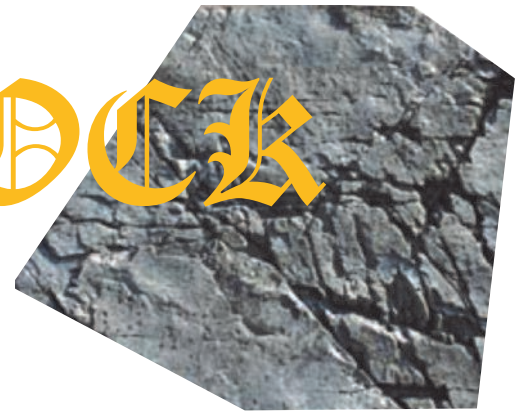




THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

August 2024—Trinity



Staying strong

By The Vicar

Time has sped by, and it's hard to believe we're in the middle of August. Synod is just around the corner and then the college to select a new bishop will begin. This will place more demands on the clergy and lay people who work to keep

very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light.'

A Church is only strong if it truly believes and follows Christ's teachings. He commanded his disciples to



"Worshipping together in church is only one aspect of our faith in action ...".

PHOTO. MONTAGE: INFORMATION SERVICES OTAGO LTD.

regular services and support to congregations and communities.

I wish to thank in advance everyone at Saint Peter's. Your grace and regard for each other is an example of Christian love in action. I'm especially excited that some people are offering to resume roles they once filled a few years ago. Some have offered to help in visiting parishioners, provide Communion by extension in our aged care facilities, be readers in our services and be servers.

The verse in 1Peter 2:9 assures us that, '...you are a chosen people. You are royal priests, a holy nation, God's

proclaim the good news of God's love and grace, through word and deed. It is no different for us today.

Worshipping together in church is only one aspect of our faith in action. Ringing a friend, offering help, sharing a cup of tea and a chat, praying and encouraging one another are ways of building a vibrant and resilient church. The more we come together and share our gifts and talents the more each one of us will benefit.



"...sharing a cup of tea and a chat..." also counts.

PHOTO.: [HTTPS://ABACARE.ORG.UK/](https://abacare.org.uk/).

Dan and I have been greatly blessed by people who have provided meals when we least expected them. Just a simple yet generous act is heart-warming.

(Continued on page 3)



By Alex Chisholm,
People's Warden

CHURCHWARDEN
CORNER

Calendars: in their many formats may have a variety of functions apart from letting us know what the day and date is; they may be decorative, informative, awaken memories or may even be a gateway to new knowledge and experience.

Over the years I have been delighted by the variety of pictorial calendars I've received, usually as Christmas or birthday presents. They have varied in size from 9 x 9cm to 34 x 42cm and have been designed to hang on the wall, sit on the desk or other flat surface, or be carried around in the pocket, handbag, briefcase or backpack. Over the years there have been many themes, including the works of artists, architects, history, Biblical quotes and reflections as well as personal photo's with specially chosen comments to go with them.

In addition to receiving calendars I have enjoyed dispatching many, particularly to Germany and the UK, especially Scotland. The calendars from here include New Zealand artists and nature themes, birds, plants, general scenery and, for those with a liking for outdoor fitness a selection dealing with tracks, mountains and water adventures, the sea, beaches and lakes. Friends who have already visited New Zealand especially like these. Unfortunately, the cost of postage is making the sending of the larger items almost prohibitive and not just from this end of the world. I've kept



almost all the calendars I've received and enjoy being able to refer back to them. Recently looking again at the largest calendar in my collection, I'd like to share with you a meditative reflection which came with the January picture (in *Aquarelle*), of The Delago Tower, one of the six Vajolet towers in the South Tyrolean Dolomites, reaching to the sky.

The meditation is imagining a conversation with God via a mobile phone, at a time when these were not so numerous:

There is a very special type of mobile phone that is not carried in the hand nor the pocket but very much deeper in the troubled or thankful heart. It is very quietly serviced and is always on in an area of stillness. The wavelengths that it uses swing over space and time and into infinity. The exchanges remain silent. However, this silence is filled with understanding, listening, attention, empathy, goodness and willingness to help. Perhaps you will find the courage to use this 'mobile phone'. It requires a little contemplation and reflection, as well as time and a portion of trust. The great understanding Listener already and always in this life, distributes the



Above and on following page: A selection from the author's collection of calendars.

(Continued on page 3)

(Continued from page 2)



CHURCHWARDEN CORNER

Staying strong

(Continued from page 1)

I ask that you continue to pray for each other and Saint Peter's as a community. I know what it is like to receive an unexpected meal, an offer of help and a friendly smile and hug. These gifts are worth more than gold to me and I thank and encourage you to continue as God leads you.

