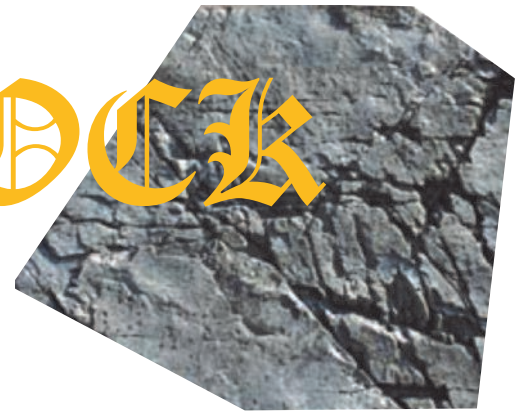




THE ROCK



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

February 2024—Lent

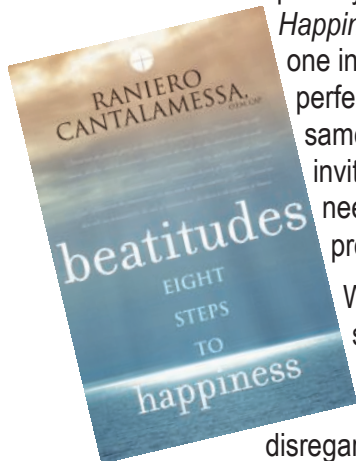


A positive Lent

By The Vicar

Lent is often seen as a time of “don’t”. Don’t do this, don’t do that. The Ten Commandments are held up as the guidelines for our behaviour. Often these guidelines can create a feeling of not being good enough, or in deficit, in the eyes of the Lord.

However, there is another set of more positive guidelines which can help us fine tune our attitudes and behaviours; the Beatitudes. I have read a number of dissertations on the Beatitudes and each time the message, to myself, has been different. I am especially enjoying my latest, entitled *Beatitudes, Eight Steps to Happiness* by Raniero Cantalamessa. Cantalamessa leads one into the life of Jesus and how he lived the Beatitudes perfectly, but the author also enthuses the reader to do the same. The Beatitudes are not a burden to be carried but an invitation to a joy-filled life. Cantalamessa suggests we need to surrender to our Saviour, who came to serve and provide the example for life.



When we read Luke 6:20-26 and Matthew 5:3-12 we can see two perspectives. Jesus encourages his disciples to view the realities and the potential within life. Jesus identifies the Blessed as those who suffer or are disregarded by ones in power and influence.

Jesus assures the Blessed that things are not as they may seem. There will be a change which will bring them closer to the kingdom of God and to a deeper relationship with God. Interestingly there is no action plan, merely a statement of fact.

‘Blessed are you poor, for yours is the kingdom of God’, suggests that merely being poor fits us for the kingdom of God. Observing that we are less comfortable than others provides us with an insight into what truly matters in life. Irrespective of how wealthy or how comfortable one’s life is, we all face loss, tragedy and death. Jesus chose not to live a life surrounded by riches and luxury, but to walk amongst his people spreading the good news of hope and redemption through faith.

Saint Gregory says, “Scripture grows with the person reading it. The Scriptures reveal new implications and a richer context, as we reflect authentically with the message.” Those who are financially well-off and those who are not are judged not by their wealth, but by their desire to know God more through the Holy Spirit.

(Continued on page 2)

Evensong changes

Evensong and Benediction is now held on the first Sunday of the month only. The time remains unchanged at 5pm.

Plans are afoot to involve various visitors—especially musicians—in the Service, making for an even richer celebration.

Bishop to visit

The Bishop of Dunedin, the Right Reverend Dr Steven Benford, is expected to visit and celebrate Evensong and Benediction on the first Sunday of April at 5pm.

This is likely to be the Bishop’s last visit to Saint Peter’s before his retirement, probably in May this year.



Bishop Steven during an earlier visit to Saint Peter’s.

A positive Lent

(Continued from page 1)

The gifts of the Spirit can't be bought but are given through an active faith and the Spirit. We are able to share in the kingdom of God through acts of humility, patience, love, joy, goodness, faithfulness and self-control. Galatians 5:22-23.

