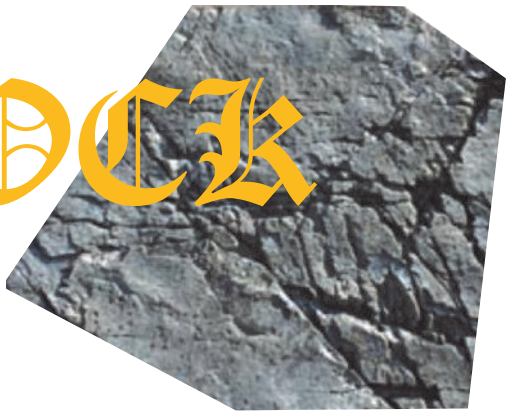
# THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

June 2025—Trinity

## Of drains and leaks

By The Reverend Joel Stutter, Priest in charge

Over the past few weeks, I have realised there are gaps in the training we receive on the path to being a Priest. While the papers at both St John's in Auckland and the University of Otago cover a wide range of theological, historical and ethical subjects, they don't cover building maintenance and project management. These are two roles that a Priest in a parish like ours requires a good grounding in.

This month has been very busy for both Alex Chisholm, the Bishop's Warden, and me on both the maintenance and project management fronts. With the help of Dennis, our cottage is now rented out and the new build now has running water and functioning sewers. We have a tenant ready to move in as soon as the power is connected. These two properties, along with the original vicarage, will provide us some steady income to supplement your generous giving. This helps ensure our financial stability over the next few decades.

Anyone coming to Saint Peter's over the past few weeks will have noticed the mud. Thanks to the Dunedin Heritage Fund we now have Maori Drains around the church. These draw ground water away from the building and now they are complete, we should notice our church beginning to dry out.

**Digging the drain trench around the Church.**

PHOTO.: INFORMATION SERVICES OTAGO LTD.

We also suffered some damage to our roof in a recent storm, with two moderate sized holes and many more slate tiles loosened. This was compounded by two weeks of wet weather, during which the Maori Drains were dug (hence all the mud), which delayed the repairs. Numerous contractors were contacted, and repair options were considered. Most wanted to erect scaffolding which would only reach the worse effected areas.

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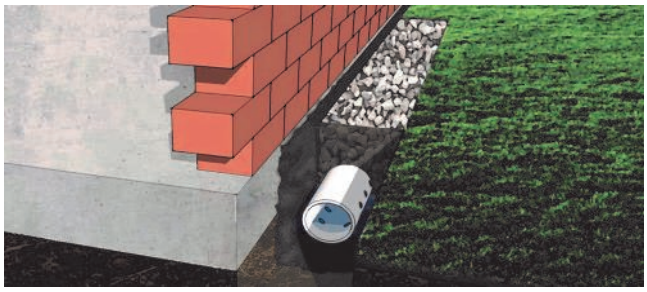


**Schematic of a Maori Drain drawing water away from the building.**

IMAGE: SUPPLIED.

**The crane reaching over the Church roof.**

PHOTO.: JOEL STUTTER.

# Interview with Zac

New parishioner Diane Bellamy reports on an interview with Zac Milliken – recently resident in the Canberra Dog World.

Zac goes to church.

PHOTO.: INFORMATION SERVICES OTAGO LTD.

Dear Saint Peter's Friends and Admirers—or should I woof "G'day Mates"?

Firstly to my new residence in Canberra…on the plus side my home is light-filled with lots of room and I have a large yard to play in. On the down-side, I was taken to a service in the Church of St Alban's early on; yet alas it is too small for the likes of me (the reporter calls me a 'horse-dog') so I am no longer attending church services! This is despite my normal cuteness factor and winning over the new congregation. My parents noted me sadly looking at the door hopefully every time a church member arrived…yet dear folks and gentle readers (to borrow from Bridgerton) these strangers were NOT YOU from Saint Peter's. Apparently, I could not hide my sad-dog expressions from this disappointment. I know what a Church setting is like—there is the music and sitting still on a lead.

I have been trying to recover from The Great Crate Flight Trauma and only now feel able to share my ordeal with you. Mum and Dad put me in a crate (purpose built for my great size) at 4am on a Friday and with flight delays I was let out at 9.30pm that night!! However, my gorgeousness prevailed and I charmed the Customs officials who liberated me from the crate between flights and took me on a drive. Photo updates of my cruising around with officials were sent to my parents waiting for me in Syndey—accompanied by comments of what a lovely heart and kind creature I am.

