



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

September 2023—Trinity



Works afoot

By The Vicar

Saint Peter's has been host to a myriad of people over the last month. There have been funerals, weddings, concerts and a Synod Service. As you may have noticed we have started trimming the hedge and opening-up the area near the ramp into the link. This is being done so we can continue to welcome guests and worshippers. This highly intentional action is because the plumbing between the church and Vicarage needs to be dug up. The excavation works will be extensive and may take a while. This will restrict access to vehicles such as the hearses and transport for people with mobility issues. We have a number of congregation members who rely on others to provide transport and easy access to the church and our future plans may require a carpool strategy.

We intend to remove the first three sections of metal fencing on Hillside Road next to the cottage, to allow vehicles to drive up the driveway from Eastbourne Street between the cottage and hall, enable passengers to alight then drive onto Hillside Road safely.

The exterior of the Vicarage will begin to be painted early in November, as a result of a grant from the Dunedin Heritage Grant Fund. This fresh coat of paint, improved plumbing and hopefully a repaired roof should guarantee the Vicarage's future for a few more decades.

Our other project involves the removal of the organ platform. This will enable easier access to the organ and assist in providing less disruption in the future reinforcement of the eastern gable. The latest tremor has increased the crack in the corner of the wall and this will need attention sooner rather than later.

Once again I am hoping to apply for, and receive, financial support through the Dunedin Heritage Fund. Saint Peter's is considered an important asset to Dunedin and the Dunedin City Council is actively involved in helping preserve this centre of worship and community. 🇳🇿

"God's Housekeeping" - the recent synod

By Our synod representatives

Deirdre Harris and David Hoskins



Synod discusses important insurance matters.

PHOTO: FATHER JOHN GRAVESTON.

We can all recall meetings which dragged on in earnest discussion of something or other. No amount of strong coffee, sweets or squirming in one's seat can prevent the heaviness of the eyelids and the inescapable desire for sleep.

However, the recent Synod of the Diocese of Dunedin held over Friday 15 and Saturday 16 September proved to be a well-run and prayerfully led exercise. Bishop Steven's charge was about challenge in challenging times. The opening service at Saint Peter's proved to be uplifting and a wonderful lead-in to the business next day at the Fullwood Room, Dunedin Civic Centre.

Among the business was an address by Wendy Bell, a barrister and Registrar of the Ministry Standards Commission, regarding Title D—our national guidance on the handling of complaints and abuse concerns for anyone holding a bishop's license. Her message was simple and presented in an articulate and forthright manner: 'Everyone who experiences the Anglican Church should feel safe'.

(Continued on page 7)



Before the “Old Testament”

By Father James Harding

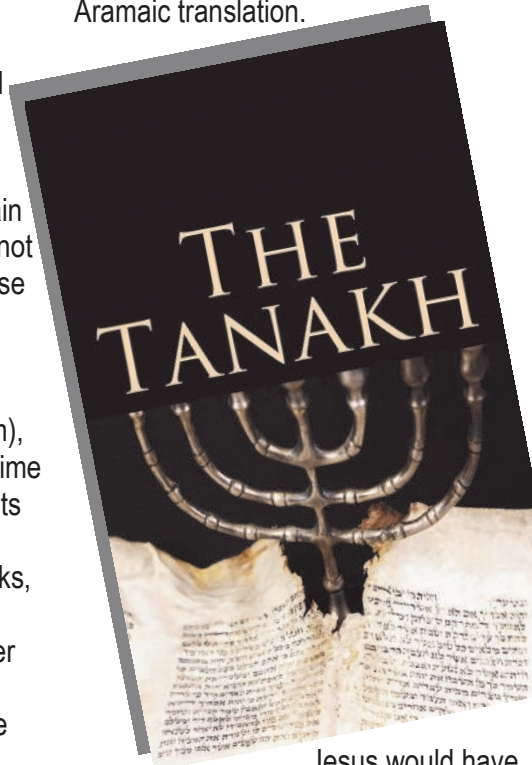


Recently, in my class on Judaism in the time of Jesus, we have been looking at the origins of the ancient Jewish scriptures which Jesus knew, quoted and debated with the Pharisees and Sadducees. When we read the Bible, and when we hear it read in Church, it is sometimes difficult to remember there was once a time when there was no “Bible”, no “Old Testament” and no “New Testament.” So where did these scriptures come from and how did they become a “Bible”?

