



Anglican Parish of  
Caversham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

May 2022—Ascension



## A Vicar is installed



On Friday, 6 May 2022, the Reverend Natalie Milliken was installed as Vicar of Saint Peter's at an evening Service in the Church. The Bishop of Dunedin, the Right Reverend Dr Steven Benford, officiated. The photo's at left are stills taken from the video of the Service which is available in our YouTube channel.

From top to bottom: The Bishop and altar Party arrive; the Bishop blesses Reverend Natallie; Archdeacon Jan Clark (at right) reads the licence to officiate; the Bishop hands her licence to the new Vicar; The Reverend Natalie Milliken, Vicar of Saint Peter's Caversham, reads her first parish notices to the congregation; Our Vicar and the Bishop process out at the end of the Service.



## God's people

By The Vicar



One of this week's readings struck me as being very relevant to our mission in the world. In Acts 15:7-21 Paul and Barnabas send Silas and Judas to fledgling churches to strengthen the churches and assure them of the love of God. Previously, some zealots had dictated that certain rites and rituals had to be adhered to in order to please God. However, this isn't really the case. Paul stated that, "It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements." The new churches were warned against unhealthy food habits and sexual immorality, but were blessed and encouraged by the disciples. These men travelled thousands of kilometres throughout the areas around the Mediterranean and shared and

witnessed many forms of church.

Paul wrote to Corinthian church (1 Cor. 12: 12-26) that we are all important in the Body of Christ and are not to be envious or disrespectful of an individual's roles and functions. It is the same with churches. Each is unique and precious, fulfilling the will of God through Christ's example and the inspiration of the Holy Spirit.

Saint Peter's of Caversham is seen as a presence of faith and hospitality. Our hall is used by a variety of groups and the regular services are a sign that worship is important and relevant to many within the community. We are who we are, where we are for a reason.

As I walk around Caversham and South Dunedin, I meet people who are

*(Continued on page 3)*



# Installation social

Alex Chisholm took her camera to the social function following the Installation Service and captured some of the moments.



By Di Best  
People's Warden

CHURCHWARDEN  
CORNER



Di Best presents a basket of garden goodies to Our Vicar following the Solemn Sung Eucharist on 8 May.

PHOTO.: ALEX CHISHOLM.

**A** Warm welcome to Natalie and Dan. It has been lovely to see much planting in the garden going on with the bulbs given at Natalie's installation.

And it is very good having a priest in the parish again. I think we have thanked the bishops and priests who helped during the interregnum but the wardens and parishioners do acknowledge that without their help it would have been a much more difficult time. 🙏



# God's people

(Continued from page 1)

genuinely interested in what is happening within the church. Few may ever enter for a church service but if we can continue to provide space and opportunities to share in community, the love of God will touch their hearts. Some may come and worship with us, others may prefer to worship in other ways. Let's not fall into the zealot's trap and insist there is only one way to worship. Let us continue to be a church of tradition and let us heed Paul's instructions, not burdening but strengthening, encouraging and comforting those we meet. 📖



"Some may come and worship with us, others may prefer to worship in other ways".

PHOTO.: INFORMATION SERVICE OTAGO LTD.

**The Frolicsome Friar**

"He's not afraid because he thinks we're clouds where data is stored."

SOURCE: WWW.HOWTOGEEK.COM..

**Have you ever noticed that all instruments searching for intelligent life...**

**Are pointed away from Earth**

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Posted to : The Editor of The Rock,  
c/- The Vicarage, 57 Baker Street,  
Caversham,  
Dunedin, N.Z. 9012

Emailed to: [TheRockEditor@stpeterscaversham.org.nz](mailto:TheRockEditor@stpeterscaversham.org.nz)

**Ask The Vicar**

For answers to questions doctrinal, spiritual and liturgical.  
Write to: Ask The Vicar, c/- The Vicarage as above  
Or email: [AskTheVicar@stpeterscaversham.org.nz](mailto:AskTheVicar@stpeterscaversham.org.nz)

**ASK THE VESTRY**

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry, c/- The Vicarage as above  
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# Benefits of combining



# Nutritious



## yogurt and berries

By Alex Chisholm

**F**ollowing on from mentioning colourful fruits and berries in March there is more news on the berry front, showing that combining berries with yoghurt increases the health benefits of both. Yogurt and fruit have been identified singly as having protective effects against some diet-related diseases but so far have not been studied in combination. Researchers are becoming more interested in how foods work together, as this could give the nutrients in the foods properties they don't have on their own. Fruits are quite low in energy (calories) but contain vitamins and minerals and other compounds which can improve digestive health.