When my crate was unwrapped like a Christmas present upon arrival, the Customs guy was so taken with me that he asked permission from the folks to take a photo of 'this adorable dog'. I am not vain, but clearly my quiet soulful eyes hypnotize all who meet me!

It took a little while to settle in while Mummy got welcomed officially into this new gig and place. Already, I have had some play dates with "Pugsley" the Pug dog, my spoiled brat of a dog-cousin I have recently met. Still, I enjoy the time with him almost as much as my parents like seeing Pugsley's Mum and kid sister. We are related, as his mum is my parent's daughter and the kind teenage daughter is their granddaughter. So my family is expanding here.

But you know….it is just not the same here without your adoration—thanks for the memories.

# Of drains and leaks

**Reaching over the roof to make repairs on the "other" side.**

PHOTO.: JOEL STUTTER.

*(Continued from page 1)*

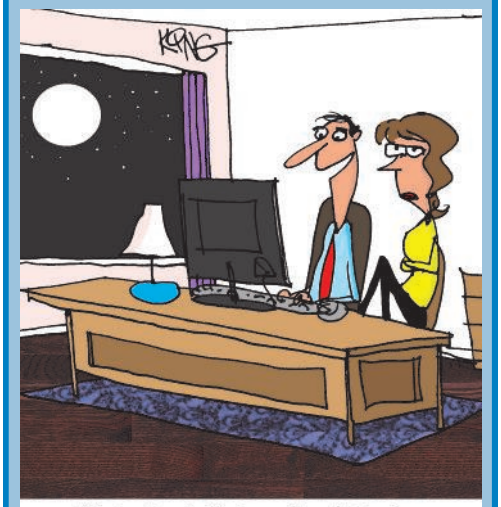
A big thanks to Barry Dell plumbing, whose innovative use of a crane allowed them to not just repair the holes, but to also fix other loose tiles and repair the flashings over the entire church roof. And their price for this solution was less than two of the estimates for just fixing the two holes.

One unexpected consequence of the site works is that our two heat-pumps needed to be removed temporarily so the Maori Drains could be dug. Due to the artic conditions, we moved one Sunday worship into the hall so no one froze. This led to a service with a slightly different feel to it. We managed to squeeze into the hall's lounge and there were no empty seats. One thing I observed was that, sitting next to people you don't usually do, conversations started up that would not have normally. Even though we had tables and chairs set up for morning tea in the main hall, everyone stayed in the far more intimate setting of the lounge.

This gets me to the main point. All this project management and maintenance is great, but it is easy to be distracted from the main reason why I am here and your church exists: To worship God and to spread the good news of Christ in the world. This is our priority, no matter how urgent the holes in our roof appear to be.

I pray that the physical works of being a church ease and enable us to do Christ's real work of being a pastoral and missional church in the heart of Caversham.

## The Frolicsome Friar




*"Springtime in Paris on Google Earth. I told you I was a romantic."*

SOURCE: WWW.HOWTOGEEK.COM..

## Holy Communion according to the Book of Common Prayer

- Sundays at 8am
- Thursdays at 10am

**Reverence and dignity in Worship as practiced by Anglicans since 1662.**



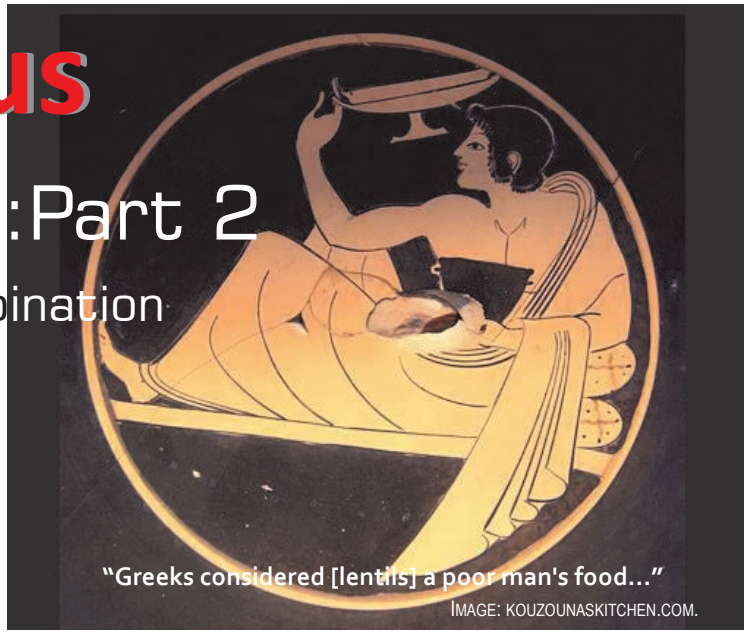
You can make a donation to Saint Peter's bank account 06-0911-0008804-00 with the ANZ Bank. Donations of over $5 per year qualify for a tax receipt. Be sure to identify yourself consistently so multiple donations can be accumulated correctly.

