



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

March 2023—Lent



To be human is not enough

By The Vicar

It isn't always easy to express what we mean when the person we're talking to speaks a different language and comes from a different culture. These differences are often subtle as a result of one's upbringing, economic security or education. Even members of a family can struggle to understand and be understood. Emmanuel Levinas (1906-1995—see sidebar) suggested that for us to really understand ourselves and others we need to meet half way. We need to meet in the gap between us, both physical and metaphorical. The person who isn't us can help us to define ourselves.

Our mother's face is usually the first thing we begin to recognise and this contributes to the gradual understanding that we are not the centre of the universe. It isn't always easy to put those in our family first but we are trained to do so through modelling.

The concept of 'loving your neighbour' challenges us to look at the unfamiliar face and see someone we love. The 'Other' is not a reflection of our self but is a person of equal respect and care.

Christ's teaching of love and grace leads into acts of repentance and forgiveness. Remember Christ died for us while we were still sinners. The Son of God sees all people as worthy of kinship and, ideally, the Christian church attempts to model this. Sadly, we are taught the way of society first. Competition and inequalities of all kinds influence us, often from before we even go to school.

The season of Easter is a stark reminder of what

respecting the 'Other' looks like. Christ spoke to the influential and the outcasts, the soldiers and the children, close friends and



"Our mother's face is usually the first thing we begin to recognise".

PHOTO: PHOTOS.COM / STUFF.CO.NZ.

strangers on the road. His very disregard of differentiating between people placed him as an enemy of Judaism and the Roman Empire. Christ saw everyone as having potential to spread the good news of God's love and grace. Christ knows that life on earth isn't fair and looked beyond circumstance into the heart. Some of his last words were of forgiveness. In Luke 23:34 Jesus said, "Father, forgive them, for they do not know what they are doing."

His radical teaching continues to cause unease, even today.

The Christian church began as a group of diverse people from various cultures, experiences and understandings, insisting the core message of love and grace went

Emmanuel Levinas grew up in a European Jewish family and studied philosophy under famous modern



thinkers in a number of leading universities. He experienced the difficulties of anti-Semitism and the rise of Hitlerism, developed his concepts of human relationships. He survived four years in a Nazi concentration camp and after the war founded a Jewish school. He held that position until 1961 then lectured in universities for 14 years. Levinas studied and produced papers on the Talmud, Bible and Midrashim.

SOURCE: ENCYCLOPEDIA.COM

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A Priest's tale

Part 4: Time abroad

By Archdeacon Bernard Wilkinson

At the beginning of 1988, Anne and I set off for the great exchange—which by now had switched in to six months in Hemel Hempstead, then six months in Connecticut, USA. We were soon settled in the vicarage at Hemel Hempstead and surveyed the scene. We were in the middle of a new housing estate called Grovehill, with a small collection of shops, a community hall and a kind of chapel attached. This was shared by Anglicans, Baptists and Roman Catholics, so there was an immersion font at one end and a confessional box at the other. I set out to visit everyone on the roll—it was quite a task as there were about 20,000 people on the estate and of course, if they were vague about their religious affiliation, then they claimed to be Anglicans. Remember, the Church of England is the established church of the realm and every citizen is entitled to its ministry. My phone went frequently and most times it was someone ringing to arrange a baptism. On one occasion the grandmother of the baby rang. I asked why the mother did not ring and was told she was still in the maternity home. It turned out this family was part of the “travelling people” who moved camp in caravans from place to place. It was their custom that when a baby was born, the mother would stop off on the way home from the hospital for the baptism. We would “save up” baptisms until we had five candidates, then have a big Service at the Church of the Resurrection.

