



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK



Rare, brutal, awesome, wonderful

By The Vicar

I had a lovely conversation with a lady about the various cultural celebrations of Christmas. As a child I had the opportunity to watch my neighbourhood express the birth of Christ in a myriad of ways. Different foods, decorations and traditions were shared. Santa Claus, wearing the red and white suit, arrived on a fire engine, he'd throw lollies to us and distribute presents. We all knew it was Mick, because his beard never really stayed on his face. My Polish, Austrian and Italian friends had other Christmas characters who featured in their celebrations, they were even given gifts before Christmas Day, but the one thing which was similar was the nativity.

It has been only recently that I discovered that St Francis of Assisi introduced the nativity scene into the celebration of Advent. He believed people had lost touch with the truly humble circumstances which surrounded Jesus Christ's birth. I believe society today is suffering from the same problem. While the Christmas cards give some hint, we don't see the dirt, tiredness and loneliness Mary and Joseph must have felt as they sought rest in an animal shelter. The crowd which had travelled with them to King David's city refused to

associate with the heavily pregnant sinner and the foolish man. This couple were publicly bringing shame on their families and as good righteous citizens, the families cast Mary and Joseph out. No one believed their stories and the concept of the Messiah being born to such ordinary people was unthinkable. Yet, it is the very ordinary people who, when they met Jesus, proclaimed his glory. Christ the King of Heaven came into his creation to share in relationship. He has experienced hunger, loss, humiliation, betrayal, pain and death, all for us.

The season of Advent prepares us for the incredible fact that Jesus, both God and man, chose to be born, mature, live and die as an expression of immeasurable love and grace.



PHOTO.: SUPPLIED.

Whether you celebrate Christmas with a roast dinner or a barbecue, a tree, tinsel and lights or watching a movie, remember the nativity as it was.

Rare and brutal, yet awesome and wonderful.

The Christian faith began in unusual circumstances and creates unusual people, ones who know that God, the creator of the cosmos, was held in the arms of parents who risked everything for the life of a small child.☑

A Priest's tale

By Archdeacon Bernard Wilkinson

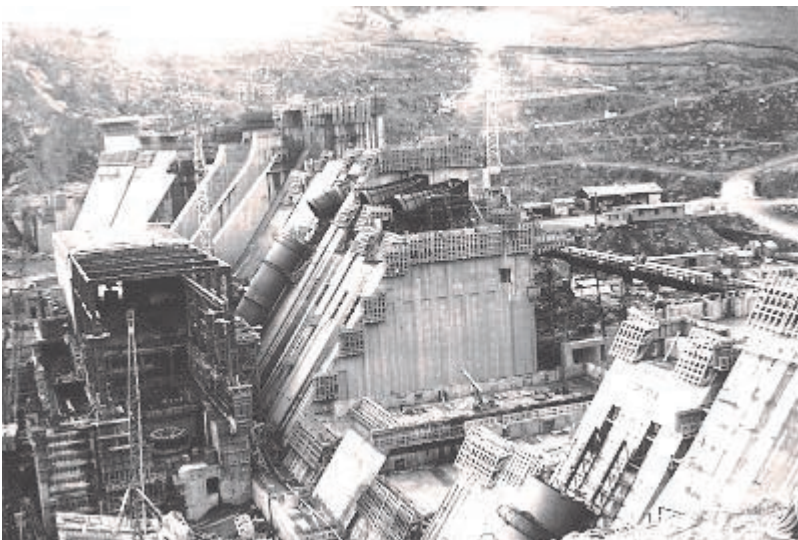
Archdeacon Bernard Wilkinson got this year's Caversham Lectures under way with recollections from his fifty-six years of ministry.

We thought the story would interest a wider audience, so asked him for this condensed version which will appear in several parts over the coming months.

