



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK



June 2022—Trinity



Gospel theatre

By The Vicar

As a student, many years ago, I was involved with the university theatre group. This was the time before Netflix or CDs and video was new and expensive. A night out at the pictures or the theatre was a cultural engagement, where friends met to share in community and discover both old and new



"...theatres in the ancient Greek world [c. 6th century BC] had become something able to entertain large numbers of people during Greek festivals. These festivals were usually religious in origin ..."

CAPTION AND PHOTO. WWW.GREEKBOSTON.COM.

interpretations of the understanding of life. The western history of theatre is recorded back to the Greek culture, but China, Indonesia and many other cultures have used story through performance to present religious understanding, educate the community and entertain.

There is a theory that the gospel of Mark began through oral tradition and was a play. It makes sense really, very

(Continued on page 3)



First page of the Gospel of Mark: "The beginning of the gospel of Jesus Christ, the Son of God", by Sargis Pitsak (14th century).

CAPTION AND IMAGE: WIKIPEDIA.

Patronal Festival
Sunday
3 July

**The Frolicsome
Friar**



"They call this a coffee table, but it tastes nothing like coffee."

SOURCE: WWW.HOWTOGEEK.COM..



The Holy Trinity

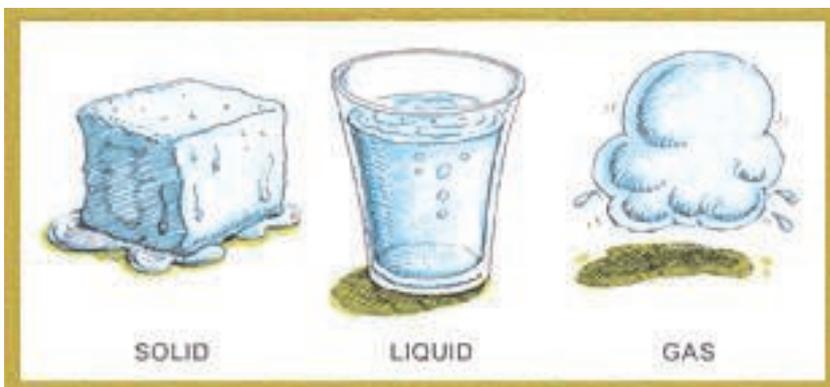


By Father Kit Bunker

When I was teaching, I found it useful to distinguish between 'learning' something ready for a school test and really understanding something. The first is good for exams. But you need the second kind of understanding to make practical use of what you have understood.

Christianity is above all a practical business: Each one of us strives to live a Christian life, something we cannot do on our own. Our faith is a matter of relationship between us and God and it is at this point that we need the idea of the Trinity, for the practical business of relating to God.

When we pray, we open a channel of communication: something is going on which is supernatural, it is about a person, an ordinary person, communicating with God. It can be like e-mail, terse and seeking a



One essence in three forms.

IMAGES: GWCONSORTIUM.ORG AND LLPAPERACCESS.COM.

Letters

The Rock welcomes letters to the Editor. Letters are subject to selection and, if selected, to editing for length and house style. Letters may be :

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

Emailed to: 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

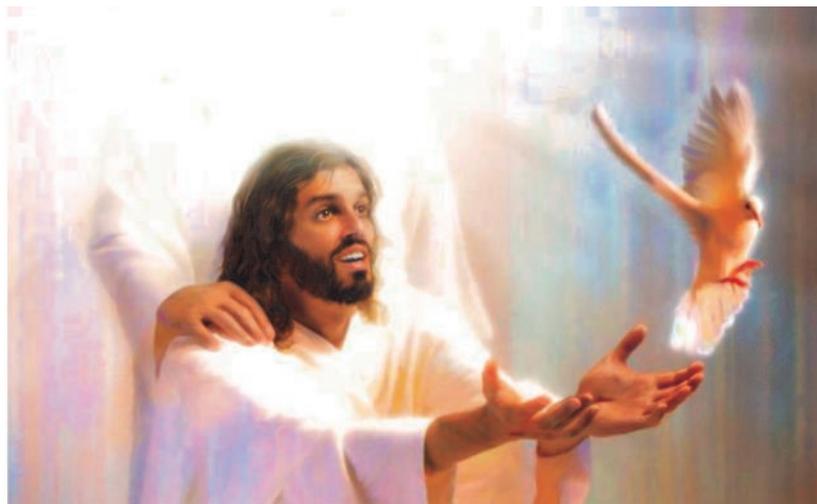
Or email: AskTheVicar@stpeterscaversham.org.nz

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quick response, sometimes like the telephone, talking with an old friend, occasionally it is like holding hands with your partner, sometimes it is like mum dressing a wounded knee when we were kids. Prayer is comforting, it is love and it is practical.