But the fruit of the spirit is love,
joy, peace, longsuffering, gentleness,
goodness, faith,

Meekness, temperance: against such
there is no law.

Galatians 5:22-23

Interestingly, the gifts align with the Beatitudes, and identify characteristics which add to the qualities of life. Jesus was providing not a paradox, but both an assurance and a way by which we may more fully be the people we are meant to be. Those who weep understand and delight in joy. The earth belongs to the meek and humble. The peacemakers are those who love sacrificially. The pure in heart can identify goodness. Those who hunger learn a divine patience. The merciful are those who have self-control and the faithful develop pure hearts which enable them to see God.

During this time of Lent may I encourage you to study the Beatitudes in the light of Jesus Christ's gift of the Holy Spirit. 📖

The Beatitudes

- † Blessed are the poor in spirit: for theirs is the kingdom of heaven
- † Blessed are they that mourn: for they shall be comforted
- † Blessed are the meek: for they shall inherit the earth
- † Blessed are they which do hunger and thirst after righteousness: for they shall be filled
- † Blessed are the merciful: for they shall obtain mercy
- † Blessed are the pure in heart: for they shall see God
- † Blessed are the peacemakers: for they shall be called the children of God
- † Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

MATTHEW 5:3-120

Hall kitchen upgrade

After decades of consistent use since the "new" hall was built nearly forty years ago, the kitchen (pictured below) is being refurbished.

Our Priest Assistant, The Reverend Joel Stutter, is overseeing the DIY project which will involve a variety of people—including some hall users—in the removal of old cabinetry and installation of new. 📖



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Vicarage maintenance

The vicarage spent much of January shrouded in scaffolding (pictured at right) as long-delayed maintenance was done to woodwork and painting. The Vicar describes what has been happening:



PHOTO.: INFORMATION SERVICES OTAGO LTD.

“This month has seen a lot of hours of labour put into the Vicarage. We had two men painting for almost four weeks solid, two carpenters repairing rotten timber and finishing the soffits around the entire roof. We now have a chimney without bushes growing in it, a roof which is bird proof, windows that close properly and improved plumbing.



PHOTO.: THE VICAR.

We have already had people comment on how lovely the place looks.

“Dan’s sterling work repairing holes in the floors (pictured above) and laying vinyl planks and carpet tiles throughout the bottom storey has added to the new warmth of the home, both visually and physically.

“We hope to have an open house soon to show the congregation and community what is being done to provide a home to a former refugee family.

”There are still a few projects to happen. Fixing the down pipes, building a new residence for the Vicar and family and renovating the Cottage to accommodate the Church office and a counselling room.”

Salisbury Cathedral also refurbished

The BBC reports that the outside of Salisbury Cathedral is free of scaffolding for the first time in 38 years and now looks just as it was in the 14th Century.



You can read the full story and see drone footage at www.bbc.com/news/uk-england-wiltshire-68276414

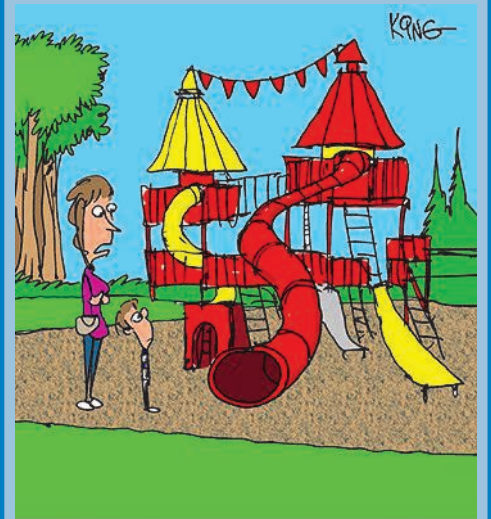
Ordination



The Reverend Joel Stutter, Deacon of Saint Peter’s, was ordained Priest by Bishop Steven Benford in a Service on 28 January. These photographs, taken from video of the Service, show, (l to r): Joel prostrate before the Altar while the Bishop prays over him. Vicar of Saint Peter’s The Reverend Natalie Milliken(standing), Vicar’s Warden Jennifer Maffey and People’s Warden Alexandra Chisholm attend; Joel concelebrating with the Bishop at Communion; Joel dispensing Communion for the first time as a Priest.

