple ways to revolutionise your diet'. These easy meal hacks will boost your energy levels and sharpen your mind by Tracy Ramsden. Intrigued by the title, I read further.

The author has sourced memorable sayings and hints from a variety of experts on food and nutrition. The first of these was 'put clothes on your carbs' a novel way of advising us not to eat high carbohydrate foods alone. Eating 'naked carbs'—that is high starch or sugar foods—without anything to balance them could cause a spike in blood glucose. Adding protein, fibre and/or fat into the meal slows down the absorption of sugars.

Even a very traditional meal of meat, potatoes and vegetables works on this principle with protein from the meat, starch from the potatoes and fibre from the



"Even a very traditional meal of meat, potatoes and vegetables works on this principle...".

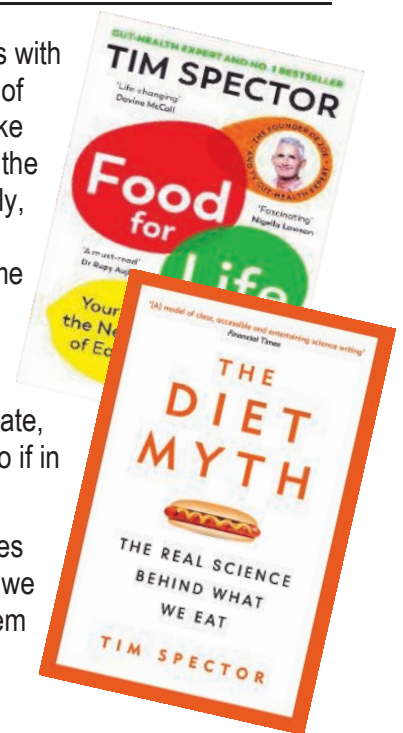


"...if in doubt, eat the rainbow."

IMAGE: .SANITARIUM.COM.AU

vegetables. The same applies with sweet foods. Adding a dollop of plain yoghurt to high sugar cake supplies protein to slow down the effect of the sugar. Additionally, eating dessert at the end of a meal makes sense for the same reason, as does having some protein and carbohydrate at breakfast. Keep it bright and bountiful. The brighter your plate, the more nutritious it will be, so if in doubt, eat the rainbow.

"The good news is gut microbes are not driven by genetics, so we have the power to improve them through a gut-friendly diet and lifestyle," says Tim Spector,



(Continued on page 5)

## REFERENCES:

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THE DIET MYTH BY TIM SPECTOR, PAPERBACK, 9781474619301 - THE NILE

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GLUCOSE REVOLUTION BY JESSIE INCHAUSPÉ

[HTTPS://WWW.PENGUIN.CO.NZ/BOOKS/ULTRA-PROCESSED-PEOPLE-9781529160222](https://www.penguin.co.nz/books/ultra-processed-people-9781529160222)

ULTRA-PROCESSED PEOPLE BY CHRIS VAN TULLEKEN

TO WATCH ON YOUTUBE

[HTTPS://WWW.YOUTUBE.COM/WATCH?V=5QOTBreQAIk](https://www.youtube.com/watch?v=5QOTBreQAIk)

## A fascinating article...

(Continued from page 4)



**Nutritious**

epidemiologist, author of *Food for Life* and *The Diet Myth*. This is less about volume, more about variety. Eating a diverse range of fruit and vegetables.

Chris van Tulleken, an associate professor at University College London and author of *Ultra-Processed People* advises DIY your fast food. He states 'Even a burger doesn't have to be unhealthy; it's the industrial versions that aren't good for us. Frozen pizzas are very different



"...the kind that's been eaten in Italy for more than a thousand years..."

PHOTO.:

from a sourdough pizza covered in mozzarella—the kind that's been eaten in Italy for more than a thousand years.'

Crunch before you munch is the advice from Jessie Inchauspé, author of the book *Glucose Revolution*. This refers to bringing back raw vegetable starters or eating a salad at the beginning of a meal. I can remember that being usual when we lived in Germany and I gather it is usual in the USA. 🇺🇸



Jessie Inchauspé.

PHOTO.:

WWW.ONECOMMUNE.COM.

In part 2 of this review I'll bring you some of the other suggestions from various authors and will reveal what lies behind the title about 'Giving peas a chance and feeding the 4 Ks'.

## Nutritious?

**T**he horse and mule live 30 years  
And nothing know of wines and  
beers.

The goat and sheep at 20 die  
And never taste of Scotch or Rye.