God of opportunity and change

Praise to you for giving us life at this critical time.

As our horizons extend, keep us loyal to our past,

As our dangers increase,

Help us to prepare for the future

Keep us trusting and hopeful,

Ready to recognise your kingdom as it comes.

Amen. 🙏

signs of his comfort it is written in Ps 36 v6 "Lord, your goodness reaches, as far as the heavens, your faithfulness as far as the clouds extend." This means He is always waiting to listen -with him no call disappears into a void'.

REINHOLD STECHER (1921-2013), BISHOP OF INNSBRUCK 1981-1997. 🙏





Nutritious



Intuitive eating

Part 1: what is it and how can we benefit?

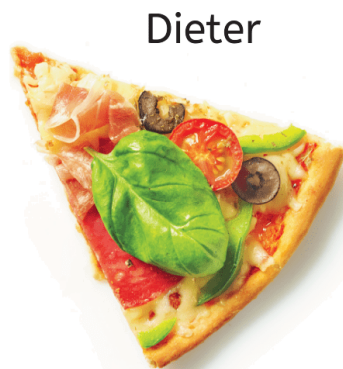
By Alex Chisholm

The Heart Foundation has talked about the benefit of eating and enjoying plenty of heart-healthy foods to help us manage our risk of heart disease. However, they also stress that how we relate to food is just as important and suggest that 'intuitive eating' may be helpful. But what exactly is this?

Intuitive eating is a flexible approach to eating where we 'eat mindfully' and pay attention to our internal hunger and fullness cues.

Eating mindfully is taking careful note of what we are eating, without distractions and savouring every bite, by slowing down and paying attention to all the senses associated with eating.

Intuitive eating rejects traditional dieting approaches, like counting calories and restricting foods. Instead of regarding foods as "good" or "bad", it puts them all on an even playing field and accepts that we need more of some foods and less of others. This of course varies over time as we respond to how we feel from day to day. Sometimes for instance, if we are unwell or stressed, we



Dieter

Doesn't eat pizza at office party, but wants to. Goes home and overeats at dinner to try and satisfy the craving.



Intuitive Eater

Wants a slice of pizza at the office party and eats it. Goes home to have a light dinner because they are less hungry.

may not feel like eating foods we usually enjoy. We may find that we are wanting to eat food we have not eaten for a while, something entirely new or an old favourite from much further back in the past.

The idea is that when we allow ourselves to eat without restricting foods by labelling them good or bad and fully tune into the experience, we are more likely to enjoy our meals. This can lead to eating the right amount of nourishing and satisfying foods to meet our body's needs. Over time, this way of eating can help us

eliminate strict food rules and develop a positive healthy relationship with food. 📺

Part 2 will look at 'tools' to assist with this approach to food:-

1. Discovering the satisfaction factor
2. Registering how full we are feeling
3. Making peace with food
4. Not using food alone to cope with feelings.

SOURCE: [HTTPS://WWW.LAURELANNUTRITION.COM/BLOG-1/INTUITIVE-EATING.](https://www.laurelannnutrition.com/blog-1/intuitive-eating)

STEWART Construction Ltd

- Passive Fire Protection
- Specialised Kitchens
- Housing
- Design and Build
- Timber Joinery
- Alterations

29 Fox Street, South Dunedin
P: 03 455 2057 F: 03 455 5959

W: www.stewartconstruction.co.nz
E: info@stewartconstruction.co.nz



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. 📺



Reading Isaiah

By Father James Harding



How familiar are you with the book of Isaiah? It is a long and complicated book, which my students and I have been discussing over the past couple of weeks in our class on the Prophets. It was very important to the earliest Christians, who thought that Isaiah’s ancient prophecies were fulfilled in the coming of Jesus. Indeed, Luke’s Gospel makes the prophecies of Isaiah 61:1-9 the basis for the whole ministry of Jesus (Luke 4:16-21). The people in the synagogue at Nazareth reject Jesus when he preaches from the scroll of Isaiah and announces its fulfilment, a rejection which continues right to the end of the Acts of the Apostles (Acts 28:26-27).

What is the book of Isaiah about, really?

It is hard, when reading Isaiah, not to hear Handel’s *Messiah* being sung. *Comfort ye, my people* comes from Isaiah 40:1, the incomparably rousing *Unto us a child is born* comes from Isaiah 9:1-6, which announces a future king in the line of David and *All we like sheep* comes from Isaiah 53:7.