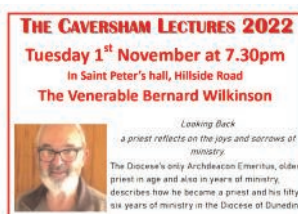
Worship at Grovehill was interesting, with many good people. I floored them on Easter Day, because my sermon began by speaking about the pleasure of Easter being in the spring. “Look at these lovely spring flowers”, I said as I took a daffodil from the vase on the altar. “It is so lovely I could eat it.” And I did. In front of the congregation. There was a stunned silence until someone called out “I always knew these Kiwis were mad.” I went on to explain that when they went home and said the Vicar had eaten a daffodil, nobody would believe them. But they knew they were speaking the truth—because they had seen and believed. Of course I related that to the experience of the disciples at the Resurrection.

Funerals were interesting. If it was to be a cremation—and it usually was—you had to book in and there could be a wait of two or three weeks.

In April, Anzac Day was coming up and there was a

Archdeacon Bernard Wilkinson got the 2022 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.



Aycliffe Drive, Grovehill, showing typical housing.

PHOTO. AND CAPTION: WIKIPEDIA.

special Service in Westminster Abbey. For some reason, it was necessary to get tickets for the service from New Zealand House and I wrote for two. When New Zealand House found out who I was, I was asked to

bring my robes and take part in the Service in the Abbey, representing New Zealand. That was a very special moment.

When the six months in Hemel Hempstead ended, we flew to Hartford, Connecticut, where we were met by a most welcoming contingent from St Mary's, Enfield. This was a small church, with the kindest, most generous people you could wish to meet. The vicar of the neighbouring parish came to take us out to breakfast. He said we would go to the Fat Belly Deli. Only Americans could think of a name like that. Then there was the time the Bishop came for confirmation—and he said he would like to see some aspect of life in Enfield. It so happened the governor of the prison was a parishioner, so I asked if I could take the Bishop there. I was somewhat stunned when we met the chaplain, who the Bishop obviously knew. He said he got to know the chaplain when his (the Bishop's) wife was in prison. Well, what do you say next? I suggested perhaps she had been visiting the prison but not so, he explained, she was locked up. It turned out the Bishop's wife was a teacher and the teachers had all gone on strike. The court ordered them back to work, but they refused, so they were all locked up!!

At the end of six months in Enfield, we flew back home to a welcoming St Luke's, where they had enjoyed the experience of two different priests during the year, from very different backgrounds.

A couple of years after that I retired—and then it was more travel. A retired priest from Oklahoma enquired about an exchange and as a result, we found ourselves living in a gated community in Tulsa. Once again, they

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On 26 February, Joan and Ken Ferguson arrived for the 8am Service to find Tubby Hopkins raising the newly purchased flag into a clear and almost windless sky.

PHOTO'S: JOAN FERGUSON.

To be human is not enough

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beyond life on earth, into eternity. Followers of Christ have faith that they are sisters and brothers with Jesus Christ and that life will continue beyond our physical death.

This belief adds another dimension to one's



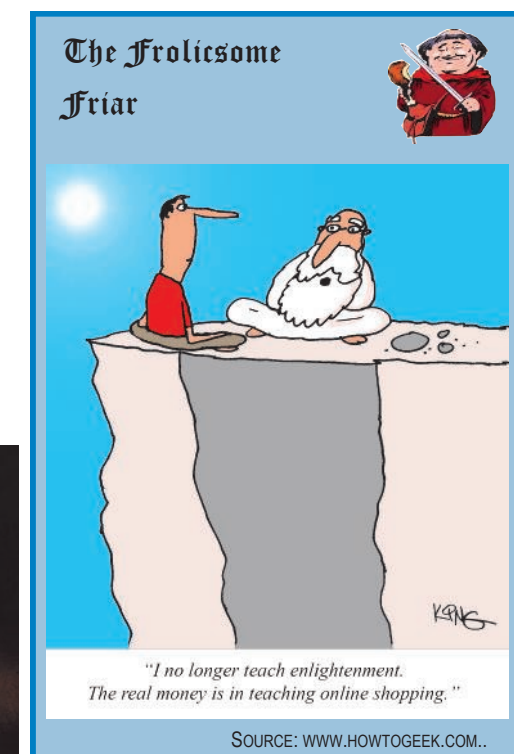
relationship to the Other. A Christian should face the Other, not through fear or a sense of competition but with assurance and compassion. In the unlikely event that the Other is violent or deadly, the Christian knows that this mortal life is nothing compared to eternity with the Creator God, in kinship with Christ Jesus. Romans 8 : 38-39 'For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.'

