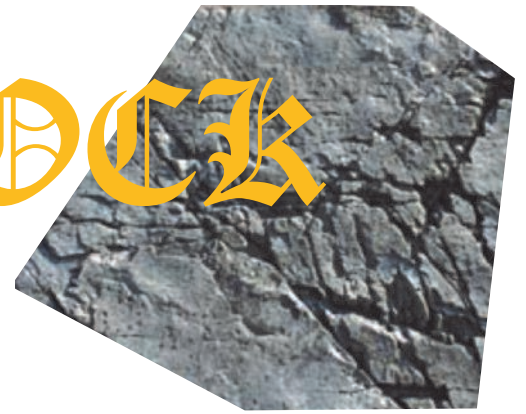




# THE ROCK



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

February 2025  
Confession of St Peter



## Bishops and us

By The Vicar

The ordination of our new Bishop will be a wonderful celebration and Saint Peter's will be showing the television coverage in our church to enable as many people as possible to share in this occasion.

Many years ago during the electoral process of a bishop, I was sharing my thoughts on the difficulty of the job. A



Venerable Dr Anne van Gend, Bishop  
-elect. Our new Bishop".

very senior citizen looked at me and quietly assured me that while bishops come and go, the essential thing we need to remember is that the faith of each person in each church is fundamentally the most important aspect of the Church.

During Christ's ministry many followers expected him to do and say what they wanted. Their perspectives limited their understanding of Jesus Christ's gospel around the kingdom of God. The crowds wanted many things, to be freed from oppression, to receive healing, to be fed and to be restored to community. These are the same things we desire today and incredibly it can be achieved but only through the grace of God and the Holy Spirit.

Christ's message of salvation and atonement requires action on our part. We need to actively learn more about Jesus and his message.

Incredibly, only after Jesus rose from the grave did the disciples realise the power of the message. And what is the message? That the Creator God cherishes and loves us and longs to have a personal relationship with us, both now and into eternity.

## Further progress on new vicarage

Work has continued in the new year with much of the effort now on fitting out the interior.

Meanwhile, the Vicar has started tidying the approaches to the front of the new building, as is apparent in the photograph below.

Further work to be done in this area includes decking linking the two doors, with a ramp for access from the churchyard (off to the right of the photo).



Above: Builders at work inside the new (and now weathertight) vicarage, installing flooring and wall cladding. Below: The largely complete exterior.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.



# Harmony in the hall

The Dunedin Interfaith Council, held the Celebration of Harmony Dinner as part of worldwide observance of the United Nations World Interfaith Harmony Week in Saint Peter's hall this month.

Advertised as giving local families the chance to gather and celebrate peace and harmony, the evening included guest speakers, musical items, reading, face painting and

children's activities.

Vicar's Warden Alex Chisholm was there and captured snaps of the action.



Above, left to right: The speakers, Ruth Groffman and Cr Christine Garey (obscured) addressing the large gathering; Dr Mai Tamini, Team Leader Community Development at the DCC, translating the speakers' remarks; Ms Ruth Groffman answering questions about the United Nations Association of New Zealand.

Below: A choir entertains.



## *Community of the Cross of Nails (CCN)*

*Invitation from the Reverend Michael Holdaway, St Michael and All Angels, Otago Peninsula Parish*

**Please join us on Sunday, 23 March 2025—6pm Potluck tea, service at 7pm.**

We have recently partnered with Knox Church and have been accepted as a member of the Community of the Cross of Nails, Coventry Cathedral. At this service, we will be presented with the Cross of Nails by Jane and Martin from Coventry.

**All welcome.**

**Saint Peter's Cabersham**





# Freedom

By Father Kit Bunker

Freedom is a slippery concept; it wiggles from your fingers every time you think you have caught it.

Mosquitoes, unlike people, do not have any freedom of choice; they go and bite at the time of day that their genetic inheritance dictates.

So how come mosquitoes in North Africa have taken to biting in the middle of the day, when people are out and about in broad daylight and alert to squash the insect? It turns out that mosquito nets were the cause of this change. When mosquito nets impregnated with DDT became common, night flying mosquitoes almost died out. Even settling on a net ready to bite would kill the mosquito.

These nets worked well for a few years until mosquitoes changed their habits. Malaria began to come back, the reason being that the day biting mozzies were the ones who survived. They had evolved and were using different bits of their DNA.



Alexey Navalny was a Russian opposition leader and the founder of the Anti-Corruption Foundation. He became well-known for his anti-corruption investigations against Russian state corporations and senior officials.