I find prayer during the few minutes in bed before falling asleep

(Continued on page 3)

Gospel theatre

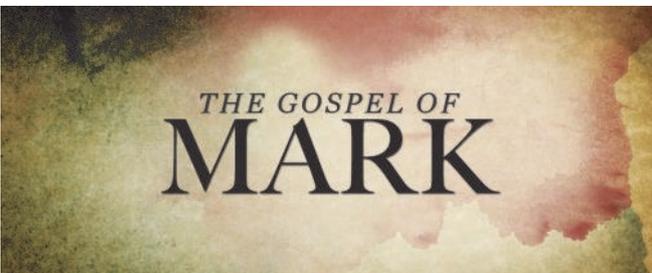
(Continued from page 1)

few people could read and most of the information was presented through spoken edict or performed as a play.

The Gospel of Mark was probably performed by one or a couple of people and presented in the market places, or even within a church setting. The Gospel presents Jesus as both man and God. A concept which continues to shake the world.

Rarely do we sit and read, or listen to, complete gospels. Yet they were written to be shared as complete works. The gospel of Mark is the shortest and can be read or listened to in under two hours, just like any modern-day movie. May I encourage you, during this winter, to listen or even watch the story of the gospel of Mark and experience the first written gospel as it was meant to be received.

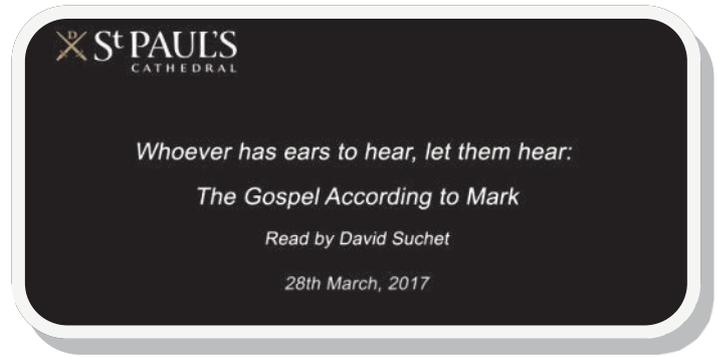
The evenings are long and cold. Why not spend a short time listening to the stories which have changed—and continue to change—humanity's relationship with the Creator God. You may have an audio Bible, but if you don't I can recommend two YouTube presentations. David Suchet's reading on St Mark or, if you'd like to see a one man play, Max McLean—Gospel of Mark. 



The Holy Trinity

(Continued from page 2)

something I look forward to, a time when I may pay attention to an inner prompting which I'm too busy to think about at other times. During the day when I know I need help... perhaps to say the right, good, kind thing to someone, or when I do realise I must do something, but do not know what that something is... So I talk to Jesus. He does not mind being disturbed. Sometimes I talk to God the Father. He often seems to be the person I need, and I often ask one or other or both for the grace of the help of the Holy Spirit. The Holy Trinity is not a complex and difficult idea: we need the three persons for the business of the day.



Several performances of David Suchet's reading of St Mark's gospel are available on YouTube. You will find his one, in St Paul's Cathedral, London, at



[HTTPS://WWW.YOUTUBE.COM/WATCH?V=JJOGCMQXVSC](https://www.youtube.com/watch?v=JJOGCMQXVSC)



Max McLean, one of the great storytellers of our time, presents this life-changing saga in a compelling video version of Mark's Gospel. You can watch this performance at



[HTTPS://WWW.YOUTUBE.COM/WATCH?V=RVFQFPTJPQ8](https://www.youtube.com/watch?v=RVFQFPTJPQ8)

God is God. Now it may be helpful to remind ourselves of something extraordinary in its properties but ordinary in everyday life.

Water exists as a liquid, good to drink on a hot day, good to swim in or sail upon, wonderful as over time it tears down mountains and makes them into valleys. It also exists as ice, where it is essential for polar bears and penguins. It exists as steam, terrifying almost red-hot super-heated steam, under huge pressure hurtling through white insulating plaster covered pipes into power-station turbines—slowing, expanding, and cooling as it generates electricity by the mega-Watt.

The behaviour of water in its three forms can help us understand how Father, Son and the Holy Spirit can be three manifestations of the same God. 