This willingness to love without fear is the Friday Easter message. The second is the Sunday resurrection message, we cannot have the One without the Other. 📺

**By Di Best, Vicar's Warden
and Deirdre Harris, Vicar's Warden**

This has been an exciting year, new vicar, new deacon and new parishioners.

The prime consideration for the parish must be attracting enough money through collections/donations and hall use to allow us the luxury of a full time priest. We have been very fortunate to have one when other parishes have been closed or only supporting a part-time priest. We acknowledge this is difficult in the current



Letters

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For answers to questions doctrinal, spiritual and liturgical.

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

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

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CHURCHWARDEN CORNER

economic climate but we must try to meet our commitments to the parish and the Diocese.

We are both stepping down from our positions, having enjoyed the experience a lot and learnt much especially during the interregnum.

Thank you all for supporting us and we congratulate the new wardens on their appointment. 📺

Chathams visit

By Gay Webb

With smooth flights there and back the Chathams were a treat. Good weather the eight days we were there made for a successful tour.

My husband Ray and I joined eight others for a happy occasion, with a tour over the Islands, walks in lovely bush, a visit to the *Grand Designs* home shown on television, a very comfortable Lodge to stay in and wonderful meals.

We visited a stone cottage built in the 1860s at Maunganui, with the Rangitahi Volcanoes in the background. A stop was made at the Kaingaroa settlement, with its white sandy beaches and coastal bush. At Point Munning we viewed the 160 million year old patterned schist rocks.

Going South, we eyed Lake Huro with Waitangi Beach on the other side of Te One village.

The Chatham Island Forget-me-Nots were in full bloom.



Above: Port Hutt Bay in Whangaroa Harbour; Below left: The Castle Island; Below right: Akeake trees.

PHOTO'S: GAY WEBB.

I enjoyed a coffee at the local cafe in the Waitangi township after visiting the new Museum, recently opened by Jacinda Ardern—well worth a visit.

Ray managed to go to Pitt Island on a fishing boat, where he and the group caught blue cod. I had developed a bad cold so stayed behind at the Lodge.

Our meals consisted of crayfish, blue cod, paua patties, whitebait, smoked eel, wild pork and delicious salads and desserts, every night. A lovely way to end each enjoyable day. 🇩🇪



A Priest's tale

(Continued from page 2)

were all so welcoming. A few days after arrival was Ash Wednesday and I was told there was a 7pm Eucharist, preceded by a meal—would we like to come? We went expecting a handful—there must have been a hundred there. The priest of the parish asked me if I would care to administer the chalice at Communion—I felt we had arrived.

It was while we were in Oklahoma that the tragedy of the Oklahoma bombing occurred—at that time the worst disaster ever to strike the USA. 168 people—many of them children at a crèche died when a man with a grudge against the government parked a truck full of explosive beside a multi-storey government building then remotely detonated it. We visited the scene. No words can

describe it. (The offender was caught very soon afterwards and eventually executed.) Heaven must surely have been inundated with prayer—Dr Billy Graham came to Oklahoma City and there was a huge outdoor Service. Our American experience ended all too soon.

Then, in retirement, there were other exchanges of houses and cars, with people at Wavendon, UK, at Calgary, Canada and at Gloucester in the UK. We have been hugely blessed.

In retirement, I have acted as locum at Green Island, Alexandra, Waitaki North, East Otago, St Mary's Timaru, Kensington, Timaru—and Caversham ! And loved every minute of it. God is good. 🇩🇪

Next time: A very different place.