In the Jewish tradition, the books we call the “Old Testament” contain the whole of Scripture. They are not called the “Old Testament” because Jews have no “New Testament”. Instead, they call these books the “Tanakh,” which stands for “Law” (Torah), “Prophets” (Nevi'im), and “Writings” (Ketuvim). At the time of Jesus, the Law and the Prophets were read from scrolls in the Synagogue and certain other books, especially the Psalms, were also regarded as Scripture. Many other books existed, some of them preserved by Christians, but these were the scriptures at the time of Jesus.

These books were originally written in Hebrew, with a few sections in a related language, Aramaic. By the third century BCE, not all Jews were fully conversant in Hebrew anymore and these books began to be translated into Greek. The Greek translation is usually known as the “Septuagint,” from the Latin word for “seventy” (*Septuaginta*), based on an ancient and probably fictional legend that the king of Egypt Ptolemy II Philadelphus (284-246 BCE) commissioned 72 learned Jewish elders to translate the books of the Torah into Greek.

The earliest known manuscripts of the Jewish scriptures, apart from Esther and Nehemiah, are found among the Dead Sea Scrolls, discovered near Qumran between 1947 and 1956 and dating back to between the third century BCE and the first century CE. These are mostly in the original Hebrew (and Aramaic), but some are in an old Greek translation and two (Leviticus and Job) are also in an old Aramaic translation.



Jesus would have heard the scriptures read in Hebrew, but the authors of the New Testament all quote the scriptures from ancient Greek translations. What makes this so interesting is that sometimes they differ. Here are two examples.

In the Acts of the Apostles, the apostle James quotes the book of Amos, to prove that God has decided to choose a people for Himself among the Gentiles, not just the Jews: “I will rebuild the dwelling of David which has fallen ... so that all other peoples may seek the Lord—even all the Gentiles over whom my name has been called” (Acts 15:16-17 [NRSV]). This follows the ancient Greek

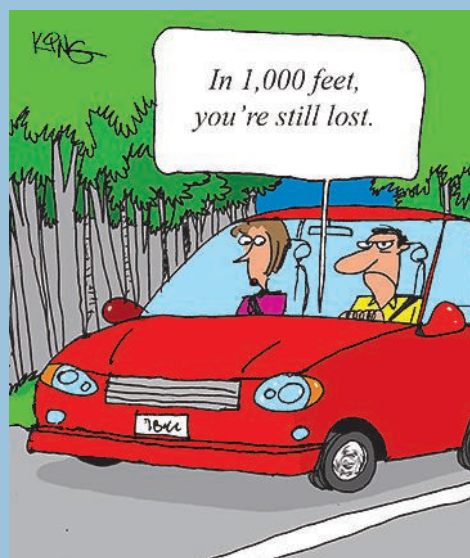
translation, but the traditional Hebrew text actually says, “I will raise up the booth of David that is fallen ... in order that they may possess the remnant of Edom and all the nations who are called by my name” (Amos 9:11-12).

The reason for the difference is probably because the word translated “peoples” and the word for “Edom” could have looked the same in the original Hebrew text (*'-d-m*). The word for “they may possess” (*yireshu*) is also easy to misread as “they may seek” (*yidreshu*). Strangely, the Greek translation may actually preserve the meaning the author of the Hebrew text originally intended!

A much more famous example is in Matthew 1:18-25, where Isaiah 7:14 is quoted from the ancient Greek translation, to justify the story of the virgin birth: “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel” (NRSV). The traditional Hebrew text actually says, “Look, the young woman is with child, and shall bear a son, and shall name him Immanuel [i.e., God is with us]” (NRSV).

The Greek translation uses the word *parthenos*, which most likely means “virgin” here, though there is some debate about this. The Hebrew is *almah*, which just means “young woman.” Later Jewish translators used the Greek word *neanis*, “young woman” instead, perhaps to remove the idea that Isaiah was referring to some virgin in the distant future. Actually, in the second century CE Justin Martyr accused Jews of deliberately altering the words of the scriptures to remove prophecies of the Messiah which would be fulfilled in Jesus, and this was one such case. Unfortunately for Justin, in this case at least, the Jews were probably right. 📖

The Frolicsome Friar



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

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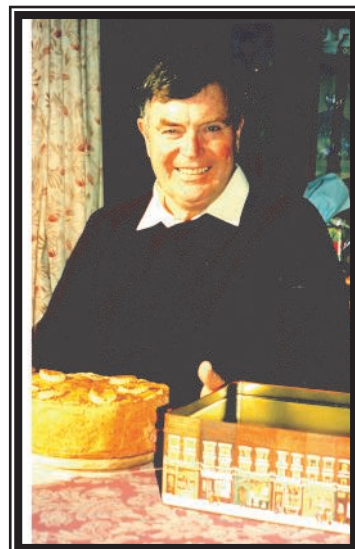
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nz

Because I'm in The Rock

Ian Condie R.I.P.

