THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

May 2026—Trinity

An inclusive church is a Holy Church

By The Vicar

In 1 Corinthians chapter 12 Saint Paul tells us that the church is like the body, made up of many parts, and that all these parts are necessary for a healthy body, or in our case a healthy church. Paul even goes on to remind us that, "On the contrary, the members of the body that seem to be weaker are indispensable" (1 Corinthian 12:22). We are challenged by Paul to consider how all people are indispensable to the mission of the church. And asked we ensure we make a safe inclusive place for all people. When churches fail to include people because of disability, poverty, language, mental health, culture, age, or sexuality, the whole Body suffers.

As a church we are called to reflect the Kingdom of God, in this kingdom all people are welcomed, valued and able to belong. So while accessibility and inclusion are a practical thing it is also a theological question we must wrestle with. An accessible church is a holy church because holiness is expressed through love, hospitality, justice and the recognition of the image of God in every person.

Throughout the Gospels, Jesus Christ consistently moved toward those whom society excluded. He welcomed children, ate with sinners, touched lepers, spoke with outsiders and restored dignity to those pushed to the margins. In Luke 14:13-14, Jesus says, "When you give a banquet, invite the poor, the crippled, the lame, and the blind." The Kingdom of God is marked not by exclusion, but by radical welcome.

The vision of an inclusive and accessible church is strongly expressed by Inclusive Church New Zealand, which describes the Church as one that "welcomes and serves all people in the name of Jesus Christ." The organisation reminds churches that accessibility goes far beyond installing ramps or accessible toilets; it is about attitudes, participation, dignity and belonging.

Holiness is often misunderstood as separation from people, but in the life of Christ we see holiness expressed through compassionate presence. The Church becomes holy not when it hides itself away, but when it opens its doors wider. Galatians 3:28 declares that in Christ divisions are broken down, for "you are all one in Christ Jesus." This does not erase difference but rather celebrates the rich diversity of God's creation.

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The Great Banquet **painted by Hyatt Moore.**

PHOTO.: EW.COM.

One size fits all?

By Father Kit Bunker

PHOTO.: WHAONLINE.NET.

PHOTO.: ABCNEWS.COM.

Twins are very alike. But even they are not identical in their childhood memories, and certainly not in their experiences. One may well have had a broken leg, but not the other. Admittedly twins often think in very similar ways and like similar things, but they are not the same person duplicated. It is a bit like Ford Fiesta cars. People go out of their way to personalise their car and a Ford Fiesta may have the same paint job as another, but not the same chassis number or engine number or the same history of oil changes or the same history of minor dings. And they have been to different places and are in the memories of different people.

People are shaped by their DNA, which is what identical twins share, but they are also shaped by life; as children, as teenagers, as young adults. Yes, there are crazes and there are fashions, but individual people are different.

Have you ever shopped for an inexpensive but attractive shirt or blouse? There are so many to choose, some attract you, some do not merit a second glance: the manufacturers know well how to get garments the right size and shape and give the potential purchaser that information.

Even in totalitarian states people seem to have an identical appearance and political views, however if this were true why would they need secret police?

Not even the great evangelists of the last few centuries had the answer to guiding the unchurched towards a living relationship with the Risen Lord. There are as many different paths to Jesus as there are people.

That is because we are loved individually. I matter to Jesus, you matter to Jesus, Jesus loves us individually, we are known intimately by Him. One size does not fit all.

BACKGROUND MAGE: NEWS.ASU.EDU.

An inclusive church is a Holy Church

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An accessible church also recognises that every person has gifts to offer. Too often inclusion is framed merely as helping "those in need." Yet Scripture teaches that the Holy Spirit gives gifts to all believers for the building up of the Church. Accessibility means creating spaces where everyone can worship, serve, lead and flourish.

The question for us as a parish is therefore not simply, "Who attends our church?" but "Who cannot fully participate here?"

I would be interested to hear your reflections on this question so please do catch me for a coffee and a chat.