Watch the video on Saint Peter’s YouTube channel at www.youtube.com/channel/UCAlJhXarFxFFJec6AZNqkP2Q

The Frolicsome Friar



“No, you don’t log onto it. You get on it.”

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



Nutritious



Anyone for tea?

By Alex Chisholm

Tea drinking has a long history in New Zealand. It would have arrived with early European, particularly British, groups but possibly also with the Chinese men who came to work the Otago Gold Fields.

China has a much longer history with tea. In fact it originated in China, where it was considered to have medicinal properties, being associated with both botany and herbal medicine. According to legend the very first tea was drunk in 2737BC by the Chinese emperor Shen Nung, believed to be the creator of Chinese medicine.

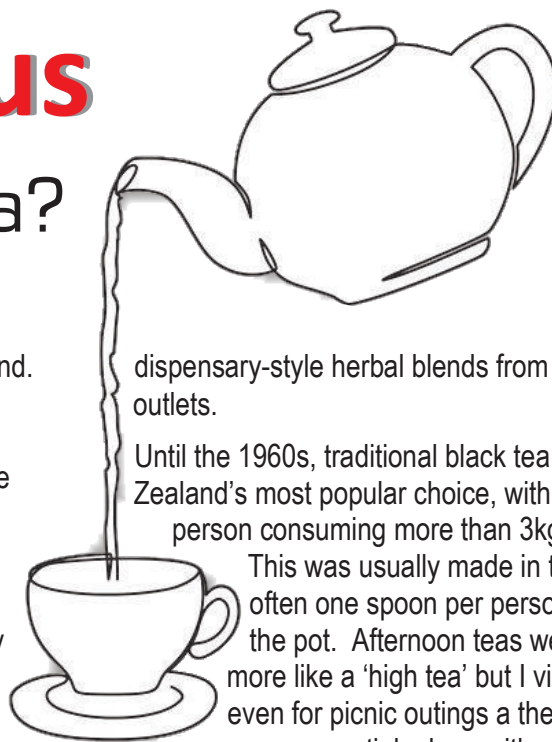


A popular legend says tea was discovered by Emperor Shen Nung (aka Shennong) in ancient China.

IMAGE: [HTTP://WWW.CHINA.ORG.CN/](http://www.china.org.cn/).

to black. Then there were additions of other plant material including onion, ginger, orange or peppermint and different infusions. This is similar to what is happening today with the various herbal and specialty teas available in supermarkets, as well as more individualised


At first tea was considered solely a medicine until the late 6th century then from the 7th to 10th centuries, tea drinking became very popular. Different types of teas were developed, producing darker teas giving a range from white through green



dispensary-style herbal blends from specialist outlets.

Until the 1960s, traditional black tea was New Zealand's most popular choice, with the average person consuming more than 3kg each year.

This was usually made in the teapot, often one spoon per person and one for the pot. Afternoon teas were sometimes more like a 'high tea' but I vividly remember even for picnic outings a thermos of tea was an essential, along with sugar and milk in separate containers, as well as neatly packaged sandwiches. Keeping the milk cool was often the biggest challenge. Then came the tea bag and this easier way of tea making is what many here grew up with.

The history of tea before it got to this stage was often colourful. When it came from the East to Europe it was considered a medicine but was only available to the wealthy. When tea was introduced to Britain in the 1700s John Wesley, an Anglican minister, condemned tea due to its stimulant properties, stating it was harmful to the body and soul, leading to numerous nervous disorders. Wesley even offered advice on how to deal with the awkward situation of having to refuse an offered cup of tea. Later in life, however, he returned to drinking tea. The Temperance Movement did not approve of the drinking of tea, coffee or hot chocolate—as they were considered to be stimulants and injurious to health! Eventually, tea gained in popularity as people realised the value of tea drinking as a substitute for alcohol. In addition, as the water for tea is boiled it was often more beneficial for health than untreated water, from a doubtful source. Science has also been investigating tea. A recent article describes how water composition can have an effect on nutrient extraction and sensory factors especially for green tea. 

