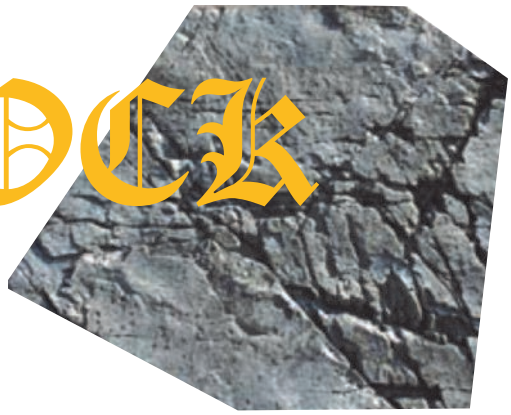
THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

September 2025—Trinity



Season of Creation

By The Reverend Joel Stutter, Priest in charge

As well as our usual liturgical seasons, which include Lent and Advent, we also have times in our calendar when we celebrate the world around us. Each year, from 1 September to 4 October, Christians around the world join in a time of prayer, reflection and action known as the Season of Creation. Rooted in the conviction that caring for the Earth is a central expression of Christian faith, this ecumenical season invites us to renew our relationship with God, with one another and with the whole of creation.

For Anglicans, the Season of Creation has become a vital part of our liturgical and spiritual life. It begins on the World Day of Prayer for Creation and concludes on the Feast of St Francis of Assisi, the saint who embodied a life of simplicity, peace, and kinship with all living things.

This Year's Theme: Peace with Creation

The theme for 2025 is "Peace with Creation", inspired by the words of the

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The Remarkable Monday Club at (around) 50!

By David Hoskins

A wonderful treasure-trove of parish life from the past is lovingly curated by David Scoular on the parish website. From the early 1950s through to the 1970s digitized copies of the Parish magazine (called *The Fisherman* for many years) give an insight into the parish and the world around it.

Saint Peter's hall all lit up for the Monday Club's celebration karaoke evening.
PHOTO.: JUNE STEELE.

Some things remain the same but other things change. The great disputes arising from the plan for church union, the challenges presented by having two outlying congregations within the Caversham parish all make for fascinating reading. Ongoing issues with fund-raising and the occasional stir-up by the Vicar regarding lack of interest in this or that. Animals feature, as always at Saint Peter's, a variety of birds, cats, dogs, a goat and some sheep, pass by in the pages of *The Fisherman*.

Sister Idour, and her stirling work in the mission field, is well covered. Assistant clergy come and go—including Archdeacon Bernard Wilkinson of Oamaru who, I learned at the recent Synod, is still playing the organ at the lovely St Andrew's at Maheno!

However, it was the November 1970 edition which raised an eyebrow. Some years ago, Jo Steele smiled at me during a post-service morning tea and invited me to sit with her. The conversation began, "Now dear I know your busy….but". A short time later I had agreed to take over the running of her pet project, 'The Monday Club'. I don't recall agreeing to her request, but people like Jo tend to assume you will agree! What of this and the November *Fisherman* magazine?

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Season of Creation

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prophet Isaiah (32:14–18). Isaiah paints a stark picture of desolation—lands laid waste, cities abandoned and the earth itself groaning under the weight of human injustice.

"Scripture teaches that humanity is entrusted with stewardship of the earth…".

Photo.: Lisa from www.pexels.com.

Yet he also offers a vision of hope: a world where justice and righteousness bring forth true peace, or shalom.

This theme challenges us to recognise that peace is not only the absence of conflict between people, but also the restoration of the right relationship with the natural world. When ecosystems are degraded, when species vanish, when communities suffer from pollution or climate change, creation itself is robbed of peace. As Anglicans, we are called to respond with prayer, humility and action, becoming agents of God's healing work.

Why It Matters

The Season of Creation reminds us that environmental care is not an optional extra for Christians—it is a core responsibility of discipleship. Scripture teaches that humanity is entrusted with stewardship of the earth, reflecting God's love for all that has been made. To ignore this call is to neglect both our neighbour and our Creator.