Crying over sliced onions



Nutritious



- and what to do about it

By Alex Chisholm

That stinging sensation and the accompanying tears are well known to most people who enjoy eating onions. The culprit is called the 'lachrymatory factor' and is a chemical which irritates the eyes. When the onion is intact, a group of compounds called cysteine sulfoxides are kept separate from an enzyme called alliinase. But when you slice, dice or crush the onion, the barrier separating the compounds is broken thus letting the two come together and setting off a reaction. The enzyme causes the cysteine sulfoxides to become sulfenic acid. This lachrymatory factor is a volatile liquid, meaning it turns to vapour very quickly and this is how it reaches your eyes. The sensory nerve gets irritated and your eyes produce tears to get rid of it.

It is possible the intense flavours and ability to irritate and produce tears evolved as a defence mechanism to stop insects, animals or parasites from damaging the onion plant.

Suggestions to help during preparation include face shields, goggles or contact lenses if you wear them. One method to avoid crying in front of an onion, a shallot or garlic involves water. Washing an onion immediately after peeling it and after cutting it in half is a method which hinders the arrival of the volatile compound in the eyes. Additionally, as you are cutting, put the cut pieces directly into a bowl of water which avoids longer exposure.

It may help to chill an onion for about 30 minutes then cut off its top. Next peel its outer layer and leave the root intact, as this part has the highest



"Still wearing the safety glasses I was delighted to notice that my eyes were neither watering nor stinging!"

PHOTO.: SUPPLIED.

concentration of lachrymatory agents. Making sure to use a sharp knife will damage fewer cells thus creating less 'tear gas'.

Having suffered for years with this problem I discovered a solution quite by accident. I had been outside, wearing UV blocking safety glasses, then dashed into the kitchen to prepare onions for a quiche. Still wearing the safety glasses I was delighted to notice that my eyes were neither watering nor stinging! As onions have several health promoting benefits it is good to be able to enjoy them without the downside involved in their preparation. 📺

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[HTTPS://WWW.LIVESCIENCE.COM/WHY-SLICING-ONIONS-MAKES-YOU-CRY?UTM](https://www.livescience.com/why-slicing-onions-makes-you-cry?utm)

[HTTPS://THENEWGASTRONOME.COM/WHY-WE-LOVE-SULFENIC-ACIDS/](https://thenewgastronome.com/why-we-love-sulfenic-acids/)

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Saturday, 24 September

Fish and chips is often considered the British national dish but many people may not be aware the humble meal was considered to be a vital ingredient of the war effort in both the First and Second World Wars.

Sir Winston Churchill called the simple dish our 'good companions' and would not ration the dish during the Second World War for fear of sparking widespread discontent.

The British Government safeguarded the supply of fish and potatoes during both world wars to ensure the dish



"A vital ingredient of the war effort".

PHOTO.: JUMPSTORY.

Nutifacts

remained a boost to morale and these foods were among the few not to be subject to rationing during both world wars.

So engrained are fish and chips in the national psyche that the dish was used as a code-name of sorts during the D-Day landings.

The aim of rationing was to ensure that everyone received a fair distribution of food like sugar, meat, flour, butter, margarine and milk, plus other items like clothing when they were hard to come by during the war. During the Second World War, the Ministry of Food issued every one of all ages with a ration book.

Each book contained coupons allowing you to buy certain amounts of food from a designated shop. Each shop was then allocated an amount of food to feed the people who were associated with their shop.

Even Her Majesty The Queen had a ration book. In fact, the then Princess Elizabeth saved up her clothing coupons in order to buy the material for her wedding dress.

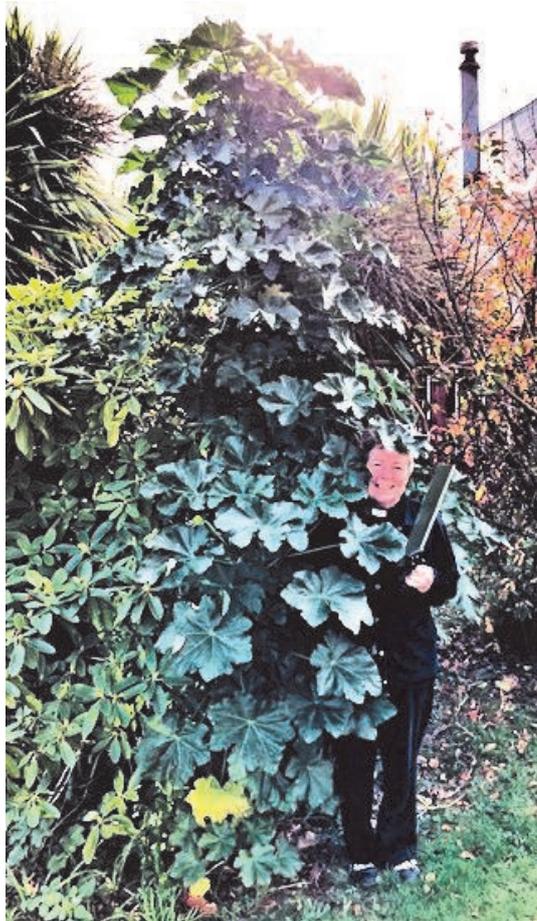
However, the supply of fish and chips remained at the forefront of the effort to keep Britain's spirits up. 🇬🇧