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By Jennifer Maffey,
Vicar's Warden

Bishop George Augustus Selwyn arrived in New Zealand in 1842 and, having learned the Maori language on the voyage, could address eight Maori Chieftains in their own tongue on the beach at Judges Bay, Auckland. It is known that he soon undertook the building of a church at Parnell for the Maori people who came from the gulf islands to sell their produce, but no records remain of his further involvement.

An appeal was made in June 1847 to the inhabitants of Auckland for their assistance in establishing a Native Church in Auckland. £369/11/6 pence was contributed. The Church was designed by Frederick Thatcher who planned many of the 'Selwyn' churches (those built during the episcopate of the 1st Bishop) and duly built at Mechanics Bay.

On 16 January 1849 an intimation was sent out saying "...the Church in the vicinity of Mechanics Bayis to be called by the name of The Church of Saint Barnabas, and will be consecrated on Sunday 21 January 1849when a collection will be made towards defraying additional expenses"

The Church was opened and consecrated on that date. The collection amounted to £23/9/7 and with special donations of £17/16/- brought the total amount for building and furnishing the Church to £418/6/7.

In 1877 Anglican Services in Mt Eden began in the local schoolroom. At this time, with lack of use, St Barnabas Church was moved by bullock drawn wagons from Mechanics Bay to the present site in Mount Eden. It was re-opened as part of Holy Sepulchre Parish on 6 October 1878.



Growing numbers made enlargement necessary. In 1886 the roof was raised, side walls separated to make aisles and the whole building extended. The Parish of Mount Eden was established in 1890.



PHOTO'S: JENNIFER MAFFEY AND WWW.STBARNABAS.NZ/PHOTO-GALLERY.

CHURCHWARDEN
CORNER

A larger brick structure to replace the wooden sanctuary and transepts was built in 1908.

The stained glass windows donated in the early 20th century are amongst the most important in Auckland. The first window given shows Christ Blessing the Children. A scheme was adopted to embrace the 5 Sanctuary windows—*The Annunciation*; *The Nativity* (1924); *The Crucifixion* (1928); *The Resurrection* (1922); *The Ascension* (1917). Two large stained glass windows were inserted in the north transept in 1915—*The Light of the World* and *The Good Shepherd*.

In 1923 the social wing was built (known as the guild room). In 1932 a new vestry and connecting passage were added and the old vestry transformed into the Selwyn Chapel. Between 1985 and 1989 the church hall was sold, parish centre built and car park and grounds completed.

Some old trees remain in the grounds—Holm oak, sycamore, ash, puka, ficus Australis, privet, kowhai.

In 1991, to allow for more flexibility of use, the church interior was re-ordered. The High Altar was moved to a more central position; the fixed straight communion rails were replaced by movable curved ones; the choir stalls were relocated in the transepts; pew lengths adjusted to widen the aisles; new heating and lighting installed; carpet was laid throughout.

There have been 14 Vicars since the Parish of Mount Eden was formed beginning with T H Sprott (1890-1891) who later became the Bishop of Wellington.

The 9th Vicar was the Reverend Canon Geoffrey Louis Maffey (1970-1980) who trained as an Anglican Priest in the 1930s at Saint John's.

When Eric and I were newlyweds we lived in Mount Eden and attended Saint Barnabas. Having a cousin of sorts as the resident Priest was a drawcard in the first instance but so was the wonderful breakfast Geoff's wife, Mary, would give us after the early service.☺





Trauma and Protest

By Father James Harding

As the summer draws to a close, the season of Lent begins, students return to Dunedin and a new academic year beckons.

This year, I am teaching God, Suffering and Justice in the Hebrew Bible. This is always a rewarding experience, because it is an opportunity for students to look closely at some of the parts of the Bible which are most honest about the darker side of life, that do not pretend it is easy to believe in God when life becomes simply a matter of survival in the face of pain and trauma.