In harness

Our new Vicar wasted no time in performing his duties in Saint Peter's. At right, soaking up the early sun after the 8am Service on 17 May. Below, celebrating Evensong and Benediction on 3 May.

PHOTO.: INFORMATION SERVICES OTAGO LTD.

PHOTO.: ANTHOINY SKEGG.

The Tabernacle

By The Lay Liturgist

Originally a portable sanctuary for Jews during their exile to Egypt so God's presence would live among his peoples, the tabernacle was the focus of worship, sacrifice and communication with God.

It was transported wherever and whenever the Israelites moved and consisted of three areas.

- An outer court, enclosed in a fence, contained the Bronze Altar, for burnt offerings and the Bronze Basin, for ritual washing
- The Holy Place, like a tent made of wood, which housed the Table of Showbread, the Golden Lampstand (Menorah) and the Altar of Incense
- The Holy of Holies, the innermost area, separated by a veil, which contained the Ark of the Covenant. This held the tablets of the 10 commandments.

It was the responsibility of the Levites to assemble, maintain and move the Tabernacle.

In the Christian era, the form and significance of the Tabernacle has changed over the years. Early Christians kept the Eucharist in their homes to avoid persecution when gathering in churches was dangerous.

After Christianity was "legalised" by the Romans the practice of reserving the Sacrament in churches developed.

In the Middle Ages the Tabernacle was very visible in churches, richly decorated and was a constant reminder that Jesus was truly present.

The Council of Trent reaffirmed the belief of the true presence of Christ in the Eucharist, encouraged adoration of the Blessed Sacrament and its reservation in the Tabernacle is established in the liturgical tradition of the church.

In most churches a lamp with a white or red light is seen near the Tabernacle and this lamp is always lit. In Saint Peter's we appear to have both—a white lamp above the tabernacle and a red over the entry to the sanctuary.

Saint Peter's tabernacle, set into the wall at left above the side table. Note the white lamp hanging above it and the red lamp above the entrance to the sanctuary.

PHOTO.: DAVID HOSKINS.

REFERENCES:
BIBLE HISTORY.COM
CATHOLICUS.EU

Letters

Dear Sir,

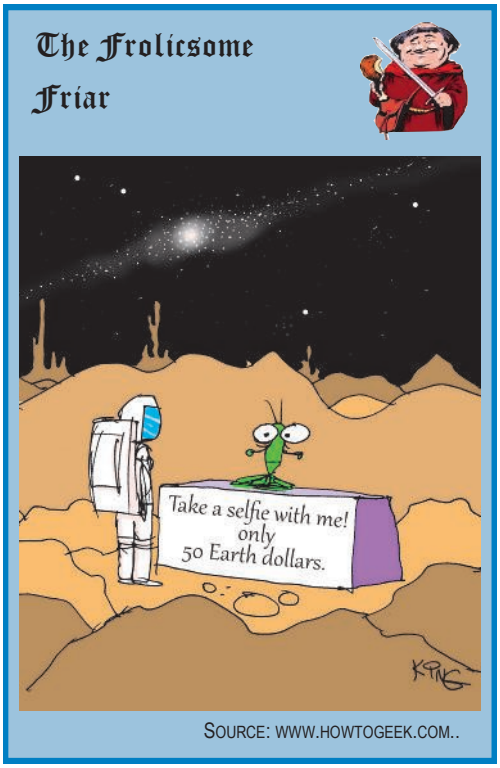
"The battles of Europe are decided upon the rugby fields of Eton" is a famous proverb. Sir John Betjeman once wrote that at public school there is one thing more sacred than the Chapel that is the playing-fields.

Three years ago on a rainy night I left the Highlanders game to phone my sister in Australia to say they had just beaten the Melbourne Rebels. She could not believe me. Today, Melbourne no longer has a Super Rugby team, because they went bankrupt.

When the Highlanders beat the New South Wales Warratahs on Saturday, 9 May 2026 the atmosphere was electric. Kids were dancing in the aisles. It was a great day for Dunedin.

I know we must keep the Forsyth Barr stadium and the Highlanders- if we know what's good for us!

Anthony Skegg.