The cow drinks water by the ton  
And at 18 is mostly done.

The dog at 15 cashes in  
Without the aid of rum and gin.

The cat in milk and water soaks  
And then in 12 short years it croaks.

The modest, sober, bone-dry hen  
Lays eggs for nogs, then dies at 10.

All animals are strictly 'dry':  
They sinless live and swiftly die;

But sinful, ginful, rum-soaked men  
Survive for three score years and ten.

And some of them, a very few,  
Stay pickled 'till they're 92.

SOURCE: [HTTP://WWW.OMA.ORG.UK/](http://www.oma.org.uk/).

You can make a donation to Saint Peter's bank account 06-0911-0008804-00 with the ANZ Bank. Donations of over \$5 per year qualify for a tax receipt. Be sure to identify yourself consistently so multiple donations can be accumulated correctly. 🇺🇸

# Cottage refurbishment

“The Cottage”, a small house forming part of Saint Peter’s portfolio of buildings, is being refurbished to bring it up to healthy homes standard. Much of the work is being done by volunteer labour and Our Vicar and her husband are due much appreciation in this regard.

The photo below gives some idea of the scale of the work being done.

Once completed, the Vicarage Family will move in until such time as the new-vicarage (about to begin building) is ready. At that stage the cottage will be available for rental.

PHOTO.: ALEX CHISHOLM.



## Turning Folk into Formal

(Continued from page 8)

the tavern!

So, why is this important? Some time ago, when looking for a music score in the vestry in the bell tower, I came across a box of songbooks we hadn’t used for many years. *100 Hymns for Today* was an attempt in the late 1960s to create a supplement to *Hymns Ancient and Modern Revised* which spoke of, and to, a more ‘contemporary’ church world. Folk melodies and newly composed music were fitted to more tellingly ‘modern’



PRAISE TO CHRIST  
A Man There Lived in Galilee 88  
... His sin shared in their humanity. Heb. 2:14

1. A Man there lived in Gal - i - lee un - like all those be - fore,  
2. A Man there dies on Cal - va - ry a - love all oth - ers true,  
3. A Man there reigns in glo - ry now, di - vine, yet hu - man still;

for he a - lone from first to last our flesh un - blam - ished wore;  
all hu - man - kind to save and bless - him - self he scorned to save,  
that hu - man which is all di - vine death sought in vain to kill.

a per - fect life or per - fect deeds once to the world was shown,  
No thought can gauge the weight of woe on him, the sin - less, laid;  
All power is his; su - preme he rules the realms of time and space;

that all who see might mark his steps and in the  
we on - ly know that with his blood our ras -  
yet still our hu - man cares and needs find

— C. Lowry, 1928  
— The author.

lyrics. The book perhaps didn’t quite succeed in creating a revolution but its fall from use is a little unfair. There are real gems to be found. The very first hymn is by S. C. Lowry (1855-1932) *A Man there lived in Galilee* set to a

jaunty Tyrolean folk melody jumps off the page with great vigour. This suggested we could try using the book during a service here at Saint Peter’s. When I played it over before a recent service people, including the Vicar, felt sure they knew it. So, on a Sunday morning in the not-to-distant future we will sing hymns with folk origins, with interesting words (although some have not kept up with changes in language).



The debate which swirled around hymns, choruses, choirs and congregations is long past and it will be good to dip into a recent attempt at reform and see how it has travelled—well and lightly, I think. 📖

Evensong  
And  
Benediction

First Sunday at 5pm

Join us for this quintessentially Anglican close to the weekend

The Service includes:

- Evensong
- Benediction of the Blessed Sacrament
- Shrine Prayers

## 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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Justin Welby  
The Archbishop of Canterbury

“ The Psalms speak constantly of suffering as a dangerous theological reality, and we are curiously

blind to it. Church of England Bishops at consecration commit to all sorts of things, some probable,

some improbable, but they don't commit to suffer. By contrast, the Chaldean Church tells its Bishops that they will be the first to suffer. Cyprian writes endlessly of suffering, especially referring to the confessors and martyrs, ascribing to them influence in advising or rebuking the Bishop. And he had a high view of Bishops.