The modern church has not always been good at acknowledging the reality of the darker side of life. In my early days as a believer, I remember singing a chorus based on what appear, in English translations, to be the middle verses of the book of Lamentations—"The steadfast love of the Lord never ceases ..." (Lamentations 3:21-24)—as if this were the main message of the book.

Yet the poems in Lamentations are, for the most part, a protest on the part of a people suffering under siege. There is very little of God's kindness and mercy here: God is a warrior who has attacked His own people and abandoned them to a horrifying fate. The middle verse of the book actually reads, "When all the prisoners of the land are crushed under foot ..." (Lamentations 3:34), and ends with the question, "does the Lord not see it?" (Lamentations 3:36b). The message of the book seems very different if we focus on this verse instead: where is God when people are suffering?

Much of the Old Testament is marked, in different ways, by the effects of the trauma the people of ancient Israel went through, as individuals and as a community, when their land was overrun by their enemies, especially Assyria and Babylon, and most of them were forced into exile.

The main response in the Bible is to explain the events in people's lives and in the history of Israel by justifying God: God is just, so if His people are suffering, they must have deserved it. This view can be found in Deuteronomy, Kings, Jeremiah and Ezekiel. Yet it is not the only response. Lamentations confronts God with the sheer horror His people were made to endure. Is it really right to say that God is just, when innocent children are left to starve? (Lamentations 4:4).

There is a tradition in the Old Testament of prophets speaking out, not just against the sins of the people, but



against God Himself for threatening to pass judgement on weak human beings. In the book of Genesis, for example, God resolves to go down and see whether the outcry against Sodom and Gomorrah justifies Him destroying these places. But before He does this, he wonders whether He should make His intentions known to Abraham first, because He has chosen Abraham to teach his children the way of the LORD, by practicing righteousness and justice (Genesis 18:16-21).

Why does God do this? Why does He not simply destroy these cities for their wickedness? Why does He consider telling Abraham what He plans to do, and why does He appear to wait for Abraham to say something?

There is, by the way, an ancient Jewish tradition that "the LORD remained standing before Abraham," as if waiting for him to speak (Genesis 18:22), rather than "Abraham remained standing before the LORD." Why might God wait for Abraham to speak?

I think it is because He wants Abraham to object, to call Him to account for what He intends to do. Although he is a mere human being, Abraham insists that the judge of all the earth must do what is right (Genesis 18:25) and must not sweep the righteous away with the wicked. If God is going to insist His people behave justly and righteously, they should be able to expect God would behave righteously and justly as well. So if there are any righteous persons in the city of Sodom, the city ought to be spared for their sake and not allowed to perish with the wicked (Genesis 18:22-33; contrast Ezekiel 21:1-7).

In the end, God teaches Abraham a lesson in mercy. If there are as few as ten righteous people in Sodom, he would spare the whole city for their sake. As it turns out, there are not, but God has taught His servant a lesson in divine mercy and forbearance. He has also shown He wants His own servants—in this case, Abraham—to care enough about righteousness and justice, and to care enough about the wellbeing of human beings, to call God Himself to account.

There is radical evil and suffering in the world. Sometimes it seems too awful to contemplate and the idea of trusting in the goodness of God seems shocking and offensive. What makes the Old Testament so precious is that it does not pretend otherwise, yet its authors found ways of continuing to speak to God nonetheless. 📖



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 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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Justin Welby
The Archbishop of Canterbury

Sermon preached at
Canterbury Cathedral on
25 December 2023.



When we look at the news, when we read, do we say to ourselves, is the Christmas story a wonderful dream, a beautiful illusion? Or is it in fact God's sovereign plan and purpose: is it a reality to be lived now, daily, in our experience?

"Like an inconspicuous signpost overgrown by the verges of a country road, so easily missed, ignored, untrusted, that child of Bethlehem 2000 years ago points to a different way for each of us and for our world".