# Nutritious

## Protein foods :Part 2

### Protein Foods in combination

By Alex Chisholm




Combining plant and animal protein foods provides advantages not just for individual diets but for the environment as well. Some traditional dietary patterns such as the Mediterranean Diet and The Nordic Diet already have this "built in". Diets such as the Portfolio Diet and DASH Diet used in experimental eating patterns and the New Zealand Heart Foundation's guidelines promote this approach as well. These diets all emphasise plant-based foods together with eating less animal food.

Looking at Lentils as an example, they are one of the world's oldest health foods. Growers first raised these beans in the Middle East in 8,000 B.C, and they've moved westward since then. Interestingly, Greeks considered these a poor man's food while Egyptians often regarded them as royal fare. The lentils came to Europe in the early 16th century and were part of everyday eating patterns. During World War II people began to see them as a low-cost, high-protein meat substitute. They come in several varieties. The most common types are brown, green and red. They are gluten free, incredibly good for you and packed with nutrients which offer a range of health benefits. They are an excellent source of plant-based protein, making them a great choice for vegetarians and vegans. High in dietary fibre, lentils support healthy digestion and can help lower cholesterol levels.

A common characteristic of these dietary patterns is that they emphasise plant-based foods with reduced animal food consumption. However, instead of just focusing on protein alone it is more important to consider the role which protein-rich foods might play in closing other nutrient gaps. Although the potassium, folate and iron in lentils also provide lots of benefits. Potassium counters the bad effects of salt and lowers blood pressure, folate protects your heart and supports your body in forming red blood cells and iron is an essential part of red blood cells. Most important is that Vitamin B12 is only available in animal foods but fibre and vitamin C only comes from plant foods.

The Mediterranean Diet, The Nordic Diet, DASH, Portfolio and various New Zealand Heart Foundation Diets have featured in earlier editions of The Rock. To find them visit www.stpeterscaversham.org.nz and select *Search Saint Peter's* from the menu.—Ed.

## Nutrients per Serving

Experts consider green lentils healthier than the other varieties. One-half cup of cooked lentils has:

- Calories: 140
- Fat: 0.5 grams
- Carbs: 23 grams
- Fibre: 9 grams
- Sodium: 5 milligrams
- Protein: 12 grams

Other vitamins and minerals include:

- Calcium
- Iron
- Potassium
- Folate

References:

Trautwein E.A & McKay S. The Role of Specific Components of a Plant-Based Diet in Management of Dyslipidaemia and the Impact on Cardiovascular Risk. Nutrients 2020 Sep 1;12(9):2671. doi: 10.3390/nu12092671

Sheffield S , Fiorotto M.L. and. Davis T.A. lmportance of animal-sourced foods in a healthy diet. https://www.frontiersin.org/journals/nutrition/articles/10.3389/fnut.2024.1424912/full

appetite-for-life.com https://www.appetite-for-life.com › post › history-of-lentils

# How do we know what is in the "Old Testament"?


By Father James Harding

Every Sunday during the year, except in Eastertide when we read from the Acts of the Apostles, the first reading at the Eucharist comes from somewhere in the "Old Testament." But what is the Old Testament, and how do we know which books belong to it?

When I teach first-year students, I remind them that in ancient times people did not have "Bibles" with sixty-six (or seventy-three) books in them, neatly separated into Old and New Testaments, beautifully translated, printed, and bound. Most of the earliest Christians nearly two thousand years ago could not read and could not afford books, which were expensive.

