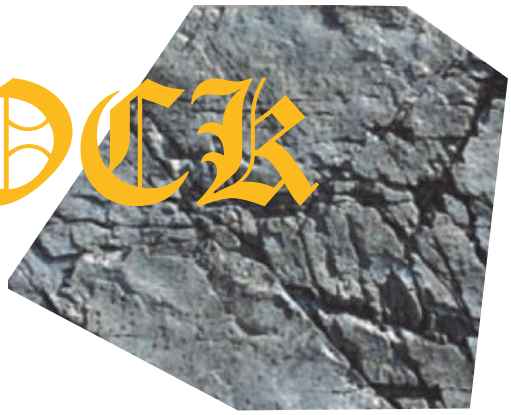
Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK



August 2025—Trinity

Seeking God's Image

By The Reverend Joel Stutter, Priest in charge

At our regular Friday-Light community dinner we often have a short theological discussion before the meal. Last week I asked the group: "When we talk about God, what image do you have in your mind?"

I recalled, like many others, that as a very young child I imagined God as an old man with a long beard, who lived in heaven looking down upon us. I believed, back then, that this God watched my every move and was constantly judging me. I did struggle with the simple logistics of how God could do this for each individual person in the world. There was little talk of love in this 'Sunday School' image of God and certainly no concept of having a personal relationship. If there was any concept of relationship, it would have been very transactional.

"...an old man with a long beard, who lived in heaven looking down upon us..."?

IMAGE:: *GOD THE FATHER* BY CIMA DA CONEGLIANO, C. 1515 AND WIKIPEDIA.

Rather than seeing God as an all-seeing deity, my personal image of God comes from reflecting, and praying, on his character—love, justice, mercy, creativity—in every choice we make and the relationships we keep. Our image of God is formed in our minds through our personal experiences of God.

Some of our Friday-Light group talked about their own experiences and how they shaped their personal images of God. I found it interesting that no one used any physical metaphors to describe how they imagine and experience God. One image mentioned was a piece of music, the sort which can move you to tears. The sort of experience which is difficult to describe in human terms but creates strong feelings in your heart. God wasn't the piece of music, but we see God in and through the music.

There were common words people in the group used to describe how they describe their own image of God. Love was the most common. People spoke of experiencing God through both receiving love and through sharing love. The examples they gave were beautiful in terms of the simplicity of finding love, it does not have to be complicated, and how they saw God's image in this love.

Seeing God in creation was also a common thread of the discussion. Some mentioned the beauty of nature and linked this to a place to go to connect with God, while others spoke of the unconditional love they receive from their pets.

One person spoke of the Psalms as where he saw an image of God. The image he mentioned was a God who, despite us turning our back on him, would always be there for us when called upon. This brought the conversation back to finding our own images of God in the Word of God. Scripture is always a good place to start and to end our question of how to view, or what we view as, the image of God.

John's first letter sums it up so beautifully: "God is Love."

I encourage you as you pray, ask yourself what images of God you have, and to ask God to reveal himself to you as you live and strive in his Kingdom.

Operation Christmas Child

—Samaritan's Purse Christmas boxes

By Barbara Crawford

In October 2024, parishioners of Saint Peter's warmed to the idea of filling Christmas Boxes for children of primary school age in needy communities throughout the world.

Saint Peter's members filled approximately 25 boxes, but our hall was soon a collection point for the South Dunedin community and further afield in Dunedin. On 29 October, a large van arrived and collected 200 filled boxes. We thank Gaye Lester most sincerely for her assistance with collection, transportation and advice.

Operation Christmas Child is a project of the evangelical humanitarian aid organisation Samaritan's Purse, which, as a key part of its Christian missionary work, provides support to people in physical need. The President is Franklin Graham, the son of Christian evangelist Billy Graham. It's a hands on way for people to demonstrate God's love to children in need across the world, by filling shoeboxes with toys, school supplies, clothing and fun gifts. Samaritan's Purse collects the filled boxes and distributes them in the name of Jesus Christ to children living in vulnerable situations.