CAPTION AND PHOTO.: [HTTPS://WORLDFELLOWS.YALE.EDU/](https://worldfellows.yale.edu/)

Navalny) and crooks live in palaces.

Jesus tells us human beings can choose right from wrong, even when we do wrong for years we still retain the choice to do what is right and be forgiven for our sins.

The world seems to be going through a bad patch: despots enforce, or at the very least encourage, attitudes and behaviour reminiscent of the worst of the 20<sup>th</sup> century. New Zealand still enjoys a freedom denied across much of the world. Keeping New Zealand a good country is our duty. It is what the Christian Church in New Zealand is for. 🇳🇿



The mosquitoes did not choose to change their behaviour, which is genetically determined. The insects do what their now slightly modified DNA tells them to do. (There are however a few night-biting mosquitoes about, ready to spoil evenings, if ever people forget to use sleeping nets.) Mosquitoes are insects, they do not have the luxury of free will.

People, unlike mosquitoes, have free will and can choose what they do. Alcoholics and smokers can CHOOSE to give up their habits.

That is the huge difference between mosquitoes and people. We can choose. We have big 40-watt energy-guzzling brains. That big brain is wired to allow choosing. Most of the time we make sensible choices, with good survival value for everyone, which is why there are a lot of us living on this earth. People can, and do, choose. We are not mosquitoes. Most of the time we make sensible, good, kind, generous choices.

Sometimes societies and the people in them give in to bad choices; sometimes greed becomes entrenched among the powerful. Entrenched greed in a small group within a community, once accepted as a fact of life, becomes normal. That's when the poor die in the slums or in unsafe work or of polluted water, food and air. When greed is fully established as the ruling principle in a society people begin to be killed in concentration camps, gulags or because they opposed the regime (like



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## Lifetimes of patient reading and listening

By Father James Harding



A new academic year is about to begin at the university. New students will begin their studies, a few of them in Theology. This year, my Hebrew students will be learning to read the first eleven chapters of Genesis and the book of Amos. Others will be studying Judaism in the Time of Jesus and later in the year a few will spend a semester looking in detail at the book of Job.

One question which has been puzzling me lately has been just how deeply the earliest Christians knew the scriptures and what difference that makes to how we read scripture in the church now.

The reason this has been puzzling me is because I have been trying to work out when the book of Job was first read as “Scripture,” as part of what became the “canon” of Holy Scripture for the ancient communities of Jews and Christians. For a book whose authority has never, so far as I know, been questioned, this is a surprisingly difficult task.

The book of Job is quoted only once in the New Testament (1 Corinthians 3:19), and even then Saint Paul is quoting one of Job’s friends (at least some of whose words are eventually condemned by God) and in a version which does not correspond to the wording of the ancient Greek translation we know. The author of the letter of James refers to the “patience” or “endurance” of Job, but we do not know whether he was reading the book of Job or just referring to the reputation of its main character (James 5:11).

Yet we know that the book was copied in ancient times, because manuscripts written in Hebrew and Aramaic were found among the Dead Sea Scrolls. There is actually a Jewish story about Rabbi Gamaliel, who appears in the book of Acts, for some reason insisting that an Aramaic translation of Job be buried under a course of bricks. It was well known both to the ancient rabbis and to the early fathers of the church. Legends were told about Job which never made it into the Bible, but were well known nonetheless.

The letter of Saint Paul to the Philippians never quotes scripture. Yet Paul knew the scriptures well. The church to which he was writing probably did not. At one point,

Paul says “I will continue to rejoice, for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance” (Philippians 1:18–19). Some scholars think Paul is alluding to a line in the Old Greek translation of Job, where Job says “for I know that this will turn out for my deliverance.” If Paul was referring to Job but his audience had never heard of Job, what was the point? Why did he bother?



“The scriptures were and are to be read and heard in community ...”.

IMAGE: TRAVELER1116 / ISTOCK.

Each Sunday in the Anglican Church we have four readings from Scripture. Usually these readings are from the Old Testament, the Psalms, the Epistles and the Gospels. They are part of the devotional and worship life of the Church. They can be difficult to understand and even more difficult to relate to one another. Some of us may never have read much of the Bible and those of us who have may not necessarily understand it very well. There are certainly parts of the Bible I still do not know at all well and understand even less.

The important thing to bear in mind is that our spiritual ancestors in the synagogue and the church knew that wisdom was to be found in these books. The scriptures were not a fixed body of knowledge to be absorbed and

then used to lecture people and control them. They constituted a body of ancient wisdom for the community of the faithful to draw upon for insight.