Nutritious



Our amazing clocks

By Alex Chisholm

Clocks and other methods of keeping track of time are everywhere. They are in computers, on the wall, on our wrists and sometimes in clocktowers. Did you know we also have several internal clocks and not only clocks but rhythms?

Overall, our body systems are steered by a master clock in the brain. Various clocks and rhythms respond to clues from our environment and the main clue for the master clock is light, so clocks work as part of the 24 hour cycle of night and day. The rhythms called Circadian Rhythms are part of the body's internal clock. They run in the background and their job is to carry out essential functions. Not surprisingly because of the importance of light, one of the most important circadian rhythms in people is the sleep-wake cycle. At any one time processes are going on in our bodies which we are not aware of but which are essential for our health.

For example, it is important that all the enzymes we need to digest our food are in place where and when they are



IMAGE: [HTTPS://NEWSINHEALTH.NIH.GOV](https://newsinhealth.nih.gov).

needed, available in the gut at the times we are going to eat. Many of the processes which go on during digestion are not affected just by when we eat food, but by the sleep-wake cycle. As we tend to eat meals at regular times during the day our digestive system is ready to react then. This can sometimes make things difficult for people who have to

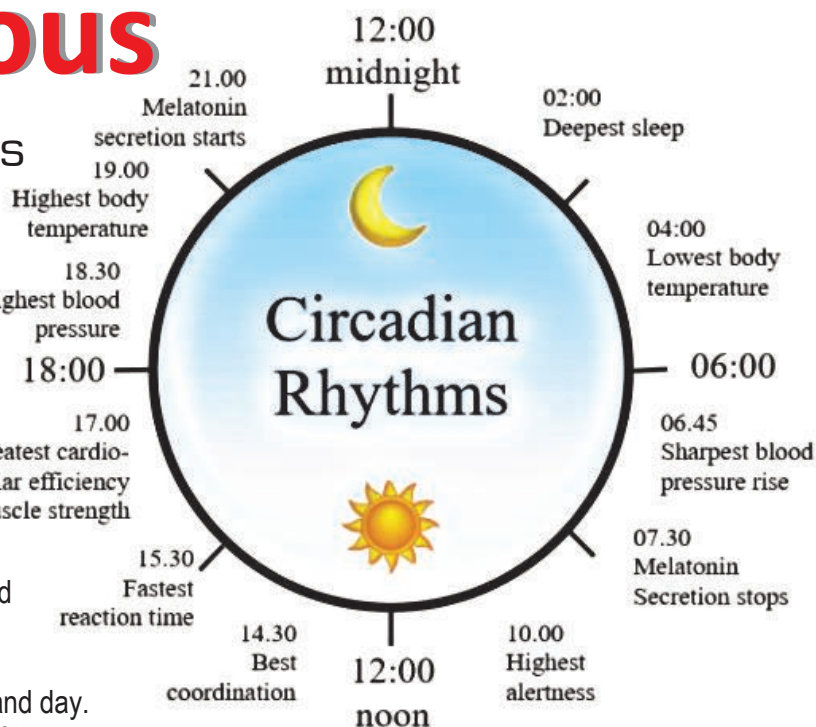


IMAGE: [HTTPS://EN.GETMOONA.COM](https://en.getmoona.com).

work and eat at night when their gut is not expecting food. If they are working regular hours for a longer time their bodies may adapt, but some types of change from day to night shift can cause problems.

Many biological clocks in addition to the Master clock help regulate the timing of bodily processes, including circadian rhythms. However, many of these clocks respond to factors other than light and it is thought that diet may be one of these. Night time shift work, which means having to sleep during the day, also puts a person's sleep time out of line with the local daylight hours. Before we had artificial lighting the time we went to sleep and woke up depended on the sunrise and sunset during the seasons, directly tuned by nature. In our modern world our body clocks are short-circuiting because we sleep, wake and work regardless of sunrise and sunset times, or day and night.

