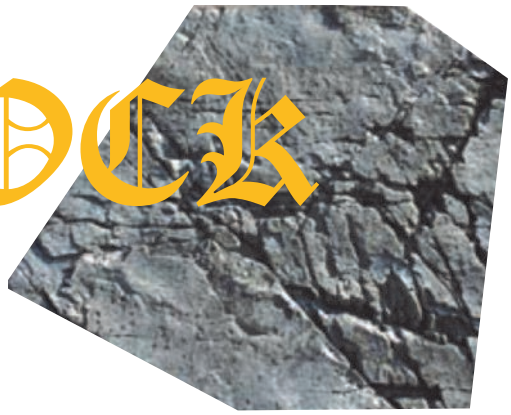
THE ROCK



Anglican Parish of Caversham Saint Peter, Dunedin, New Zealand

May 2025—Eastertide

New leaders

With the recent election of a new Pope in Rome and the process now under way to select a new Vicar in Caversham, local Anglicans could be forgiven for overlooking another major Church appointment in progress.

The position of Archbishop of Canterbury—spiritual leader of the worldwide Anglican Communion—has been vacant since the retirement of Justin Welby early this year.

The process of selecting a replacement is long and slow—some reports say his successor is not likely to be announced until September at the earliest.

According to the Church of England website, "This process is led by the Crown Nominations Commission (CNC), whose role is to discern whom God may be calling to this vital ministry.

"Unlike a secular recruitment process, no one applies to be the Archbishop of Canterbury. Following a full and open public consultation, candidates are invited into a months-long process of prayerful discernment. This spiritual approach ensures the nomination is about discernment under God, anticipating His provision and recognising His anointing of a particular person to give leadership."

Right Reverend Dr Guli Francis Dehqani, Bishop of Chelmsford.
PHOTO.: LIVINGCHURCH.ORG.

With the exception of members of the CNC, no-one can really know who is a likely successor until the process is complete, but possibilities are rumoured and discussed. One widely mentioned possibility is the Bishop of Chelmsford, the Right Reverend Dr Guli Francis Dehqani. *Permier Christian News* reports odds of 2/1 in her favour being offered by both Ladbrokes and Sky Sports.

Dr Dehqani, 58, was born in Iran and moved to Britain with her family following the country's Islamic Revolution. Her father served as the Anglican Bishop in Iran.

What we do

By The Reverend Joel Stutter
Priest in charge

One question I have been asked often since arriving at Saint Peter's is 'What do I do for a day-job?' A very valid question in a parish which has always (as far as I know) had a full time Vicar.

My 'day-job' for the want of a better term is that of Technical Writer for a global technology company. I write operating manuals, training material and process guides, just to name a few items, which support the people who use and maintain the systems we install. I would better describe myself as a translator. Translating between the engineers and the users. If you have ever known an engineer you will understand they are excellent at communicating with other engineers, but most have difficulty in explaining their world to the average person. (I am sure there is a parallel to theology here!)

The job keeping me busy is a large government infrastructure building site at Waikeria, just south of Te Awamutu. I was also working on the City Rail Link in Auckland but the Waikeria project needed me more. This construction site is probably about 8-10 times the size of the Dunedin Hospital new build. Starting in 2019 and then held up with COVID and supply issues we are about to hand the site over at the end of November. At its peak there were almost 1,000 workers there, with so many from overseas that most of the Health and Safety signage was multilingual. One thing I discovered on my second trip to Waikeria was the multi-faith Prayer Room in the building next to the main cafeteria. It was a very simple space, with a handful of chairs and a few prayer mats. It was reassuring to see that the project planners had seen

(Continued on page 7)

By Alex Chisholm, Bishop's Warden

CHURCHWARDEN CORNER

On Monday, 19 May Saint Peter's received a visit from Mr Geoff Milnes, from Motueka, together with his wife. I spent an enjoyable time with them in the church hearing more about the Darcy Christopher Foundation and the Bequest from which, together with other organisations, Saint Peter's has greatly benefited.