I was born in Oamaru in 1930 (and yes, you can do the arithmetic!). My father was a teacher at Waitaki Boys' High School, but in 1936 he was appointed Lecturer in Music at the Dunedin Teachers' College. Which of course meant a move to Dunedin where my father was appointed Organist and Choirmaster at St John's Roslyn. Those were the days when every parish had a choir and there were annual choir competitions. I sang in the boys' choir and it was over those teenage years that I soaked up everything to do with Anglicanism. My friends were mostly Anglicans, or if not had some other church connection, because most people claimed adherence to one of the Christian denominations.

Five years at Otago Boys' High School followed. (Never in my life did I imagine that one day I would officiate at the funeral of the Rector, Mr H. P. Kidson—but I did!) Next to Teachers' College, some University studies and then to my first teaching appointment at Roxburgh District High School. I became part of the life of St James' Church in Roxburgh—in a large measure due to being befriended by the Vicar, the Reverend Philip Williams.

Those were the days when the Roxburgh Dam was being built. Roxburgh was humming—and so was the school,



The Roxburgh Dam under construction in 1955.

PHOTO.: [HTTP://MIGHTYCLUTHA.BLOGSPOT.COM/](http://mightyclutha.blogspot.com/).

THE CAVERSHAM LECTURES 2022

Tuesday 1st November at 7.30pm

In Saint Peter's hall, Hillside Road

The Venerable Bernard Wilkinson



Looking Back

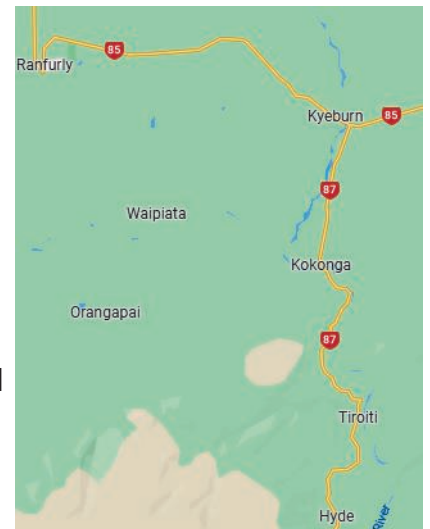
a priest reflects on the joys and sorrows of ministry.

The Diocese's only Archdeacon Emeritus, oldest priest in age and also in years of ministry, describes how he became a priest and his fifty-six years of ministry in the Diocese of Dunedin.

with the children of new dam workers arriving in a continual stream. The school was bursting—my classroom was the kitchen of the Presbyterian Church hall (the policy of the Education Department was that they would supply new classrooms when the roll was full, instead of having the classrooms ready for the new arrivals.)

But after six months I was sent by the Education Board to relieve in the one-teacher school at Kokonga. (Does anyone know now where that was?) And soon after that, I gained appointment to a one-teacher school at Morton Mains, in Southland. Before long, this school was supplied with a brand-new schoolhouse, which enabled me to marry Anne. There we lived happily for the next six years. Three of our five children were born there. The nearest Anglican church was at Edendale, nine miles away, and we became part of it.

In 1958 I was successful in being appointed principal of a two-teacher school at Morven, South Canterbury. (Moving from the newest schoolhouse in Southland to the oldest in Canterbury!) There was an Anglican church there and I remember Anne telling me about her first attendance at the parish women's group. She ventured to make a remark, whereupon the treasurer immediately pounced on her and said "You can't speak!" When Anne asked why not, she was told, "Because you are not a member!" But the Treasurer met her match. When Anne enquired how you became a member, she was



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A Priest's tale

(Continued from page 2)

told, "Pay your sub". So Anne produced the money, then said, "Now I'll speak!"

It was during those years at Morven that I began to get a sense of the call of God. It was first awakened by a friend of ours—a former Saint Peter's girl, Margaret Idour, who sowed the seed. She told me she had always been surprised I had not been ordained, to which I replied that the only reason a man was ordained was because he felt God was calling—and I didn't. And that was that!