The mission of Operation Christmas Child is to provide God's love in a tangible way to children in need around the world, and together with the local church worldwide, to share the Good News of Jesus Christ.

The happy recipient of a box from Samaritan's Purse.
PHOTO.: HTTPS://SAMARITANSPURSE.ORG.AU.

The Christmas Boxes are filled by people all over New Zealand and Australia. I was previously a member of St Marks Anglican Church in Balclutha and we gave out and collected Christmas Boxes from South Otago—churches, schools, businesses, libraries, Youth Groups etc. These filled boxes were collected by St Marks and sent to Australia via Auckland, from where they were distributed to children in many parts of the world, especially the Pacific Islands, Asia and the Middle East. Many of these boxes had a special card or letter from the "packers" and volunteers.

You can follow the transportation and giving of Christmas Boxes at the SamaritansPurseANZ Facebook page or the website, https://samaritanspurse.org.au/.

LOVE FOOD hate waste NEW ZEALAND

"If food waste was a country, it would be the third largest producer of carbon emissions behind China and the United States".

Love Food Hate Waste NZ, believes every meal counts, and small changes can lead to significant environmental and economic benefits.

Learn more at https://lovefoodhatewaste.co.nz/

Origins of ecclesiastical vestments

Following last month's introductory article, The Rock's lay liturgist looks at where our priestly regalia comes from

These vestments developed out of the everyday garments worn by those living in the Greco-Roman era.

Jewish priestly vestments also influenced Christian ones. The alb parallels the Jewish *kuttonet* (tunic).

Initially content to preside in civil dress they had to be clean and of decent quality. As early as the 4th century AD a Canon specified that presbyters and deacons should be dressed in clean white clothes. The vestments became increasingly ornate from the 9th century.

Originally a sack-like garment with a hole for the head, the *tunica alba* evolved into the surplice about the 6th century.

The Roman *planeta paenula*, was worn originally by slaves, soldiers and others of low degree. In the 3rd century it was adopted as a convenient riding or travelling cloak. In 382 it was prescribed as everyday dress for senators and became the origin of the chasuble worn by priests at the Eucharist, its colours denoting the liturgical seasons.

"...developed out of the everyday garments worn by those living in the Greco-Roman era".

Something similar to the stole was worn by the elite as a symbol of authority in Roman times becoming an official vestment in the 6th century.

The dalmatic, originally an upper tunic worn by Dalmation Romans, symbolised service and was often very ornate.

The cope appeared in the 11th century and became very decorated. It is a symbol of solemnity and celebration. It evolved from the Roman cloak, a cappa.

The mitre developed from the camelaucum symbolising wisdom and authority.

References:

Sacerdotus 6/2/25 The History and Development of Catholic Liturgical Vestments': Origins, Authorisation and Symbolism.

Wikipedia. Origins of ecclesiastical vestments.

Ecclesiastical Sewing 4/9/2024

Holy Communion according to the Book of Common Prayer

- Sundays at 8am
- Thursdays at 10am

Reverence and dignity in Worship as practiced by Anglicans since 1662.

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.

Faith and Integrity

By Father James Harding

Just recently we have been watching the old BBC adaptation of John Le Carré's spy thriller *Tinker, Tailor, Soldier, Spy*. You may remember it being shown on television in the late 1970s. I was far too young to watch it then and this is the first time I have seen it. I do find the complicated plot rather hard to follow but it nonetheless makes for enthralling viewing.

The music at the end of each episode is Geoffrey Burgon's Nunc Dimittis, a work of simple beauty whose words are drawn from the *Book of Common Prayer* and, ultimately, the Gospel of Luke. It seems so at odds with the unsettled and sordid world of Cold War spies.

What has affected me most is the fact that all the characters in the story lead lives built on layers upon layers of deception. They deceive one another and, in the end, they deceive themselves.

The simple faith of the Nunc Dimittis ("O Lord now lettest thou thy servant depart in peace …") seems to pass judgement on this world and the corruption wrought by it in the souls of all involved. It is no coincidence that the regimes which once ruled the nation states of Eastern Europe were fanatically opposed to religion, which Karl Marx had called "the opium of the masses, the sigh of the oppressed creature."