Ian Stewart Malcolm Condie was born on 19 June 1935 in The Manse at Kemnay, Scotland to John Condie, minister and his wife Isobel. He grew up together with his younger sister Alison. From an early age his love of dogs was a constant and he was fascinated by technology. Ian had an interesting and distinguished career at sea, being the youngest captain in the line by the age of 26 and sailing mainly on the New Zealand run but virtually all round the world. After leaving Shaw Savill and Albion Co. Ltd, Ian took a position as a cargo handler at Port Chalmers and settled in Dunedin where he and May were next door neighbours. The friendship grew and they were married in July 1987.



Ian was a stalwart of the 8 o'clock Sunday service at Saint Peter's for very many years then latterly of the 10am service on Thursdays. He also served on the vestry, including time as secretary, and as a Synod Representative, where he was in the Finances Group. In all these roles he was very particular about things being done properly, liking meetings to go smoothly, but was not a proponent of long-winded speeches. His being well read and always prepared was a given. He was happy to get up with sound comments and witty remarks which often clarified the mind of Synod. However, if unsure on an issue he would go and talk to various people including those of opposing viewpoints with grace and charm. Laughter could often be heard from the group as he emphasised 'your vote counts at Synod'. Ian had the ability to get alongside those with whom he didn't necessarily agree when wanting to find out where they stood. He had a wonderful sense of humour, which popped up in some unusual places such as in his clear and cogent summaries of the vestry meetings published in *The Rock*.

We are fortunate to have a further record of this gift in the many *The Rock* articles, which he wrote over the years. These provide a window into hitherto undreamt of aspects of life at sea and on shore. Ian had an extensive collection of books, travel journals and reference works. He spoke French and learnt Latin and Greek. He was a man of considerable talent and education, among his interests the British philosophers especially the Scottish philosopher David Hume.

His interest and kindness also extended to completely different areas. When a fellow member of the 8am congregation sought someone to read her dissertation, Ian was the only person who said he'd like to do so. On completion he came back with deep and pertinent questions, which were greatly appreciated.

His faith in God was very important to him and it has been a great privilege to share worship with him. He will be greatly missed. 🕊️



Nutritious



Can Food Culture and Food Memory influence your health?

By Alex Chisholm

Food cultures can

influence the experience we have with our foods and the food system. Strong influences may come from our ethnic and cultural background, as well

as from the foods commonly eaten and available in our surroundings. Thus the foods we eat in our homes and the way we experience them, often as comfort foods, may be different to what we eat elsewhere. I imagine many of us may have had moments when we smelled something which reminded us of our childhood, or perhaps tasted a food we had eaten on holiday or on a very special occasion.

Food can quite literally propel us to another time, another country or another culture without even leaving the dinner table as long as there is a memory to draw on. (see *The Rock* May 2020). Surprisingly we may not be aware of these memories until they are triggered by prompting from the food. What is interesting is that while the process of food triggering is an involuntary memory (it just happens), once we know about this connection we may be able to choose or not choose to eat or smell certain foods which trigger a particular memory. This is a voluntary action and one we could maybe use in our everyday lives to encourage pleasant memories or avoid



"...smelled something which reminded us of our childhood, or perhaps tasted a food we had eaten on holiday or on a very special occasion."

unpleasant ones.

If you discover wholesome and nutritious foods which bring you pleasant memories, try to include these more frequently in your usual diet for a bit of a mood booster. Nowadays, as people travel

more it is possible to come into contact with a wide variety of food cultures and experiences. Various food cultures around the world are influenced by many factors, but the most obvious is the way in which different cultures use

specific ingredients and spices to create the flavours which define their foods.

Foods may also vary within a country depending on the landscape, weather and regional history. However, regardless of the items on the menu, food cultures include community and pleasure as part of the food experience. We were meant to enjoy our food with friends and family. Food cultures were founded on the way in which food was used to celebrate religious holidays, community events and family gatherings. Food cultures



"...our grandparents would probably have relied more on home grown produce and cooking from scratch"...".