But not quite. Some other things happened in my life which made me ask myself if God was calling me. And the inescapable answer was Yes, I believed he was. So I went to talk to the Bishop (Bishop Allen Johnston.)

And The upshot of this was a move to Dunedin and theological study under the tutelage of the best theologian in the diocese at that time, Archdeacon Douglas Millar, a man I grew to admire more and more and to whom I owe much. The diocese rented a house for us in Opoho, they gave us a modest living allowance and for three years I spent term time in the old Selwyn College library, readying myself for the end-of-year exams. I followed the same-syllabus as ordinands at St John's College in Auckland and sat the same exams—there were no concessions.

During term holidays I found a job driving a lorry for the NZ Express Co., where I had many interesting experiences. Other drivers knew who I was and one day one of them said to me "I've decided what you can give me for Christmas." When I asked him what he wanted he said "A Bible." "No need to wait 'till Christmas", I replied. If you want a Bible I'll bring you one tomorrow." Next day, he sidled up to me and asked if I had brought it—and I had.

I must have given satisfaction with the Company, because the foreman said to me "You come back next holidays." And I did—and my truck was waiting for me. But one holiday I went in on the first day and the foreman told me that sadly they did not have the work coming in then and there was no job for me. I felt I had been kicked in the guts. It was an excellent lesson for me to learn, so I went enquiring for work around town and by lunchtime I was a builder's labourer.

The great day of ordination came. With men from St John's College, there were seven of us. The cathedral was packed. It was a moment I have remembered for ever. Then, it was off to a curacy—and guess where that was. Saint Peter's. 📧

Next month: Saint Peter's, Central and on to Oamaru.



Bishop Allen Johnston.

PHOTO.: WWW.CALLEDSSOUTH.ORG.NZ.

The Frolicsome Friar



"I thought I'd hand deliver our Christmas list. Traveling here to the N. Pole has to be quicker than using the post office."

SOURCE: WWW.HOWTOGEEK.COM..

Letters

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

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

Emailed to: TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar, c/- The Vicarage as above

Or email: AskTheVicar@stpeterscaversham.org.nz

ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry, c/- The Vicarage as above

Emailed to: AskTheVestry@stpeterscaversham.org.nz

ALMIGHTY God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, now and ever.

Amen.





Nutritious



Label language:

the inside story

By Alex Chisholm

We are frequently faced with a variety of labels, especially when buying packaged foods in the supermarket, but may not bother too much with them, especially if we are buying familiar products. However, what information do these labels give us and how could it be useful?

Low sodium and high fibre in our diets are both good for heart health, so how can information on the package help us to make good choices?

Packaged food items are an example of products with tightly controlled labelling requirements. These apply not only to products manufactured or produced in New Zealand or Australia but also to those imported from other parts of the globe. This helps us to compare for example the salt/sodium or fibre levels between products, but also alerts us to ingredients which may be a problem if we have an allergy or are sensitive to them. This information can be found in the Nutrient Information Panel (nips) on the package—often on the back.

The words salt and sodium are often used interchangeably. Sodium is a mineral and you will see it listed separately on a food label. Salt is a combination of two minerals, sodium and chloride. Most of the sodium we eat is in the form of sodium chloride (salt). If you have high blood pressure and have been advised to keep your salt/sodium intake low, it can be useful to check the level listed

on the packet. The serving size may vary but looking at the 100g amount is the easiest way to find which has the lowest level.

Looking at the nutrition information on packaged foods for example muesli:-
Low sodium is 120mg Sodium per 100g of muesli

High fibre- Foods with 4g of fibre per serving is a good fibre source and over 7g is an excellent fibre source

Two different brands of muesli I bought recently had good levels for both sodium and fibre: -

- ◆ Muesli 1 had 9g fibre per serve together with 80mg sodium per 100g
- ◆ Muesli 2 had 4.9g fibre per serve together with 14mg sodium per 100g

Two others were within the sodium limit but not up to the fibre per serving, however adding some fresh fruit to the muesli will not only increase the fibre but add a different type of fibre. Keeping the sodium low is something we depend on the manufacturers to do—unless we make our own muesli. This is not just a tasty but also a cheaper alternative, so keep a look out for our home-made recipe(s) in a future edition of *The Rock*.