It was originally written, though, not in the majestic prose of the King James Version but in ancient Hebrew. The

down. Isaiah himself is said to have seen a vision of God enthroned in the Temple (Isaiah 6:1-8), in the year of the death of King Uzziah (ca. 785-733 BCE), during which his lips are purified by a red-hot coal from the Altar and the LORD appoints him to speak to the people of Judah.

His commission is very strange. He is told to say to the people, “Hear ... but do not understand,” “See ... but do not grasp,” and to “Dull that people’s mind, stop its ears, and seal its eyes—Lest, seeing with its eyes and hearing with its ears, it also grasp with its mind and repent and save itself” (Isaiah 6:9-10 NJPS).

Isn’t a prophet supposed to proclaim a message people can actually understand, so they may repent and turn to God and understand what He wants of them? Yet here Isaiah is told to do the opposite.

This is one of many challenges in reading the book. The New Testament suggests Isaiah’s message was hidden and that even Jesus Himself continued to hide the message behind strange parables (Mark 4:10-12), but that after the resurrection the truth was made fully known to those whose hearts were open to understand it (Luke 24:44-49; Acts 28:26-27).

The ancient Hebrew text of Isaiah, however, is still filled with puzzles. Why should a prophet accept a commission to proclaim a message which must not be received and understood? To prove that the current generation was spiritually dull and unworthy, liable to the judgement of a righteous God? To preserve the message for a time when hearts would be open to receive the message?

There are many other puzzles. Have a look, for example, at Isaiah 40:1-11. Can you work out who is speaking, to whom, and about what? Or what about Isaiah 53:1-11: who are the “we” who are speaking and who is “he” about whom they are speaking? Why are they not named?

Although the prophet Isaiah himself is supposed to have lived in the late eighth century BCE, when the small nations of western Asia were coming under pressure from the re-emerging Assyrian empire—some important Assyrian monuments from this era are now on display in the British Museum—much of the book refers to a much

Isaiah Chapter 1

<p>א חֲזוֹן. וַיִּשְׁעֶהוּ בֶן-אֲמוֹץ. אֲשֶׁר רָאָה. עַל-יְהוּדָה וִירוּשָׁלַם--בֵּימֵי עֲזִיָּהוּ יוֹתָם אֲחָז וִיחֲזַקְיָהוּ. מַלְכֵי יְהוּדָה.</p> <p>ב שִׁמְעוּ שָׁמַיִם וְהָאֲרֶץ וְהָאָזְנוּ אָרֶץ. כִּי יְהוָה דִּבֶּר: בָּנִים גִּדְּלֵתִי וְרוֹמַמְתִּי. וְהֵם פָּשְׁעוּ בִּי.</p> <p>ג יָדַע שׁוֹר קִנְיָהוּ. וְחֲמֹר אֲבוֹס בְּעֻלְיוֹ: יִשְׂרָאֵל לֹא יָדַע. עַמִּי לֹא הִתְבּוֹנֵן.</p> <p>ד הֲיִי גֹי חַטָּא. עִם כְּבֹד עֹן--זָרַע מְרַעִים. בָּנִים מְשַׁחֲתִים: עָזְבוּ אֶת-יְהוָה. נִאֲצוּ אֶת-קְדוֹשׁ יִשְׂרָאֵל--נִזְרוּ אַחֲוֹר.</p>	<p>1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.</p> <p>2 Hear, O heavens, and give ear, O earth, for the LORD hath spoken: Children I have reared, and brought up, and they have rebelled against Me.</p> <p>3 The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider.</p> <p>4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the LORD, they have contemned the Holy One of Israel, they are turned away backward.</p>
---	--

The opening verses of the book of Isaiah in Hebrew and in English.

SOURCE: [HTTPS://MECHON-MAMRE.ORG/P/PT/PT1001.HTM](https://mechon-mamre.org/p/pt/pt1001.htm).

oldest (almost) complete manuscript dates back to about a century or so before Christ and was found among the Dead Sea Scrolls in 1947. The early Christians mostly read Isaiah in a Greek translation, and many Jews would have heard it translated into Aramaic.

It claims to be a “vision” that Isaiah son of Amoz “saw,” sometime during the reigns of four kings of Judah in the eighth century BCE. Yet the book is entirely made up of words someone spoke which were subsequently written

(Continued on page 6)

Reading Isaiah

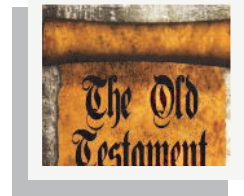


A reconstructed portion of the ruins of Babylon.