SOURCE: WWW.FORCES.NET

CHURCHWARDEN CORNER



By Deirdre Harris
Bishop's Warden



The Reverend Natalie, our new vicar, is an enthusiastic gardener and is enjoying the opportunity to plant the gardens around the vicarage and church. She has already cleared several areas and cut down "the largest Mallow weed she had ever encountered". We look forward to Spring colour in the gardens when the many daffodils and tulips she has planted appear.

The ability to grow plants here which would not survive in June, Australia, is an exciting prospect for her. Natalie would be very happy to receive plants or cuttings of hostas, hellebores (winter rose), aquilegias (granny bonnets) and any acid loving plants for planting with rhododendrons. 🇬🇧

The Vicar prior to besting "the largest Mallow weed she had ever encountered".

PHOTO.: SUPPLIED.

Spring Garden Party

Saturday, 29 October



Reading the Old Testament: Where to Begin

By Father James Harding

 In my first birthday, my godparents gave me a beautiful copy of the Authorized (King James) Version of the Bible. It has been with me ever since. The slip-case it came in has long since disintegrated, but I still have the Bible with me. Although I have read parts of it and still dip into it occasionally, I have never read it all the way through, from Genesis to Revelation.

The Bible tells a story. It begins with the creation of the universe. It then tells us how men and women turned away from God, but were called back to him, first through the blessing of Abraham, then through the giving of the Law through Moses to the people of Israel, then through the preaching of the prophets and finally through the coming of Jesus Christ. We hear this story told from the scriptures on Holy Saturday at the Easter Vigil, as we prepare to celebrate the raising of Jesus Christ from the dead. The Bible ends with the creation of a new heaven and a new earth, when we and all God's creatures will be restored to the fullness of life with God.

Yet much of the Bible is very hard to read. When I have tried to read it from beginning to end, I have usually made it as far as the middle of the book of Exodus before the story became too confusing and the laws too peculiar to follow. I have since learned to love it, to be intrigued and absorbed by its strangeness, but I have never read it from beginning to end. It is not, after all, a novel.

Part of the strangeness of the Bible, for Christians, is to do with the fact that it contains the scriptures of another religion, Judaism. What we call the Old Testament is also the Bible of the Jewish people. The books of the Old Testament were written well over two thousand years ago in the Middle East, in Hebrew and Aramaic, languages which relatively few people now can read without difficulty. I believe they are still relevant to us, but they do come from another world and their stories, laws, poems and prophecies can sometimes seem distant and odd.

I think the best place for Christians to start is with the Gospels. Personally, I would start with the Gospel of Mark, the shortest and most gripping of the four Gospels in our Bible. In the Gospels, we read different accounts of the life of Jesus. Jesus was a Jew, from Galilee. He spoke Aramaic, but could probably read—and maybe speak—Hebrew. He was steeped in the Jewish



scriptures and observed the Jewish Law. He taught ordinary people, most of whom could not even read, and he told parables which grew out of real life. He also debated with learned scribes and legal scholars about the meaning of the scriptures, which found their fulfilment in Him.

On one occasion, a legal scholar asked Jesus what he had to do to inherit eternal life. Jesus asked him what he read in the Law. His answer was, "You shall love the Lord your

God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself" (Luke 10:25-28, NRSV; see also Matthew 22:34-40; Mark 12:28-34).

This was the right answer. The lawyer was quoting from two commandments, the first found in Deuteronomy 6:5, the second in Leviticus 19:18. Elsewhere, Jesus says that all the Law and the Prophets hang on these two commandments.

This is where we need to start: by turning wholeheartedly towards God in prayer and worship and living our lives with self-giving love for our neighbour and for the stranger in our midst (Leviticus 19:34). If our lives are ordered like this, our hearts will be in the right place when we read the scriptures and we will be ready to hear what the Lord wishes to say to us. 📖



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 and 3rd Sunday of each month: Evensong and Benediction

FIRST AND THIRD 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.