Home-made muesli. "a tasty but also a cheaper alternative".

Sanitarium™ The Health Food Company		
NUTRITION INFORMATION (Average)		
Serving Size: 50g (approx. ½ cup)		
Servings Per Pack: 7		
	PER SERVE	PER 100g
Energy (kJ)	870	1740
(Cal)	208	417
Protein (g)	4.6	9.1
Fat, Total (g)	7.6	15.2
- Saturated Fat (g)	0.9	1.8
Carbohydrate (g)	25.8	51.5
- Sugars (g)	3.7	7.4
Dietary Fibre (g)	9.3	18.6
Sodium (mg)	39	77
Potassium (mg)	127	253
Glycaemic Index (GI) value = 49		

A typical Nutrient Information Panel.

PHOTO'S: INFORMATION SERVICES
OTAGO LTD.

REFERENCES:

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[HTTPS://WWW.HEARTFOUNDATION.ORG.NZ/WELLBEING/HEALTHY-EATING/NUTRITION-FACTS](https://www.heartfoundation.org.nz/wellbeing/healthy-eating/nutrition-facts)

[HTTPS://WWW.FOODSTANDARDS.GOV.AU/CONSUMER/LABELLING/PAGES/SUGAR-LABELLING.ASPX](https://www.foodstandards.gov.au/consumer/labelling/pages/sugar-labelling.aspx)

[HTTPS://WWW.LIFEEDUCATION.ORG.NZ/IN-SCHOOLS/RESOURCES/603?](https://www.lifeeducation.org.nz/in-schools/resources/603?)