Yet religion itself can be no less toxic. What I am getting at here is the question of integrity, that sense of being whole and entire in oneself, before others and in the presence of the God who created us and will be our judge.

This semester I have been reading the book of Amos with my Hebrew students and the book of Job with a small group of postgraduates. These two books from the Old Testament are quite different and indeed are to some extent at odds with each other, but they are both about integrity.

The book of Amos is one of the so-called "Minor Prophets," a short book from the Old Testament which was preserved in a collection of twelve books attributed to prophets who spoke in the name of the God of Israel. It may be the oldest of these books, dating back to the eighth century BCE. Amos himself was apparently from Tekoa in the kingdom of Judah but was summoned to deliver a stark message of judgement against the regime

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Faith and Integrity

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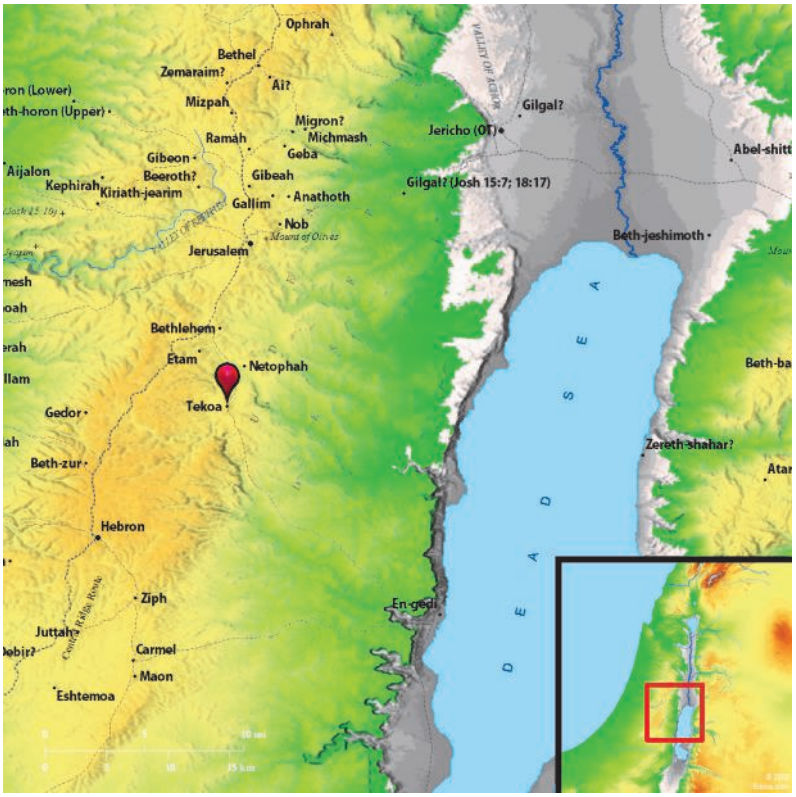
in the kingdom of Israel to the north.

The basic message of Amos is simple. God's people had become complacent and are about to suffer a catastrophic judgement from the God who had once delivered them from slavery in the land of Egypt. While the nations around them had committed appalling crimes in the context of warfare (see Amos 1:3–2:3), the wealthy and privileged among the people of Israel had committed appalling acts of abuse on the poor and disadvantaged. Worse still, they appear to see no contradiction between this behaviour and the worship of their God. Indeed, they seemed to assume that as long as they take part in worship and offer their sacrifices, they will be kept safe (see Amos 2:6–16).



Tekoa and surrounding region .

IMAGE: HTTPS://BIBLEATLAS.ORG/.

Amos came with a shocking message. God loathes their sacrifices and will pass judgement on them. Their worship is an act of sacrilege because it has no moral integrity behind it. It would be tempting at this point to reflect on how many examples we have seen even in recent times of such egregious hypocrisy in the leadership of the churches … yet this is a temptation to be resisted, at least until we have examined our own consciences first.