This season provides an opportunity to:

- Pray for the protection of creation and for justice for those most affected by environmental harm
- Learn about the interconnectedness of life and the impact of human activity on the planet
- Act by making practical changes in our homes, churches, and communities—whether through reducing waste, planting trees, or advocating for policies that protect the vulnerable.

Living the Season Locally

Across the Anglican Communion, churches are finding creative ways to mark this season. Some host outdoor services or prayer walks, others organise community clean-ups, tree-planting events, or study groups exploring eco-theology. In New Zealand, Eco Church networks are encouraging parishes to take tangible steps toward sustainability, from energy audits to shared meals which celebrate local produce.

At Saint Peter's, I carried out a simple energy audit, looking for ways to not just save energy (and money), but to also make our environment warmer and safer for our congregation.

A Call to Hope

Though the challenges facing our planet are immense, the Season of Creation is ultimately a season of hope. It reminds us that God's Spirit is at work, renewing the face of the earth. By joining together in prayer and action, we participate in that renewal, embodying the peace which Isaiah envisioned and Christ fulfilled.

As we journey through this year's Season of Creation, may we be inspired to live more gently, act more justly, and walk more humbly with our God—so all creation may know peace.

Church sunrise

Anthony Skegg took this atmospheric photograph of Hillside Road on his way to the 8 o'clock Service late last month.

Memorial finds permanent home

By Gwen Hudson

At the September vestry meeting it was agreed to hang, in the Church, the Saint Peter's A.A.W, Eunice Teal memorial table cloth, pictured at left with People's Warden Raylene Ralston and in detail at right. Eunice Teal, the wife of Father John Teal, Vicar of Caversham from 1962 until 1982, was very involved in all aspects of Saint Peter's and greatly missed on her death. This background story is derived from the A.A.W minutes as faithfully recorded by Shirley Buxton, the then secretary.

20/05/80. Bringing sadness to all present was the passing on the previous evening of Mrs Eunice Teal, a valued member for many years She had been secretary and a committee member during that time and was a quiet, willing and enthusiastic worker throughout the years. Her friendship and cheerfulness will be missed by all. As a mark of respect members stood in silence and The Reverend John Palmer said a prayer asking for comfort for the family and in thanksgiving for Eunice's life and contribution to the church community.

9/06/80. A discussion regarding a suitable memorial for Eunice Teal brought forward ideas of a framed copy of the hymn she wrote, a Bible, a table or a cloth for our table with the A.A.W monogram. The table cloth seemed to be the favourite idea.

26/08/80. Mrs Madigan bought a table cloth suitable for embroidery for members to see and all agreed that it was suitable.

6/11/80. Mrs Madigan reported that the material had been bought and was being embroidered.

No notes regarding the completion and presentation of the table cloth could be found. However at each meeting thereafter the blue velvet memorial table cloth on which a small glass vase with one flower was placed was very much part of Saint Peters history. It is so good that it has found a long-term home.

Living and worshiping with integrity

By Father James Harding

Several themes appear fairly consistently across the Bible, Old and New Testament alike. One of these is that the God who revealed Himself to the people of Israel and became human for us and for our salvation in Jesus Christ has a deep interest in the welfare of the poor.

In the Scripture readings for 21 September the Old Testament and the Gospel both reflect this concern. The Old Testament reading is from the book of Amos, who had been some kind of shepherd (Amos 1:1; 7:15) in the land of Judah before God summoned him to declare a message of judgement against the people of Israel to the north. The Gospel reading is the parable of the dishonest manager (Luke 16:1–13), a strange parable in which a man is commended for acting shrewdly but dishonestly. Later in the same chapter we find the story of the rich man (*dives*) and Lazarus (Luke 16:19–31).

Amos, "who had been some kind of shepherd".

IMAGE: WWW.GOODSALT.COM.