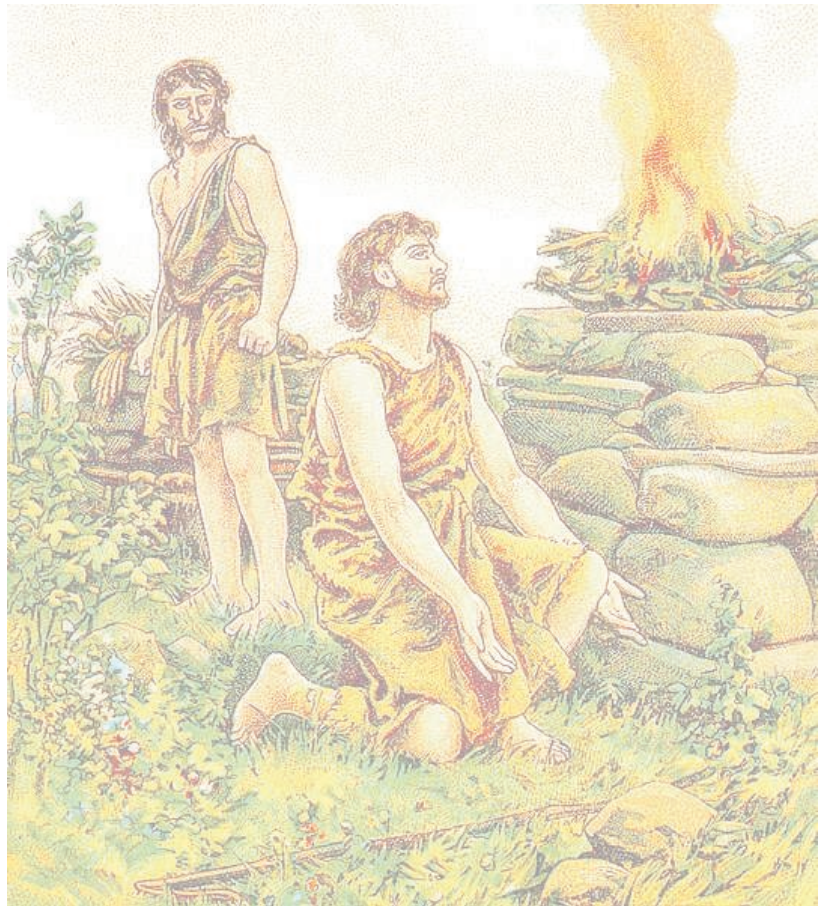
My sin is too great to forgive

(Continued from page 6)

But this Hebrew phrase can mean other things too. The word for “punishment” is the same as the word for “sin” (*awon*), so Cain may also be saying, “My sin is greater than I can bear!” There is great insight into the depths of the human soul here, for an awareness of our sins can be truly intolerable, even if those sins may not be so grave as that of Cain.

There is yet another possibility. The word for “bear” (*neso*) can sometimes mean something like “forgive” and is used when God withholds some of the punishment due to human sin, thus giving people a chance to live better lives. In the ancient Greek translation, Cain says, “My guilt is too great for me to be forgiven!” He is filled with remorse and cannot believe God might be gracious to him.

So this may, in the end, be a story about one man’s crippling sense of guilt and the graciousness of God, who wants to give him another chance, even though his sin was appalling and indelible. We must face our transgressions, in all their ugliness and horror, but we can also trust that God was prepared to bear the guilt of human wrongdoing and, through the cross and resurrection of Christ, He gives us a chance to lead a new life. 📖



By Deirdre Harris, Vicar's Warden



Springtime at Saint Peter's this year has been extra bright and colourful. The Reverend Natalie and Dan have planted tulips and daffodils in abundance. There is always a bowl of cheerful spring flowers in the Hillside Road front porch. Di Wasler has been very busy cutting the hedges down to the level of the iron fence. The Vicar has also established a resting bench for walkers—and their dogs—in a gap in the fence on Baker Street.

And she organised a garden party at the end of October as a community outreach. The



“a cream tea or coffee was provided for everyone”.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.

many groups and organisations who use the Parish Hall were invited to prepare a display with information about their activities. Not only was this an opportunity for locals to see what is happening in their area, but it was also a chance for members of these organisations to meet other hall users.

The day was warm and sunny and a cream tea or coffee was provided for everyone. It was very good to see people enjoying the sunshine at tables out on the patio.

We look forward to more such occasions for outreach to our community. 📖

CHURCHWARDEN CORNER



Visitors view displays by hall users.



My sin is too great to forgive

(Genesis 4:13)

By Father James Harding

The stories with which the book of Genesis begins are neither scientific nor historical and do not give us the facts about where the earth and its inhabitants really came from. They do though teach us a great deal about who God is and what it means to be human. When we read them, we have to have the right questions in mind, otherwise we will be unable to hear the enduring message of these ancient words of wisdom, which come from a very different social and cultural world to the one in which we now live.

This month, I'd like to reflect on part of the story of Cain and Abel. We find this story in Genesis 4:1-16 and there is a magnificent retelling of it in Karl Ove Knausgaard's remarkable novel *A Time to Every Purpose Under Heaven* (2004).

After the first man and woman are sent away from the Garden of Eden, they have two sons, named Cain and Abel. The name Cain, according to Genesis 4:1, is given because his mother "acquired" (Hebrew *qaniti*) him from the LORD, a strange statement which led to all sorts of speculation in ancient times about where Cain came from. The name Abel comes from a Hebrew word meaning "breath" or "vapour" (*hevel*). It is the word used for "vanity" in the book of Ecclesiastes.

This is a story about jealousy and resentment, but it is also a story about how difficult it is to confront the consequences of our sins and about the extraordinary graciousness of God.