Yogurt, on the other hand, is higher in energy. It is a nutrient-rich food which is a good source of dairy protein, calcium, magnesium, vitamin B-12 and important fatty acids. Traditional fermented yogurt contains special health promoting bacterial strains and also has a unique food structure which provides health benefits by aiding nutrient absorption and lactose digestion.

Studying the dietary patterns of large population groups gives us a better picture of the benefits of eating different

foods together. Fruit and yogurt have both been identified as 'markers' of healthy dietary patterns. Berries count amongst the most delicious and versatile of the fruits that are sources of antioxidant phytonutrients (plant-based chemical compounds) which can also improve digestive health. In addition, they provide potassium, magnesium, vitamins C and K, fibre and prebiotics—carbohydrates which help promote a healthy gut. Many of their benefits may come from

anthocyanins (compounds which give many fruits and vegetables their red, purple and blue colours). One reason the yogurt and berry combination is important is its positive effect on the gut, benefiting our microbiome (see *Nutritious in The Rock* of May 2018), which research is showing to be very important for our overall health.

The many types of berries have

slightly

different qualities as

well as varying amounts of these nutrients, so it's great to mix them up in your diet. The season for most fresh berries is finished but frozen berries are an alternative, especially if you have been able to freeze home grown or New Zealand produced berries.

For a note of caution: see 'Frozen berries grown outside New Zealand' on the next page. 📺



"combining berries with yoghurt increases the health benefits of both".

### REFERENCES:

FERNANDEZ M.A & MARETTE A. POTENTIAL HEALTH BENEFITS OF COMBINING YOGURT AND FRUITS BASED ON THEIR PROBIOTIC AND PREBIOTIC PROPERTIES .

ADV NUTR 2017;8(SUPPL):155S-64S; DOI:10.3945/AN.115.011114.

[HTTPS://WWW.HOPKINSMEDICINE.ORG/HEALTH/WELLNESS-AND-PREVENTION/BERRY-GOOD-FOR-YOUR-HEART](https://www.hopkinsmedicine.org/health/wellness-and-prevention/berry-good-for-your-heart)

[HTTPS://WWW.HSPH.HARVARD.EDU/NEWS/HSPH-IN-THE-NEWS/FRESH-BERRIES-ARE-AMONG-THE-HEALTHIEST-FOODS-YOU-CAN-EAT/](https://www.hsph.harvard.edu/news/hsph-in-the-news/fresh-berries-are-among-the-healthiest-foods-you-can-eat/)





# Nutritious Ancient Syrian date pastries

After writing about ancient dates last month I was fascinated to find a recipe for Ancient Syrian date pastries *Pistachio Mersu* by Megan Sauter, which was featured in an Ebook entitled *Recipes from the BAR Test Kitchen*. BAR stands for the Biblical Archaeology Society ([www.biblicalarchaeology.org](http://www.biblicalarchaeology.org)) based in America.

The aim of the test kitchen is to let people try out recipes from various 'ancient times'. The recipe for *Pistachio Mersu* comes from the time 1775-1761 B.C.E.—so in the bronze age. Clearly this was not a ready created recipe as we know them but required detective work and consultation with scholars as the original information was found in the like of delivery notices in ancient texts. Fortunately archaeologists have been able to reconstruct the recipe indirectly



**Maamoul (Arabian Date Filled Cookies) - a present day recipe of ancient Arab origin which may be similar to the Ancient Syrian pastires.**

PHOTO: WWW.CURIOUSCUISINIERE.COM.

from administrative sources and ancient Babylonian recipes. There were no cooking instructions so getting this right was also experimental-hence the BAR Test Kitchen. Trying out ancient recipes in a modern kitchen does make them easier.

*Pistachio mersu*, was an ancient type of "cake" which involved mixing flour with a liquid (water, milk, oil, beer, or even butter). Additions could include dates, pistachios, figs and raisins. Spices, such as cumin and coriander, were sometimes added.

