



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

March 2025—Lent



Vicar to leave Saint Peter's

The Reverend Natalie Milliken has announced she has accepted the position of Rector of St Alban's Woden, ACT, Australia and is likely to start there in the middle of May. Arrangements for the ensuing interregnum at Saint

(Continued on page 2)



Sin

By The Vicar

During the church's time of Lent we are encouraged to repent, but what does that really mean? We have been told it means to turn around and walk in the 'right way'. Sometimes we need the 'right way' to be sign posted. This is where an understanding of the nature of sin helps. It's like learning to drive. The rules will help us to stay safe. Meditating and reflecting on sin is profitable however, it is not a time for self-reproach or punishment. It is a time to consider when and why we have not chosen the 'right way'.

God desires everyone to travel the 'right way' and to come to the knowledge of God's self-revelation, through Jesus.

Jesus Christ of Nazareth entered the world as a Jew. He attended, and taught in the synagogues with wisdom and respect. Jesus' perspective of sin was a Jewish perspective and, as Christians, it is prudent to look at how sin was viewed for the first few hundred years after Christ's resurrection. There is an abundance of academic Jewish literature and blogs to offer a clear understanding of humanity's relationship to God, our neighbours and sin.

There is no concept of original sin in Judaism. All are born innocent, but we live in a world where sin exists and therefore are influenced and tempted to sin. Sin is an act (or failure to act) and not a state of being. It is something you do.

In Judaism there are two terms for sin: the word *chet* is

(Continued on page 2)

Lent and Easter at Saint Peter's

Thursdays

10am Holy Communion (1662) in the Lady Chapel

Palm Sunday

13th April

8am Holy Communion (1662)
10.30am Solemn Sung Eucharist

Maundy Thursday

17th April

7pm Stripping of the Altars and Vigils

Good Friday

18th April

12noon Veneration of the Cross

Holy Saturday

19th April

8pm Christian Passover Haggadah,
Vigil Mass & Ceremony of New Fire

Easter Day

20th April

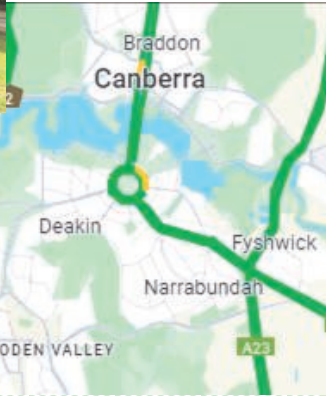
8am Holy Eucharist (1662)
10.30am Solemn Sung Eucharist

Vicar to leave

(Continued from page 1)

Peter's will be put in hand once the new vestry takes office next month. The Rock expects to publish more in next month's edition.

The Anglican Church of St Alban the Martyr (pictured at left) is described on its web site as a tiny church nestled in the southern suburb of Lyons in Canberra.



More online :

The St Alban's web site:

<https://stalbanschurchwoden.weebly.com/>

Sin

(Continued from page 1)

the same as an archery term for missing the target. In other words, we have missed our direction, gone off the path and damaged our soul's purity in the process. The second word for sin in Hebrew is *aveirah*, from the root "aver" meaning to cross over/move away. In other words, in sinning we are moving away from God (or our neighbour in some cases).

There two types of sin: sins against God and sins against man.

The sins against your fellow man, as in the Ten Commandments, require the sinner to repent to the person who was sinned against and be forgiven. God watches, like a concerned Father, as His children build healthy, respectful relationships through recognising mistakes and forgiving mistakes. When you have offended another person, then you need to fix things with that person. You need to try to put that person back to where they were before you sinned against them. You need to be truly repentant and ask them for forgiveness.

Judaism requires one to forgive a person who is genuinely repentant and wishes to be forgiven. When Peter asked how many times must we forgive, he was checking with Jesus the accuracy of the Jewish law. Matthew 18:22 Judaism teaches that God forgives anyone who is genuinely repentant.

The sins against God (such as violating the laws) need to be forgiven by God. These sins require atonement. An act of atonement occurs when a human identifies their need to be purified. In ancient times, this was done through the sacrifice of animals. Blood was seen as the life source and the ultimate relational gift.

