



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

April 2024—Easter tide



## Thoughts from a Ministry School

By The Vicar

This year's Ministry School was centred around 'Connection and Reconciliation'. We had two international speakers and local clergy present the sessions. As one can imagine each presentation provided academic and practical examples to foster healthy relationships.

I found two concepts very helpful. Firstly, the human need for connection and the critical aspect of emotional relations. People tend to only make strong friendships when they feel safe and understood. The sense of security develops as the individuals experience both success and failure, joy and sadness, without judgement or criticism.

The ability to be vulnerable with another person actually encourages the individual to engage in new experiences and not fear the risk. A child continues to try and walk because they are encouraged every time they fall.

The second concept is based on Mimetic Theory. Basically, humans copy each other. Just as a child sees people walking, it believes it can walk too. The desire to mimic is innate in most creatures, but highly developed in humans. Almost everything we learn and do is copied from others.

These two concepts help explain why things are the way they are. People like to be included and basically seen as the same as, or similar to, those around them. The feelings of failure and disconnect, or the feelings of connection and success drive us to behave the way we do.

Unfortunately, our social structures regularly identify those who do not fit in. Education systems, sports, some faiths and politics flourish by highlighting those who are the same and alienating those who are different.

Reconciliation can't be achieved if the differences are held as negative. Reconciliation can be achieved if differences are honoured. The difficulty is, how do we accept the different if we are wired for connection and imitation?

It's really very simple, because we are wired for connection and imitation. We desire the same things and have more in common with each other than differences. That's how advertising works. It looks at a demographic and identifies the desires. The advertisements are tailored to certain groups at certain times of the day and even exploit life changes.

The early Christian church grew quickly because it provided connection through love and grace and examples for life. Christ's teaching on the forgiveness of sin removes the debilitating fear of failure and encourages us to try again until we make it. When we are surrounded by different people on the same journey, our similarities bind us together and our diversity enriches our understanding.

Reconciliation can be achieved once we are prepared to risk for the love of another. Christ reconciled the world to God by dying on the cross. That act proved, not to be the end, but the beginning of a relationship connecting us with our Creator God. Christ's example of selfless love is an



"A child continues to try and walk because they are encouraged every time they fall."

PHOTO.: SUPPLIED.

*(Continued on page 2)*

# Evensong swansong

On Sunday, 7 April Bishop Steven Benford celebrated Evensong and Benediction at Saint Peter's, in his final scheduled visit prior to retiring in May. A congregation of parishioners and visitors included the Bishop's wife, Mrs Lorraine Benford, his dog Marley (a regular attendee when the Bishop celebrates) and our Vicar's dog Zac.

PHOTO'S: JENNIFER MAFFEY.



## Thoughts from a Ministry School

*(Continued from page 1)*

example for us all, in a world which desperately needs grace and peace.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

Love does not delight in evil but rejoices with the truth.

It always protects, always trusts, always hopes, always perseveres.

CORINTHIANS 13:4-8. 📖



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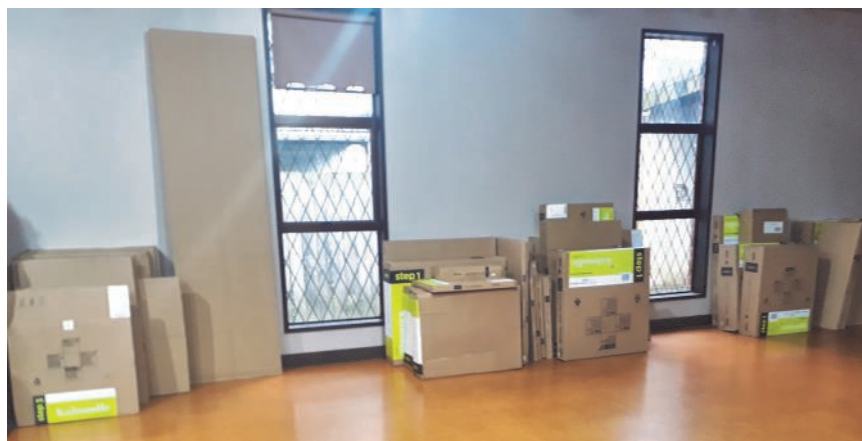
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## New kitchen progress



