



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

April 2025—Eastertide



*And the third day he rose again according to the Scriptures,  
And ascended into heaven, And sitteth on the right hand of  
the father.*

*And he shall come again with glory to judge both the quick  
and the dead: Whose kingdom shall have no end.*



## 2025 AGM report

By The Vicar

I wish to begin this report by thanking everyone for the wonderful three years Dan and I have had here, and I wish to recognise that Saint Peter's remains a loving and welcoming church, and thank God for His provision to us.

The Vestry members, my Vicar's Warden Dr Alex Chisholm and People's Warden Raylene Raylston have worked tirelessly to ensure the parish is in good heart and have liaised with all those who are involved in the life of this busy community.

Also, a huge thank you to Dr Alex and David Scoular for their work with Fiona Gray and our bills. Their efforts deserve an applause.

### Chaplaincy

We continue to support worship and pastoral ministry at The Home of St

Barnabas (twice a month), Radius Fulton (twice a month) and Francis Hodgkins (once a month). We also host Friday Light once a month, with up to 30 people attending a simple fellowship service and a meal.

The Lady Chapel continues to be used regularly for prayer, study, worship and meditation. The Thursday Eucharist is attended by a small but committed



"The flood was certainly a surprise".

PHOTO.: THE VICAR.

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# 2025 AGM report

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congregation.

Father Kit Bunker continues to provide a much appreciated and valuable prayer and healing ministry in the Lady Chapel during the Sung Eucharist and beyond. I pray that this very important aspect of faith and worship continues to grow under his wise guidance.

Sunday's 8.00 am Book of Common Prayer Eucharist is attended by 4 - 8 people who welcome occasional members and visitors from other churches, parishes and countries.

Our Sung Eucharist at 10.30 am continues growing with a number of new members of the weekly congregation of 24 - 38. The morning tea is a wonderful time to meet and share fellowship. Thank you everyone for being so generous and friendly.

Saint Peter's has provided a regular Parish Evensong attended by a faithful congregation who sing and pray through this lovely liturgy, followed by a much-enjoyed social hour.

We have held a wedding, four baptisms and two confirmations during the year. The Christingle service on Christmas Eve saw Saint Peter's once again filled with people of faith.

Our rich Anglo-Catholic tradition continues to be a real presence in South Dunedin and this Diocese. May I encourage you remain faithful and sustain those who come to worship in this parish.

## Faithful Servants

Thank you David Scoular for your continued work to ensure our presence on-line and in-print is up

to date and engaging. This media has encouraged people to visit as tourists and stay as congregation members.

Our Director of Music, David Hoskins, continues to provide organ music of a high standard.

Thank you, Arnold Bachop, for your solos. They continue to be a beautiful element of the worship in Saint Peter's.

Socially, Saint Peter's has continued to be active and I thank everyone who has organised and participated in the various events.

Once again, a highlight of our calendar was the Caversham Lectures. The speakers were diverse and incredibly engaging. We had parishioners, friends and members of the wider Dunedin community attend. Thank you Di Best for all your efforts.

The Saint Peter's Fellowship group meets regularly and provides hospitality in various locations.

## Property

Our responsibility to provide a safe and healthy environment for all continues. This year, the Cottage was completely rewired and the exterior was repaired and painted, repairs made to the windows and doors, three rooms painted, new floor coverings installed and a new kitchen, bathroom and wardrobe installed. John Reid, Tom Bezzett and John Melvill



The new vicarage.

PHOTO.: THE VICAR.

provided great service. I wish to thank publicly the enormous effort Dan has put in to bring the Cottage up to standard

The Church will be receiving more attention soon with the installation of the new Tower Window. This has been aided by a generous donation from the Cathedral. Work on installing a drain around the Church will be beginning soon.

The Flood was certainly a surprise when Dan and I came down from Highcliff. Water was streaming from both Baker Street and Eastbourne Street and pooling around all our buildings. Fortunately, only a small amount of water entered the Church but our neighbours weren't as lucky.

We have received one grant from the Dunedin Heritage Fund of \$20,000 to assist with the Church drainage project.

We will continue applying for grants to enable ongoing maintenance of the hall (gable windows) and the relining of the Church front and back porches.

## New Vicarage

This project has taken a lot of time and money to eventuate, however it has been worth the effort. Saint Peter's now has three residential properties which will provide income into the future.



