

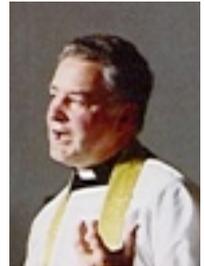


THE ROCK



**The Anglican/Episcopal Parish of St. Peter,
Caversham, Dunedin, NZ**

The Vicar Writes



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Contemporary Dilemmas of Anglo-Catholicism

In 1923 a nation wide conference gathering of thousands of Anglo-Catholics took place in London, which culminated in an outdoor Mass at the White City stadium. That such a large venue was required spoke volumes for the critical mass the movement had acquired within the Church of England. Some have argued that this was the high water tidemark of Anglo-Catholicism, and that a down hill momentum set in from that time on. The reality was more complex and nuanced than that. In many ways the movement produced some of its most outstanding personalities and contributions to the Anglican Church from the 30's through to the 60's. But from then on there was a sense of reacting to developments, rather than setting the agenda as it had before, and in recent times splits have occurred within the movement that have revealed unresolved tensions that were there from the beginning.

This edition of the Rock considers the dilemmas that have beset the movement in recent times. It does so mostly from the perspective of the Church of England, but its spin offs and ramifications reach us here, and the New Zealand dimension can be the theme of a later Rock editorial. This is a big subject, and the May edition of the Rock will set the scene and raise the curtain, while the June

edition will consider the unfolding of contemporary dilemmas at some depth.

How Anglicanism Works

Throughout its history the Church of England has been renewed by a series of holiness movements that have enriched, enlarged and subtly changed its sense of identity. Anglo-Catholicism is but one of these, along with Evangelicalism and the Charismatic movement, to name but two others. As each of these movements first emerges they come as a surprise to the parent body. Generally the Anglican Church reacts by at first opposing the movement, then at a later stage by granting it limited toleration, and then by swallowing it whole, and taking it on board lock, stock and barrel. I will be arguing that this is the most dangerous stage for any holiness movement of renewal, because it then loses its agenda having apparently achieved what it set out to do. Does it then have the generativity to bring new gifts to its parent body? Is there a reason for its continuing existence? And often the apparent taking on board of its major demands and outward forms turns out to be a cosmetic exercise that doesn't change the parent body in fundamental ways, and which in turn blunts the movement by wearing

its clothes yet not truly acquiring its mind.

Each of these movements is an expression of the Holy Spirit that brings much-needed gifts to the Church as a whole. Each of them has strengths and weaknesses that become apparent under the pressure of events and the passage of time. And each wax and wane in different epochs of history, according to the operation of Divine providence, and the demands of each age.

Opposition, Toleration, Acceptance

We can see how these three stages played out in the development of Anglo-Catholicism in the 19th century.

The Tractarians emerge in the 1830's as a group with the agenda of let the church be the church. Their message – recover your Divine mandate, be a supernatural society, dispense with state interference in church matters, look to the past of Christendom for inspiration, let all things be done decently and in order. Relatively uninterested in ritual and ceremonial, they conduct a pamphlet war in which, among other things, they seek to rewrite the history of the Church of England in such a way that the Reformation is seen as a move towards a reformed version of Catholicism, and not a siding with the continental reformers. When in Tract 90 John Henry Newman argues that the 39 articles of religion are capable of a catholic interpretation a neuralgia point is struck with many of his Anglican contemporaries. They have been deeply irritated also by his leadership style of the Tractarians in picking fights over many contemporary church

developments, and the ensuing counter blast sweeps Newman out of the Anglican Church, and the Tractarians out of Oxford.

This first stage of the movement is breaking up in the late 1840's at about the time that the first waves of colonists are arriving in New Zealand. We can note also that what marks out this emergent Anglo-Catholicism from the high church party of the 18th century, the “high and dries” as they were known, is its infusion with romanticism, the most vital cultural force in 19th century Europe, with its insistence on the passionate life and the awakened imagination.



Rt Rev Charles Gore

The Heroic Phase

Whenever Anglo-Catholics look back to the golden age of the movement they invariably recall this second stage, of slum ritualist priests contending with rioting mobs, militant protestant demonstrators, court prosecutions, and persecuting Bishops. The ritualist priests wanted a more imaginative approach to liturgy, and turned either to models and patterns of contemporary western Catholicism, or to the imagined medieval usage of the English past in the Sarum rite. Their argument was that this fresh

expression of worship would appeal to the unchurched poor who were bored by the “words, words, words” of Prayer book worship, while in reality it was deeply attractive to the middle class.