Books of Scripture would have been written on individual scrolls, which had long been the custom in Judaism, as the Dead Sea Scrolls clearly show. On the Israel Museum website you can see the famous complete scroll of Isaiah (http://dss.collections.imj.org.il/isaiah), dating back to the century before Jesus.

**A view of the Qumran Caves, where the Dead Sea Scrolls were discovered in 1947.**

CAPTION AND PHOTO.: WWW.MEISTERDRUCKE.IE.

Scrolls would have been read aloud and heard in synagogues, as when Jesus reads from a scroll of Isaiah in the synagogue in Nazareth in the Gospel of Luke (Luke 4:16–30). First the Law would have been read, then the Prophets, perhaps accompanied by prayers. Scrolls would have been studied, by those who could read, in synagogues and houses of study. Probably the earliest churches adopted customs such as these from Judaism.

In the Anglican tradition, the books of the Bible are listed in the Thirty-Nine Articles of Religion, which were finalised in 1571 following a long period of violence and tumult during which the Church of England separated from the Catholic Church and the English monarch became Supreme Governor of the Church of England (Queen Elizabeth I was excommunicated by Pope Pius V in 1570 and English Catholics were released from allegiance to her).

These articles, which are printed in the *Book of Common Prayer* but these days almost no-one reads, are the closest thing the Anglican Church has to a document defining its doctrines and practices (https://www.anglicancommunion.org/media/109014/Thirty-Nine-Articles-of-Religion.pdf). Articles 6 and 7 are about Holy Scripture. Article 6 lists thirty-nine canonical books of the Old Testament and a further fourteen books or parts of books that "the Church doth read for example of life and instruction of manners." These are usually called the "Apocrypha," which is an ancient name for this group of books.

In the Catholic Church, the Council of Trent had defined the books of the Old Testament in April 1546 (https://www.papalencyclicals.net/councils/trent/fourth-session.htm), making no such distinction between canonical books and books to be read "for example of life and instruction of manners." Rather, all these books were to be received and read "as they are contained in the old Latin vulgate edition." This decree of the Council of Trent ultimately goes back to decisions made by much earlier Church councils, as far back as the Councils of Rome and Hippo in the fourth-century CE. The main differences from the Anglican list are that the Catholic Bible has different and longer versions of Esther and Daniel and the Anglican list here also includes 3 Esdras, 4 Esdras and the Prayer of Manasseh (this is the Old Testament canticle recited daily at Morning Prayer during Lent).

It is easy to forget that even in the sixteenth century, most people could not read and certainly did not own personal Bibles. If they could read, translations into local languages like English and German were still quite recent. Even in the Catholic Church, the official Latin Bible of the Church, sometimes known as the "Sixto-Clementine Vulgate," was not published until 1592 and in England, the King James Version of the Bible we are all familiar with was not published until 1611.

This is all a very long time after the Church began, nearly two thousand years ago in Palestine. So how do we know

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# How do we know what is in the "Old Testament"?


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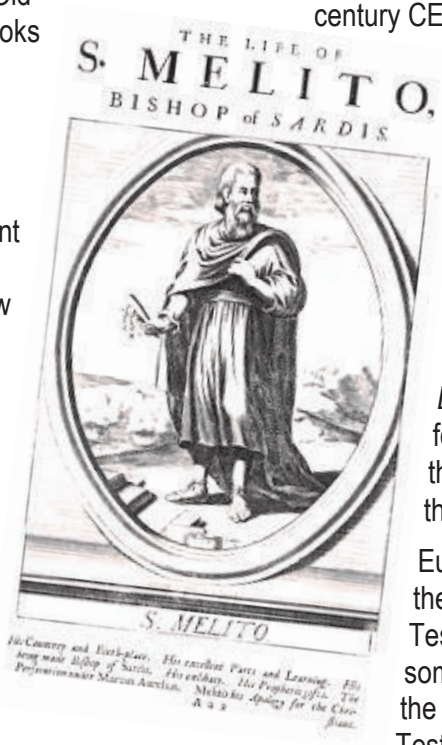
what books *originally* belonged to the "Old Testament"?