The theme of God's deep interest in the welfare of the poor runs throughout the book of Amos and recalls other passages in the Old Testament where God shows a concern for what one author (Nicholas Wolterstorff in *Justice: Rights and Wrongs*) calls the "quartet of the vulnerable": widows, orphans, people who are destitute and resident aliens. The last category included migrant workers who, through no fault of their own, had to move to another country for the sake of survival, as in the book of Ruth.

Now one might ask why, if God had such a concern for the poor, he didn't simply intervene and rectify the wrongs of human society. Job argues something along those lines when he reminds his friends that the wicked are allowed to flourish (Job 21:7–26), are not brought to account by God (Job 24:1–17) and can no longer benefit from Job's protection because God has removed Job's wealth (Job 29:1–31:40).

"...God has removed Job's wealth (Job 29:1–31:40)."

IMAGE: WWW.THEOLOGYOFWORK.ORG.

We could say that we live in a fallen world, in which human beings deceive one another (Genesis 3:1–24), commit murder and seek to avoid the consequences of what they have done (Genesis 4:1–16), and live in a way which is violent and corrupt (Genesis 6:5–9).

There is a degree of truth in this, but while much Christian theology depends on the idea that we have been redeemed from our morally fallen condition, the fact is we still live in a world marked by gaping inequalities of all kinds. Yet even Job believed his slave was equal to him in the eyes of their maker (Job 31:15), suggesting that a society in which he was rich and free while his slave was not could hardly have been ideal.

To be sure, the Christian hope is ultimately in a world where such inequalities will not exist, yet the fact they do exist means we have to find a way of living in which we try to alleviate the worst effects of inequality without either giving charity out of guilt—being "do-gooders," in other words—on the one hand, or on the other hand trying to build a completely equal society by force. That has been tried and found wanting.

Let us return to Amos. Amos lived and preached in the eighth century BCE. The growing inequalities of the society of Israel at that time are reflected in the archaeological record and in several books of the Old Testament, including Isaiah and Micah.

In Amos 8:4–7, the prophet is mainly concerned with two things.

First, there are people who wait eagerly for the "New Moon" and the "Sabbath" to be over so they can get back to what is really important, namely selling goods so they can increase their wealth at the expense of those who are less well off.

The implication is, second, that their priorities are all

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Living and worshiping with integrity

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wrong. Not only do they fail to give their full attention to the importance of sacred festivals, they fail to recognise that how one behaves in everyday life cannot be separated from worship. One can only worship with integrity if the whole of one's life is guided by a due sense right and wrong and of how one's actions impact on the wellbeing of other people.

"... there are people who wait eagerly for the "New Moon" and the "Sabbath" to be over so they can get back to what is really important, namely selling goods so they can increase their wealth...".

IMAGE: SCRIPTURALTHINKING.COM.

The impact of the behaviour of these greedy merchants is that the poor suffer. One of the reasons for this is that in selling their goods they have used dishonest weights and measures in order to make more money.

A further effect, which is too often not noticed, is that their behaviour is going to bring a catastrophic judgement on the people which will apparently sweep the poor away with the rich and the righteous away with the guilty. This idea caused all sorts of problems for morally sensitive individuals in the biblical tradition (see Genesis 18:16–33 for a good example), but that was how God's judgement was understood.

What all of this comes down to is the importance of living with integrity in the world in which we find ourselves, knowing that how we behave and how we use what we have is of grave moral importance.

CHURCHWARDEN CORNER

By Alex Chisholm, Bishop's Warden

On Wednesday, 20 August from 8:30am to 4pm I attended the day long seminar organised by our Diocese and given by the Reverend Dr Sam Wells at St Matthew's Church in Hope Street. The Biography on the Diocesan website read: "Sam Wells is one of today's most influential public theologians. He writes, speaks, preaches and broadcasts on a range of pastoral, political and theological issues. Sam has been Vicar of St Martin-in-the-Fields in Trafalgar Square, London, since 2012. He is also Visiting Professor of Christian Ethics at King's College London. He has served as a parish priest for 27 years—10 of those in urban priority areas; he also spent 7 years in North Carolina, where he was Dean of Duke University Chapel. He has published 47 books. His most recent is *Constructing an Incarnational Theology* (Cambridge UP: 2025).