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# Beauty of love

By Father Kit Bunker

**H**ow do we know something is beautiful? We just look at it and know. That is odd, isn't it? Yes, there are fashions, certainly in art. As the centuries go by, and depending on where you happen to live, there may be differences in what people think of as being beautiful, but the emotional

recognising beauty just come along with being human? Something to do with a big brain maybe?

That may be something to do with it; a big brain is needed to make sense of what you see whether you are a hunter-gatherer or a mathematician or a sculptor or a housewife. More than half of the



"Perhaps it is a landscape..."

PHOTO.: INFORMATION SERVICES OTAGO LTD.

response to beauty is always the same. Awe!

Perhaps it is a landscape, or maybe it is a flower, or perhaps it is a building, or a motorcycle or a baby in a pram or a plate of food prepared for a hungry husband, vegetables neatly arranged on the plate... or perhaps the sound of an organ skilfully played, deliberately loud, the low notes felt not heard. Or maybe it is the rumble of a big V8 idling, or the unnecessary elegance of a spinning wheel, or the marble of a mass-produced fireplace in a Victorian house, or the way a distant cloud is so perfectly proportioned. Aren't they all beautiful?

Where or when or how did human beings learn about beauty? Or does

human brain seems to be involved in seeing, not merely perceiving but also understanding the implications of what is seen.

Foreigners, expatriates as some call them, living in developing countries do not even begin to have the seeing skills of locals; being strangers they cannot read the signs scattered about the place by wind and plant and lizard and bird, not unless they are taught by a local. Then they can begin to see a different beauty, seen now with a new perspective.

But where did the idea of beauty; something which is mysteriously there in what we see or hear, or feel, come from originally? Whose idea is this mysterious quality we call beauty?

The Frolicsome  
Friar



"It's not really rustling, it's rebranding."

SOURCE: WWW.HOWTOGEEK.COM..

We can see it, we can comment on it, we can even be taught about it, perhaps in evening classes about music or architecture or literature or wood turning or pottery or cookery. But what IS it?

Another word just as difficult to pin down, but which we all know and understand, is love. Any grownup can complete the sentence beginning 'love is...' in many ways, first off the top of the head, later more thoughtfully and perhaps more accurately. Try it, and see, you'll find examples of different kinds of love, all undoubtedly love, no two identical but all love.

Did the love of God pop into your mind? That is an idea to ponder, savour, enjoy and rely on. 📖

**Anzac Day, 25 April**



*At the going down of the  
sun and in the morning  
We will remember them.*



# Nutritious



## St Peter's Fish

By Alex Chisholm

**W**hen Jesus preached in Galilee people flooded in to hear him and he miraculously fed thousands by multiplying a few loaves and fishes.

These were staple foods of the Holy Land at the time. Fish came both from the fresh water sources of Sea of Galilee and Lake Hula in the north, which no longer exists.

A common type of fish (*Tilapia zillii*) named St Peter's Fish, in reference to the miracles (John 21:1-14), is still eaten today. In fact, the BBC recently reported a restocking project—that 'Some 600,000 tilapia—known locally as St Peter's fish—have just been introduced to the large freshwater lake, where fish stocks have been falling dramatically because of drought, over-fishing and increased extraction of water.' According to the report they aren't intended to simply boost the sea's stocks. It seems the fish act as "biofilters". They increase biodiversity and balance the ecosystem by clearing out toxins caused by a type of weed which happens to be the tilapia's favourite food. The same fish can also be found commonly in Asia, America and Africa on the menu of many seafood and fish and chip restaurants. It was introduced into Australia but is now considered a noxious fish under the Biosecurity Act.

The New Zealand equivalent St Peter's Fish, although a marine fish, is John Dory. There are several recipes, but the fish is grilled, baked or coated in breadcrumbs then fried in oil. It is then placed in an oven proof dish, in some recipes on a bed of prepared vegetables, and is covered with a spicy sauce before being very briefly baked again.

The bread mentioned as loaves may have been barley bread which was cheaper than bread made with wheat. Bread spoiled easily and had to be freshly eaten. Although some foods eaten in Biblical times have their equivalents today it is possible that, at least in the Holy Land, the St Peter's fish is a 'direct descendent' of the fish featured in the Gospel accounts. 📖

### REFERENCES:

<https://christ.org/blogs/history-during-the-time-of-jesus-christ/bread-and-fishes-what-did-people-eat-at-the-time-of-christ>

[https://en.wikipedia.org/wiki/Sea\\_of\\_Galilee](https://en.wikipedia.org/wiki/Sea_of_Galilee)  
[www.seafoods.com/glossary/st-peter-fish-nz](http://www.seafoods.com/glossary/st-peter-fish-nz)



Redbelly tilapia (*Tilapia zillii*, "St Peter's Fish") served in a Tiberias restaurant.

