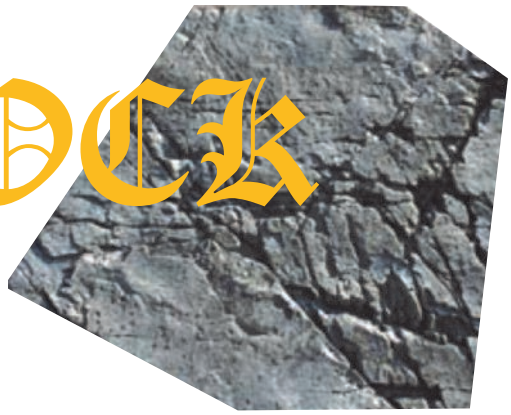
Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK



July 2025—Trinity

How to read the news

By The Reverend Joel Stutter, Priest in charge

My morning routine includes making myself a coffee and sitting down to read the news. I usually read three New Zealand news services, including the ODT, and the Guardian from the UK. It feels that most days the lead stories on at least one service describe human suffering, often on a scale which is hard to imagine.

The morning routine.

I don't think it is possible to read the news without hearing about war, genocide, famines which are often man made, and the oppression of minorities. In almost every story the suffering is caused by people who should know a better way or in a position to stop the suffering. It is also not uncommon to be asked by our church members, what we can do as Christians living in Dunedin, New Zealand.

It is way too easy for the bad news, trauma and suffering we are exposed to daily by our media to grind us down, leaving us feeling hopeless. Living in the internet age only accelerates these feelings. From global conflicts to natural disasters, political unrest to cultural shifts—every click, swipe, or scroll immerses us deeper in a flood of information. As Christians, consuming news isn't just about staying informed; it's a spiritual opportunity, a moment to bring the brokenness of the world before God and ask, "Lord, what can I do?" Reading the news through a different lens may help answer this.

Try seeking wisdom over worry. Scripture reminds us in James 1:5 that if we lack wisdom, we can ask God, who gives generously. As we read headlines and navigate complex issues, our first instinct shouldn't be fear or outrage—but discernment. Christians are called to be people of hope, not panic. News should stir our hearts toward prayer, not despair.

Jesus himself lived in turbulent times, under the rule of Rome, surrounded by political zealots, social unrest and religious division. He didn't ignore the world's brokenness—He engaged with it through compassion, justice, and prayer. In following His example, we approach news not merely as spectators, but as intercessors.

Respond to each story with prayer. Each story is an invitation: A natural disaster becomes a call to pray for protection, healing, and the mobilization of aid. Political unrest urges us to ask for wisdom for leaders and unity among people. Oppression of the voiceless challenges us to pray for truth, love, and grace in dialogue.

"Prayer isn't passive—it's powerful."

Prayer isn't passive—it's powerful. When we see injustice, we pray for justice to roll on like a river (Amos 5:24). When confronted with violence, we pray for peace to prevail. And when we're overwhelmed, we pray for our hearts to be shaped more like

(Continued on page 2)

By Alex Chisholm, Bishop's Warden

CHURCHWARDEN CORNER

When the time came to be thinking about parting gifts to the Reverend Natalie and Dan Milliken, we asked Natalie and Dan what they would like and the response was something small which didn't weigh much, was easy to carry and would always be a reminder of New Zealand. Jewellery had already been suggested, and it seemed to fit the criteria so then it was a matter of what exactly.

Natalie liked the idea of earrings and of Greenstone so that being settled, also suggested a Greenstone earing cross for Dan. Earrings of the right style were found in Dunedin but the search for a nice single Greenstone cross was not successful here. Fortunately, a specialty Greenstone Studio "Moko Pounamu" in Christchurch, had exactly the right size of cross and were able to make it into an earring.

As it happened Joel was flying to Christchurch to bring back Natalie and Dan's car (and Zac should anything go wrong with his arrangements) so he was able to receive the cross and present it to Dan with the appropriate blessing.

Those of you who were at Natalie's final service in Saint Peter's would have been at the presentation and seen the earrings but also heard that thanks to the parish's generosity there was enough for a 'presentation' for Zac—namely money for his special brand of food when he arrived in Australia. This proved to be very necessary especially after the prolonged saga of Zac's journey. However, that is a story for another day and not mine to tell.

How to read the news

(Continued from page 1)

Christ's.