In the test recipe the dates and water were heated until a thick paste formed, the chopped pistachios added and mixture left to cool. The flour, butter and water were made into a dough then chilled. Finally the dough was formed into little cups which were about three quarters filled with the date mixture, then closed and rolled into a ball. These were placed on baking paper on a tray and baked for 25 minutes. I shall try this out and convert the quantities to New Zealand measurements before passing on the recipe. 📄

BASED ON STRATA: "BAR TEST KITCHEN: ANCIENT SYRIAN DATE PASTRIES" FROM THE SEPTEMBER/OCTOBER 2018 ISSUE OF BIBLICAL ARCHAEOLOGY REVIEW.

[HTTPS://WWW.BIBLICALARCHAEOLOGY.ORG/ABOUT-THE-BIBLICAL-ARCHAEOLOGY-SOCIETY/](https://www.biblicalarchaeology.org/about-the-biblical-archaeology-society/)

## Frozen berries grown outside NZ

New Zealand's food safety rules keep berries grown here safe to eat. But not all countries have the same rules. Berries grown and processed overseas can be unsafe to eat.

### Making berries safe to eat

You can make frozen berries safe to eat by either:

- bringing them to the boil, or
- cooking them at 85 degrees Celsius for at least 1 minute.

Washing frozen berries will not remove the risk.

Most viruses and bacteria found on frozen berries can survive freezing. They also can survive freeze-drying, and heat treatments of less than 85 degrees Celsius.



### More online

MPI has a useful website with details

<https://www.mpi.govt.nz/food-safety-home/safe-eat/making-imported-frozen-berries-safe-to-eat/>





# Why read the Old Testament?

By Father James Harding

James Harding is known to us a parishioner and locum priest. In his other life he is Senior Lecturer in Hebrew Bible/Old Testament Studies at the University of Otago where he teaches papers on, amongst other subjects, the Old Testament and the Old Testament prophets. In this new series he seeks to show us why he “spends his like in the Old Testament”.

One of my favourite stories from the Bible comes from the end of Luke’s Gospel. The disciples of Jesus are grieving. Jesus, whom they had known and loved, has been put to death with great cruelty on a Roman cross. They feel bereft and alone. They are also afraid. They had believed Jesus would set God’s people free, but they now have to face up to the fact they were wrong. They are afraid and without hope.

Then, some women in the group come back from the tomb of Jesus with an unlikely tale. They had found the tomb empty, apart from two angels, who told them that Jesus was alive! The men do not believe them, until Peter goes to the tomb and finds nothing there but folded grave clothes.

Two of the disciples set out from Jerusalem, heading for a village not far away called Emmaus. On the way they are met by a stranger and they regale him with this extraordinary story. Instead of laughing at them for being so gullible, the stranger tells them off for being so slow. If they had understood the scriptures—“Moses and all the prophets”—they would have realised that the death and resurrection of Jesus had been predicted long ago.

The stranger is, of course, Jesus Himself but the disciples do not recognize Him until He breaks bread with them and promptly vanishes from their sight. Then they remember that their hearts had been burning within them as He spoke to them about Scripture.

During the Easter season, the first reading at the Eucharist on Sundays comes from the Acts of the Apostles, but during the rest of the year it comes from somewhere in the Old Testament. It is supposed to relate somehow to the Gospel, but it can often seem forbidding, unfamiliar, or downright odd. So why should we bother reading it?

We should be reading the Old Testament, first and foremost, because it tells us who Jesus is. For Jesus and His disciples, and for all the earliest Christians, these were their scriptures. There were no Gospels yet, no New Testament, and it was to Moses, the prophets and the psalms that they looked and listened in order to learn about God and to understand who Jesus is.



Jesus is alive and with us now. We meet Him in prayer, in the Eucharist and in everyday acts of love and kindness between one person and another. He cannot be contained within the pages of a book. Yet it is the collection of books we call the Old Testament which tells us who this Jesus really is. He is Immanuel, “God with us” (Isaiah 7:14; Matthew 1:23).

The Gospels can certainly seem gentler and more approachable than the Old

Testament, with its catalogues of strange laws and obscure prophecies, proclaimed by peculiar holy men and women speaking on behalf of a distant and often angry God.