SOURCE: WWW.HOWTOGEEK.COM..

Nutritious

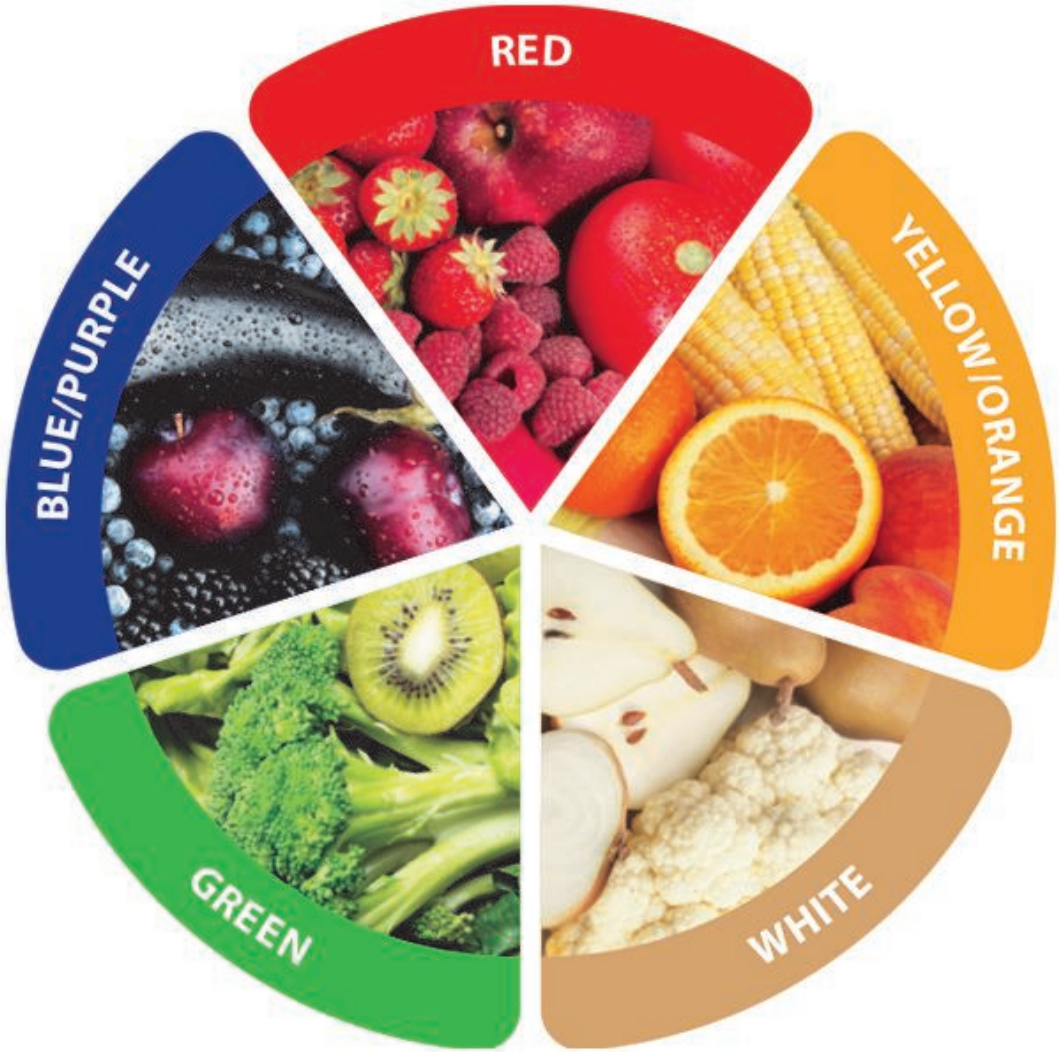
Foods and inflammation

By Alex Chisholm

Experts now believe that what we eat can affect inflammation—either increasing or reducing it. Knowing how inflammation works and how our diets play a role can help us make better choices for our heart.