Circadian rhythms also exist in all types of organisms. For example, they help flowers open and close at the right time and adjust to changing seasons using a biological clock with timing which is different from a 24-hour cycle. Nocturnal animals are prevented from leaving their shelter during the daytime when they could be attacked by predators.

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NAT REV GASTROENTEROL HEPATOL. 2021 APR;18(4):239-251 ANNELEEN SEGERS 1, INGE DEPOORTERE.

DOI: 10.1038/s41575-020-00401-5. EPUB 2021 FEB 2. CIRCADIAN CLOCKS IN THE DIGESTIVE SYSTEM

REVIEW



The Old Testament in Lent

By Father James Harding



Teaching is now well under way in the Theology Programme. The Hebrew students are immersed in the story of David and Goliath and in a few weeks some of the third year medical students will be looking at the book of Job. I have just started to prepare for a paper I am teaching next semester, on Judaism in the Time of Jesus.

My preparation at the moment involves reading, in Hebrew, the first “tractate” of an anthology of Jewish teaching known as the Mishnah. It was written up some time in the early second century CE, but contains much older teaching. The section I am reading is called *Berakhot*, or “Blessings.” It is about the different prayers which had to be said each day (such as the *Shema* and the *Eighteen Benedictions*) and on particular occasions, such as when eating a meal. It conveys a sense of profound reverence and thanksgiving, a sense that all of life is dependent on the grace of God.

Lent is a season when we can come before God without pretending to be someone we are not. We are dependent, in every way, on the love and grace of God. This is an uncomfortable truth to face in a world when we are encouraged to think that everything is somehow about us and in which people are encouraged to believe they can do and be whatever they like.

The first lesson of Lent, however, is that we are dependent in every way on God, the One in whom we live and move and have our being.

When Jesus spent forty days in the wilderness, this was the most fundamental lesson He had to learn. During this time, as He learned to live in complete dependence on His Heavenly Father, He was tested by the Devil. The Devil tested Him by tempting Him to use His remarkable gifts to

PSALM 51

DAVE MERCY UPON ME, O GOD,
ACCORDING TO THY LOVINGKINDNESS:
ACCORDING UNTO THE MULTITUDE OF THY
TENDER MERCIES BLOT OUT MY
TRANSGRESSIONS.

WASH ME THOROUGHLY FROM MINE
INIQUITY, AND CLEANSE ME FROM MY
SIN.

FOR I ACKNOWLEDGE MY
TRANSGRESSIONS: AND MY SIN IS EVER
BEFORE ME.

AGAINST THEE, THEE ONLY, HAVE I SINNED,
AND DONE THIS EVIL IN THY SIGHT: THAT
THOU MIGHTEST BE JUSTIFIED WHEN
THOU SPEAKEST, AND BE CLEAR WHEN
THOU JUDGEST.

BEHOLD, I WAS SHAPEN IN INIQUITY; AND
IN SIN DID MY MOTHER CONCEIVE ME.

BEHOLD, THOU DESIREST TRUTH IN THE
INWARD PARTS: AND IN THE HIDDEN PART
THOU SHALT MAKE ME TO KNOW
WISDOM.

PURGE ME WITH HYSSOP, AND I SHALL BE
CLEAN: WASH ME, AND I SHALL BE
WHITER THAN SNOW.

MAKE ME TO HEAR JOY AND GLADNESS;
THAT THE BONES WHICH THOU HAST
BROKEN MAY REJOICE.

HIDE THY FACE FROM MY SINS, AND BLOT
OUT ALL MINE INIQUITIES.

CREATE IN ME A CLEAN HEART, O GOD;
AND RENEW A RIGHT SPIRIT WITHIN ME.

CAST ME NOT AWAY FROM THY PRESENCE;
AND TAKE NOT THY HOLY SPIRIT FROM
ME.

RESTORE UNTO ME THE JOY OF THY
SALVATION; AND UPHOLD ME WITH THY
FREE SPIRIT.