PHOTO.: BETTMANN/BETTMANN/BETTMANN ARCHIVE

also differed in history and in time—our grandparents would probably have relied more on home grown produce and cooking from scratch with fewer ready made products and less variety available. 🇳🇿

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<https://neurosciencenews.com/food-time-memory-21573/>
 "MAYBE IT'S NOT JUST THE FOOD?" A FOOD AND MOOD FOCUS GROUP STUDY
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Bright spots in an 'Annus Horribilis'

By Jennifer Maffey, Vicar's Warden

CHURCHWARDEN
CORNER

In the words of the late Queen Elizabeth II, the last 12 months have been an "Annus Horribilis" for me. But through it all I feel I have drawn closer to God and found greater peace and comfort in being at Church.

In June 2022, on our 50th wedding anniversary, I had to make the decision to withdraw life support for my husband. Eric died the next day. One bright spot that he avoided our anniversary.

Another was that family and friends were around to support me, having arrived for our celebration. In July I had to euthanise one of my dogs, 16 year old fox terrier Molly. But three days later I was flying to Australia to visit my God daughter niece. Cheers for that bright spot.

In November I made the decision to sell the house and downsize, but in the New Year after a Christmas break in Australia with a niece and nephew. The house went on the market in late March and after those stressful 'open homes' a sale was finalised in June. At this time my friend of 52 years was visiting for Eric's anniversary so we were able to celebrate together.

June also saw me travel north for my dearly loved brother's birthday. His wife was in hospital that weekend but it was a lovely time to reconnect with nieces and nephews. Little did I know that I would return three weeks

later when my sister-in-law died. After the funeral I stayed on for a few days with my brother to help him begin to

adjust. Sixty-one years of marriage living in the same house leaves a lot of memories to sort through.

My family and good friends in Dunedin have supported me in my search for a new property and now I am sorting and discarding many of my lifetime treasures to fit into a smaller home. I will be sad to leave some of the grand features of the home we shared but I look forward to a new beginning.



"...a place I love with people I love".

PHOTO: INFORMATION SERVICES OTAGO LTD.

I don't verbalise my belief and love of God—it is in my heart and head and personal to me. Although I have always had a connection with the Anglican Church it was just something I did. Now it has a lot more meaning to me. I have found that being more involved and learning how things work in the Church has been helpful. I am proud to tell people I am 'going to' or have 'been at'

Church. I walk into Saint Peter's and it wraps around me full of love and protection. I was able to enjoy Eric's funeral and be at peace as it felt so right and a comfort to be in a place I love with people I love.

The equivalent of five 'partings/deaths' in 12 months has taken quite a toll but there was always a bright spot. My brother hears a message from time to time. I think it is from God and I am very envious. But maybe I am just not listening and opening my heart to Him and the last year has been His wake-up call to me.

Oh yes! I do question why all these traumas have come so close together and I do not understand it at all, but I do think God has a plan for each of us and He reveals it in His time.

I hope you all find BRIGHT SPOTS to help you in times of adversity. 📧

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Hymn tunes

(Continued from page 8)



**The Reverend
Charles Wesley, 1707-1788.**

IMAGE: PORTRAIT BY JOHN RUSSELL,
WIKIPEDIA.COM.

haunting tune called *Bangor* written in 1734 by William Tans'ur. This tune is now used for the eucharistic hymn, 'According to thy gracious Word' in *New English Hymnal*. However, William Croft's tune, *St Anne* became inextricably entwined with the words in the 18th century and later 19th century hymnals all featured the two in partnership. The use of either tune completely changes the atmosphere of the familiar words. In fact, congregations initially think the organist has got it wrong. So ingrained are music and text.

'Love Divine, all loves excelling' is another hymn paired closely with a particular tune – or rather two tunes. Stainer's 'Love Divine'

compliments Charles Wesley's incomparable words but it chops up the stanzas to double those of the original. 'Blaenwern' a stirring Welsh tune by Williams Rowland's has now become the 'go-to' for this hymn and was the tune sung at the recent Synod service at St Peter's – and the roof lifted more than a bit! To go back to an earlier, widely-used tune by Purcell would, in some ways, be an odd experience.

I am hoping over the next month to try 'O God our help' to the old tune *Bangor*. It brings new perspectives to a hymn we thought we knew so well. 🎵



**William Croft memorial in Westminster
Abbey.**

PHOTO.: WWW.WESTMINSTER-ABBEY.ORG.



**At left: On Saturday, 9
September the St Kilda Brass
performed a concert in the
Church.**

PHOTO.: ALEX CHISHOLM.

**At right: The Fellowship
gathered for lunch in August.**

PHOTO.: JENNIFER MAFFEY.