PHOTO.: SUPPLIED.

### Other foods from Jesus' time:

**Meat** was eaten at feast times, especially lamb or goat. It had to be salted to drain the blood, which was not kosher. Pork, camel and rabbit were not kosher.

**Insects:** locusts could be eaten and the insects came in several varieties. They could be cooked in saltwater or dried and ground up to add to flour.

**Grains:** Barley and wheat. Although the Bible mentions "corn," there was no corn in the Holy Land.

**Milk:** both fresh and cultured, mostly from sheep and goats, not cows.

**Honey:** From the honeycomb but also 'date honey' (paste).

**Nuts:** almonds, walnuts and pistachios.

**Fruit:** pomegranates, melons, figs, dates and grapes, some berries.

**Vegetables:** beans, lentils, cucumbers, onions.

**Olives** were a staff of life. Olive oil was used for both food and fuel and olives were brined with spices to create varieties of tastes.

**Spices:** salt, mustard, capers, cumin, rue, saffron, coriander, mint, dill, rosemary, garlic, onions and shallots. Pepper and cinnamon were imported and expensive.

**Red Wine:** The Law of Moses says Israelites could not buy any wine product from their enemies, so they made it themselves.

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## The Old Testament and Easter

By Father James Harding



It always seems slightly strange to me that the academic year at the University of Otago pauses for a Christian festival—indeed, the pre-eminent Christian festival—which is observed by fewer and fewer people. I am writing this on Maundy Thursday, shortly after finishing a lecture in my course on Judaism in the Time of Jesus. The university is about to close for the mid-semester break and tomorrow (Good Friday) and Sunday (Easter Day) are public holidays, when supermarkets, for example, close their doors. Yet this is a festival celebrated by relatively few, in this country at least, and its meaning and rituals are arguably understood by fewer still.

I am not going to lament this situation—it is what it is—but I do think it important for those of us within the Christian tradition to understand what this time of year means as deeply as we can.

To begin with, we need to understand its Jewish roots. The first major festival of the Jewish year, which falls on the new moon of the first month (14 Nisan), is *Pesach* or Passover. The Jewish calendar is a lunar calendar which begins in the Spring, though for quite obscure reasons the New Year (*Rosh haShanah*) is observed in the Autumn (1–2 Tishri). The festival of Passover is combined with another festival which was originally a separate agricultural festival, known as Unleavened Bread. The whole festival of Passover begins on the evening of 14–15 Nisan and lasts a whole week, until the 21 Nisan. As it happens, Passover was last weekend (12–13 April in the Gregorian calendar).

Whatever its origins, the Passover festival as it is laid out in the book of Exodus (Exodus 12:1–13:16) is a commemoration of the liberation of the people of Israel from slavery in Egypt. The people of Israel were supposed to slaughter a yearling lamb, daub its blood on the lintels and doorposts of their homes to protect them from the angel tasked with destroying the first-born of the people of Egypt, and to eat it roasted with none of its bones broken. They were to eat unleavened bread, because they had no time to wait for their bread to rise

before fleeing Egypt as, in effect, refugees.

Later on, this became one of three festivals the people of Israel were commanded to observe at the central shrine (Deuteronomy 16:1–8), along with the festival of Weeks (*Shavuot* in Hebrew or *Pentecost* in Greek) seven weeks later and Tabernacles (*Sukkot*) in the Autumn. Although there were originally three agricultural festivals (see Exodus 23:14–17), they all came to be associated with events in the history of the people of Israel.

Passover is a festival of freedom. Indeed, one of its names in Hebrew is *zeman heruteinu*, “the time of our freedom.” It is perhaps significant that the major

occasions when the Passover is said to have been celebrated by the people of Israel—upon arriving in the land of Canaan (Joshua 5:10–12), during the reigns of Kings Hezekiah and Josiah (2 Chronicles 30 and 35), and in the time of Ezra (Ezra 6:19–22) under the rule of the Persians—the freedom of the people of Israel was at stake. *Shavuot* now commemorates the giving of the Law on Mount Sinai.

*Sukkot* commemorates the

wanderings in the wilderness, when the people of Israel lived in makeshift booths.