The protestant minded Anglicans who took to the streets to protest at these new developments in the public worship of the slum ritualist parishes had grasped an important truth in what was happening. The clergy who wore Eucharistic vestments did so because they were proclaiming their belief in the doctrine of Eucharistic sacrifice. Cranmer and the protestant reformers were vehemently opposed to this catholic interpretation of the Mass, and had shaped the Book of Common Prayer in such a way as to suppress this understanding, particularly by sawing the Eucharistic Prayer in two in the 1552, 1559, and 1662 versions of the BCP. This was an issue worth fighting about. When in the 1960's the General Synod declared that the wearing of Eucharistic vestments had no doctrinal significance it was giving expression to a trivialising untruth – to wear vestments just because they looked nice was a pointless piece of dressing up for vainglorious reasons.

This heroic phase of the movement produced a deeply satisfying story of origins, a David and Goliath contest for the truth against overwhelming odds in which larger than life characters loved the poor into returning to the faith. It culminated in the granting of a limited toleration to the movement because the public felt that the opposition had overplayed their hand by using the courts to lock up ritualist

priests, and because exasperated Bishops tired of the issue and used their discretionary powers to create an uneasy peace.

We can note also some side effects that it generated within the movement – a sectarian mentality of us against the rest, and the rise of priests societies with an embattled anti-persecution ethos – and a suspicion of the Episcopacy, whom on the one hand they valued highly as successors of the apostles, and whom on the other hand they devoted a lot of time and energy to avoiding the authority of. This would later lead to some bizarre results when heroes of the movement such as Charles Gore, Bishop of Worcester, then Birmingham, then Oxford, would spend much of his time trying to discipline his ritualist priests.

The Acceptance World

The year 1889 saw the publication of *Lux Mundi*, a collection of essays edited by Henry Scott Holland and Charles Gore, in which the Anglo-Catholic contributors argued that it was possible to accept the conclusions of German critical biblical scholarship, as it applied to the Old Testament anyway, to theologially come to terms with Charles Darwin's theory of evolution, and to legitimate Christian Socialism as a way of abating the industrial struggles and social injustice of Victorian society. Liberal Anglo-Catholicism had arrived, impressing many with its intellectual coming to terms with the spirit of the age, and clearing the way for the *enfant terrible* of the Victorian Church to be accepted in the corridors of power. The movement had overcome its earlier doctrinal

conservatism and at times obscurantism, but at a cost. Not a few of the Tractarians and the Ritualists and their leaders, such as H P Liddon, felt utterly betrayed by this development, and shunned Gore and his associates. It could be argued that this was an anticipation of the late 20th century split between the Forward in Faith movement and the liberal Catholicism of Affirming Catholicism.

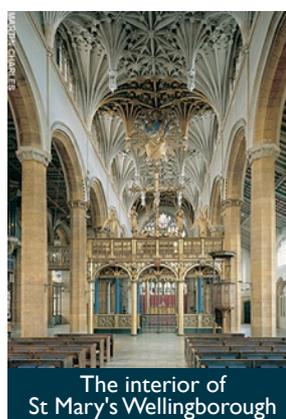
The Commanding Heights

For the first half of the 20th century Anglo-Catholicism went from strength to strength, permeating the ethos of the Church of England, and gaining in confidence and institutional buttressing.

By now a flourishing number of religious communities had emerged in which the full range of liturgical prayer, and the complete expression of the Divine Office, was on offer. These communities functioned as retreat centres, unknown to Anglicans up until then, resource centres of highly motivated parish workers, powerhouses of intercessory prayer, and the matrix of inspiring, charismatic holy men and women, such as Benson of Cowley, Raymond Raynes of Mirfield, and Mother Mary Clare of the Sisters of the Love of God. Several of the orders were active in the world wide mission field, and the Community of the Resurrection created a theological college for poor boys who couldn't afford to go to the old established universities.

Anglo-Catholics had already pioneered the establishment of theological colleges with the founding of Cuddesdon outside Oxford in the 19th century. Until then Anglican ordinands simply read theology at Oxford or Cambridge, or did some private course of study under Episcopal supervision.