Job is rather different. Indeed, in one of his speeches (Job 9:1–10:22) Job seems to take the language of Amos 5:7–9 and turn it upside down. The message of Amos is that the God of Israel, who brought all creation into being, is a God of justice who will bring judgement on those who have committed sins against Him. Job, on the other hand, is convinced that God has made him suffer unjustly. According to Job, this God wields violent power indiscriminately, treating the righteous and the wicked the same and ignoring the demands of justice. He has become precisely the sort of unjust deity that Psalm 82 condemns.

Yet the book of Job is also about integrity. Although we have all heard of the "patience" or "endurance" of Job (James 5:11), the book of Job is not about patience. It is about integrity. If one's experience leads one to believe that God is at best unknowable and at worst untrustworthy or even downright unjust, is it nonetheless still possible to love and serve God? Can one serve God without expecting a reward, or at least without being controlled by fear (Job 1:9)? This is a question of integrity.

These ancient texts are still relevant today. If these texts from the Old Testament, read alongside the words of Jesus in the Sermon on the Mount (Matthew 5–7), teach us anything it is that the life of faith is not about outward appearances. When I claim to believe in God and worship Him, is my faith in any way dishonest, deceitful, or harmful to myself or others?

Claiming to be a person of faith and going through the motions of the Christian life may give other people the impression that one is pious, but without real moral integrity within they are worth absolutely nothing. Until we begin to realise this we can make no progress at all in the life of faith.

Nutritious

Healthy diets?

By Alex Chisholm

Romans also had eating problems.

IMAGE: WWW.CRYSTALKING.COM.

The Heart Foundation has noted there is a lot of claims being made about whether or not certain foods or nutrients are 'healthy' and that this can make it hard to uncover the truth.

This is not a new problem; it was one the Romans had as well. However, they were not coming from the position of having scientific information, but the opinions of certain powerful people and observations of natural phenomena we can also see but interpret quite differently. For example, we encourage the eating of fresh fruit, including peaches, but the Romans considered fresh fruit, pulses and herbs to be potentially dangerous. A ripe peach, a handful of lentils and a fragrant basil garnish could form part of a very healthy Mediterranean-inspired diet for us, but their thinking was in quite the opposite direction. Not knowing about minerals and vitamins, proteins, fats and carbohydrates they relied on their observations of the world around them. They saw that fruit could become mouldy, go rotten and have a foul smell and wondered if the same things were happening to it once eaten thus poisoning the body. Basil was to be avoided at all cost and lentils, although not dangerous, were to be eaten in strictly limited quantities.

"Basil was to be avoided at all cost ...".

PHOTO.: AANMC.ORG.

The prohibition on eating Basil lasted into the medieval period. Given there was no refrigeration, the water was generally unsafe, foodborne illness was common and hygiene standards extremely variable, the softer and high moisture foods were regarded as a potentially serious health hazard. By contrast, the present advice from the Heart Foundation is to "….load your plates with plant foods like vegetables, fruit, whole grains, legumes, nuts and seeds and make them the hero of your meals and snacks…". This of course must be adjusted to what you enjoy and can eat. The traditional Mediterranean diet is one of the healthiest eating patterns around for lots of reasons.

But when it comes to what we eat there is no single diet which is best for our heart health. Around the world, lots of diets support a long and healthy life. Examples include: the traditional Mediterranean diet; the vegetarian diet of the Seventh Day Adventists; the largely plant-based diet of the Okinawans in Japan. Keep in mind also that the Mediterranean way of eating is not so much a diet but a lifestyle. There are many factors apart from the food which contribute to its healthiness.

Note: The Mediterranean diet is the traditional diet from the Mediterranean basin, which was intensively investigated in the 50s and 60s resulting in a more modern version of the diet. This version of the diet has been studied for the last 20 years and has been shown to lower the risk of heart disease, high cholesterol and blood pressure in the 'at risk' population.