CREDIT: OSAMA SARM.

(Continued from page 5)

later period of time and could not have been written by him. For example, Isaiah 40 to 55 assume that the people are in exile in Babylonia (ca. 587-539 BCE) and they

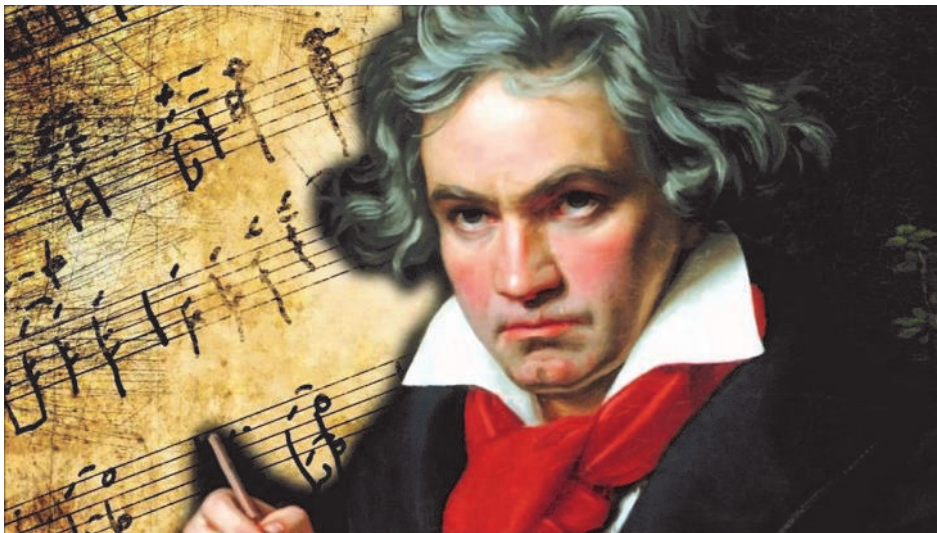


make reference by name to King Cyrus II of Persia (ca. 559-530 BCE), who is the LORD's "anointed" (Isaiah 44:28; 45:1), God's instrument in overthrowing Babylon and allowing the Judaeans to return home and rebuild the Temple.

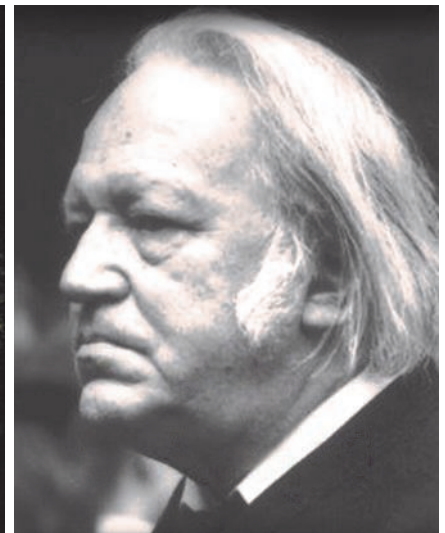
This is a puzzling book, but sometimes does have quite a clear message. Religious ritual without genuine love for your neighbour is deeply wrong and will be punished (Isaiah 1:10-17; 58:1-15). Human arrogance and presumption are an affront to God and will be brought down (Isaiah 13:1-14:23). Israel's sins (and ours) must be punished, but Israel (and we) are loved by God and have hope for healing and wholeness in the future (Isaiah 48:1-22).

This book has spoken to Jews and Christians for well over two thousand years. What does it mean to you, when you read it now? 📖

The Mozart Requiem



Ludvig van Beethoven.



Franz Beyer.

(Continued from page 8)

In recent years a musical scholar called Franz Beyer has made a new edition of the work to great acclaim. Nevertheless, whoever wrote which parts of the Requiem,

it is a deeply moving experience to hear and an important work in the history of music. Perhaps Beethoven said it best: 'If Mozart did not write the music, then the man who wrote it was a Mozart!' 📖



More online

Listen to the Beyer revision at

<https://www.youtube.com/watch?v=78SdLVsX7RU&t=17s>



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 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:

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

CHURCH WARDENS:

VICAR'S WARDEN:

ALEX CHISHOLM : (03) 487 7356
VicarsWarden@stpeterscaversham.org.nz

People's Warden:

Raylene Ralston : (03) 455 2389
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

The Rock is published by The Anglican Parish of Caversham,
Dunedin, New Zealand

EDITOR: David Scoular : (03) 454-6004

TheRockEditor@stpeterscaversham.org.nz

ADVERTISING QUERIES:

TheRockAds@stpeterscaversham.org.nz

PRE-PRINT SERVICES : Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



Justin Welby
The Archbishop of Canterbury

A sermon in San Jose,
Costa Rica on 9 June,
2024.