But if we dig a bit deeper, we will see there is no contradiction between the New Testament and the Old. They bear witness to the same God. Together, they tell the story of how a holy and loving God created a world and called a people He wanted to bless (Genesis 1:28; 12:1-3), so the whole world might come to know and love Him and live together in peace and justice. It tells the story of how humans turned away from this God and against one another and suffered the consequences. And it also tells the story of how this God called us all to come back to Him, offering all people everywhere a promise of healing and hope. The God who comes to us in Jesus is the very same God who, in the Old Testament, cannot let go of His people, because He loves them so much (Hosea 11:8-9).  
✠



## 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> and 3<sup>rd</sup> Sunday of each month: Evensong and Benediction

### SECOND AND FOURTH TUESDAY OF EACH MONTH:

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

### THURSDAY:

10am: Eucharist

### FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

## Special Services

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

### Parish Contacts:

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## Music from Taizé

**Rock** Music

(Continued from page 8)

linkage between a heritage of something old and valued and something which seems very much of our own time.

So, a Taizé service consists of Bible readings, prayers, periods of silence and the chanting of beautiful, simple music, sometimes in Latin, sometimes in French or English. Musical instruments also feature as they combine with the singing to enhance the experience. Some of the Taizé music has continued to be sung, on and off, at Saint Peter's over the years to telling effect.

The Vicar and I were recently discussing music for the 10.30 am Sunday Eucharist and I suggested the lovely Gloria so well known to the congregation. We are enthusiastic to try this music again in worship and add a simple chant, 'O Lord hear my prayer', at the end of the intercessions. It links us with congregations both old and new who have sung this music in Saint Peter's and, further, to groups worshipping city- and world-wide. 🇬🇧



A mid-week Taizé service at All Hallows by the Tower, London.

PHOTO.: WWW.AHBTT.ORG.UK.



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## For your diary

**Friday, 6 May** : 7pm : Service of Installation of the Reverend Natalie Milliken as Vicar of Saint Peter's

**Sunday, 22 May** : Deadline for copy for the May edition of **The Rock**

# Music from Taizé

During the 1980s and 1990s, Saint Peter's Caversham was a noted centre for Taizé services—featuring massed candlelight, readings, prayers, simple repeated chants with variations and devotional silences. These evening services continued through to the early 2000s. Currently, All Saints' North Dunedin is noted for offering evening Taizé services. But what of Taizé and how did this music originate and spread as widely as it has?

The Taizé community was founded by Brother Roger (Roger Schutz) during World War 2 to promote and nurture reconciliation amongst

Christians and, in this work of prayerful community, peace and reconciliation of the world. Situated in southern Burgundy, France, the 100-strong community continues its mission and thousands of pilgrims, many of them young, travel there to experience this international ecumenical Christian ministry. Brother Roger continued to lead the community and minister worldwide until his tragic death at the age of 90 in 2005, as the result of a stabbing.



Worship at Taizé.

PHOTO'S.: THE TAIZÉ COMMUNITY.



By David Hoskins, Director of Music

The Community looks back to earlier manifestations of religious communities but is simple and 'contemporary' in both operation and outlook. Brother Roger spoke of life as 'throughout your day, let the Word of God breathe life into work and rest'. The Rule of the community speaks of a mode of living rather than a detailed prescription.



The Taizé Community, Saone-et-Loire, France.

It is, perhaps, the music which has captured the imagination of most worshippers around the world and has become a valued part of church services across denominational divides. In its simple tunes there is a

(Continued on page 7)



Rowan Williams  
104th Archbishop of Canterbury

On Friday, 14 December 2012, in his final appearance in the House of Lords as Archbishop of Canterbury, Dr Rowan Williams led a debate about the place and contribution of older people in society.

“As family structures become looser and more scattered geographically, it is vital that there be regular opportunities for interaction between younger and older people, not least between children and older citizens, whether through schools arranging visiting and befriending or through formal and informal oral history projects. It is here that the contribution of churches and faith communities is particularly significant: in a good many contexts, these are simply the most robust and effective promoters both of intergenerational contact and formal or informal volunteering opportunities for older people.”

*And in his closing remarks after the debate:*

“Running through my head in much of the discussion has been one of the most haunting prayers in scripture: “Do not forsake me when I am old and grey-headed”. It is a prayer addressed to the creator but it could very well be addressed by older citizens to their fellow citizens. We are urged not to forget, to run away from, to despise or to undervalue those to whom we are bound in common citizenship and humanity.”



*More online :*

*Read the complete remarks at:*

<http://rowanwilliams.archbishopofcanterbury.org/articles.php/2748/archbishop-older-people-are-still-participants-in-society-not-passengers.html>