REFERENCES:

JAMES OSBORNE IS A DIGITAL CONTENT PRODUCER AT HISTORY EXTRA, THE WEBSITE FOR BBC HISTORY MAGAZINE, WHERE HE WRITES, RESEARCHES, AND EDITS ARTICLES, WHILE ALSO CONDUCTING THE OCCASIONAL INTERVIEW

ACCORDING TO DR CLAIRE BUBB, AN HISTORIAN OF ANCIENT SCIENCE AND LITERATURE SPEAKING ON THE HISTORYEXTRA PODCAST PUBLISHED: JUNE 19, 2025 AT 3:40 PM, THE VIEWS ASCRIBED IN THIS ARTICLE TO THE ANCIENT ROMANS EXISTED WITHIN THE CONTEXT OF A BROADER DIETARY PHILOSOPHY

HEART FOUNDATION

WHAT IS THE MEDITERRANEAN DIET?

PUBLISHED: 25 JUNE 2021

HTTPS://WWW.HEARTFOUNDATION.ORG.NZ/WELLBEING/HEALTHY-EATING/NUTRITION-FACTS

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.

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For your diary

Tuesday, 9 September : Vestry meeting at 2.30pm

Friday, 19 September : Deadline for the September edition of The Rock

The *Air* that moves the psalm

Rock music

James Leith Macbeth Bain (1860-1925)

(Continued from page 8)

tonic cadence rather than resolving in more usual form. Bain claimed that, although 'not musical', he loved to 'make up and hum tunes' and the "Air" is one of these.

Arnold Bachop and I will present the *Brother James Air* at a Sunday 10.30am service during September and it would be interesting to also sing it as a congregational hymn. Most people know one or other of the tunes – both being simple and tuneful.

The *Air* that moves the psalm

Rock music

By David Hoskins, Director of Music

Of all the hymns I have played at funerals over the years, none would come close in popularity to a setting of Psalm 23, *The Lord's my Shepherd*, to the lovely tune *Crimond* by Jessie Seymour Irvine. The text is a metrical psalm usually attributed to Francis Rous, an English Puritan, and it first appeared in the *Scots Metrical Psalter* of 1650.

Francis Rous (1579-1659) is generally credited with the paraphrase of Psalm 23 we know as *The Lord's my Shepherd*

During the Scottish Protestant Reformation, psalms were central to worship and metrical versions of the Psalms were introduced in the Church of Scotland by John Knox in 1564. The resulting *Book of Common Prayer* saw all of the Psalms edited into verse form adapted from John Calvin's 1539 *Genevan Psalter*. Many versions ensued and by the mid-17th century new translations were needed by both the Church of Scotland and the Church of England. English lawyer and politician Francis Rous, who served under Oliver Cromwell, spent over six years preparing an edition including Psalm 23. It is interesting to note Rous's original wording:

> "My Shepherd is the Living Lord, And He that doth me feed
>
> How can I then lack anything whereof I stand in need?"

Eventually, under the watchful eye of both the English Parliament and the General Assembly of the Church of Scotland, the Rous version was adopted. It has usually been coupled with the tune *Crimond*, which has proved so popular that even in 2022 it was the version sung at the State funeral of Queen Elizabeth 2.

However, other versions of the music have proven popular over the years. One such is the *Brother James' Air*. This simple melody is often sung arranged as an anthem for two parts. It can also be sung as a solo or as a hymn. The tune was composed by James Bain (1840-1925), a healer, mystic and writer. It was first published in a 1915 volume entitled *The great peace: being a New Year's greeting*.

The hymn is unusual in that its final phrase rises to a high

(Continued on page 7)

Stephen Cottrell
The Archbishop of York

A moment of reflection for The Seventh Sunday after Trinity, 3 August 2025.

"When I think of the way we Christian's tie ourselves up in knots over different bits of biblical interpretation where there are a legitimate and varied spectrum of viewpoints to be found, I am flabbergasted that Jesus' very plain teaching about the snares, temptations and dangers of money and possessions is so easily overlooked."

More online :

Read the full text at:

https://www.archbishopofyork.org/speaking-and-writing/sermons/moment-reflection-seventh-sunday-after-trinity