**Our new hall kitchen has arrived—in flat packs!**

PHOTO.: INFORMATION SERVICES OTAGO LTD.



n taking office,  
The Most  
Reverend  
Justin Welby,



By Alex Chisholm,  
Vicar's Warden

Archbishop of Canterbury, announced three personal priorities for his ministry. One of these was seeking reconciliation within the church and supporting its role as a peacemaker. In 2017, Archbishop Justin was invited to join UN Secretary-General António Guterres' High-Level Advisory Board on Mediation—the only faith leader to be on the panel. He describes his working definition of reconciliation as 'transforming something violent and destructive into non-violent and creative disagreement.' He stated, 'You don't have to solve the conflict you try to reconcile those involved in conflict.'

Looking into the background of what happened to Coventry on the night of 14 November 1940, I watched the BBC *Timewatch* documentary 'Coventry Blitz 1940'. Made in 2009 the programme was able to interview those who were involved as children in Coventry in 1940. Several describe their parents' distress, even in that difficult and life-threatening situation, at the destruction of the Cathedral. The Cathedral was rebuilt but some ruins of the old retained. The architect, Sir Basil Spence (ex-British Army major 1939-1945 and designer and consultant for the Beehive in Wellington in 1974), incorporated these into the new design so you must walk through the old to reach the new.

The video about Coventry reported the numbers of those casualties as an estimated 568 people killed in the raid, with another 863 badly injured and 393 sustaining lesser injuries. Many people had left the city for the countryside, most of those who stayed in the air raid shelters suffered little death and injury. After the bombing RAF Bomber Command learnt from the 'new tactics' and applied them when bombing Germany—35,000 were killed in Dresden and 50,000 in Hamburg. Given the destruction the start of reconciliation between the national churches, from Coventry out in 1947, must have involved great faith and trust in God and His Forgiveness, from both sides. What human beings can destroy God raises up.

Accessing the Coventry Cathedral's website recently, I was surprised to

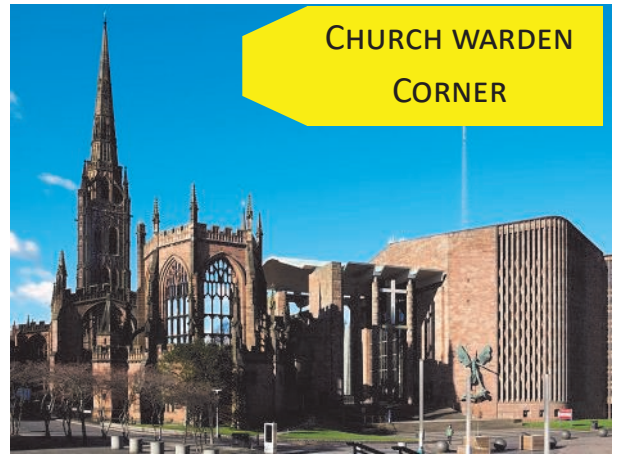
learn there are International Cross of Nails Schools in, among other places, Israel / Palestine. Can reconciliation be a greater part of the future? The aim at Coventry is 'pursuing a kinder, more Christ child-like sort of world.....' Since 2009 Coventry Cathedral has operated the ICON Schools network, a programme which aims to bring this ministry of peace, forgiveness and reconciliation into their schools so a new generation of peace-makers and reconcilers can make their impact on their communities. 📧

# Matthews

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Coventry Cathedral.

IMAGE: WIKIPEDIA.

## CHURCH WARDEN CORNER

### The Frolicsome Friar

"Mom rolled her eyes when I told her who was calling,  
so I'm assuming she doesn't want to speak to you."

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](mailto: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](mailto: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](mailto:AskTheVestry@stpeterscaversham.org.nz)



# Nutritious



## The Atlantic Diet

—Back to the sea and the



benefits of a 'local diet'

"...from Portugal and Spain's Galicia region..."

PHOTO.: WWW.OHMYCOTOURS.COM.