The Pharisees and

teachers of the law were outraged when Jesus began to forgive sins, sins which only God could forgive. They didn't believe Jesus had the authority and accused him of blasphemy. This sin was punishable by death. However, God chose to flip this arrangement. Because humanity couldn't accept an atonement through healing and miracles, Christ's death and blood sacrifice would be a symbol of the Trinity's love for us. God has forgiven all our sins through the life, death and resurrection of Christ. Jesus taught us how to forgive, his blood is sufficient to cover all our iniquities and his resurrection is evidence of God's eternal love.

The Christian understanding of sin is based on the two great Judaic commandments. Matthew 22:36-40 "Teacher, which is the greatest commandment in the Law?" Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments."

We must not fall for the lie that we are not worthy. God's atonement through Jesus Christ's is openly displayed on the cross. We are the children of God, have been washed in the blood and our sins have been forgiven. Let us bless the Lord!



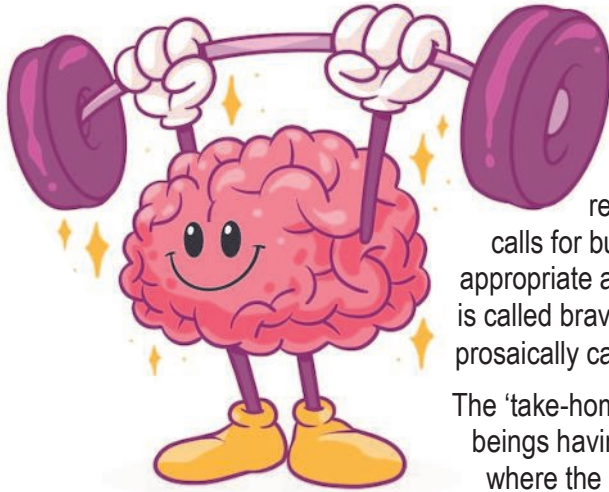
Planning for it

By Father Kit Bunker

Random chance can undo the best laid plans. The Spanish Armada was a huge and potentially history changing investment undone by the random chance of there being a storm in the English Channel.

Without the storm there would probably be no Anglican Church anywhere in the world, let alone in Dunedin in New Zealand.

Instinctive reactions are hard-wired in the brain and they did a good job for small-brained creatures over millions of years of evolution. Human beings are not small brained.



We have a word for refusing to do what instinct calls for but instead doing what is appropriate and sensible. In wartime it is called bravery, in peacetime it is prosaically called 'planning ahead'.

The 'take-home message' from botany, zoology, geology and history is that human beings having brains should keep alert and plan. When you fly, take notice of where the aeroplane exits are. Before you buy a house look at the map and find how far above potential flooding your house will be.

"Human beings are not small brained".

IMAGE: WWW.FREEPIK.COM.

Insurance is probably the way to mitigating the ill effects on society of occasional brutal disasters, particularly where they are localised and due to random chance.

Insurance policies have small print, listing what they will NOT

insure. There are some quite big exceptions. War and insurrection for one. You cannot insure against a drone attack, no one will touch it. War is too big; too many people are involved and it is not in any sense random.

Unusually high tides are now recognised not to be random events but a consequence of the once derided phenomenon of global warming. Global warming is real and important; already having consequences worldwide. Our parish included. The retirement home next door is well protected from flooding. It is worth looking over the wall to see what they have done.

Global warming is a fact, not a hypothesis. So, most Christians believe, is Christ's eventual return in triumph. Both need to be planned for. 🇳🇿

The Frolicsome Friar



"Once I started doing tech-support for family and friends, I had to get a bigger piggy bank."

SOURCE: WWW.HOWTOGEEK.COM..



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Nutritious



Fasting

By Alex Chisholm

Fasting has recently become a common usage word not associated with any religious practice or specific time of year but rather with dieting and weight loss. Thus, giving up food and drink for Lent could be seen as relatively easy because it tracks with something society is already telling us about dieting and self-improvement.

However, fasting in the 40 days leading up to Easter is practised in many traditions of Christianity. In some countries Lent begins rather dramatically when the carnival season, often associated with eating and drinking, high calorie sweet and savoury foods, comes to an end. Shrove Tuesday pancakes have a similar origin—to remove all non-fasting foods from the house before Lent.