There are two types of inflammation:

Acute inflammation is the 'good' type and is the body's normal response to microbes, tissue damage or metabolic stress. It happens when something harmful or irritating affects our body (e.g. we get a cut, burn or bruise). When the inflammatory response is short-term, it serves a useful purpose by kick-starting our body's defence system, protecting against further damage and helping us to recover.



A sensible diet includes vegetables and fruit of a wide variety and range of colours.

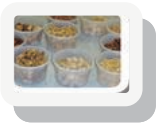
IMAGE: HTTP://WWW.COLORSOFHEALTH.COM/.

Chronic inflammation is the 'bad' type and happens when the inflammation process goes on for too long, or if there is too much of it. This type is linked with a range of diseases, including heart disease where it plays a major role in the development of atherosclerosis. This is when plaque builds up in the artery walls and over time can cause a heart attack or stroke.

There are certain foods which, if eaten in larger amounts, may 'switch on' inflammatory processes within the body. Some of these foods have already been associated with an increased risk of chronic diseases like type 2 diabetes and heart disease.

(Continued on page 5)

Foods and inflammation



Nutritious

(Continued from page 4)

Foods which contribute to inflammation include:

- low-fibre, refined carbohydrates like white bread, crackers, donuts, cakes and pastries
- sugary drinks like soft drinks, energy drinks and fruit juices
- ultra processed and junk foods like confectionary, snack bars, potato chips, ice cream, biscuits and other sugary/salty snacks
- foods high in saturated fat and/or trans fats like takeaways and deep-fried foods.

Do any foods help to fight inflammation?

Yes, we know foods which are whole, less processed, high in fibre, low in saturated fat, include omega-3 fats (especially from fish) and are rich in phyto-nutrients (found in plant foods) can help to fight inflammation.

Some research shows that a traditional Mediterranean-style diet focused on fruit, vegetables, nuts, legumes, olive oil and fish is one way of achieving an anti-inflammatory diet.

The good news is that most heart-healthy foods are also anti-inflammatory and you don't need to follow a special diet to eat these foods.

An eating pattern based around the following foods can help to keep our hearts healthy and reduce inflammation:

- Vegetables and fruit of a wide variety and range of colours. In particular, there is evidence for the anti-inflammatory benefits of leafy greens e.g. broccoli, silver beet, spinach, cabbage, bok choy, salad greens, tomatoes and berries because they are high in antioxidants like Vitamin C, and highly coloured fruits and vegetables are beneficial
- Legumes like beans, lentils, chickpeas and split peas
- Grain foods like oats, barley, brown rice, wholegrain bread, quinoa, buckwheat and millet
- Oily fish like mackerel, sardines and salmon, as well as other good sources of omega-3 fats like chia seeds, flax seeds and walnuts
- Nuts, seeds and healthy oils like olive oil, avocado oil and flaxseed oi
- Potatoes or pasta which have been cooked, cooled then reheated contain resistant starch which is beneficial

Tip: There are also plenty of affordable options to suit all food budgets (e.g. frozen berries, canned chickpeas, beans, lentils etc. frozen green and mixed vegetables and canned fish.)

Herbs and spices—there is some research to show that

drinking black or green tea and cooking with ginger, garlic and turmeric may be anti-inflammatory. Coffee is also beneficial for our gut microbiome (more of that later).

Much of the text is from a New Zealand Heart Foundation web page:

HTTPS://WWW.HEARTFOUNDATION.ORG.NZ/WELLBEING/HEALTHY-EATING/NUTRITION-FACTS/FOOD-AND-INFLAMMATION

Which includes delicious recipes that are not only heart-healthy but also packed with anti-inflammatory benefits.