We receive a payment every five years and Mr Milnes is one of the Trustees, who together with David Beatson, administers the Darcy Christopher Foundation.

Mr Geoff Milnes in Saint Peter's this month.

PHOTO.: ALEX CHISHOLM.

The amount may vary slightly from time to time but is always most gratefully received and, as this very generous bequest is unconditional, it has helped to keep Saint Peter's afloat in times past.

The cutting from the *Otago Daily Times* which Mr Milnes is holding (above) shows him with a photo of Darcy Christopher taken when the Foundation was set up. More background and information about Darcy Christopher's exploits appear in the *Otago Settlers News* article pictured at left. A link to the full online article appears below.

The title of that article is I think a play on the motto of the RAF, 'Per Ardua ad Astra', and makes reference to Darcy Christopher's incident off St Clair Beach where his aircraft landed in the sea.

Mr and Mrs Milnes spent time looking around Saint Peter's, hearing something of what we are doing to keep the fabric of the church in good order, and about our more recent projects.

They left with a copy of The Rock and indicated they would be happy to receive copies in future.

More online at

https://otagosettlers.org.nz/publications/newsletters/view/winter-2015

New Vicarage

With building of the new Vicarage (also known as the Residence or the New Build) all but complete, The Rock photographers took a tour.

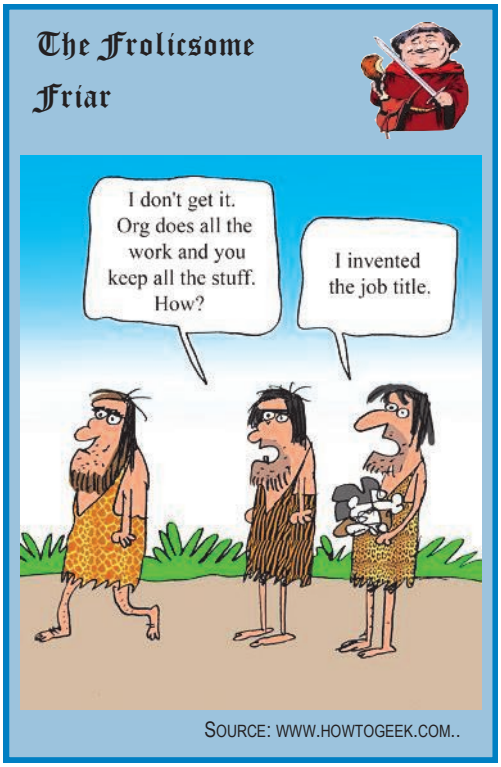
The main, wheelchair-suited, entrance leads into the open plan living/dining/kitchen area.

To the right, this room (left, currently furnished as a bedroom) can be locked off from the rest of the rooms so it can act as an independent office with outside access and its own bathroom.

To the left, the second—master—bedroom also has an en suite shower.

The opposite view to that in the second photo at top is taken from just inside the door to the deck at above right.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.



SOURCE: WWW.HOWTOGEEK.COM..

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.

Nutritious

Protein Foods: Part 1

By Alex Chisholm

"Carbohydrates, fat and protein are required each day to provide energy, growth, maintenance and the repair of body tissues."

PHOTO.: WWW.JEFIT.COM.

When people think about nutrients, which make up the building blocks of our foods, carbohydrate (sugars and starches) probably come to mind, as do fats (saturated and unsaturated). Both are also popular topics for advice about our diets—usually commenting on the problems of too much or too little. However, protein (from animal and plant foods) has also been getting more attention recently, especially related to sports and exercise.

Proteins are often described as building blocks because they are needed especially to build and help us retain muscle. This is important especially when we get older and need to consider how much protein we need and when we should eat it to get the most benefit.