There are 40 days in Lent for fasting, but Sundays are not traditionally included in this fast. Since Sundays are

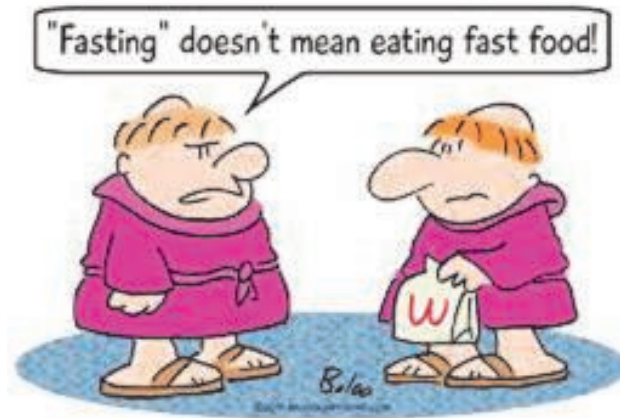


Fasting in the desert—preparing to commune with God?

IMAGE: WWW.DREAMSTIME.COM.

Sabbath days—feast days—we celebrate the Resurrection no matter what the season. On the other days eating more simply, in some traditions with fish on Fridays, is the rule. The rule about fish is due to avoiding meat. However, the tradition dates from a time when meat was a luxury and seafood wasn't! It may be time to use some other alternatives, although fish does have health benefits.

Food is often what we may focus on in Lent, but these restrictions were not directly associated with Easter by the early church. All three Gospel accounts say that Jesus went without food for the 40 days of temptation in the



CREDIT: [HTTPS://AYEAROFLIVINGADVENTUROUSLY.WORDPRESS.COM/](https://AYEAROFLIVINGADVENTUROUSLY.WORDPRESS.COM/).

wilderness. Fasting In the Bible—not eating and not drinking—could be seen as a means of atonement, but it could also clear the way for an expected meeting with God. Jesus' fast in the desert, then, would have been understood to prepare him to commune with God. However, the likely reason why fasting later became associated with the run-up to Easter is that people started holding baptisms at Easter.

The three-week long preparation for becoming a Christian through baptism included fasting and as baptism became more strongly associated with Easter in the fourth century AD, it is possible that fasting in the lead-up became more generalised to include people who were already Christians. In our time fasting requirements / recommendations have been expanded to include 'fasting' from things which distract us.

A recent comment from Pope Francis to the Catholic faithful was to see Lent as "a time to give up useless words, gossip, rumours, tittle-tattle and speak to God on a first-name basis." 'In other words: Stay away from online sites, avoid verbal violence, too many offensive and harmful words, trolling and maybe use your newfound free time to pray more.

This Lenten suggestion seems an unusual one, but in many ways, it reflects the traditional purpose of the season: uniting the minor sacrifices of Lent with a deeper purpose. If carried out it could have some potential to make the world a better place both for us and for our fellow humans. It may even have a truly lasting impact if we don't go back to it after Lent is over. The point of giving up things for Lent is about becoming more faithful, improving ourselves, serving others and generally being kinder.

If you are wondering why this article is under *Nutritious*, check out the next page for some Lenten / Easter recipes! 🍴

Recipes for Lent



Nutritious

Many recipe books have recipes without meat which is the main feature for us, as we are not generally changing to a very restricted diet as they do in some countries. The basis for making up your own Lenten food recipes can be as simple as choosing a base such as potato, or kumara, barley or lentils or rice, adding coloured

seasonal vegetables, extra protein food such as eggs, cheese or some canned tuna or salmon and whatever flavours or spices you like. Some examples are barley and pea risotto, salmon and potato cakes, corn and lentil fritters or bought pizza bases with your favourite non meat toppings. Omelettes and other egg dishes are also an easy choice. 🍴

THE RECIPE : SALMON AND POTATO CAKES



What you need

- ◆ 2 large potatoes
- ◆ 200 g canned salmon, drained
- ◆ 1 egg
- ◆ ¼ cup dry breadcrumbs
- ◆ 1 spring onion, chopped
- ◆ 1/3 gherkins, chopped
- ◆ 1 tsp lemon zest
- ◆ 1 tsp mustard
- ◆ 2 tbsp fresh herbs, chopped
- ◆ 1 tbsp oil

Method

- ◆ Peel and boil potatoes until a fork comes out easily when inserted
- ◆ Mash potatoes and allow to cool
- ◆ Add remaining ingredients except oil
- ◆ Form into round patties
- ◆ Heat a large frying pan with oil and brown patties on each side
- ◆ Serve warm or refrigerate for later use