THEN WILL I TEACH TRANSGRESSORS THY
WAYS; AND SINNERS SHALL BE
CONVERTED UNTO THEE.

DELIVER ME FROM BLOODGUILTINESS, O
GOD, THOU GOD OF MY SALVATION: AND
MY TONGUE SHALL SING ALOUD OF THY
RIGHTEOUSNESS.

O LORD, OPEN THOU MY LIPS; AND MY
MOUTH SHALL SHEW FORTH THY PRAISE.

FOR THOU DESIREST NOT SACRIFICE; ELSE
WOULD I GIVE IT: THOU DELIGHTEST NOT
IN BURNT OFFERING.

17 THE SACRIFICES OF GOD ARE A
BROKEN SPIRIT: A BROKEN AND A
CONTRITE HEART, O GOD, THOU WILT
NOT DESPISE.

DO GOOD IN THY GOOD PLEASURE UNTO
ZION: BUILD THOU THE WALLS OF
JERUSALEM.

THEN SHALT THOU BE PLEASED WITH THE
SACRIFICES OF RIGHTEOUSNESS, WITH
BURNT OFFERING AND WHOLE BURNT
OFFERING: THEN SHALL THEY OFFER
BULLOCKS UPON THINE ALTAR. 📖

do what seemed to be good, but involved making a terrible pact with Satan first. These diabolical tests also involved a contest about the meaning of Scripture. The Devil and Jesus each appealed to Scripture, what we know as the Old Testament. What Jesus took from the Old Testament was the truth that life ought to be focused on God and lived in trusting dependence on Him (Deuteronomy 6:13, 16; 8:3; 10:20).

Lent is a time for deep soul-searching, of confronting difficult truths about ourselves, of allowing ourselves to be spiritually naked and vulnerable before God, who is compassionate and merciful but also renders judgement where it is due. This God longs for all of us to become fully alive (Ezekiel 18:31-32), but this means putting away everything about ourselves which is unworthy. This is difficult, because there may be things about ourselves which we simply cannot face yet, even though we know that is what we must do.

Of all the Psalms, perhaps the one which gets closest to the heart of the Lenten pilgrimage is Psalm 51. It is a prayer to read, mark, learn and inwardly digest, spoken by someone in ancient times who knew very deeply what it means to come before God with a darkened and troubled soul.

The psalmist prays for mercy and forgiveness, acknowledging that his life has fallen far short of the integrity which is supposed to characterise a godly life. He prays that God would hide his face from *his sins*, instead of from *him*. He prays that God would create in him a clean heart, not just because he longs to know the relief of being forgiven, but

so he can teach others about the joy of God’s healing and salvation.

What is most significant here is that the psalmist is

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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 MONDAY OF EACH MONTH:

1pm: Holy Communion at Radius Fulton Home

FIRST TUESDAY OF EACH MONTH:

11am: Holy Communion in the lounge of Frances Hodgkins Retirement Village, Fenton Avenue

SECOND AND FOURTH TUESDAY OF EACH MONTH:

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

WEDNESDAY:

9am: Morning Prayer
10.30am Bishop's Companionship Programme
- Studying the Bible, prayer and life in Christ

THURSDAY:

10am: Holy Communion according to the Book of Common Prayer

Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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The Old Testament in Lent

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somehow able to trust in God for compassion and forgiveness. This does not come cheaply. It costs the psalmist dear, because he has to search his own soul with such rigour and honesty and what he finds inside is unbearable to him. Indeed, I wonder whether it may have been so unbearable that he was afraid God would not forgive him, but would cast him off instead. It also cost the Lord more than we can imagine, for the way to eternal life leads to, and through, the Cross.