Anglo-Catholicism changed the look of churches as the Camden society, the Ecclesiological society, and a variety of influential architects, convinced the ecclesiastical world that gothic was godly, the only possible style to build in, with results that can be seen right around the world today. In the first half



The interior of St Mary's Wellingborough

of the 20th century some of the most beautiful churches and interiors in the British Isles were created by the greatest of the movements architects, Sir Ninian Comper (1864-1960)

Bishops often looked liturgically different now with choir dress less the norm, and cope and mitre being increasingly adopted. The Archbishop of Canterbury during the abdication crises was Cosmo Gordon Lang, an Anglo-Catholic, as was Kenneth Kirk, Bishop of Oxford from 1937 to 1954, one of the outstanding moral theologians of his generation, who still managed to write heavy weight books while presiding over one of the largest dioceses in England.

The publication of Dom Gregory Dix's *The Shape of the Liturgy* in 1945 was a major event

which shaped thinking about the liturgy for a generation, while Austin Farrer's ministry as Fellow and Chaplain of Trinity College, Oxford from 1935 to 1960 would see the emergence of the one of the greatest preachers and most intriguing theologians of his day. His *Love Almighty and Ills Unlimited* is still one of the best books on the problem of evil around.

Anglo-Catholic laity were doing some heavy lifting on the intellectual front also, with C S Lewis writing the most popular works of Christian apologetic of the 20th century, and W H Auden and T S Eliot being arguably the greatest English poets of the century. Lord Halifax was an influential politician of the inter war period – guests staying at his country seat were asked by the Butler on first rising in the morning, “Tea or Eucharist Sir?”

Undergirding all this was the emergence of a patronage system controlling a considerable number of parishes, which ensured that only Anglo-Catholic priests would be instituted to those livings. Evangelicals, Oxbridge Colleges, and wealthy landowners had been playing the patronage game for centuries, and now Anglo-Catholics joined in with enthusiasm.

Perhaps most telling was the capacity of the movement to elicit a spirit of sacrificial service in some of its followers. One thinks of the Company of Mission Priests who would band together under temporary vows so that small groups of clergy could serve together in some of the roughest, most run down and poorest parishes in the land, living a simple communal life so that they live off one stipend.

South India

In 1947 some of the mainline Protestant denominations in South India came together in an ecumenical union to create the Church of South India. This was bitterly opposed by many Anglo-Catholics. Signs went up in the porches of churches like St Michaels, Christchurch reading, “This Church is not in union with the Church of South



St Michaels, Christchurch
India.”

Anglo-Catholics had been pioneers and inaugurators of significant ecumenical conversations with Roman Catholicism and Eastern Orthodoxy, but this was uncongenial ecumenism from an ecclesial stable that they were not comfortable with, particularly as the scheme raised doubts as to whether all the Presbyters in the new Church would be validly Episcopally ordained. Anglo-Catholic opposition was ignored, the union went ahead, and was followed some years later by the creation of the Church of North India.

At the time Anglo-Catholic opponents of the scheme were written off as being ecumenically ungenerous, but just lately Michael Poon, a theologian of the diocese of Singapore, has argued that the Asian Provinces are about to emerge as major players in the Anglican Communion, and that this development has been held back

and unhelpfully hindered by Anglicanism being submerged in the two most populous nations on earth, in Communist China by the forcible government merger of the Protestant denominations in the 1950's, and in India by voluntary ecumenical union. Perhaps Anglo-Catholic instincts were more perceptive than others gave them credit for.

Anglican Methodist Unity

In the 1960's a proposal to reunite the Church of England and the Methodist Church came close to fruition. It was defeated by the all out opposition of Anglo-Catholics working in tandem with other traditionalist elements in the Church of England. This was a bitter blow to the saintly and scholarly Michael Ramsey, Archbishop of Canterbury, Anglo-Catholic by choice and non-conformist by family background. He took it magnanimously, rising to his feet in the General Synod hall and calling out, “Long live God! Long live God! But ominously Anglo-Catholics were now being perceived as the “no” party in the Church of England – they were reacting to what others proposed rather than having a positive and forward looking agenda of their own – and their negative victory had been won in despite of one of the finest leaders their movement had produced.

But this was merely the curtain raiser on other struggles coming the movement's way. There was one in particular, the ordination of women that in the following decades would tear the movement asunder. And there were increasingly powerful cultural forces at work within western society that would begin to gnaw at the movement's vitals. To these dilemmas we will turn in the June edition of the Rock.

Our Parishioners



David Stocks



Wendy Stocks

I was born in Woolwich, South East London during the War and was baptized in Holy Trinity Church Woolwich, and like Wendy's, this church has now been demolished. We moved to Devon during the War, and stayed in the West Country until about 1949. Back in London I attended Burrage Road Primary School (for motor cycle enthusiasts, this was situated next to the A.J.S. motor cycle factory). My secondary school education was at Wickham Lane Boys School (now a Roman Catholic boys school).