- ◆ This recipe serves 4 adults or 8 small children
- ◆ Any canned or cooked fish will work. This recipe freezes well. Freeze the shaped patties before they have been fried then defrost prior to frying
- ◆ The breadcrumbs and egg are included to help the patties retain their shape, however if you want to avoid using egg, this can be left out and the patties should still hold together. You may need to add a little more breadcrumbs or a tablespoon of flour to the mixture just to make sure.
- ◆ This recipe can easily be adapted to suit your own tastes, all of the other ingredients can be changed. You could try adding:
 - › Cooked and mashed or whole peas
 - › Wilted and chopped spinach
 - › Grated cheese

THE RECIPE : RISONI AND TUNA SALAD

What you need

- ◆ 1½ cups dry risoni pasta
- ◆ 1½ cups grated and squeezed cucumber
- ◆ 2 cups grated carrot
- ◆ 1/3 cup chopped parsley
- ◆ ¼ cup lemon juice
- ◆ 3 tbsp olive oil
- ◆ 2 cups drained and flaked canned tuna

Method

- ◆ Bring a large pot of water to a boil
- ◆ Boil risoni until cooked, then drain and allow to cool
- ◆ When cool, mix through remaining ingredients and serve

N.B. Risoni is also known as orzo.



RECIPES: WWW.HEARTFOUNDATION.ORG.NZ



By Alex Chisholm,
Vicar's Warden



and Kaylene Ralston,
People's Warden

CHURCHWARDEN CORNER

Last April we wrote a combined *Churchwarden Corner* about our different church backgrounds, histories and present experiences in Saint Peter's.

This year, a month earlier, we are again making a combined effort, this time about greeting. This is a very important aspect of Saint Peter's outreach, appreciated by visitors, who may subsequently become new parishioners. It was mentioned at a recent Vestry meeting where members commented on feedback they had received, that the initial friendly contact on entering the church was greatly valued. Carrying on from there is our 'mix and mingle' celebration of The Peace, 'Peace be with you' at our Solemn Sung Eucharist. It is perhaps not what newcomers would expect at a 'solemn' service but can provide an opportunity for much wider greeting and contact amongst those present. Recently we have been hearing greetings in the Maori Language and its usage in Saint Peters by our curate Joel Stutter enriches



us.

Reflecting on general greetings we came up with- Hello, Hi, 'G'day', good morning / afternoon etc. often followed by 'How are you?' All very different from those of the early church where "Grace to you and peace from God our Father and the Lord Jesus Christ," was common (Romans 1:7.) and another common greeting, "The Lord be with you," (Ruth 2:4). There are, however, other languages which use a similar formulation. Alex has experienced this type of greeting in Southern Germany and Austria where a standard greeting is *Grüß Gott*. Translated literally it could be taken to mean 'greet God!'

However, this is not the case as it was originally a longer phrase meaning '(may) God bless (you)'. This is used in everyday situations when shopping, on public transport, generally in the community, visiting an official office etc. Greetings are not merely cultural formalities but can have spiritual and communal meanings. In a fragmented world, the simple yet profound act of a greeting, can help build stronger and more compassionate communities. 📺

'Create in me a clean heart, oh God'

(Continued from page 8)

internationally, he regretted that 'this' would be what he would be remembered for. The Saint Peter's Choir was often reinforced on such occasions by choirs from Holy Cross, St Kilda and St Michael and All Angels, Andersons Bay.

In later decades various Lenten works by (almost always) English composers were offered and well received. However, some hymns have rather fallen from favour. An example is the wonderfully florid, *Christian, dost thou see them, on the holy ground, how the troops of Midian prowl and prowl around?* It is still featured in our hymnbook (NEH 65) and set to a most dramatic tune!



Pieta by Giovanni Bellini c1505.