The lesson here is that while we may have done some appalling things and caused serious harm to others, and while we may be left so burdened by the truth of this that we fear there may be no forgiveness, the God before whom we stand or kneel in prayer is a God not only of judgement, but of compassion and mercy. This is the God who comes to us in Jesus Christ, whom we remember in the Eucharist and who shines a light into the darkest corners of our lives. 📖

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For your diary

Fridays in Lent : 5.30pm Holy Eucharist and Lenten Meditation
followed by Fish & Chips

Palm Sunday, 2 April : 8am Holy Eucharist (1662)
10.30 am Solemn Sung Eucharist
5pm Evensong and Benediction

Maundy Thursday 6 April : 7pm Stripping of the Altars and Vigil

Good Friday, 7 April : 12noon Veneration of the Cross

Holy Saturday, 8 April : 8pm Vigil Mass and Ceremony of New Fire

Easter Day, 9 April : 8am Holy Eucharist (1662)
10.30am Solemn Sung Eucharist

Things that go bump in the Night

Rock music



By David Hoskins, Director of Music

It is true of organists (as of others) that we like to have our successes recognised. That flashy French Final resounding about the place, the quiet chorale-prelude at the conclusion of Evensong and the improvised final verse of a hymn all go to show the 'organist still has it'.

However, there is a flip-side, as they say, to this acclaim—times when it does not go according to plan.

If memory serves me well, there have been many instances where I got through by the skin of my teeth. Here are a few examples; not all about disaster management, some a lesson well learned. I have mentioned some of them in earlier **Rock** articles but they soon add up!

Perhaps a good place to start is the 1980s and the invitation to play a concert in a regional city in rural New South Wales, Australia. Needless to say, it was hot, humid and rather dusty. However, I arrived, practiced the day before and on the Sunday afternoon the lovely old church was well-filled. I played 'around' a few pipes affected by the humidity but all went well. I took a bow and went over to meet the audience. Behind me was a great crash! Three of the large front pipes had fallen onto the choir stalls followed by part of the wooden casework. Later it was shown to be the result of active woodworms and dry rot—a very Australian problem. I might note I have never been invited back!

I was greatly honoured as a young man to be invited to look after the choir and organ music at a church in a leafy Melbourne suburb. It had a fine musical reputation and I intended from the outset not to let the side down. After my first Choral Evensong, I played a flashy piece which ended with crashing chords on the full organ. Afterwards I was approached by a severe faced woman who told me that that 'sort of thing' was not required at this particular church. I defended my corner and left the field of battle. (I was 'young') The following week I came into the church to find a gigantic floral display completely blocking the organist's view of both choir and congregation. The amount of pollen was phenomenal. I completed the service with eyes streaming and swollen having learned

my place in the scheme of things; the lady in question 'gave' the very expensive new organ, a very large investment that was not paying the desired dividends!

Perhaps the worst moments for organists are those when one is convinced the chosen tune is the same meter as the hymn itself. I have had two experiences of distinguished organists facing this problem, for example when a page moves just before playing the hymn so number 345 becomes 346. Dr June Nixon was for many years the legendary Director of Music at St Paul's Cathedral, Melbourne. At a Sunday service I attended

she launched with her usual flair into a hymn tune that clearly wasn't 345. After the first confused verse, she segued into a 'magnificent modulation' introducing the correct tune and we and the startled cathedral choir were off and all proved successful. I learned an important lesson that morning and had cause some years ago at Evensong to use the same technique. It worked well—so much so that the vicar thought it one of the liturgical highlights of his ministry.

It was W.C. Fields, I believe, who pronounced that one should never appear on a stage with animals and children. I have had little bundles of joy join me at the organ console, crawl across the pedals during a hymn, push various buttons that change the combination of stops and once head off with the hymn book. However, most

often the experience is a joy, almost always culminating in the request, 'Can you play the Dracula music?' It took me some time to work out what that meant—they always want to hear the opening flourish of J.S. Bach's Toccata and Fugue in D minor.

When all else fails and all is falling apart around one, one could do worse than 'play the Dracula music'. 🦋



"I know it was the bride's third marriage, but slipping 'Here we are again' into the Wedding March was rather uncalled for"



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