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishop-canterburys-christmas-sermon-2023>



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Sundays in Lent : 8.00 am Holy Communion (1662)
10.30 am Sung Eucharist

Wednesdays in Lent : 9.00 am Morning Prayer

Thursdays in Lent : 10.00 am Holy Communion (1662)

Fridays in Lent : 5.30 pm Fish Supper

Friday, 1 March : 1.30pm World Day of Prayer

Tuesday, 12 March : Vestry meeting.

Sunday, 24 March : **Palm Sunday**

Parish AGM follows the 10.30 Service

Deadline for the March edition of *The Rock*.

Thursday 28 March : **Maundy Thursday**

7.00 pm Solemn Mass of the Lord's Supper
with washing of feet.

Friday, March 29 : **Good Friday**

12.00 pm Liturgy of the Lord's Passion

Saturday, 30 March : **Holy Saturday**

8.00 Christian Passover Vigil Mass and
Ceremony of New Fire

Sunday, 31 March : **Easter Day**

8.00 am Holy Communion (1662)
10.30 am Solemn Sung Eucharist


The English Hymnal

Rock music



By David Hoskins, Director of Music

The famed hymn book we use for music at the 10.30am Solemn Sung Eucharist and Evensong and Benediction has served us well since it was introduced to Saint Peter's in the early 2000s. It comes with history, heritage and not a little controversy.



And, as is the way of these things, in late 2023 a new revision was launched at a service at St James's, Sussex Gardens, London. So, what has all that to do with anything much?

In a world beset with violent conflict, technological change and a profound unhappiness in general, this—one could suggest—'eccentric' occasion could well pass virtually unnoticed. However, there was enough interest to elicit interesting and, at times, profound comment about the place of the voice in Christian worship.

The launch of the new hymnbook was delayed by Covid, but finally arrived as part of what has come to be known as the *English Hymnal* tradition. It is an interesting story well worth revisiting.

The original *English Hymnal* (EH) was published in 1906. It was beaten to the post by *Hymns Ancient and Modern* in the 19th century, but both were a response to increased interest in actually singing something of quality in church services. Until the middle of the 19th century singing in

church consisted mostly of metrical (often badly versified) settings of the psalms to simple four-square tunes which didn't always fit the words.

However, the EH editors, guided by Ralph Vaughan Williams and Percy Dearmer, matched words and music in a creative way blending ancient plainsong, folk melody and newly written music and poetry. It also brought together music of a number of branches of the church, with a strong sense of both the scriptural and sacramental.

However, it was criticised at the time of its publication as 'dividing congregations' and some bishops attempted to ban it. However, it became recognised not as the vocalising of High Church tradition, but as a liturgical treasure trove. While it could be criticised as being full of plainchant which most congregations would not attempt, there was plenty for people to sing—such fine words deserved to be sung.

After many years of use, a *New English Hymnal* was introduced in 1986. This is the book we use at Saint Peter's. Some older Victorian hymns were dropped in the new edition and many newer hymns and tunes were included. In particular, it is very useful for providing relevant music and words for special occasions and more simple acts of worship. No-one complained about the rousing rendition of *Stand up! Stand up for Jesus!* sung recently at the same service as we sang an older German tune to translated Latin words!

The finely sung solo during communion, *Be still my soul* was from the supplement *New English Praise*.

That supplement, published in 2006, which we also use, has provided a wide range of service settings and hymns new and old which missed the 1989 'cut'. It was subjected to a full revision—as is the way of these things—in 2018. However, delays in publication, due in part to the Covid restriction, meant 2023 saw it finally published. It has received a warm welcome. The foreword of the new edition, written by Rowan Williams, speaks of the imperative for us all to sing hymns as we speak truthfully about God. He describes this as 'justly'—as the *Book of Common Prayer* spoke of 'meet' and 'right'. The music and words we sing in worship are not just a matter of preference but of 'appropriateness'. As Angela Tilby wrote in the *Church Times*, "I would take this volume to my desert island along with the Bible and Shakespeare". We are most fortunate that Saint Peter's not only owns but uses extensively a couple of the family of hymn resources now available. 📖