Cultivate a heart of engagement. Beyond prayer, Christians are called to engage with integrity. That means being mindful of news sources and avoiding sensationalism, filtering what you read through biblical truth rather than political bias and speaking with gentleness and respect, even when we disagree.

We also need rest. Not every tragedy requires our comment. Sometimes, silence and solitude allow God to speak louder than the noise. Find a good news story and pray over that too

Hope transcends headlines. The world may be broken, but it is not forsaken. Isaiah 40:8 reminds us, "The grass withers, the flower fades, but the word of our God will stand forever." We anchor ourselves not in daily updates but eternal truth. In a culture of instant reactions, Christians are called to deeper reflection and faithful intercession.

So next time you scroll the news, pause. Pray. Ask the Holy Spirit for wisdom, empathy, and a renewed vision of how to live as salt and light in this present age. It's not about escaping the world—it's about entering into it with the heart of Christ..

Liturgical habits

(Continued from page 3)

at evensong, or by the thurifer.

Cotta: a shorter garment similar to a surplice.

Cloths

When the altar is prepared for communion various white cloths are used.

A plain white linen cloth covers the entire altar with another for the credence table where the vessels are placed.

The altar is prepared by the sacristan beforehand or at the service by the LA or server.

The *corporal* is a largish cloth with a cross embroidered at the centre of one edge. It is folded in thirds so when unfolded it is the correct way up and when folded after the service ensures that no small pieces of the host (communion bread) are scattered.

Purificators are used to cleanse the chalice after each person has received from it.

A large cloth is used to dry the priest's hands after the ritual cleansing (the 'lavabo') before the start of the Great Thanksgiving.

The sanctuary linen is washed separately from general laundry. Afterwards, the water is thrown into the garden.

Liturgical habits

The Rock's lay liturgist demystifies some of the little things we use week by week but perhaps give little thought.

Colours

The four principal colours used for vestments such as chasubles and copes are *white* (or gold), green, *purple* and *red*.

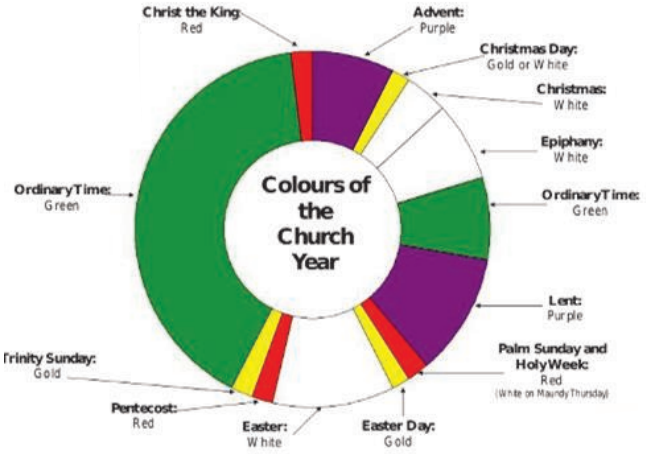
White is used for all the major festivals and all days relating to the life of Christ, for example Ascension Day (which occurs on a Thursday) and baptism. White symbolises purity. It may also be chosen for funerals.

Green is used on all "Ordinary Sundays", those when no saint or martyr is commemorated.

Purple signifies grief, sadness or repentance. It is used during Advent and Lent and also for funerals.

Red is used for the anniversaries of martyrs and for festivals or services related to the Holy Spirit.

Blue in place of white is used by some churches to commemorate the Blessed Virgin Mary. Rose vestments are occasionally seen for Gaudete Sunday and Laetare Sunday—the 'halfway points' of Advent and Lent respectively.



Clothes

A great variety! Fancy ones such as *copes* with embroidery, appliqué and fine materials are used for Benediction when the sacrament is elevated for the priest to bless the congregation, for weddings and other ceremonial occasions.

Chasubles are used for celebrating the Eucharist or Holy Communion.

Cassocks are long garments of fairly heavy material, usually black or white with lots of buttons down the front.

Albs: long white garments of a light material worn by servers, liturgical assistants (LA) at mass.

Surplice: the short, light, white garment worn over a cassock

The Frolicsome Friar

"That's the problem with buying shoes online, you can't try them on first."

SOURCE: WWW.HOWTOGEEK.COM..