By Alex Chisholm

**R**ecent news from the other side of the world has again highlighted the health benefits of a diet rich in fish and seafood and also reported possible benefits to the environment. I wrote about this 'Atlantic Diet,' from Portugal and Spain's Galicia region, in 'Sea Change; from MED to SEAD' (*The Rock* February 2019). Its benefits have been recognised for some time, so why the increased interest now?

Previously no clinical trial had been carried out to test the effect of the Atlantic diet. A group of researchers wanted to know whether a local eating pattern based on a traditional Atlantic diet could help prevent new cases of disease or even improve the health of people affected with the 'Galicia Atlantic Diet'. They also looked at the effect of the local way of eating on the environment. The researchers developed an Atlantic Diet list with key foods as eaten in Galicia and Fisterra: fresh fish excluding cod, cod, red meat and pork products, dairy products, legumes and vegetables, vegetable soup, potatoes, whole-grain bread and wine. This significantly reduced the occurrence of the metabolic syndrome, a group of health problems which increase the risk of type 2 diabetes and conditions related to the heart and blood vessels.

This list does look rather different from the 'usual' Mediterranean one. The lead researcher explained this diet is characterised by a high consumption of fresh, seasonal and local foods—these are 'zero-mile foods'—such as fruits, vegetables, cereals, legumes, potatoes, fish and dairy products, which are grown locally. Fish and seafood are a basic part of our diet: in Atlantic gastronomy, we eat more fish, including oily varieties, and seafood than in the surrounding countries—three or four

portions a week. The same goes for dairy products, which are mainly milk and cheese. The Atlantic diet allows for more protein, and more brassica vegetables such as cabbage, broccoli and Brussels sprouts. The consumption of meat (mainly beef and pork) and eggs is only moderate.

The sauces used are low in calories but of high nutritional quality. Olive oil is used as a dressing and in cooking. Wine consumption (normally at mealtimes) is moderate. Food is commonly steamed, boiled, baked, grilled or stewed rather than fried as in the Mediterranean pattern diet. There were generally associations with positive health outcomes, simplicity, variety, sustainability and conviviality going a long way to explaining the diet's health benefits.

The healthiest cultures like those of the Blue Zones which value family, friends and the integral role of food in nurturing these are healthier, happier and longer lived. Because of the locally sourced foods the environmental load measured by the carbon footprint was low so also the

burden on the environment.

Looking at the list of foods I had a 'back to the future' moment. It seemed to be very similar to a New Zealand eating pattern before the arrival of processed and ultra-processed foods and even before there was much in the way of imported foods. A diet lower in highly processed grains, starches, added sugar and salt. A difference though would be the beverages, more tea and less wine! The local supplies and home grown produce not only often tasted so much better, but avoided some of the air and road miles. At least partly a way forward with indications that more people are moving in that direction and favouring home grown or buying local? 🇳🇿

### Tarta de Santiago

Traditional dessert from Galicia



**Torta de Santiago** (in Galician) or **Tarta de Santiago** (in Spanish), literally meaning *cake of St. James*, is an almond cake or pie from Galicia with its origin in the Middle Ages and the Camino de Santiago. The ingredients mainly consist of ground almonds (almond flour), eggs, and sugar, with additional flavouring of lemon zest, sweet wine, brandy, or grape marc, depending on the recipe used. -

#### REFERENCES:

CALVO-MALVAR, M., LEIS, R., BENÍTEZ-ESTÉVEZ, A.J. ET AL. A RANDOMISED, FAMILY-FOCUSED DIETARY INTERVENTION TO EVALUATE THE ATLANTIC DIET: THE GALIAT STUDY PROTOCOL. *BMC PUBLIC HEALTH* 16, 820 (2016).