Ideally, we should include some protein in each meal and especially in the morning. Eating protein early in the day may help to train our sleep/wake rhythm and support better sleep. Adequate amounts of protein in our diets also increase feelings of fullness, which helps to regulate our appetite and keep snacking in check. However, what do we need to eat together with our protein foods?

Carbohydrates, especially from fibre rich sources like oats as well as starchy vegetables. Potatoes, which have often been considered a fattening food, provide resistant starch which possibly helps to curb appetite. Carbohydrates, fat, and protein are required each day to provide energy, growth, maintenance and the repair of body tissues.

Carbohydrates and fat are major sources of energy in the diet, but protein is necessary for biological processes, such as building and preserving muscle and basically keeping our bodies working. If we don't have enough good quality protein in our diet it can lead to muscle loss, including damage to the heart, and can affect our immune system. We get protein from animal and plant sources but too much protein from animal sources and we may miss out on essential nutrients from not eating enough foods like vegetables, legumes, fruit, vegetables and whole grains. In addition, fish is rich in choline which has been called the nutrient for memory, muscles and more.

REFERENCES:
HTTPS://WWW.HEARTFOUNDATION.ORG.NZ/ABOUT-US/NEWS/BLOGS/HOW-TO-CHOOSE-HEART-HEALTHY-PROTEIN-FOODS
HTTPS://WWW.BBCGOODFOOD.COM/HEALTH/NUTRITION/PROTEIN-AND-CARBS-GET-BALANCE-RIGHT

The real beginning of the Church, the very heart of Scripture

By Father James Harding

In the Church's liturgical year, the season of Easter lasts from Easter Day until Pentecost. This recalls the period in the Jewish year from Passover to the Feast of Weeks or *Shavuot*, the Greek name of which—*Pentekoste*, literally "fiftieth"—refers to the fact that the Feast of Weeks takes place on the fiftieth day after Passover. Originally *Shavuot* was a spring harvest festival, but it came to commemorate the giving of the Law to the people of Israel at Sinai. Passover, *Shavuot*, and the autumn festival of Tabernacles (*Sukkot*) were, for ancient Jewish communities, three pilgrimage festivals when all the men of the people of Israel were commanded to make their way to Jerusalem to present themselves and their offering to the Lord (Deuteronomy 16:1–17).

"...the Holy Spirit descended on the gathered followers of Jesus and they miraculously spoke in languages they had never previously known (Acts 2:1–13). This is the real beginning of the Church."

Image:https://faithencouraged.org/.

That, of course, is how Jews from all over the ancient world came to be in Jerusalem for the Feast of *Shavuot* (Pentecost) when, according to the Acts of the Apostles, the Holy Spirit descended on the gathered followers of Jesus and they miraculously spoke in languages they had never previously known (Acts 2:1–13).

This is the real beginning of the Church. It is perhaps appropriate, then, that we read from the Acts of the Apostles instead of the Old Testament at the Sunday Eucharist during the season of Easter. Jesus has been crucified and, to the shock and amazement of his disciples, has been raised from the dead. The Gospels preserve a number of different stories of Jesus appearing to his disciples after the resurrection, beginning with Mary Magdalene, the "apostle of the apostles" as she is known, and He bestows on Peter the solemn responsibility to tend and feed His sheep (John 21:15–19). He ascends to the Father in heaven (Acts 1:6–11), after which Mary, Mother of Jesus, and the disciples await the coming of the Holy Spirit, which Jesus had promised.

The Acts of the Apostles continues where the Gospel of Luke left off. Both works were probably written by the same person. At the beginning of Acts, he looks back at his earlier work, in which he wrote about "what Jesus began to do and to teach" (Acts 1:1). The wording is significant: what Jesus began to do and to teach must now be carried on by the apostles, under the inspiration and guidance of the Holy Spirit. That is the work to which the Church is still called, to live as Christ wishes us to live and to teach others, by deed and word, about the good news of Jesus that we have heard.