Evensong And Benediction

First Sunday of each month at 5pm

Join us for this quintessentially Anglican close to the weekend

The Service includes:

Evensong

Benediction of the Blessed Sacrament

Shrine Prayers

You can make a donation to Saint Peter's bank account 06-0911-0008804-00 with the ANZ Bank. Donations of over $5 per year qualify for a tax receipt. Be sure to identify yourself consistently so multiple donations can be accumulated correctly.

Saint Peter's People

Kurt Schluter's story

Growing up, I never had much to do with any faith tradition. On my mum's side of the family there was a little bit of Methodism and Anglicanism (her mother used to attend All Saints, I hear) and on my dad's side was a little Roman Catholicism. But, the attitude I was most exposed to was that of the aggressive, mocking atheism prevalent at the time.

In my early twenties I began to feel the need to explore faith and philosophy. I knew very little about any of the major world religions beyond caricatures, and having grown up around such a distaste for Christianity in particular, I decided "well, I'll try anything but that."

I had already been practising meditation for a while because it helped me handle the burden of being diagnosed with a chronic illness, so Buddhism ended up being what I was drawn to at the time.

I should interrupt here to write a little about my chronic illness itself. Since my early twenties, I've been living with Chronic Fatigue Syndrome or "ME/CFS". The ME part stands for Myalgic Encephelomyelitis - supposedly latin for "muscular pain and inflammation of the brain and spinal cord".

Symptoms and their severity vary from person to person, but generally include: muscular pain and weakness, constant exhaustion which is not relieved by sleep and is worsened by physical and/or mental exertion, poor sleep, gut problems, brain fog, poor memory, cardiovascular issues, balance/coordination problems (such as orthostatic intolerance—a few Sundays ago I almost toppled over onto the person next to me after bending over to pick up my hymn book!) and hypersensitivity to sights and sounds.

I experience most of the above symptoms, usually at a "moderate" level—generally if I pace myself well I can have a little energy to spend on studies, hobbies and the occasional outing. I can even enjoy a long walk home from Church on Sundays, if I'm not planning on doing much else afterwards.

As a Buddhist, I would dedicate a certain amount of time daily to reading scripture and meditating. At one point I was so determined Buddhism was the truth that I desired to become a monastic if I ever came to be in better health. However, eventually I began to lose my faith due to a growing distaste for and disagreement with certain core Buddhist doctrines. I no longer found them coherent or compelling, and I hated the effect they had on how I saw life and my fellow creatures.

I briefly studied Stoicism and Taoism, and while I found both to be edifying in some ways, neither felt like a truly complete belief system which I could totally commit myself to. Previously I had also read a little of the Old Testament and one of the Gospels, likely Matthew.

At the time I read that Gospel, I didn't feel any particular desire to "convert", but I do remember getting a bit watery -eyed at Christ, the "man of sorrows", being taken to the cross. A few of His sayings stuck with me and the more I found myself reflecting on them, the more I felt it was time to give Christianity a real chance. I wanted to learn more about the triune God who co-suffers with humanity, and I wanted to learn about the true breadth and depth of the tradition rather than merely judging it by the bad stereotypes I had absorbed from popular culture (and to be fair, from a few Christians themselves).

Here began the long and frustrating experience of exploring the different denominations and their many disagreements. There are at least two churches claiming to be the "true" church, so which is it? And do the Calvinists have soteriology figured out, or the Arminians? And is salvation by faith alone, or by faith plus good works? Or is it perhaps by faith alone, but you must prove that your faith is true by good works? And if believing is a choice, then is that choice a work? And what does the word "faith" actually mean, that I might know that I have it?

This is the horrible obstacle course many younger people coming to Christianity in this present era of social media

(Continued on page 5)