[HTTPS://DOI.ORG/10.1186/S12889-016-3441-Y](https://doi.org/10.1186/s12889-016-3441-y)

[HTTPS://WWW.THEGUARDIAN.COM/WORLD/2024/APR/13/GALICIA-FISTERRA-ATLANTIC-DIET-TRUMPS-MEDITERRANEAN-COUSIN](https://www.theguardian.com/world/2024/apr/13/galicia-fisterra-atlantic-diet-trumps-mediterranean-cousin)



## The Old Testament and Easter part 2

By Father James Harding



In the Resurrection narrative in the Gospel of Luke, the Evangelist tells us that the Risen Jesus explained to two of the disciples on the road to Emmaus: “Was it not necessary that the Messiah [Christ] should suffer these things and then enter his glory?” Then, “beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures” (Luke 24:26-27).

These two disciples did not recognise who was speaking to them, just as they had not recognised that the Scriptures—more or less what we now call the “Old Testament”—announced beforehand that the Messiah, that is Christ, had to suffer, die and rise from the dead.

Reading this story now, it is easy to forget there was nothing about the crucifixion which would have been obvious to the disciples. As far as they were concerned, not only had their Messiah failed, but they had lost their dear friend, someone they loved, who had given them the gift of trust and hope. It is also easy to forget that, even now, we do not know for sure which Scriptures exactly the early Christians were thinking of, which supposedly said it was “necessary” for the

Messiah to suffer and to die before rising from the dead and ascending to the Father in heaven.

Even with the Bible open before us, Jesus is a mysterious figure. People have always pictured and understood Jesus in their own way, sometimes even in their own image and likeness. We can already see this happening in the Gospels themselves. In Mark 8:27-30, for example, Jesus asks His disciples, “Who do people say that I am?” It seems people had very different ideas about who Jesus was. Then he asks His disciples: “Who do you say that I am?” This question still confronts us today.

It would have been quite possible for the story of Jesus to have been forgotten after He died. Those who had known and loved Him would have mourned their loss, perhaps for many years. They would surely have been haunted by the trauma of the crucifixion, a cruel fate for anyone to

suffer and cruel also to have witnessed it. Time would, perhaps, have brought them some measure of healing, but the story as a whole would eventually have been forgotten.

Yet it wasn’t forgotten. Something happened which meant the story could be told, again and again, for generations to come.

In the Gospels, that something was the Resurrection—Jesus restored to life, leaving the tomb empty and calling his friend Mary by her name (John 20:1-18). Each of the Gospels tells a different story and these different stories are impossible to reconcile with one another, at least not completely. The tradition was handed on in different



“Each of the Gospels tells a different story...”

IMAGE: [HTTPS://NZ.PINTEREST.COM/](https://nz.pinterest.com/).

ways, by different people, and it grew in the telling.

This is true of the entire Easter story, from the Last Supper to the Ascension. One of the reasons, I suppose, was that Jesus had meant so much to those around Him that they dealt with their grief by sharing stories about Him. Another reason, more prosaic but in the end no less significant, is that something had happened which they could not comprehend and they needed to find a way to understand it.

They found a way to understand it by telling the story in light of the ancient Scriptures. Yet the Four Gospels in our Bibles—leaving aside the many other gospels which were written and read in ancient times—all tell the story in light of different Scriptures.

(Continued on page 6)

# The Old Testament and Easter part 2

(Continued from page 5)

In Matthew, for example, when Jesus is crucified He cries out in the words of Psalm 22, “My God, my God, why have you forsaken me?” (Matthew 27:46). He may have taken this from the probably earlier version in Mark, though the wording is slightly different. In Matthew, the words “My God, my God” are in Hebrew, but the rest is in Aramaic, which is the language Jesus and His disciples would have spoken every day.

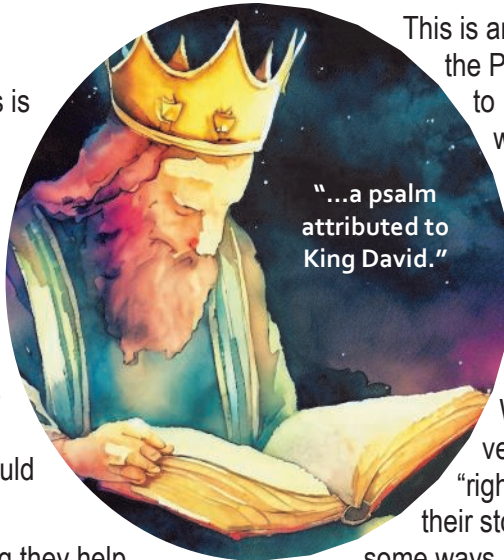
Why these words? Well, for one thing they help those who read and hear the Gospel to recognise that Jesus was fulfilling the words of the Scriptures, in this case a psalm attributed to King David.