Long before there was any organised system for offering sacrifices, such as we find in the book of Leviticus, Cain and Abel each brings an offering to the LORD. Cain brings an offering from the fruit of the earth, but Abel brings an offering of the fat of the first-born of his livestock. For some reason, the LORD accepts Abel's offering but not that of Cain.

We are not told why the LORD does not accept Cain's offering. There is a number possibilities. Perhaps it is something to do with the attitude of the heart: Abel



brought an offering from the very best of his livestock, whereas Cain brought an offering which cost him very little, apart from the sweat of his brow. Perhaps the story reflects two different ways of life, that of agriculture and that of pasturing

animals. The text does not say and the question of the LORD's motives for rejecting Cain's offering may well be beside the point.

What matters is how Cain reacts. He is jealous of his younger brother and resentful of the fact he has been favoured by God. He allows this resentment and jealousy to fester, to the point where he takes Abel away and murders him. This is, in a way, much closer to the heart of the origin of human wickedness in the biblical story than the disobedience of Eve and Adam in the Garden of Eden,

though their disobedience is, of course, what makes this dreadful tale of resentment and murder possible.

This is a story about what lies at the heart of the violence of which all humans are capable. I suspect this is what Jesus has in mind in the Sermon on the Mount, when he says that anyone who becomes angry with their brother is liable to judgement (Matthew 6:21-26).

When the LORD asks where Abel is, Cain stalls by asking "Am I my brother's keeper?" (the answer should have been, "Yes")—He is trying to hide from the LORD the atrocity he has committed, but Abel's blood cries out to Him, just

as the outcry of Sodom rises to heaven (Genesis 18:16-21), and the blood of Job cries out (Job 16:18-22). But while Cain is cursed by means of the very earth he was supposed to till, in which he had buried his brother's body, he is allowed to live.

When the LORD announces Cain's punishment, Cain says, "My punishment is greater than I can bear!" This is one possible interpretation of the Hebrew *gadol awoni minneso*, which aligns with what Cain says next (Genesis 4:15) and the LORD responds by protecting Cain from being murdered himself (Genesis 4:16).

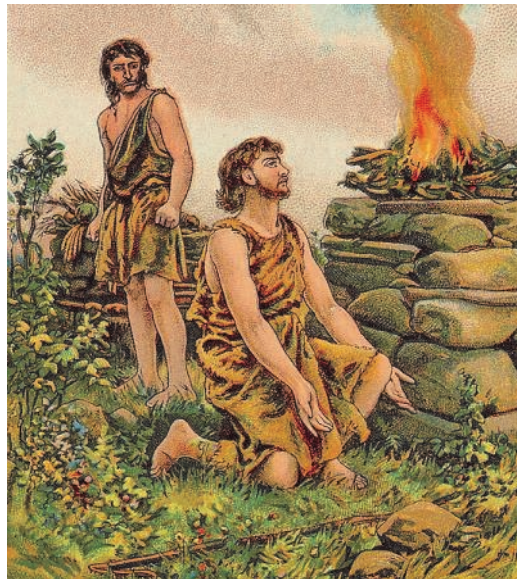


IMAGE: COPYRIGHT ©1906 THE PROVIDENCE LITHOGRAPH COMPANY.

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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 and 3rd Sunday of each month: Evensong and Benediction

FIRST AND THIRD TUESDAY OF EACH MONTH:

11am: Holy Communion
in the chapel of the Home of St Barnabas, Ings Avenue

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

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

Assistant Priest:

Fr Kit Bunker – 021 202 1343

CHURCH WARDENS:

VICAR'S WARDEN:

DEIRDRE HARRIS : (03) 455-0071

VicarsWarden@stpeterscaversham.org.nz

People's Warden:

Di Best : (03) 477 2474

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

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David Scoular : (03) 454-6004

TheRockEditor@stpeterscaversham.org.nz

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From One Community to Another

(Continued from page 8)

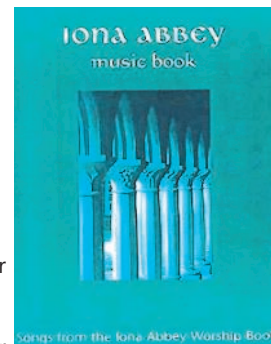
tune in its dance rhythms.