I thought that looked interesting and indeed it was. It was a fascinating day—I took 19 pages of notes which I am only just beginning to type up. The day was well attended, I met up with several people I knew, it was very well organised and there was a generally friendly atmosphere. I was surprised to find that I was the only person from Saint Peter's, so glad that I had gone to represent us so to speak. In fact, I was asked more than once if I was the only person from Saint Peters? I didn't give that anymore thought until recently re-reading the information from the Venerable Damon Plimmer, the Ministry Educator, on the Diocesan Website I discovered that it was listed as an 'extra Ministry Education session.' However, there were many people there who were not clergy, so I didn't feel that I was in the wrong place. The publicity on the website had read 'Being With' Rev Dr Sam Wells. I had taken that to have the same meaning as 'A Day with….' but the 'Being With' is to do with the idea of being beside and accompanying someone in their situation when you can't actively do anything for them. In fact, this can be very difficult as we tend to want to 'make things better'. As well as theology around this Dr Wells described a structured online programme of groups for 'being with' for people outside the church. In the back of my mind, however, was the sentence in the description that our People's Warden Raylene Ralston together with Gwen Hudson wrote about our Fellowship Group in relation to us knowing 'we are there for one another'.

More online at

https://www.london.anglican.org/article/with-a-life-changing-way-to-help-people-explore-the-christian-faith/

Nutritious

The health benefits of avocado

By Alex Chisholm

Avocadoes are grown in the north of New Zealand with the main growing season from August to February. We seem to be having a good season for avocado this year, not only is there a good supply but the price is more reasonable, with the option of buying singly or in packs. I have tended to be reluctant to buy in bulk as they can often ripen all at once but this year that hasn't been such an issue. Avocadoes are a high fat food, but the fat is similar to that in olive oil and therefore healthy and they contain nutrients, like vitamins A, D, E and K, and the antioxidant lycopene which are fat-soluble. This means your body will absorb more of them when you eat them along with some fat and the avocado just happens to contain all of these.

IMAGE: WWW.DREAMSTIME.COM.

They tick the boxes for being heart healthy with beneficial effects on blood cholesterol, helping to lower LDL and increase HDL and are fine for people with diabetes. In addition, they contain fibre as well as the healthy fat high in oleic acid like olive oil. Although not sweet, avocados are botanically classified as a fruit with a large berry and single centre pit, grown from the *Persea americana* tree and believed to have originated in Mexico or Central America. We are fortunate that they also grow here.

They are the main ingredient in guacamole and are a lovely addition to salads, though we are not quite into the main salad eating season yet. Avocado oil can replace other liquid cooking oils and has a very high smoke point of almost 500°F. However, it is expensive and often compared with olive oil because they are both rich in the fatty acid, oleic acid, but avocado oil has a more neutral flavour. It is however an ideal oil to use in salads and in a homemade salad dressing. One possible recipe could be

¼ cup avocado oil, 2 tablespoons Dijon mustard, and 4 teaspoons balsamic or apple cider vinegar; add spices like black pepper or chilli flakes or a little crushed garlic for a spicier flavour, low in sodium (salt). Whisk or blend together and pour over your favourite salad.

"...the main ingredient in guacamole ..."

PHOTO.: WWW.GIALLOZAFFERANO.COM.

One serving of a medium avocado (half the fruit) has slightly more potassium than a medium banana, 487 mg potassium versus 422 mg potassium, respectively. Mashed avocado can be spread on crackers or sandwiches or on toast. The New Zealand Avocado Group has a selection of interesting recipes both sweet and savoury, as well as storage tips.

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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: 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, 14 October : Vestry meeting at 2.30pm

Friday, 17 October : Deadline for the October edition of The Rock

THE RECIPE : BRIGADEIRO

Vestry member Kurt Schluter brought his Brigadeiro to church and had a lot of requests for the recipe—so here it is.