At the time of Jesus, people would come from far and wide to celebrate these festivals in Jerusalem. The city became crowded and the Jewish historian Josephus tells us of a number of occasions when this festival of freedom was the occasion of significant unrest and violence. According to the Gospels, Jesus and his disciples were themselves visiting Jerusalem for Passover when he was betrayed and crucified by the imperial Roman authorities.

It is actually quite difficult to work out what exactly is happening in the Gospels. In the Gospels of Matthew, Mark and Luke, Jesus eats the Passover meal with his disciples before he is betrayed, but in the Gospel of John Jesus and his disciples eat a meal together which appears not to be a Passover meal at all. Why? Because Jesus *Himself* is the Passover lamb, who is slaughtered on



A family at a seder, the ritual meal held to commence the Jewish festival of Passover.

SOURCE: WWW.BRITANNICA.COM.

(Continued on page 7)



**Raylene Ralston, People's Warden**

**asks Gwen Hudson to describe an artistic weekend.**

## CHURCHWARDEN CORNER

**I**nspired by the exhibition last week of Sandra Schluter's fine art works, Raylene had an idea. Why not ask parishioners to tell about art projects they are presently involved in.

Knowing I had recently attended a two-day clay sculpture course in Cromwell she approached me to contribute.

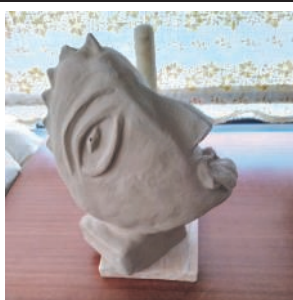
The crude, sculptural clay piece resulting from my weekend's activity cannot be compared with fine art such as Sandra's exquisitely executed, almost photographic, work, but the creation of any art work requires application of similar principles. First the idea, plus a knowledge of the working process, to create the art work whether working with paint or clay, are inherent in all forms of art. The practical application of this knowledge to create your personal work of art requires a certain level of skill especially that of observation.

Prior to the workshop, organised by my daughter Jan, I had not worked with clay but undeterred and armed with a picture of my planned sculpture, a flying female nude, I arrived at the workshop held in the Cromwell Potters Club. The group of seven women with the teacher Kathy quickly set to work. All the others had chosen to create women's busts. My flying women did not meet the criteria. I quickly had another idea and set to work.



**Above: Participants at work. Below: Gwen Hudson's result.**

PHOTO'S: SUPPLIED.



A wooden stand with pole was the basis on which we started making the paper maché form of our idea. For hours we stripped and soaked paper and applied it to the pole slowly creating the form onto which we finally got to start working with the clay. The clay derived from the Nelson area was apparently of good quality and it was certainly lovely to work with. Piece by piece the clay was built up, smoothed with water and paper towels until the basic outline was achieved. Then came the interesting and most challenging part the creation of eyes, eyebrows, noses, mouths. After a lesson from Kathy each of us crafted our own three-dimensional patterns in miniature. Following these instructions we worked at producing similar results on our sculptured heads.

The challenges were great, the enjoyment and pleasure of creating a work of art were considerable. We all agreed that for two days we had moved into a space of peace and tranquillity as we methodically worked with the clay.

Kathy evaluated each of our works. She remarked that I had produced a strong piece of work but would I please remove the tongue. The others didn't agree so Donald's tongue remained.

The completed works dry for forty days, then will be fired and finished with glaze or paint. 🏠

## Alpha and omega



**Left: The Reverend Natalie Milliken receives her license to officiate from then Bishop of Dunedin the Right Reverend Dr Steven Benford during her installation as Vicar of Saint Peter's on 6 May 2022. Right: On Easter Eve, before leaving the parish at the end of this month.**

PHOTO'S: INFORMATION SERVICES OTAGO LTD AND ALEX CHISHOLM.

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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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# For your diary

Tuesday, 13 May : Vestry meeting

## The Old Testament and Easter

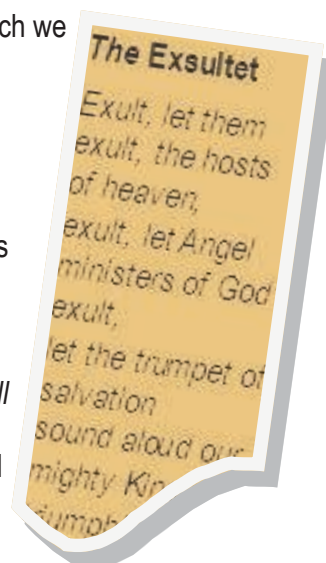
(Continued from page 5)

Passover before nightfall and whose bones are unbroken when he is taken down from the cross.