A simple outline of the themes of the hymn shows why it was a 'choice morsel' for the Ordination liturgy...

1. Will you come and follow me if I but call your name?
2. Will you leave yourself behind if I but call your name?
3. Will you let the blinded see if I but call your name?
4. Will you love the 'you' you hide if I but call your name?
5. Lord, your summons echoes true when you but call my name

There are many performance variations on YouTube which are worth investigating. The hymn has been arranged for soloists, instrumentalists, choirs and congregations and continues to prove a popular addition to the music of worship across the denominations—something George MacLeod would greatly applaud!

Rock music



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FUNERAL SERVICES

For your diary

Sunday, 27 November : 4pm :

Ordination of Joel Stutter to the Diaconate and Reverend Bruce Aitken as Priest

Tuesday, 29 November : 7.30pm : *The Caversham Lectures :*

Mr John Matheson :

The Science and Art of Orthopaedics

Tuesday, 6 December : 7.30pm : *The Caversham Lectures :*

Father Hugh Bowron

Saint Peter's Caversham 1864 – 2000.

Sunday, 18 December : Deadline for copy for the December edition of *The Rock*

Sunday, 18 December : 10.30am : Service of Nine Lessons and Carols

Saturday, 24 December : 8pm : A candlelit Service of Carols and first Mass of Christmas

Christmas Day: 9 am : Holy Communion (1662) with Carols.

From One Community to Another

As the calendar year draws to its close and that of the Church begins afresh, amongst the busyness of the season a few notes begin to take shape....

At the Ordination Service at Saint Peter's in late November, the Reverend Bruce Aitken was ordained to the Priesthood. Father Bruce was well known to us as he had often assisted at Saint Peter's during the interregnum. From his long association with Presbyterian congregations and church music more widely through the Royal Schools of Church Music, he was able to draw on a rich musical heritage. A hymn especially chosen was from the traditions of the famed Iona Community. *Will you come and follow me* to the tune *Kelvingrove* has taken its place in many different traditions around the world and is most appropriate for an ordination. But first, its origins.

The Iona Community was founded in 1938 by the famed Presbyterian preacher and social reformer, the Reverend George MacLeod. Some may remember his television ministry broadcast on Sunday evenings in 1960s New Zealand. MacLeod saw the rebuilding of the ruined parts



The Iona Community.

Rock music



By David Hoskins, Director of Music



IMAGE: PIXABOY: CCO PUBLIC DOMAIN.

of Iona Abbey on its island outcrop as embodying that sense of community building and worship, a community of faith being nurtured. There are now some 280 members with 2,000 more Associates spread across the globe. Its influence has spread far wider than its island base in Scotland.

There has been a number of Iona Songbooks and many of the hymns have entered the mainstream. One such is the Ordination hymn.

Will You Come and Follow Me is often called The Summons and is a hymn dedicated to discipleship. It was written by Scottish hymn-writer and Church of Scotland minister, John Bell (b. 1949) and minister, artist and writer Graham Maule (1958-2019). They were both members of the Iona Community and the hymn itself was published in 1987. The tune to which it is set, *Kelvingrove*, has a sense of 'being around for a long time' but the author is unknown. Nevertheless, it has a strong sense of a folk

(Continued on page 7)



Justin Welby
The Archbishop of Canterbury

In a statement on 5 November, 2022 as COP27 convenes.

"Living as one human family, I pray that we will hear clearly the voices of those suffering on the brutal front line of climate change and climate injustice." 🗣️



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/news/news-and-statements/cop27-archbishop-canterbury-says-world-near-point-no-return-and-calls>