Another thing to remember is that when the Church began, there was no such thing as the "Old" Testament because the books that came to be called the "New" Testament hadn't been written yet. In fact, the first time we have a complete list of the twenty-seven books that correspond to our "New Testament" is in a festal letter of Saint Athanasius, Bishop of Alexandria, in 367 CE (https://www.newadvent.org/fathers/2806039.htm). This letter also includes a list of twenty-two books of the Old Testament, which corresponds to our Old Testament, except that some of the books are counted differently and Baruch is counted with Jeremiah.

Even this is more than three hundred years after the Church began and considerably longer still after the ancient Jewish community collected its Scriptures. So, again, how do we know which books belonged to the Old Testament?




The Jews, of course, have never had an "Old" Testament because they have never had a "New" Testament. Nevertheless, all the books of the Christian Old Testament were originally Jewish and as far as Jews are concerned, they still are. We know for certain that all these books existed at the time of Jesus, because with the exceptions of Esther and Nehemiah scrolls of each of these books are found among the Dead Sea Scrolls, some of them dating back to the third century BCE.

Jews referred to their Scriptures as the "Law" and the "Prophets," which were read aloud in synagogues. Subsequently another more diffuse group was added. The first known reference to these three groups of books is in the prologue to the Greek translation of Ben Sira (late second-century BCE), which you can find in the Apocrypha. This third group was eventually fixed and called the "Writings."

These books were all originally written on scrolls, and indeed scrolls are still used for readings in the synagogue to this day. At the end of the first century CE, the Jewish historian Flavius Josephus wrote that there were twenty-two books acknowledged as Scripture by the Jews. He does not tell us exactly which books they were, but they were presumably the books of the traditional Hebrew Bible, counted and ordered slightly differently. Twenty-two is the number of letters in the Hebrew alphabet and this numbering was known later to many of the Church Fathers, like Saint Athanasius and Saint Jerome (who translated the Bible into Latin).

The oldest known copy of a complete Hebrew Bible in book form is the tenth-century CE Aleppo Codex, though this was damaged in modern times and is no longer whole and entire. The next-oldest is the beautiful eleventh-century CE Leningrad Codex, kept in the National Library of Russia in Saint Petersburg. This is the version I use with my students.

Our earliest known Christian list of Old Testament books goes back to the second-century CE. This list was written by Melito, who was Bishop of Sardis in Asia Minor (modern Turkey) and is known only through a quotation in the *Ecclesiastical History* of Eusebius, a fourth-century CE Bishop of Caesarea (on the coast of modern Israel but then part of the Roman province of Syria Palaestina).

Eusebius refers to Melito's list as "a list of the acknowledged books of the Old Testament," and it was written in a letter to someone Melito knew called Onesimus. It is the first time a list of books is called the "Old Testament," but even here it may really mean *old covenant*, that is, the books of God's covenant with his people Israel. It contains all the books of our Old Testament but in a slightly different order and it may include Nehemiah with Ezra as one book.

Three things about this list are very interesting. Firstly, Melito seems to have had to travel to Palestine to find out exactly which books belong to the "old covenant" and in which order. He may have sought information from Jews living there. Secondly, if so, this means he did not actually know for sure what the exact contents and order of the Scriptures of the "old covenant" were. Third, Melito himself compiled six books of "excerpts," or "Eclogues" for Christians to use. These were taken from the Scriptures of the Old Testament and believed to refer to Jesus. This is how many early Christians read and used Scripture—through *excerpts*, not through complete books and certainly not through a complete "Bible."