They also show that Jesus Himself understood what it was like to feel the absence, even the hostility, of God. The church is usually not very good at recognising that, for some of us, God may be a frightening presence, or even absent altogether.

Yet the poets of the Scriptures knew this very well, as Psalm 88 makes very clear. Moreover, the entire story of the betrayal, crucifixion, death, burial and resurrection of Jesus follows a pattern of prayer from the spirituality of ancient Israel: a person suffers and cries out to God in their agony, hoping against hope that God would respond. Perhaps we would be spiritually far healthier if we could recognise that not only is suffering a very real and unavoidable part of human life, but so is a sense of God’s absence.

In the Gospel of Luke, unlike in Mark and Matthew, Jesus utters no “cry of dereliction.” Instead, He cries out: “Father, into your hands I commend my spirit” (Luke 23:46). This, too, comes from the Scriptures (Psalm 31:6). This is a confession of trust and hope.

In the Gospel of John, finally, Jesus says “I am thirsty.”

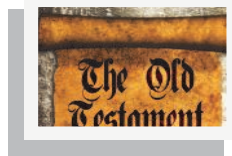


“...a psalm attributed to King David.”

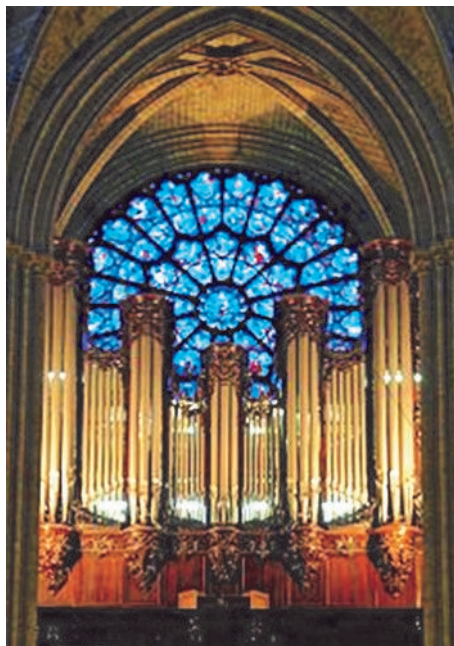
This is another allusion to the Psalms, this time to Psalm 69:22,

where the psalmist’s enemies add insult to injury by giving him sour wine to drink. So Jesus takes sour wine from a sponge held to His lips, bows His head and gives up His spirit (“It is finished”) (John 19:28-30).

We will never know which of these versions of the story, if any, is the “right” one. They have all embroidered their story out of the threads of Scripture. In some ways, it does not matter, because each of these stories, in some way, tells the truth. 📖



Bricks and mortar  
—air and pipes



(Continued from page 8)

will be able to go inside the great building—or at least experience the outside without scaffolding. However, until one has experienced the full organ and those massive pedal reeds thundering away, life remains rather incomplete, somehow! 📖

The Grand Organ of Notre Dame Cathedral, Paris.

PHOTO.: SUPPLIED.

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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: 1<sup>st</sup> 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

Easter sermon at  
Canterbury Cathedral on  
31 March 2024.

“When Jesus' life ended so did the lives of many other people. His mother Mary, Salome and Mary Magdalene were among them. The reason they go to his grave early on this Sunday morning is to spend time preparing his corpse for its final resting place. What they encountered changed their world: “He has been raised; He is not here.” They are perplexed, terrified. Every assumption no longer holds water, whether about God, about Jesus, about life and death itself. Jesus is God and when we look at Jesus we see the very nature of God.

“He has been raised, he is not here.” God is the victor over death, even his own death, in Jesus. Death is conquered.