What you need

- 420ml condensed milk
- 30g cocoa
- a pinch of salt (or to taste)
- 40g butter
- chocolate hail

Photo.: Supplied.

Method

- Add condensed milk, cocoa and salt to a saucepan
- Simmer on medium heat while stirring for around 15 minutes

You may want to lower the heat a little if it starts "burping" lots of steam as it thickens.

You'll have a rough idea that it's ready when the mixture becomes thick enough that large amounts pull away from the sides and bottom of the saucepan as you stir

- Remove from heat, add butter and stir until melted and combined
- Refrigerate for around 40-60 minutes

A warmer mixture will be easier to roll the chocolate hail onto, but may also stick to your hands.

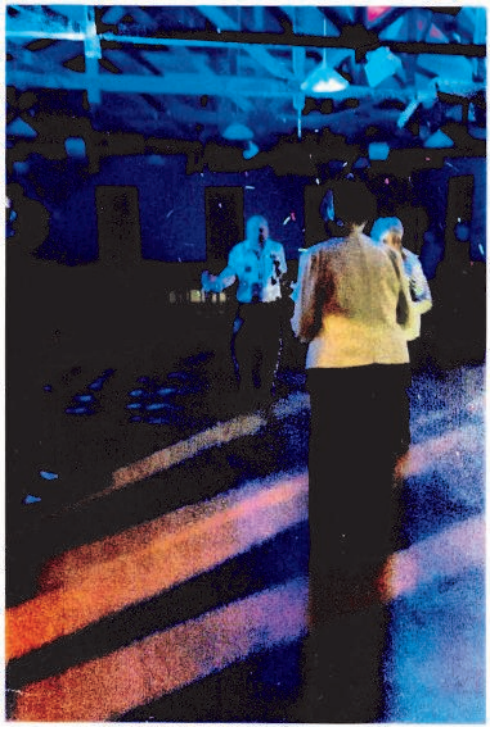
- Remove from fridge and roll mixture into balls, then roll in chocolate hail.

The Remarkable Monday Club

(Continued from page 1)

In a small corner of one of the pages, the then Vicar, Father John Teal, congratulates the parish on the formation of a table tennis club, noting somewhat 'tongue in cheek' that as it was meeting on Mondays he would not be able to take part: Monday being his day off! Father Teal was not given to 'action sports', though a fine gardener.

The group met in the hall. Table tennis, indoor bowls and a variety of card games were offered along with a morning tea. In one form or another, the group has continued through the years. Along with Jo, Marjorie Palmer and others helped to make for a smoothly organised operation. Roy Harris oversaw the purchase of professional standard tables and kit for the ever popular table tennis. Interest in the bowls waned some years ago, but with the arrival of a third table, the table tennis has blossomed into a group which, a few months ago, spilled over into Fridays such is the interest and numbers attending. It is a vital part of the Saint Peter's outreach to a wider Dunedin community and much valued by all concerned.



Top left: David Hoskins (back to camera) and Brian Jowett agree the evening is a total success; Above: music and dancing featured; Left: "surprisingly good" karaoke; Bottom left;"…the supper [was] first rate…"; Below: "…deck quoits which proved much more challenging than most imagined."

PHOTO'S: JUNE STEELE.

Recently a member, Brian Jowett, thought a social evening might be enjoyable. So it proved to be—as can be seen from the accompanying photographs. The hall was a dazzle of laser lights, the karaoke surprisingly good, the supper first rate and a wonderful time was had by all. Included was a form of deck quoits which proved much more challenging than most imagined. In an age when one hears that the 'older set' find difficulty with electronic gadgetry, members of the Monday Club sang from cell phones connected to the internet and had no problems using various roving mikes.

The Monday (and Friday) Club is very much part of the fabric of Saint Peter's. There are other table tennis clubs about the city, and the new craze of pickleball—a cross between table tennis and badminton—keeps everyone 'on their toes'. The warm, welcoming atmosphere at Saint Peter's ensures this group will go on for many years to come.