My passions were Railways (like lots of boys in those days) and cinema. Unfortunately I failed the eye sight test for the Railways, but fortunately a vacancy for a trainee projectionist was available at a local cinema where I stayed for five years ending as the second projectionist. But the Railways still called and having a meal in a dining car on one of my many excursions and talking to an attendant who suggested I apply for a position on the dining cars, which I was lucky enough to be accepted. I started as pantry boy (at 20?) working between London and York, and within a short period of time I was elevated to the Flying Scotsman between London and Edinburgh, and working through the ranks to Assistant Chef. I spent the rest of my working life in various Railway jobs until I took early retirement at 60.

During my years on the Railway I moved to Slade Green, near Dartford, Kent where I attended St. Augustine's Church, and the Vicar there asked if I would like to be a Server which I accepted. Sitting reading Church Times one day in early June, I saw an advertisement for the Patronal Festival at St. Albans Holborn so I took myself off there on St. Albans Day, and what can I say, I was hooked on Anglo Catholic worship from then on. It became my regular place of worship each week and as far as possible I took part in church activities although it meant an hour's train journey each way. It was here I met Wendy and the rest, as they say, is history. Shortly after our wedding I was asked if I would like to join the serving team and I started as a torch bearer, through Crucifer, Thurifer, and eventually one of the MC's and then Sub-deacon.

With our love of Anglo Catholic worship we tried to support other Churches of like mind on their Festival days, including St. Nicholas Plumstead, St. May's Cable Street and St. Alban's Romford.

We went on pilgrimages to Glastonbury, Walsingham and St. David's in Wales (apparently two pilgrimages to St. David's is the equivalent to one pilgrimage to Rome) and other places in the UK and Europe. We are both members of the Society of Our Lady of Walsingham, Church Union, and Forward in Faith, and are Life Members of the Friends of York Minster.

My interests are travel, reading, music and of course the continuing interest in films. What has all this got to do with St. Peter's Caversham, well it's the Anglo Catholic welcome, the liturgy, the ceremonial and I had better mention the music which make our occasional visits from Timaru to special.

I was born in Christchurch and baptized in the Church of the Good Shepherd, Phillipstown (now demolished). While still of small child my family moved to Nelson and then, after the end of the war, to Wellington. I went to Miramar South School and Wellington High. My sister and I both went to Sunday School at the Brethren Church until I started High School, when we started attending St. George's Church Seatoun where I was confirmed. I worked for 20th Century Fox Films until they moved offices to Auckland, then worked in the offices of Whitcombe and Tombs Printing Works until I left to go to England on my OE with my sister.

While in the UK we both worked to pay for trips to many places and a tour of Europe by train which we planned ourselves. Back in Wellington I joined the office staff of Watson Victor where I remained until late 1970 when I again travelled to UK, this time by myself. As I needed somewhere to live, I asked about YWCA Hostels (I was staying at the YWCA Central Club at the time) and was advised there were several Church hostels I could try. They rang one and sent me to St. Ursula's Hostel. Where there was a vacancy and I moved there. The Hostel was run by St. Alban the Martyr Church Holborn. I should have had a reference from my Vicar back in Wellington, but owing to a postal strike this was not possible, and by the end of the strike I had started attending St. Alban's and the reference was never mentioned again.

During the years at St. Alban's I was soon involved in Church and social activities. We went on Pilgrimages' to Walsingham, as a Parish and with school groups, trips to the Church Burial Plot in Brookwood Cemetery twice a year (sounds a little morbid but when the old ladies told you stories of people they knew buried there, it was very interesting), and as the Church had a residential home at Tankerton on the north Kent coast, there were trips there with the elder people and children in the summer. I was secretary to the Social Club, which organized many outings and games evenings, and I organized the parish pilgrimage to Oberammergau. I also went on pilgrimage to Lourdes, which I loved. I worked for a stockbroker in the City of London which meant that I could walk to work or catch a bus.

When David started coming to St. Alban's we often went out with a group of friends and we had several pilgrimages to St. Davids in Wales both before and after we were married. Our wedding was a Nuptial Mass in St. Albans where the choir sung Schubert's Mass in G and two anthems. We travelled overnight by train to Scotland where we spent the two weeks of our honeymoon exploring the Western Islands.