REFERENCES:
HTTPS://WWW.ACCGOV.COM/DOCUMENTCENTER/VIEW/53751/SEPTEMBER-2018-HEALTH-EDUCATION?BIDID=

By Alex Chisholm,
Vicar's Warden

Churchwarden Corner

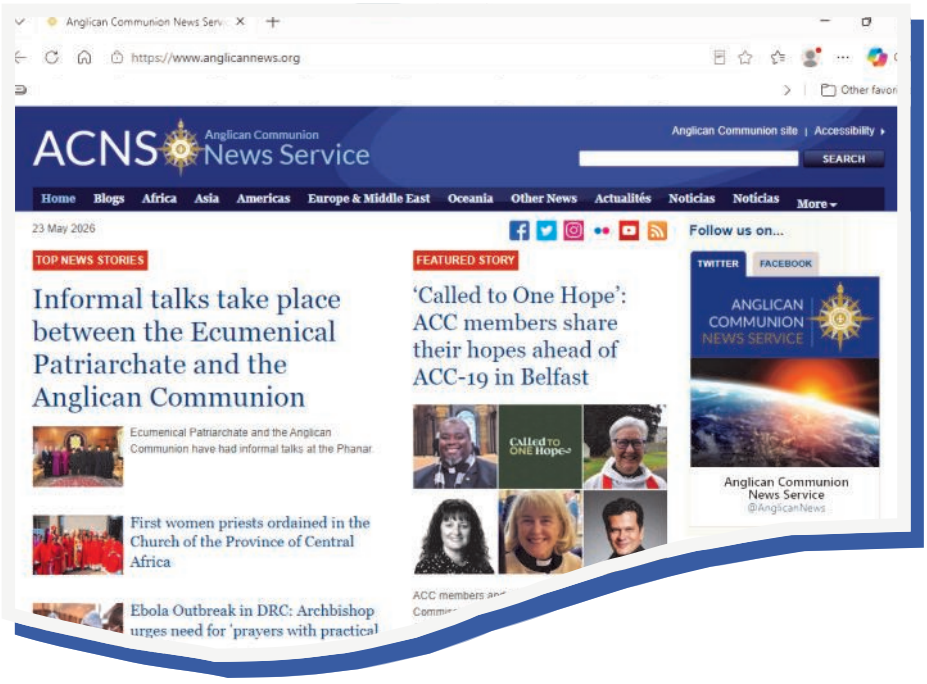
Looking through the ACNS News Service Communication of March 9, 2026, I was interested to see that an Anglican delegation would be attending the 70th annual Commission on the Status of Women (CSW70) which is the UN's largest annual gathering on gender equality and women's rights, being held from 9-19 March in New York. This year, the theme of the discussions is: 'Rights. Justice. Action. For ALL Women and Girls'. The two-week event follows International Women's Day (March 8), an annual day which this year 'calls for action to dismantle the structural barriers to equal justice: discriminatory laws, weak legal protections and harmful practices and social norms that erode the rights of women and girls.

The Anglican delegation – speaking out against injustice

The Anglican delegation at CSW70 includes representatives online and in-person from Hong Kong, Sri Lanka, Canada, Barbados, South Africa and England. The delegation also includes young adults as part of a growing 'Young Adult Advocacy Programme' being developed by the Advocacy and UN Team at the Anglican Communion Office. The Anglican delegation will work closely with the Episcopal Church based in New York and members of the International Anglican Women's Network. Faith actors will explore the role of churches in providing pastoral care to women and girls facing injustice and being conduits to the authorities which can help them. The Anglican delegation will speak about the inherent dignity of each person, made in the image of God, regardless of gender, faith or nationality, and will advocate for each person's right to equal access to justice.

Source: https://www.anglicannews.org/news/2026/03/anglicans-witness-the-need-for-change-in-women%E2%80%99s-access-to-justice-systems-worldwide-at-csw70.aspx

The Anglican Community News Service (ACNS) is run by the Anglican Communion Office (the official secretariat to the Anglican Communion).



On its website it identifies itself as a service which exists primarily " to share stories about the work of the Anglican Communion Office, as well as enable Member Churches to share their life and work with one other (and also with the media). It is also a service through which the Instruments of Communion can communicate information (recommendations, resolutions, decisions, outcomes, etc.) to the rest of the Communion."

It says "there is much to celebrate about our Anglican Communion at every level. ACNS's primary role is to shine a light on Christ in the Communion, i.e. to highlight the best of Communion life and work and to celebrate our Bonds of Affection. This is not to ignore difficult issues, but rather the aim of ACNS is to provide members with a fuller, more complete picture of our worldwide family."