So it is good and right that we should read the Acts of the Apostles during Easter. There is, however, something strange as well about not reading from the Old Testament. That is because this entire story is foreshadowed in many and various ways by the stories and prophecies of the Hebrew scriptures, which were the scriptures which Jesus heard, read and taught.

One of the most vivid and memorable of the stories told about Jesus after He rose from the dead is of His meeting two of His disciples on the road to Emmaus. They do not recognise him at first, but their hearts "burn" within them as he teaches all the things in the books of Moses and the Prophets which will be fulfilled in the death and resurrection of Jesus, the Messiah. Only when he breaks bread with them are their eyes opened. He then teaches that "everything written about [Him] in the law of Moses, the prophets and the psalms must be fulfilled," and tells them what this means. The Messiah was to suffer and rise from the dead on the third day, after which repentance and forgiveness of sins was to be preached in His Name to the very ends of the earth. The disciples are to wait in Jerusalem to be clothed with power from on high.

This points to the very heart of Scripture, and to the heart of Jesus in the books of the Old Testament. The Hebrew scriptures are rich, varied, frequently difficult and challenging, sometimes downright shocking. They appear

(Continued on page 6)

The real beginning of the Church, the very heart of Scripture

(Continued from page 5)

to speak in different voices, sometimes recalling words spoken by God to His people, at other times words spoken by people in response to God. They are rich in ancient wisdom and are the foundation of two religious traditions, Judaism and Christianity.

Although the books of the Old Testament are many and varied and seem to speak with more than one voice, they also speak with one voice. This may sound contradictory, but it is not, really. All the scriptures were written by people, over hundreds of years. Yet they all, somehow, bear witness to having been written under the inspiration of a God whose spirit draws them in love, a love which is just and gracious and gentle.

> At the Lamb's high feast we sing
> Praise to our victorious King,
> He has washed us in the tide
> Flowing from his wounded side;
> Praise we him, whose love divine
> Gives his sacred blood for wine,
> Gives his body for the feast,
> Christ the victim, Christ the priest.

demanding, yet also

Moreover, for Christians the scriptures of the Old Testament find their unity in Jesus. In particular, they find their unity in His passion, death and resurrection. As the early Christians tried to understand who Jesus was, they were led to identify the many and various themes and symbols of the Old Testament with Him. Most of all, the story of the Passover in its entirety was understood to point forward to Jesus.

Look, for example, at the beautiful hymn *At the Lamb's High Feast*. It is a translation of an ancient Latin hymn which is still sung at Evening Prayer (Vespers) in the Catholic Liturgy of the Hours. You can find it in *The New English Hymnal* (Hymn 104). It teaches us that the Old Testament story of the Passover, the liberation of the people of Israel from slavery in Egypt, is fulfilled in a special and decisive way in Jesus. Jesus is our Passover lamb, whose blood protects us. The bread and wine of the Eucharist are the body and blood of Jesus, pointing us forward to the great feast in which we one day hope to share in His kingdom. The journey of the people of Israel through the Red Sea looks forward both to the death and resurrection of Jesus, and to the dying and rising of Christians in the waters of baptism.

This extraordinary story is the story of God's love for His people. How appropriate, then, that in the Jewish tradition the *Song of Songs*, a beautiful song of love, is read at Passover, recalling God's love for Israel. Small wonder, too, that in the Christian tradition this same book has been understood to speak of Christ's love for us, His Church. And in His love, we are all one.

A Long-Ago Memory

(Continued from page 8)

contrast to the louder pieces on show.

Rock music

Afterwards a number of people mentioned that they had not heard them for a long time. Over the next few weeks, I will be playing some of these 'Shakespeare' interludes at services and hope they capture something of the musical and theatrical arts which made the Court Theatre so famous.

Douglas Lilburn at home.

Photo.: Supplied.

The website anglican.ink reports the overall number of regular worshippers across the Church of England's congregations grew to 1.02 million in 2024, a rise of 1.2 per cent, according to an early snapshot of the annual Statistics for Mission findings.