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(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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"God's Housekeeping"

(Continued from page 1)

A major item addressed by the synod was the matter of insurance. With changes to insurance both internationally and locally, the insurance business as it affects church-life has mostly been about finding money to pay annual assessments. There are headwinds on the horizon, not just for the church, and the national church is looking a ways of safeguarding church plant. This is a vexed question which the synod will address again in the future when the way ahead becomes clearer.

The Draft Diocesan Budget was agreed to with a 'balanced budget' in mind. Synod voted for \$20,000 of reserves to be used to assist with such things as insurance and property and an upgrade of the diocesan accounting system.

The chaplains for this synod were our own Reverends Natalie Milliken (pictured at left) and Joel Stutter (pictured at right). They provided moving and insightful worship throughout the day which was much appreciated. It was a business-like synod that got the business done. 🇳🇿





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For your diary

Saturday, 7 October : High tea in the lounge.

Tuesday, 10 October : Vestry meeting.

Saturday, 14 October : Display of quilting and craft.

Sunday, 22 October : Deadline for the October edition of *The Rock*.

Tuesdays in November : The Caversham Lectures.

Saturday 25 November : Garage Sale.

Hymn tunes

We often talk about hymns—one's we like, and more often, those we don't like. This month, in a crowded edition, I want to address the nature of the hymn—something so prominent in our worship.



Augustine of Hippo, 354-430 AD.

ORIGINAL IMAGE BY SINT-KATELIJNE-WAVER

A definition from the distant past by Bishop Augustine of Hippo is 'a song in praise of God'. Hymns are organised into stanzas which are both poetic and thematic. They follow a particular theme, say

Christmas or Easter, and set out inverse style. From the beginning, the Church has used corporate and solo singing as an integral part of worship. So it remains today.

During the 1970s and 1980s, a loud argument developed over what idiom sung music should explore: modern or traditional. It was not an edifying experience for any of the participants. I remember it well and couldn't help feeling little of it was about the praise of God. The Pentecostal Revival of that period had led to a remarkable range of songs which some consider 'not hymns'. However, time has proved otherwise. The recent synod showed how contemporary forms of vocal praise can also be most telling and creative.

Rock music

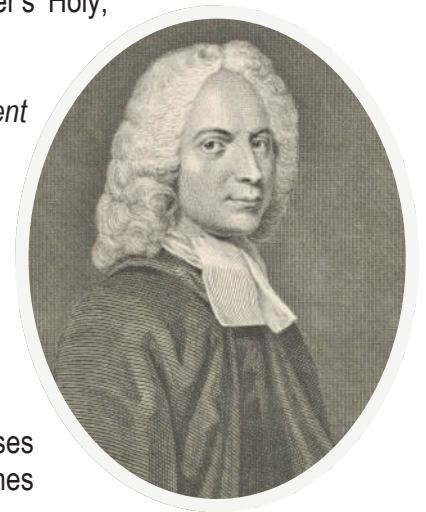


By David Hoskins, Director of Music

There was dross in the Victorian era just as there is dross being produced in the present day. Melody as far as a hymn-tune is concerned is vital in order to encourage participation of a congregation. The struggle has always been to find the right 'fit' between words and music. I soon know if I have gone too far in trying out a different tune to familiar words!

Often there is a strong correlation between text and music such as Reginald Heber's 'Holy, Holy, Holy! Lord God Almighty'. In the 1861 edition of *Hymns Ancient and Modern*, John Bacchus Dykes composed *Nicaea* specifically for the words and it has become a famous combination.

Sometimes a tune is composed which eclipses all previous and becomes inseparable from the words—such as 'O God our help in ages past'. Isaac Watts' text had been widely sung for decades to an almost



Isaac Watts, 1674-1758.

IMAGE: WWW.BRITANNICA.COM.

(Continued on page 6)



Justin Welby
The Archbishop of Canterbury

what happens when we pray?

Too often, in the way that we all talk of prayer, and especially in the way we teach about prayer, we become mechanical and manipulative. It's as though there is a technique that makes a difference: press the buttons in the right order and everything will work.

"But just as we can't manoeuvre our way into friendships, it's the same with prayer. Prayer has at its centre a relationship with God in Jesus Christ. We are not praying to placate or please God: we're praying to relish and rejoice in Him. Relationships are not built on process, but on partnerships. Prayer is about sharing every part of yourself and your life with God.

So the good news, in one sense, is that you don't have to do something to get there. God doesn't say, 'press these buttons in the right order' and live a suitably good life. He just says, 'come and be with me'. It's an invitation."



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/prayer-partnership-god>