## 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:

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# For your diary

**Sunday, 29 June :** Patronal Festival. Lunch at Equinox.

**Tuesday, 8 July :** Vestry meeting at 2.30pm

**Friday, 18 July :** Deadline for the July edition of The Rock

# A chance find Rock music

*(Continued from page 8)*

**The old wooden sanctuary before demolition and construction of the present one.**

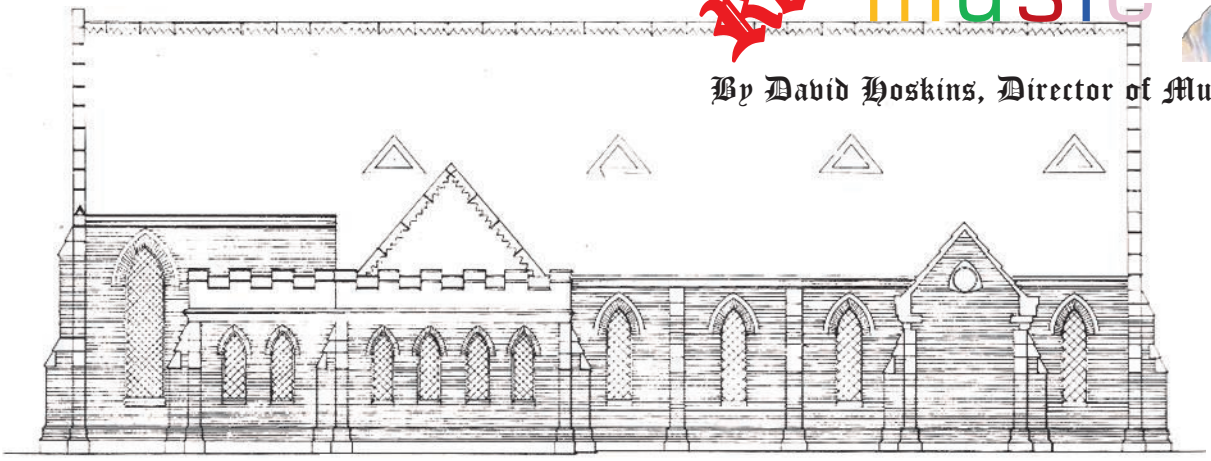
present 3-manual Johannus instrument was installed.

The new sanctuary was well designed and fits into the existing structure of the church successfully. However, without the foresight of a previous generation, things may have been less than satisfactory. On the other hand, if the money had enabled the construction of the 'grand completion' one wonders what it all would have looked like. It would take the vision and energy of another generation of Saint Peter's folk to design and build the wonderful Parish Centre in the 1980's. However, that is another story. As the organist, I can only wonder what sort of pipe organ the parish would have been able to install and whether it would have lasted as long as that old 'kist o' whistles' presided over for all those years by Miss Favell and all the other fine musicians.

# A chance find

Rock music

By David Hoskins, Director of Music



A proposed completion of the Church—1957.

The recent flurry of building activity around Saint Peter's has meant more than a few temporary changes—all accepted with good humour by the Saint Peter's community! However, an item of unusual historic interest has come to light and nudged some older memories and put pictures to what Saint Peter's planned for itself many decades ago.

A well-produced booklet for the 1959 Parish Review gives a remarkable insight into how the church building could have looked if the financial situation had been better.

The parish had been full of activity during the years of Father Roger Taylor's ministry and plans were afoot to finally replace the old wooden sanctuary with a brick chancel—extending the church to something originally planned by architect Hardy's original design of the 1880s. All manner of fundraising was planned. However, as in most New Zealand Anglican parishes of the time, financial matters were to the fore. Increasing costs had seen many parishes struggling to balance giving and income with those outlays. Even with the large congregations of the time, Saint Peter's was no different. In fact, the parish had a long history of 'making do'—and doing it well. However, The Wells Group, a Canadian-based fundraising organisation, was active throughout the Province and many parishes benefitted from the financial advice and expertise that its programme provided.

Father Taylor and Saint Peter's saw it as a way forward and so it proved to be—in part. The promotional booklet announces that if weekly giving could reach 150 pounds then the parish could face the future with confidence. Just to put that amount into perspective: in today's currency that is about $8,500 per week or over $400,000 per year! Dramatic stuff! A photograph is included in the publication showing the 1956 fund-raising dinner attended by over 500 people at the Dunedin Town Hall and gives a remarkable insight into church life of the period.

By the end of the decade the Wells Group had left, leaving parishes to mull over the challenges set forth in the programme. Despite everyone's best efforts and intentions, those starry financial targets were never achieved. However, the parish set to and raised sufficient funds to construct the smaller sanctuary which has done sterling service ever since.

The 1956 Parish Thanksgiving Dinner at the Dunedin Town Hall.

Photo's: Supplied.

The wood-worn and dry-rot of the old structure were not missed. However, eyes then turned to the elderly pipe organ in the chancel. Father Taylor was a talented and finely trained musician, the choir was of great note and the musical tradition well known and much loved. Why not a new organ? Well, the money was just not there and the bone-crushing and rattly action of the old instrument had to do Sunday by Sunday until the mid-2000s when the

(Continued on page 7)