...  
“The Psalmist, amidst this desperation, gives thanks. We are never beyond the strength and the recall of God. David escaped from Gath, not because of himself, but because of God's faithfulness. The Lord does not abandon His church today, however it wanders, for he searches and finds it and carries it back. “



*More online :*

*Read the complete text at:*

<https://www.archbishopofcanterbury.org/speaking-writing/speeches/general-synod-february-2024-presidential-address>



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FUNERAL SERVICES

# For your diary

**Sunday, 2 June :** Mothering Sunday and Harvest Festival  
5pm Evensong and Benediction.

**Tuesday, 11 June :** Vestry meeting.

**Sunday, 16 June :** Church lunch.

**Friday, 21 June :** Deadline for the June edition of **The Rock**.

**Sunday 30 June :** Candlemass.

# Turning Folk into Formal

**Rock** music



By David Hoskins, Director of Music

- hymns sung in church sometimes have colourful origins

**D**uring the 1960s and 1970s, there was much debate around what kind of music congregations should sing in services. Liturgical reforms saw new, novel and often

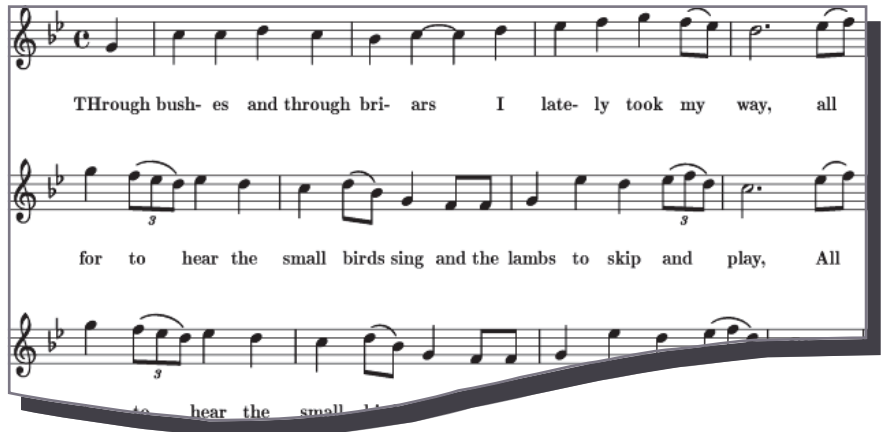


Perhaps it was the creation of the *English Hymnal* and the editorial work of Ralph Vaughan Williams that led to the introduction of a more approachable idiom for singing in church. Hymns, songs and carols became widely accepted by those in the pews. The Victorian hymns we nowadays consider classics are the best of a very bad bunch—most were a case of triumphalist doggerel linked to sentimental tunes of slim worth. In December 1903, Vaughan Williams heard an elderly farm worker with the wonderful name of Mr Potiphar sing the folk song *Bushes and Briars*. This began Vaughan Williams' crusade to collect as much of the folk tradition as he could. The

unsettling forms of service introduced. However, for quite a time the singing tended to be from hymnals now dubbed 'Hymns Ancient and Moldy' instead of 'Ancient and Modern'—let alone 'revised'.

It became a heated discussion with the rise of the charismatic movement within the mainstream churches. Choruses were now to 'speak to the congregation in ways they understand'. In retrospect, it was both rather doctrinaire and patronising, yet it led to a re-evaluation of the place of congregational singing in church.

Of course, this was nothing new. The Reformation had seen the need for new ways of singing and when Martin Luther published the evangelical revision of the Latin Mass in 1523, hymns were the order of the day. Some were translations of earlier texts, some were newly written, but many were adaptations of folk texts and melodies ... even drinking songs! A spurious tale circulated for many years in the Methodist church of the Wesleys using tavern songs with adjusted lyrics in their services. The idea was that those attending would recognise and feel at home with the familiar songs. There was never any evidence of this but some of the great Welsh tunes certainly had their origins in much older, folk inspired formats.



Industrial Revolution and rapidly expanding urban living had seen a good deal of the older styles of popular music fade from view. He was of the opinion that not just hymns but psalms and much of the plainsong still sung in church was of folk origin.



Ralph Vaughan Williams.

PHOTO.: WIKIPEDIA.

A sizeable proportion of both the European hymn tradition from Reformation origins, such as the many chorale tunes we sing throughout the year, and the English folk tradition pioneered by the original *English Hymnal* of the early 1900s remained in the *New English Hymnal* we use Sunday by Sunday at Saint Peter's. Not only English folk song, but tunes from France, Spain, Ireland and a multitude of other places we sing regularly, not always realising their origins in the marketplace ... and sometimes, even

(Continued on page 6)