The people of God are always called to be different. They are not to follow the votes and decisions of people and crowds simply because they are in the minority. They are to trust God and follow the command of God. A famous politician in France in about 1790 saw a crowd rushing past the house he was in and he called out, 'I must go and see where they are going so I can lead them!', in other words, he was not leading but following the crowd. "☒"



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/trust-invisible-god-who-calls-us-obedience-archbishops-sermon-san-jose-costa-rica>



A woman was surprised to find an old picture of herself, younger, slimmer and falling in love with her future husband. When she showed him the picture he said, " WOW, look at that..."



"That's my old Impala!"

We're locally and family owned and operated which means we'll always be here when you need us
Compassionate guidance, support and advice 24/7

Ph: 03 455 2128 [24hrs]
407 Hillside Rd, Sth Dunedin
www.gillions.co.nz



For your diary

Tuesday, 17 September : Vestry meeting.

Friday, 20 September : Deadline for the September edition of *The Rock*.

The Mozart Requiem



By David Hoskins, Director of Music

 On Saturday, August 24 the Dunedin Symphony Orchestra, City Choir Dunedin and soloists under the direction of the distinguished conductor from Australia, Umberto Clerici, performed Wolfgang Amadeus Mozart's remarkable setting of the Requiem Mass. It is remarkable for a number of reasons—some have become ever more shrouded in mystery as time has passed. It all goes to make hearing this music all the more fascinating and a deeply emotional experience.



Mozart at the time of writing the Requiem.

of his death he and his family were living in straitened circumstances. Mozart's widow Constanze, realizing that the payment for the work had already been received, feared an incomplete work would mean she would have to hand the money back.



Mrs Mozart.

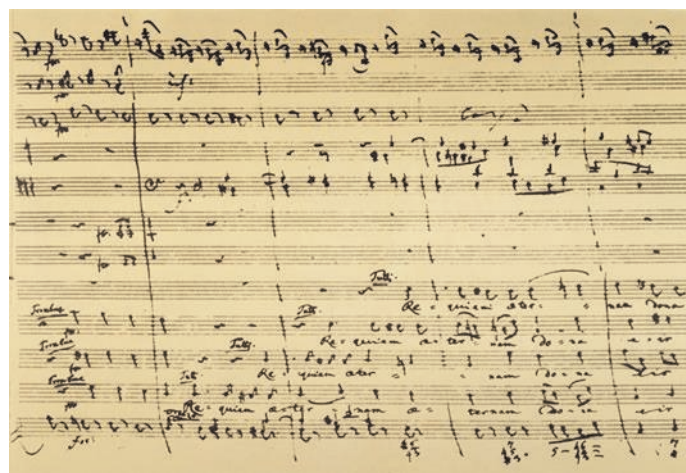
The task to complete the Requiem finally fell to Mozart's pupil, Franz Sussmayer. This was a wise move on the widow's part as Sussmayer and Mozart had discussed the work extensively through to its conclusion. With some considerable guile, Sussmayer

Mozart was in poor health when he received an anonymous commission to write a setting of the Requiem Mass. He, in fact, believed a curse was forcing him to write a requiem and it was likely to be for himself. We don't know who it was intended for. An agent appeared at Mozart's door in early July 1791 to commission the work but the identity of the person it was to commemorate was to remain unknown.

Deeply troubled and seriously ill, Mozart set about a furious composing regime. Despite the obsession to complete, it proved too great a strain. In the end, he was only able to complete the Requiem and Kyrie movements and sketch the vocal parts and bass lines for the Dies irae through to the Hostias. The composer died on December 5, 1791 at the age of 35, before he could complete the work.

Mozart was often beset by financial woes and at the time

completed the work from start finish in his own hand. It was thus virtually impossible to tell who wrote what and it was duly delivered to its patron.



Part of the original score of the Requiem Aeternum.

As to who the 'mysterious stranger' was, the play and film *Amadeus* muddied the waters even further. In the rather outlandish plot of the wildly popular film, the composer Salieri, so consumed with jealousy for Mozart's talent and fame, kills off Mozart after commissioning the Requiem. Just not true. A better possibility was the patron being Anton Leitgeb, who had a reputation for putting his own name to other people's music. It took

the best part of a decade before Constanze got public recognition of her husband as the true composer. Not counting Sussmayer, of course!

(Continued on page 6)