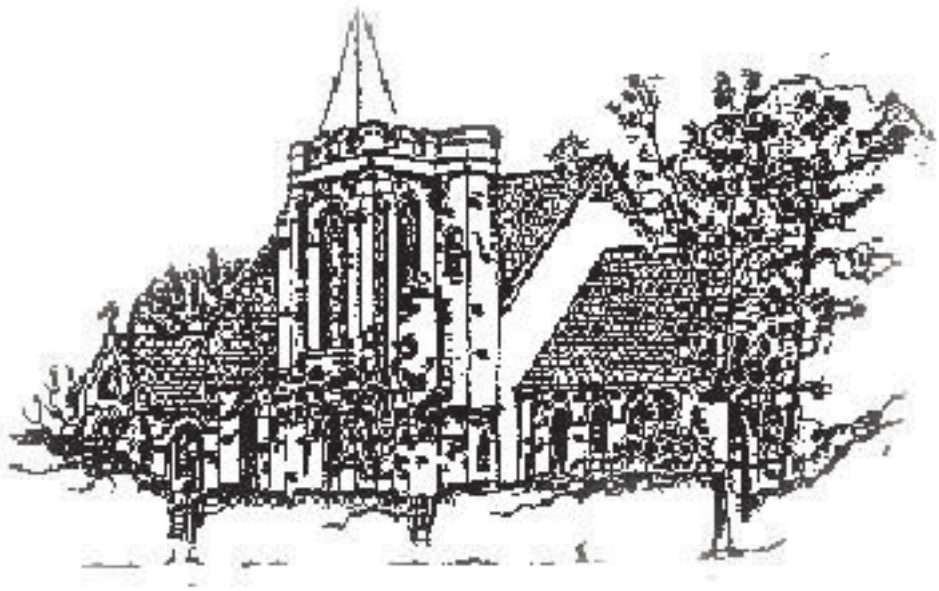
Saint Peter's People

(Continued from page 4)

and online apologetics are being forced to navigate. It's a gruelling, neurotic hellscape comparable to Bunyan's Pilgrim's Progress.

I decided to attend an Anglican church for the time being. The Anglicans seemed to be quite flexible, eclectic and ecumenical, making it a good place to be while I learn. I looked for an Anglo-Catholic church specifically, because I wanted a traditional liturgy.

I was baptised and confirmed at Saint Peter's a few months later, in December, after receiving a warm welcome.



Saint Peter's—"a fine place to be."

Attending church each Sunday is also the first opportunity I've had to get out for something social in a long time, having been more or less a recluse for the last 11 years due to my poor health and lack of social interests. I appreciate people being patient with my awkwardness as I de-rust my social skills.

It's been about a year and a half now since I started learning about the Christian tradition in earnest. Beginning to study the mystics and the Fathers/Mothers has been immensely helpful in my understanding of faith, doctrine and tradition. Specifically, Julian of Norwich's *Showings* or *Revelations of Divine Love* must be mentioned, as well as Origen of Alexandria's *On First Principles*. On my "to read" list I have lined up Gregory of Nyssa, Maximus the Confessor, Isaac of Ninevah and Sergei Bulgakov.

For the time being, I've learned enough to be comfortable in my faith without feeling I need to have a perfect intellectual grasp of this or that doctrine. The rest I will learn in time and by experience. And while I have in my studies developed some Catholic and Orthodox sympathies, Saint Peter's and the great melting pot of Anglo-Catholicism certainly has its own unique strengths and is a fine place to be.

Moisture monitoring underway

Moisture readings in the church are being taken regularly following installation of the Maori drain around the perimeter of the building (pictured at right). With only one set of readings so far there is no trend to report but our heritage consultant suggests we may see a change within six to nine months as the foundations and brickwork start to dry out.

Photo: Information Services Otago Ltd.

Nutritious

Explosive custard powder!

By Alex Chisholm

Reading through the 'Foodie' section of an online publication I came across the heading 'The explosive potential of custard powder'. Unsure if this was a joke I read on, only to discover this was not the case, but in fact a known hazard.

However, before we rush to remove all traces of custard powder from the pantry, it has been known to happen only under special circumstances and when large volumes of powder are involved. An incident at a custard powder factory in England brought this to public attention. Due to the malfunction of some equipment, a huge quantity of powder built up and was ignited by a spark. To prevent this happening again all the machines were grounded to reduce static electricity, filtration systems which remove dust from the air were built in and patrolling for any dust build-up was recommended by health and safety agencies.

Dust from flour, grain, custard powder, instant coffee, sugar, dried milk, potato powder and soup powder are examples of highly combustible dusts. As one source put it "Although food and beverages are processed in a strictly controlled environment to ensure a high standard of hygienic and safe food production, it is not at all a 'low risk' sector in terms of the safety and health of workers. Food processing operations can be very hazardous!"

Such incidents are not just known overseas. In 2023 RNZ News reported a Fire at an Auckland food processing building, on 22 August 2023. There were no reported injuries and the cause of the fire was not known at the time.

References:
https://www.bbc.com/future/article/20250313-the-explosive-potential-of-custard-powder?

https://www.rnz.co.nz/news/national/496324/fire-at-auckland-food-processing-building

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 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.