After a variety of temporary jobs finally worked in the Radiology Department at Joyce Green Hospital which became Darent Hospital in 2000. I enjoy photography, handcrafts, reading and music, all of which I have more time for now we are retired. I love travelling but apart from trips to Dunedin and Christchurch, we spend most of our time now here in Timaru. We wish we could get to St. Peter's more often, but the distance from Timaru is the problem as we get older, but we find the presence of prayer and worship and the friendship of the congregation makes the journey well worth the effort.



VESTRY IN BRIEF

At the April meeting of Vestry, the following items were of note:

- A water filter and tap have been installed in the hall kitchen.
- The new parish contact list is currently being drawn up.
- A 'new', second-hand photocopier has been installed in the vicarage.
- The lecture given by Fr. Hugh in St. Peter's Church was well attended.
- Fr. Hugh thanked David Hoskins for help with service booklets etc. during Holy Week.
- Ian Condie, Heather Brooks, Joy Henderson, and Tubby Hopkins were re-elected as parish nominators.
- Timers are to be installed in the hall so that heaters cannot accidentally be left on.
- Tubby Hopkins' daughter, Danielle, has generously offered to provide financial services for the parish. She spoke to vestry about her background in finance and an eight-point motion was passed regarding the provision of these services. Note that the diocesan office has failed to provide us with a financial statement for the second month in a row.

Heather Brooks (Vestry Secretary)

A WARDEN'S WARBLE

At Eastertide I travelled to Melbourne to spend eleven days with my eldest son Gavin. One of the highlights was attending a wonderful presentation of the Opera Turendot. The opera is the work that includes the lovely tenor solo "Nessum Dorma", and featured our local lad Judd Arthur in one of the major roles.

On Easter Sunday we walked across the busy Toorak Road, in South Yarra, from Gavin's apartment to attend Eucharist at Christ Church. There was a very large congregation, the Order of Service interesting, and the choir sang beautifully. Following the Service, morning tea was served in the large Vicarage where I was approached by a very personable young man who said "...good heavens it's Joy Henderson". It was Malcom Montieth who now works in the Docklands area of Melbourne in banking.

He was very interested to hear news of St Peter's and sends his regards to everyone. His parents, Vivian and Brian, and his brother Chris are all now in Melbourne. Brian is retired and Vivian teaches at a boy's school. It was a very special morning - of all the many Churches in Melbourne and thousands of people, we just walked to the Church across the road and had this wonderful greeting and surprise.

I have had many complaints recently concerning the unusual taste of the tea and coffee at morning tea. To overcome the problem a filter has been fitted to the cold water coming into the main sink in the hall kitchen. It is a separate tap that delivers the filtered water. Modifications have been made to the hot water boiler on the wall and hopefully the problem has been overcome. However I suggest that all water to be drunk, either cold or in the electric jugs, should be used from the filter.

Joy Henderson - Peoples Warden.

Dedicated and
compassionate
professionals

*"Buildings are only brick and mortar;
it's our people who provide such quality
service to families"*

Alan Gillion



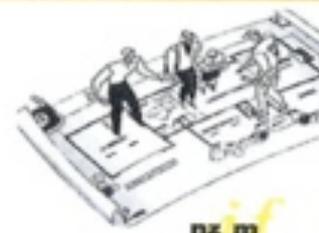
The Origins of the Eucharist

On Saturday evening 9th June, the eve of the feast of Corpus Christi, we will gather in the hall at 5.30 pm to recreate the Agape Banquet, or Love Feast, which is the way the first generation of the Church celebrated the Lord's Supper. The sacred meal, which is the centrepiece of our Sunday worship was first celebrated in the context of a community meal when the Church met together on Sunday. This is the pattern we see in I Corinthians 15, and to some extent in the accounts of the Last Supper in the synoptic gospels. In the following years we will trace the evolution of the Eucharist through its successive historical stages as we meet on Corpus Christi eve in this same way of teaching, worship and social gathering. Please sign the notice in the porch to indicate if you will be attending so we can cater for you. A simple meal of fish and bread will be served. Please bring with you a gold coin donation, a salad and or something to drink.

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Movie season extended

An extra film will be added to our line up of Monday night films, this one covering the Reformation without which it is difficult to understand the evolution of the Anglican Church in its present form. The dates and titles now are 21 May Richard Taylor's "Churches: How To read them," "the medieval period," and 28 May "The Reformation," 4 June "The Oxford movement and modern period" in the same series. These will be preceded by a celebration of the Eucharist in the Church at 7 pm.