IMAGE: WIKIPEDIA

Rock music

Music of striking beauty continues to be written on Lenten texts. John Tavener (b. 1944) composed *The Lament of the Mother of God* in a style taken from the Orthodox tradition, with grief expressed by soprano voice representing Mary and an unaccompanied choir. The soloist often

floats high above a wordless chorus. The text of the second stanza reads, "I wish to take my son down from the wood and to hold him in my arms, as once I held him when he was a little child. But alas there is none to give him to me" A wise man once said, "If you want to see what we have done, look at the Cross. If you want to hear what we have done, listen to this music". 📺

Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: 1st Sunday of each month: Evensong and Benediction

FIRST AND THIRD MONDAY OF EACH MONTH:

1pm: Holy Communion at Radius Fulton Home

FIRST TUESDAY OF EACH MONTH:

11am: Holy Communion in the lounge of Frances Hodgkins Retirement Village, Fenton Avenue

SECOND AND FOURTH TUESDAY OF EACH MONTH:

11am: Holy Communion
in the chapel of the Home of St Barnabas, Ings Avenue

WEDNESDAY:

9am: Morning Prayer
10.30am Bishop's Companionship Programme
- Studying the Bible, prayer and life in Christ

THURSDAY:

10am: Holy Communion according to the Book of Common Prayer

Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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For your diary

Tuesday, 8 April : Vestry meeting

Sunday, 13 April : **Palm Sunday**

8am Holy communion (1662)
10.30am Solemn Sung Eucharist

Thursday, 17 April : **Maunder Thursday**

7pm Stripping of the Altars and Vigils

Friday 18 April : **Good Friday**

12noon Veneration of the Cross

Friday, 18 April: Deadline for the March edition of **The Rock**

Saturday 19 April : **Holy Saturday**

8pm Christian Passover Haggadah, Vigil Mass and
Ceremony of New Fire

Sunday, 20 April : **Easter Day**

8am Holy communion (1662)
10.30am Solemn Sung Eucharist

2025 officers

At the parish Annual General Meeting held on Sunday, 23 March,
the following were elected/appointed as officers of the parish:

Vicar's Warden: Dr Alex Chisholm

People's Warden: Raylene Ralston

Vestry members: Dawn Bachop

Di Best

Gay Bungard

Deirdre Harris

David Hoskins

Sharon McGlynn

Kurt Schulter

David Scoular

Synod Representatives: Deirdre Harris

David Hoskins

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'Create in me a clean heart, oh God'

Rock music



By David Hoskins, Director of Music

—Reflections on the music of the Lenten season

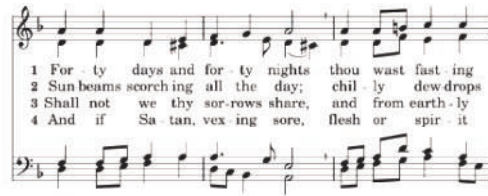
As I played the hymn *Forty days and forty nights* a week or two ago, I was reminded yet again of just how the hymns of Lent reflect this 40-day period of reflection and repentance preparing Christians for Easter. A parishioner once commented on how the singing of the

chorale *O Sacred Head on Good Friday* made her almost ache such as the beauty of J. S. Bach's arrangement of the music.

There are some things, musically, which do not occur during Lent—such as the Alleluia at the gospel,

the Gloria, and more festive music as the tone of the music tends toward the reflective and prayerful. Many Christian seasons have great music associated with them—and Lent is no exception. Through the centuries great music has been written which is both beautiful and poignant. One such has become well-known through recordings. Gregorio Allegri's setting of Psalm 51 with ringing top Cs for soprano soloist (not an exercise for the faint-hearted) is of great beauty. However, recent scholarship has suggested that these ringing notes may be a copyist's error and some of the work may be a fourth too high! Nevertheless, a masterpiece!

The Baroque era provided the faithful with



the greatest Lenten music of any period — Johann Sebastian Bach's *St Matthew* and *St John Passions*. In strikingly vivid drama and reflection, these works tell the story of Jesus' final days and hours

through a narrator who sings the role of Evangelist, various choral ensembles, orchestras, and soloists who



A modern performance of the *St Matthew Passion*.

sing arias reflecting on the meaning of the action and, often highly emotionally, of the individuals' relationship with God. In New Zealand these masterworks tend to be sung in concert halls rather than in church, as

Bach envisaged, but the effect is no less remarkable.

Joseph Haydn wrote a beautiful setting for string quartet on the Seven Last Words from the Cross. This deeply moving setting relies on the instruments to set the tone of what is being said.

At Saint Peter's over the decades Lenten music reflected both the taste of the choir directors and the choices of the Vicar. In the 1930s and 1940s, Lent would often draw to a close with fine renditions of Sir John Stainer's *The Crucifixion* for Tenor, Bass and mixed choir. Stainer wrote the oratorio for church choirs in 1887 but as it became more and more popular



Sir John Stainer.

PHOTO.: WIKIPEDIA.

(Continued on page 6)