We cannot understand what is happening in the Gospels unless we recognise just how deeply they are saturated not just in the symbols of the scriptures, but in the way those symbols were understood by Jews in Palestine in the first century CE, and in the way the earliest Christians—who were, of course, themselves Jewish—interpreted and reinterpreted them.

As time went on, particularly after the Temple was destroyed by the Romans in 70 CE, Jews and Christians developed their understanding of Passover separately, yet sometimes in dialogue or conflict with one another. In the Jewish tradition, a beautiful tradition has developed in the context of the family home known as the *Seder* (Hebrew for “order”), when symbolic foods (including unleavened bread) are eaten and the story of Passover is retold following an ancient text known as the *Haggadah*. Neither the *Seder* as we know it, nor the *Haggadah* as it later developed, was known at the time of Jesus, but the seeds of both surely existed then.

Christians developed their own “Passover,” which we now know as Easter. It begins with the commemoration of the Last Supper on Maundy Thursday, then the crucifixion on Good Friday, reaching its joyous climax at the Easter Vigil on Holy Saturday when we celebrate the Resurrection. At the Easter Vigil, the Exsultet is sung, an ancient Latin hymn saturated with the imagery of the Exodus story: *This is our Passover feast, when Christ the true lamb is slain, whose blood consecrates the homes of all believers*. It is followed by readings from Scripture which teach us the language we need to understand what happened all those years ago, and what it means for us now. 📖



## Correction

The March edition report of AGM elections and appointments misspelled vestry member Sharyn McGlynn's Christian name. 📖

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# Lest we forget



By David Hoskins, Director of Music

It is a bittersweet truth that there is more than enough music reflecting the world at war to stretch from one Anzac Day to another. There is a range of sacred texts suggesting peace is the aim, yet the list grows ever-larger where warfare is concerned as the world staggers from one conflict to the next. However, amongst all of the music are gems from a

diverse list which are worth hearing and pondering amongst all the bugle calls and piped laments.

Perhaps a poignant place to start is the Pastoral Symphony of Ralph Vaughan Williams. Fine performances can be found either by streaming or on YouTube. You may even have a cd copy to



Ivor Gurney (1890-1937).

hand. Although Vaughan Williams was in his 40s when WW1 broke out, he volunteered as an Ambulance Wagon Orderly and as such he witnessed human death and destruction on a scale never before imagined as he served on the bloody battlefields of France. He survived the war but so many of his friends did not. He especially felt the loss of his best friend, the wonderful composer, George Butterworth. Along with most of his generation, he spent many years coming to terms with what had been endured during and after the war. Much later he captured the pain and loss of war in the haunting (and haunted) strains of his Pastoral Symphony. It is at once beautiful and heart-wrenching and expresses the day in ways few other works do.

Another friend of Vaughan Williams', poet and composer Ivor Gurney, served as a machine gunner in WW1. He captured aspects of homesickness, grief and that terrible loss of innocence which was the legacy of war. Although he physically survived the conflict, his mental health suffered badly and he spent the rest of his days in psychiatric care. His songs are the best of him, musically, and for some years I have played a transcription of the song *In Flanders* as a postlude on the Sunday nearest Anzac Day. It is a work of art—but also of the heart.

In church we sing hymns of remembrance such as *Abide with me* (NEH331), *Be Still my Soul* and *Eternal Father Strong to Save* (NEH 354). The music and lyrics of previous generations sometimes seem militaristic in tone as we grapple with the constant news feeds of global conflict. Yet the comfort of hymns such as *The Lord's my Shepherd* (NEH 459) and *Dear Lord and Father of mankind* (NEH353) is undeniable.

Carl Daw (b. 1944) is an Episcopal priest and writer who served as the Executive Director of the Hymn Society in the United States and Canada from 1996 to 2009 and his words of a hymn suitable for Anzac commemorations and pertinent to the present day have the last word here....

O day of peace that dimly shines  
through all our hopes and prayers and dreams,  
guide us to justice, truth and love,  
delivered from our selfish schemes.  
May swords of hate fall from our hands,  
our hearts from envy find release,  
till by God's grace our warring world  
shall see Christ's promised reign of peace. 🇺🇰