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.

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For your diary

Wednesday, 17 June : Vestry meeting at 2.30pm

Friday, 19 June : Deadline for the June Rock

Come, labour on!

Rock music

(Continued from page 8)

The Church of St Thomas, 5th Avenue.
Photo.: Supplied.

Labour on was written by Scottish writer and translator Jane Borthwick (1813-1896) from a paraphrase of 1 Corinthians 15: 58, urging the faithful to 'press on while it is still day' the harvest being plentiful but workers few. The well-known theme is treated less as a stern warning and more of a challenge to press on. Thomas Tertius Noble's music is a stirring piece called *Ora Labora* and has become much loved by congregations worldwide. Borthwick's text avoids the quasi militaristic tone which can be found in some other hymns of this type—which is refreshing. The first verse sets the scene...

> Come labour on, who dares stand idle,
> While all around them waves the golden grain?
> And to each servant does the Master say, 'go work today'.

Very few hymns conclude with a genuine thank you to the labourer.. With

> and a glad sound comes with the setting sun, 'well done, well done'.

Come, labour on!

Rock music

By David Hoskins, Director of Music

There has been a great deal of media chatter of late regarding the so-called 'brain drain' of all manner of bright young things crossing the Tasman for better wages and conditions. Many years ago, I joined that exodus and spent years living and working overseas. Sir Robert Muldoon observed that the process improved the intellect of both New Zealand and Australia! However, musicians have historically moved about a great deal and usually to the great benefit of wherever they set foot. Both Antonin Dvorak and Gustav Mahler, giants of classical music, spent time in the United States in the late 19th century. Dvorak as the head of a major music conservatorium, and Mahler as conductor of the New York Philharmonic Orchestra.

T. T. Noble at the organ of the Church of St Thomas, 5th Avenue.

PHOTO.: HTTP://WWW.HYMNTIME.COM//.

One such musician who 'crossed the ditch' was Thomas Tertius Noble (1867-1953). His is an extraordinary story of the transplanting of the classic English cathedral choral tradition from one country to another. That tradition survives and flourishes to this day. The reason for this article is that several parishioners tune in regularly to the choral services on YouTube from the New York church Noble spent many years serving and a few (including myself) have been there in person.

T.T. Noble was born in Bath, England in 1867. He learned the organ from an early age and at the age of 15 was appointed organist at All Saints', Colchester. He went on to study at the Royal College of Music. In 1890 Charles Villiers Stanford invited Noble to become his assistant at Trinity College Chapel, Cambridge, but he became unhappy at the chapel's poor standards of music and Stanford's notorious bad temper. In 1892, he became the organist and choirmaster at Ely Cathedral. In 1898 he was appointed organist of York Minster and became active in orchestral conducting.

In January 1913 Noble made the voyage to the USA when he was appointed to the post of organist and choirmaster of the great New York Church of St Thomas, 5th Avenue. He founded the St Thomas Choir School in 1919 which produced the finest church choir in the country (and to the present!). He was the first person outside the UK to be awarded the Lambeth degree of Doctor of Music.

He composed choral, organ, and orchestral works throughout his life and died in retirement in 1953. He was very proud of his nephew, the famous British bandleader Ray Noble who composed the hit song, 'The very thought of you'.

All of this serves as a backdrop to a hymn I have wanted to introduce at Saint Peter's for a long time. *Come,*

The Most Reverend Dame Sarah Mullally DBE
Archbishop of Canterbury

Sermon at St Peter's Church, Oundle on 17 May 2026 during a pastoral visit to Peterborough.

"Jesus' death might have felt like an ending—but his resurrection and ascension mean that Jesus' message of healing, liberation and forgiveness, continues through the power of the Spirit—as God does 'a new thing'. The good news of the gospel is now for everyone."

More online :

Read the full text at:

https://www.archbishopofcanterbury.org/speeches/archbishop-canterburys-sermon-st-peters-church