It quotes the Archbishop of York as saying "Although this is just a snapshot and we don't know the ages of those who have started attending church in the past year, other evidence suggests that many of these are young adults.

"This is also my experience of visiting churches Sunday by Sunday and baptising and confirming new Christians."

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 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:

Priest in Charge:
The Reverend Joel Stutter : (03) 455 3961
AssistantPriest@stpeterscaversham.org.nz

Church Wardens:
Bishops 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.

For your diary

Tuesday, 10 June : Vestry meeting

What we do

(Continued from page 1)

the need and had provided a room for this purpose.

When I began my curacy at Saint Peter's (only 2 and a bit years ago) I was in what is called Self-Supporting Ministry (church speak for having a day-job). I know a few other Priests who are doing the same and, oddly enough, many work in the engineering and technology sector. What I find interesting is where each of us draws the line between the secular and the spiritual worlds we move in. Many prefer to have a clear distinction between their work and church lives, where few of their co-workers know their side-job.

Priest on the (other) job.
Photo.: Supplied.

For me, I feel called to make no secret of my faith life when I am at work. In fact, it is not uncommon to see me working on site at Waikeria wearing a clerical collar. I have re-stitched a few of my shirts to take the collar and this includes the high-vis work shirt I must wear when I am there. This identifies me clearly as a Priest and immediately opens the door to conversations that probably wouldn't happen otherwise.

And it is these conversations where God's presence becomes obvious. Whether it is a private one-on-one with someone who just needs to share an aspect of their life, or an impromptu discussion around the lunch table about ageing and death, I see that God has placed me there for a reason. Sometimes there will be direct questions about God or what does a Priest do. Other times they are just conversations that would otherwise be difficult.

For me this highlights the need to be aware of the blending of our secular and Christian lives and to take the opportunities to share God's love whenever and wherever it arises.

And I thank God for placing me in a job, which is actually two jobs, where I can do just this.

A Long-Ago Memory

Rock music

By David Hoskins, Director of Music

Sometimes, something we hear or see prompts a recollection of 'something long ago'. Such was the recent, wonderful news that the new Court Theatre was opening, the original having been so badly damaged in the Christchurch earthquakes.

I was reminded of a small incident many years ago in Wellington. I had been studying organ with the renowned musician Maxwell Fernie who presided for so many years at the instrument of the great church of St Mary of the Angels in Boulcott Street. What a choir! What an organ! After we had concluded a long session on improvisation on plainsong themes—not a great interest to a young organist wanting to show off—Mr Fernie said he had to drop off some music to a friend.

Maxwell Fernie conducting the choir of St Mary of the Angels, Wellington from the console of the organ he designed.

PHOTO.: SUPPLIED.

The friend turned out to be the doyen of New Zealand composers, Douglas Lilburn. The great man lived in a rather ordinary house somewhere near the university. It has since been used as a home for composers-in-residence at Victoria University. I was introduced to someone who had clearly enjoyed more than one glass of good cheer.

If I recall, Maxwell Fernie had transcribed a set of small interludes designed to be played during a Shakespearean performance. It was either Dame Ngaio Marsh or 'the Campions'—my memory fails me at this point. Lilburn did not think much of the music but they 'did the job'. Either way he was unlikely to say no to such theatrical heavyweights!

I heard them a while ago, on RNZ Concert, and they are charming in their understated 'Elizabethan' way and the small group of players made the most of the music. How I ended up with a copy of the transcriptions is lost in the mists of time.

A few days after the announcement of the Court Theatre reopening, I was to play at St Matthew's here in Dunedin along with a group of local organists. The programme and the playing was excellent and varied and showed just how good the St Matthews instrument is.

At the last minute I remembered the Lilburn 'bits and pieces' and played two of them. The lovely quieter stops of the organ made the music come alive and was a good

(Continued on page 6)