Parish Contacts:

Priest in charge:
The Reverend Joel Stutter : (03) 455 3961
AssistantPriest@stpeterscaversham.org.nz

Church Wardens:
Bishops Warden:
Alex Chisholm : (03) 487 7356
VicarsWarden@stpeterscaversham.org.nz
People's Warden:
Raylene Ralston : (03) 455 2389
PeoplesWarden@stpeterscaversham.org.nz

Vestry Secretary:
Vestry@stpeterscaversham.org.nz

Director of Music And Parish Centre Manager:
David Hoskins : (03) 453 4621
ParishCentre@stpeterscaversham.org.nz

Finance:
Finance@stpeterscaversham.org.nz

The Rock is published by The Anglican Parish of Caversham, Dunedin, New Zealand

Editor: David Scoular : (03) 454-6004
TheRockEditor@stpeterscaversham.org.nz

Advertising Queries:
TheRockAds@stpeterscaversham.org.nz

Pre-print services : Information Services Otago Ltd.

Printed by: Dunedin Print Ltd.

For your diary

Tuesday, 12 August : Vestry meeting at 2.30pm

Friday, 22 August : Deadline for the August edition of The Rock

Tuesday, 26 August : Fellowship meets. Watch the Pebble for topic and venue.

The traditional was once 'new'

Rock music

(Continued from page 8)

When I first attended Saint Peter's in 2001, there was already a strong tradition of using responsorial music in the Taize tradition. We still use this style of music at the 10.30am Sung Eucharist on Sundays. It blends well with the hymns and responses and is very much part of the Saint Peter's character. It was once considered 'new' and is now a valued tradition. As I begin to wind down my fifty or so years of being part of church music in one form or another, I realise how much I value the tradition of music in church in all its manifestations and look forward to whatever 'new' comes along—and hope to be around long enough to see if it becomes 'tradition'.

"...fifty or so years of being part of church music in one form or another...".

Image: www.pipelinepress.com.

The traditional was once 'new'

Rock music

By David Hoskins, Director of Music

As a small boy, growing up in Thames, in the North Island, I would occasionally stay with my maternal grandmother, the rather grandly named Ida Millicent King, who was American. The Hoskins family was much engaged in the life of the local Anglican Church and my grandmother attended the local Methodist Church. St George's Anglican Church had a splendid choir and they led worship. If I stayed with my grandmother, I would happily attend the Methodist Church with its equally splendid choir.

The local Anglican Choir differed somewhat to that in the Methodist Choir a block down the road.

There was one difference: the congregation sang the hymns lustily (if slowly) and the whole experience I found quite overwhelming. It seemed to me, at that tender age, that Anglicans mimed the hymns and let the choir sing 'decently and in order'.

However, over these now many years I have come to see the value of joining together in singing various songs, hymns and psalms. It is a corporate response to God's call which the spoken word does not always provide. The late, great Dunedin composer Colin Gibson noted some years ago, 'Hymn-singing provides a natural vehicle for the primary activity of most worshipping communities: the expression of praise and adoration through the offering of song to God. Our hymns are both our gift and our statement of gratitude to the One we worship'. It is part of a tradition which stretches back over the centuries and reflects the ages it passes through but the important point sometimes is lost: it is a tradition which is going somewhere and taking us with it. It is interesting that Gibson presented a conference paper entitled 'The role of Hymns in Worship tomorrow'.

Singing in church has evolved over time. Prior to the Victorian era, any singing was simple metrical psalms to rather four-square tunes and often accompanied by a loud but not well-rehearsed band made up of whatever instruments were available.

At high school I was a member of the school choir led by the indefatigable Mrs. Dennis, a Scots-woman and a remarkable vocal force of nature, who somehow always 'knocked us into shape'. It was, at that time in the 1960s, 'uncool' to have anything to do with singing. Yet she was even able to persuade members of the school's First 15 rugby team to become members—a remarkable achievement! The recent great overseas success of a New Zealand youth choir and the proliferation of choirs filled with talented young people, reminds me that singing waxes and wanes but is always about tomorrow. What is today's 'tradition' was once new and will be again in a different form. Yet the physical act of vocalizing belief is as potent from one generation to another as it always was.

Early 19th Century Church Choirs were often rather 'ad-hoc' affairs.

(Continued on page 7)