The scriptures were and are to be read and heard in community over a lifetime. Over a lifetime we will change and grow, individually and together, and the threads which make up the wisdom of the scriptures will be woven together into a rich tapestry.

What Jesus and Saint Paul knew of the wisdom of the scriptures was acquired over a lifetime of patient reading and listening. The churches who came to know Jesus through the preaching of Saint Paul and others would know little of the scriptures, unless they themselves had grown up in and around a synagogue. But over time they, too, would have come to know their wisdom. 📖





# Nutritious



In praise of brown paper bags and large cardboard boxes!

By Alex Chisholm

I was delighted when brown paper bags reappeared in the supermarkets then discovered that they may also help solve an ongoing storage problem. The issue was finding the best way to keep, mainly, vegetables fresh, not having them drying out too much nor becoming mouldy. It all started when the price of kumara came down and I would buy one large or two smaller at a time. There was a large cardboard box on top of my freezer, so I just popped the paper bags in there, leaving the tops open-for



Boxes and bags on the author's freezer.

PHOTO.: ALEX CHISHOLM.

plenty of air circulation. They seemed to do well so I kept adding paper bags with other vegetables, including onions, which do very well.

The position on the freezer lid means everything is consistently cool and the level of humidity is low. Next step is to try this method with a wider range including hard fruits. I'll keep you posted but would be interested to know if anyone

else uses a similar system. This may look rather like 'back to the future' but it would seem so far that older and traditional is proving to be better. 📺

## An Archbishop resigns



On 6 January, Justin Welby laid down his bishop's crozier on the altar in the chapel at Lambeth Palace, a symbolic act marking the conclusion of his tenure as Archbishop of Canterbury.

At midnight that day, Archbishop Justin legally ceased to be Archbishop of Canterbury.

Archbishop Justin spent his final day in office at Lambeth Palace. He began the day with Morning Prayer, followed by a midday Eucharist and later Evensong. In the evening he attended Compline, a service of contemplative prayer which brings the day to a peaceful end.

Throughout the day, Archbishop Welby took time met with current staff, some friends and former colleagues. These gatherings offered an opportunity for him to express gratitude for their dedication, support, and partnership during his years of ministry. He expressed his appreciation for their contributions to the Church and its mission. 📺

TEXT AND PHOTO'S: [HTTPS://WWW.ARCHBISHOPOFCANTERBURY.ORG/](https://www.archbishopofcanterbury.org/).



By Alex Chisholm, Vicar's Warden

CHURCHWARDEN  
CORNER

There is always interesting material available on or via the Diocesan website, but I recently discovered a special treasure. It was the book *Responsibly Christian in church and society today* by Allen H Johnston.

Allen Howard Johnston was Bishop of Dunedin from 1953-1969, then from 1969 Bishop of Waikato before being additionally elected Archbishop of New Zealand in 1972. He retired in 1980.

The book has a preface by Rod Oram, in which he writes 'Allen Johnston's words are a gift to us. They give us courage to take up Christ's call to better the world; they give us hope that we will succeed.' Together

with a tribute by Doug Tennant this sets the scene. Bishop Johnston was concerned with social justice and the importance of acting with urgency 'As never before, human survival depends on the realisation of human rights.' He believed mankind faced unprecedented dangers because injustice in his day was so great. An Outline of the Historical Context; 1953-1980

by George Armstrong deals with some of the issues faced by the church and society; many of which are still ongoing today. In our time these dangers may in fact be even greater. But 'Let us not be dismayed'. The book is set out in six sections with a variable number of readings in each section, but 52 in total. After each reading, which is taken from an address, a sermon, a eulogy etc., is a reflection then a scripture passage. The readings often refer to happenings in New Zealand and in the wider world during that time, which does bring back memories! However, it seems our situation is broadly unchanged. 'The major issue we face is the survival of human beings as persons who are fit to live with, and the survival of the earth as a place which is fit for persons to live in'.

This book is available without cost (donation to an appropriate charity).

If you are out of town contact Nicola Wong, Executive Assistant to the Bishop's Office, [bishops.pa@calledsouth.org.nz](mailto:bishops.pa@calledsouth.org.nz) DD 03 488 0826.

For Dunedin residents, copies will be available at Saint Peters from Sunday, 2 March or contact [VicarsWarden@stpeterscaversham.org.nz](mailto:VicarsWarden@stpeterscaversham.org.nz) DD 03 487 7356.

## Mysterious Musicians

(Continued from page 8)

photographs of the various choirs always present them in the most crisply ironed surplices.