“Everything changed. The universe shifted to a new mode of living.”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishop-canterburys-easter-sermon-0>



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# For your diary

**Friday, 3 May** : Bishop's farewell

**Sunday, 5 May** : 10.30am Red Cross Choir joins the Service  
5pm Evensong and Benediction

**Tuesday, 14 May** : Vestry meeting.

**Friday, 17 May** : Deadline for the May edition of *The Rock*  
Friday Light evening

**Sunday, 2 June** : Mothering Sunday and Harvest Festival

# Bricks and mortar —air and pipes

**Rock** music



By David Hoskins, Director of Music

**W**ith the opening of the Paris Olympic Games less than 100 days away, much attention has been focused on the huge restoration project at Notre Dame Cathedral after the devastating fire. Among the many treasures within the building is, of course, the world-famous pipe organ. While some questions remain unanswered as to whether Paris is on track to be ready to welcome the Olympic athletes and all the many visitors, the restoration of Notre Dame has proceeded within extraordinarily tight time-frames.

operations, all this directed by a 1905 covenant dealing with the separation of church and state.

Eye watering financial amounts have been discussed in relation to the restoration with the final figure in the vicinity of 760 million dollars (US), with much raised from donations and fund raising on an international scale. In part, this testifies to the extraordinary impact of the fire at this Paris (and French national) monument. There are parallels with New Zealand in the burgeoning costs associated with the rebuild of Christchurch Cathedral.



Notre-Dame de Paris.

PHOTO: SUPPLIED.

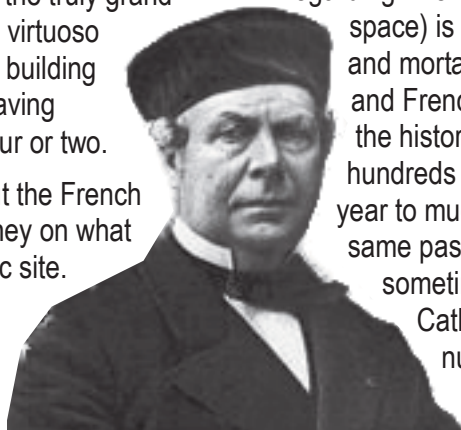
However, it is the grand pipe organ sitting against the west wall of the cathedral which is my great interest. In 2020 Bertrand Cattiaux, who had maintained the organ for over 40 years, oversaw the post-fire dismantling of the giant instrument which so memorably caused the ground to shake when I visited. It was built mostly in the 19<sup>th</sup> century by the great organ builder Aristide Cavaille-Coll, though parts date back to previous centuries. The pipe organ, in the French tradition, 'comments' on aspects of the liturgy. Near the sanctuary of the building is another, smaller instrument which accompanies the choir. The two instruments present a dialogue throughout the mass. There is a number of spectacular works by Vierne, Widor and others for multiple choirs and the twin organs. A look at YouTube under 'Mass for two organs' should get you started. You may wake up the cat or the neighbours, but it's an exciting ride!

In the 1980s I had the privilege of attending the main Sunday Mass at Notre Dame. There were many hundreds of people inside and, at the conclusion, the organist performed an improvisation in the truly grand French manner, with many thunderous virtuoso flourishes. One reeled out of the great building into even more crowds of sightseers having been taken to 'another place' for an hour or two.

There has been much discussion about the French Government paying great sums of money on what has consisted of a rebuild to the historic site.

However, in France the state owns all the churches (a remnant of earlier times and truly too complex a story for this humble offering). The Catholic church is permitted to use the cathedral and oversee some of its

Why is this project important? Well, there are several points of view but the general consensus (if there ever is regarding 'French Culture' which is always a contested space) is that the building is more than just bricks and mortar. It is part of the heritage of both Paris and French history. The organ has been part of the history of both country and culture for hundreds of years and will open some time this year to much fanfare. Organs don't excite the same passions in New Zealand, but buildings sometimes do. Perhaps the Christchurch Cathedral controversies will lead to a more nuanced discussion of built heritage but in the meantime, those fortunate enough to be in Paris for the Olympics



Aristide Cavaille-Coll.

PHOTO.: WIKIPEDIA.

(Continued on page 6)