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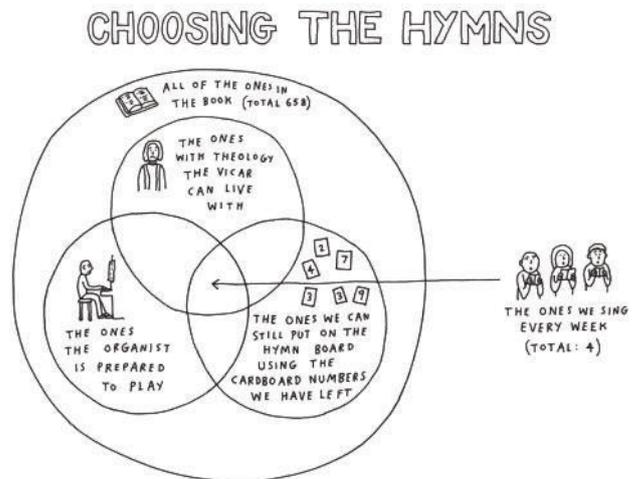
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Great is Thy Faithfulness



(Continued from page 8)

There are many hymns which people would like to sing. If they don't work out, well, there will be others that 'hit the spot'. So, all suggestions are gratefully received at the organ loft and let's see what we come up with...



REFERENCE:

KAUFLIN, BOB. 'A HYMN FOR ORDINARY CHRISTIANS – GREAT IS THY FAITHFULNESS'. *WORSHIP MATTERS; RESOURCES FOR MUSIC, WORSHIP, AND MORE.* (2009)

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FUNERAL SERVICES

For your diary

Sunday, 3 July : Patronal Festival

Sunday, 24 July : Deadline for copy for the July edition of *The Rock*

Date to be confirmed, **August** : St Kilda Brass Band concert

Saturday, 24 September : Garage Sale 10.00am—1.00pm

Saturday, 29 October : Community Displays and Spring Garden party

Date to be confirmed, **November** : The Caversham lectures

Friday, 11 November : Remembrance Day

Date to be confirmed, **December** : Service of Nine Lessons and Carols



ver the past little while, parishioners have approached me with a favourite hymn or two and the thought that they might 'go well' at a service. Some we already use but others, not so often. Yet others haven't been sung for many a long year. They still have the ability to express Christian truths in ways that some modern, perhaps rather repetitive, choruses don't. So.... I feel we ought to start building a resource of these wonderful 'old' hymns and see if they can't be incorporated into our worship.

Recently, a much-respected parishioner, Eric Maffey, left a note about the possibility of using the old hymn, *Great is Thy Faithfulness* which ended up being played on the organ during his Requiem. This hymn is coupled with a remarkably fine tune—one which 'tugs at the heart-strings'.

The words were written by the American poet Thomas Chisholm in 1923. He spent many years crafting it before

Great is Thy Faithfulness



Words:
Thomas O.
Chisholm, 1923



Music:
William M.
Runyan, 1923



By David Hoskins, Director of Music

publication. The lyrics reference Lamentations 3:22-23. William Runyan wrote an impressive tune to the words and they have become inseparable. They were a staple of the Billy Graham crusades—always sung by vast choirs. However, the hymn works best in the more intimate environs of a parish church.

It is, perhaps, the refrain which is most well-known:

Great is thy faithfulness!

Great is thy faithfulness!

Morning by morning new mercies I see:

All I have needed thy hand hath provided –

Great is thy faithfulness, Lord, unto me!

It has been said of this hymn that it is just the fruit of a faithful man with a simple faith in a faithful God. Chisholm himself presents a most intriguing life. According to a commentary by Bob Kauflin, Thomas Chisholm was born in a Kentucky log cabin in 1866. He became a Christian at the age of 27 and went on to become an ordained minister but had to withdraw from active ministry due to ill-health. He spent most of his remaining years as an insurance agent in New Jersey. One might note that his change of occupation did him no harm as he died in 1960—at the age of 93! He became what we might describe today as a 'folk poet' and penned over 1,200 poems, most of which have not reached a wide audience. The hymn has become a great favourite internationally and when the time and occasion is right, it will enhance the worship at Saint Peter's.

(Continued on page 7)



Justin Welby
The Archbishop of Canterbury

On 7 June the Archbishop wrote for The Guardian about the possibility of peace and building a new world out of brokenness.

“There is no shortage of political and cultural conflict and turmoil in this country and around the world. And all of us have experienced personal conflict with close friends or loved ones, relationships that are often deeply painful and can bear lasting scars. So why do we keep making the same mistakes, repeating these cycles of conflict at every level of our society?”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/articles/world-without-violent-conflict-really-possible-archbishop-justin-writes>