St Peter's Fellowship Group

In April the Fellowship Group entertained residents from St Barnabas with afternoon tea and a concert by Arnold Bachop, Heather Clough and granddaughter. Thank you to all who helped.

Our next meeting will be a Pot Luck Tea in the Lounge at 6.30 pm on Tuesday 22 May. Fr Hugh will be our speaker. All welcome.

Group 2 will set up with help from those attending.
Contact Gwen Hudson 4557100 or Gay Webb 4761613

St Peter's Friendship Group

The Friendship Group met on Tuesday and enjoyed a game of scrabble.

Results of the Sunday Raffle drawn 6 May were -

1. Joy Henderson - Jigsaw Set
2. Shirley Hall - kitchen towels etc.
3. Mahlia Napier - Doll

This raised \$91 for the Hall Renovation Fund. Many thanks to all who took part.

Our next meeting will be a Winter lunch at St Barnabas on Tuesday 19th June at 12.15 pm. Cost \$10.

Contact - Gay Webb 4761 613.



Saturday Special at St Peter's

2nd June at 2:00pm in the Church

Arnold Bachop (tenor)	John Lewis (cornet)
Mike Crowl, acc. and solo.	Sarah Oliver (mezzo)
David Hoskins (organ)	Justin Scott (baritone)
	Kaye Smith (mezzo)



Special guest star John Lewis - Cornet NZ Champion of Champions. Former Australian Champion of Champions.

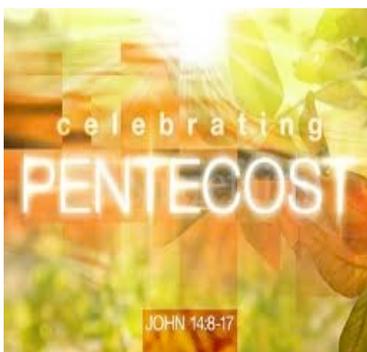
Admission \$15

Proceeds to the refurbishment of the Clelland Hall.

includes a cup of tea and a biscuit...!

Pentecost Vigil Service

On Saturday evening 26 May, the eve of Pentecost Sunday, there will be a celebration of the Eucharist at 5.30 pm according to the rite of St Basil, incorporating a Vigil of readings similar to the Easter Vigil. This will be followed by a potluck meal in the hall. Pentecost is one of the most important feasts in the Church's year – the Eastern Orthodox would argue that it is on a par with Easter, a conviction the Vicar shares – and this Vigil Service provides an opportunity for deep Scriptural reflection and further teaching on the significance of this high point in the liturgical year. Please let the Vicar know if you would be available to read a lesson at this Service.



THE ANGLICAN/EPISCOPAL PARISH OF ST. PETER, CAVERSHAM, DUNEDIN. NZ.

Regular Worship Services

please consult calendar for variations

ALL SUNDAYS: 8am Holy Eucharist
10.30am Solemn Eucharist

ALL THURSDAYS 10:00am Eucharist

PARISH HALL BOOKINGS (03) 479 0754.

PARISH HALL PHONE (03) 455 3851.

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www.stpeterscaversham.org.nz



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PRINTED BY

Dunedin Print Ltd

CALENDAR

with festivals and observances

Sun 20th May - Ascension Day

**Thu 24th May - Edith, Founder Sacred Name,
Christchurch, 1922**

Fri 25th May - Bede of Jarrow - 735

Sat 26th May - Augustine of Canterbury

Sun 27th May - Pentecost - Whitsunday

Fri 1st June - Justin, Martyr at Rome, c165

**Sun 3th June - Trinity Sunday
Boniface Bishop of Mainz, 754**

Sat 9th June - Columbia of Iona, Abbot, 597

Sun 10th June - Corpus Christi

Mon 11th June - St Barnabas the Apostle

**Wed 13th June - Anthony of Padua,
Preacher, 1231**

**Thu 14th June - Basil the Great - Bishop
of Caesarea in Cappadocia 379**

Fri 15th June - Evelyn Underhill, Mystic, 1941

Sun 17th June - 11th Sunday in Ordinary Time

**Tue 19th June - Sadhu Singh, Teacher,
Evangelist, 1299**

**Thu 21st June - Henare Taratoa of
Te Ranga, 1864**

**Fri 22nd June - Alban, First Martyr of
Britain, 304**

**Sat 23rd June - Wiremu Tamihana,
Prophet, 1886**

Sun 24th June - St John the Baptist

**Thu 28th June - Irenaeus,
Bishop of Lyons, c200**

Fri 29th June - St Peter & St Paul, Martyrs