Unlike many churches, in the lists of parish officers in that wonderful collection of parish magazines from many decades past which David Scoular has wisely curated on the parish website, Saint Peter's never seems to have recorded who was involved in the music. We know who the Wardens were, year by year, and even who mowed the lawn. But music is a vacant lot!

Perhaps this short offering will glean some information. Recent organist's names we know but as one tracks back through the decades it become a thin line. Whoever they were and whenever they played, Saint Peter's has much to thank them for as music continues to be a much loved feature of life at Saint Peter's.

Rock music

Who knows?

If you can identify the organist or other participants in this 1944 Nativity Play, let us know.



Saint Peter's Caversham



## 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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# For your diary

**Sunday, 2 March** : Memorial Service for Barbara Gillies at St Michael and All Angels Church, Andersons Bay at 5pm

**Tuesday, 11 March** : Vestry meeting

**Sunday, 16 March** : Parish AGM following the 10.30am Service

**Friday, 21 March**: Deadline for the March edition of *The Rock*

**Saturday, 29 March** : Installation of The Venerable Anne van Gend as the 11<sup>th</sup> Bishop of Dunedin at 1pm in St Paul's Cathedral

## MAP OF LOVE (TO THE PROMISED LAND)

(using the Bible  
as a guide to happiness)

By Anthony Skegg

There always seems to be uncertainty  
Like a rainstorm flooding the country  
The terrible anger of ignorance  
Infernos of destruction and fury  
War sickness and poverty chasing money  
But I remember the Promised Land of Milk  
and Honey

The blessing of a loving universe  
Where on a mountaintop Moses found in solid rock  
To turn the other cheek, to love one's enemies  
Of God and man subject to agreement  
And no more slavery, no idols and adultery  
no more killing, no more lies,  
Respect for the elderly, no more robbery  
I look at the map of love and think we still  
have to arrive.

A mother and son trudge  
Through the mud and the sludge  
"For April is the cruellest month."  
When we remember Jesus blood  
Born again for us! When we remember Jesus blood  
Born again for us!



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# The Mysterious Musicians of Saint Peter's

**Rock** music



By David Hoskins, Director of Music

There are websites describing themselves as 'Mystery Worshipper' where people all around the world attend services at churches large and small and publish the resulting reviews online. They tend to treat worship as a commodity and rate various aspects of things like music, the atmosphere, the furnishings—rather like a restaurant review! However, I have been thinking of unearthing the history of musicians at Saint Peter's over its many years. There is one problem: there is little or no record of who did what and when.

What began this little crusade? A photograph was handed to the Vicar a few weeks ago. It showed a 1940s Christmas pageant with a 'cast of thousands', the organ, choir, organist and features the old wooden sanctuary. Who were the singers and who was the organist? Many people know of the legendary Miss Favell who ruled the organ loft so brilliantly for nearly 50 years from her appointment in 1896. Bessie Favell was a noted pianist and teacher who studied both in New Zealand and overseas. It was she who introduced unaccompanied music by the 'Tudors' long before the new editions of the 1950s, plainsong psalms during Lent, formal training of the boy choristers and played the old pipe organ better than anyone else.



"...St Cecilia, the patron saint of music, does rather glare across the chancel at me..."

PHOTO'S: INFORMATION SERVICES OTAGO LTD.

There is a local 'urban legend' which I have never been able to prove.... but it would be fun. Prior to Miss Favell travelling to London, she was known to all as 'Miss FAYvell'. On her return it was noted she had become 'Miss FayVELL' and it was 'Miss' rather than 'Bessie'! She taught generations of Dunedin musicians from her studio in Stuart Street and later from her home in Helena Street just over Hillside Road from Saint Peter's. She introduced 'Aural Art Techniques' to Dunedin in the 1920s where young people were taught 'the joy of music no matter how well they sang'. During the 1930s and 1940s the choir was of such a standard that it often joined the St Paul's Cathedral Choir for major occasions. Later it would join with the choir of St Michael and All Angels for Festal Evensongs so beloved of parish choirs of the time. Barbara Gillies, who died recently aged 102, much involved with music over many years at St Michael's, remembered clearly how good the music was but could not put many names to musicians—simply there is no official record for reference.

Miss Favell is immortalised in the stained glass window commemorating her long service to Saint Peter's. Each time I play the organ a stained glass St Cecilia, the patron saint of music, does rather glare across the chancel at me—I often wonder whether Miss Favell thinks the music is too loud, too soft or, worst of all, too modern. But as for others presiding at the organ over the years—the list becomes a little sparse. Older parishioners have been able to put a name to a face but seldom the year or years that person played. The Sanctuary Guild was very active in those years:

(Continued on page 6)

