



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

April 2016—Eastertide



Vicar's Warden South Dunedin "Identity"



Vicar's Warden Tubby Hopkins—pictured at top right in the poster reproduced above—is one of the people chosen as a subject in the recent photo exhibition *The People of South Dunedin*.

The exhibition ran in the community Gallery from April 16—24 and in the words of the exhibition's Facebook page was "a photographic essay telling the story of South Dunedin by capturing 30 portraits of people who hold South Dunedin as a significant part of their life, work and community".

Or, in the words of *39 Dunedin Television*, "An exhibition showcasing the movers and shakers of a large local suburb".

Saint Peter's people will surely agree Tubby is a worthy member of such a group. As with many of our number, he works quietly in support of our community both within and beyond the parish community—perhaps most notably with the Community Patrols of New Zealand.

New OSH

Parish Manager and Director of Music David Hoskins has another arrow in his parish quiver.

At the April Vestry meeting he was appointed Health and Safety Officer, the first visible result in the parish of recent reforms in health and safety legislation.



David Hoskins

The Ministry of Business, Innovation and Employment (MBIE) website explains the new legislation distinguishes between a "Person Conducting a Business or Undertaking" (PCBU), which is subject to the new legislation and "Volunteer Associations" which are not. But, the MBIE website says, "A volunteer organisation which has one or more employees is a PCBU". As Saint Peter's does have employees it is subject to the new, more onerous, legislation and further changes in our daily habits will be required.

For example, we will need to document known hazards around the buildings and grounds and record events causing or at risk of causing injury.

New "head gardener"

Parishioner Warwick Harris has stepped into the breach following the retirement of Averil and Tubby Hopkins from the major responsibility for Saint Peter's grounds.

A keen gardener, Warwick and his wife Deirdre undertook a major reconstruction of the garden in their new Dunedin home after arriving from Akaroa. It is said The Lord works in wondrous ways and here is another example. Just when we need serious expertise for our grounds, Warwick has got his new home to the stage where he can spare attention for Saint Peter's. Vestry member Heather Brooks is also taking a considerable interest in work around the grounds—including much of the planning for the working bee held on April 23.



Warwick Harris



Looking back

By Ray Hargreaves

It was presumably summer time when the accompanying photograph of a rather rocky swimming pool in the Woodhaugh Gardens was taken in the first decade of the 20th century. Little attempt has apparently been made to improve the pool area. There appear to be no girls present, nor indeed any adults.

Although the postcard was attributed to Guy, his full name was Guy Clayton Morris, a well-known photographer of the day.

At the time it was recognised that young people in New Zealand should be taught to swim, for drowning was a constant threat to travellers in New Zealand, as well as visitors to city beaches. Indeed, drowning was so common that from about the 1860s onwards it was known as “the New Zealand death”. In 1904 142 persons were recorded in the *New Zealand Official Year Book* as having drowned. Of these, 121 were males. It was claimed in April 1920 that “not 1 per cent of the children attending the educational institutions in the city [Dunedin] could swim and the position was positively alarming”. Little attempt was made to give Dunedin girls swimming instruction, because “it is practically impossible to teach girls to swim in the cold water of St Clair”.

Dunedin swimmers at first used parts of the upper Otago Harbour and a pool was fenced off in Pelichet Bay. But by the beginning of the 20th century the waters there were polluted and dirty, so the Pelichet Bay swimming area and other parts of the upper harbour had been largely abandoned by swimmers.



Bathing Pool, Woodhaugh Gardens, Dunedin

Guy, Photo

The ocean beach at St Clair was used for swimming, but it was not only too far away for many citizens, but was not really suitable for swimming instruction. There was a call for swimming facilities in the northern area of Dunedin. The Woodhaugh Gardens area offered the Leith river, but whilst some effort was made to provide a suitable pool using the river's water it was never satisfactory. As can be seen in the postcard, the pool was blocked off from the Leith so at times held stagnant water.

In 1902 the City Council purchased property in Moray Place with the intention of erecting a modern swimming pool. Ratepayers were at first against borrowing the necessary capital and it was not until March 1914 that tepid baths were opened on the site. These were superseded by Moana Pool in November 1964. 📄



More online :

ODT story of Wednesday, 21 August 1913 *Turkish baths for Moray Place*

<http://www.odt.co.nz/opinion/100-years-ago/269632/turkish-baths-moray-place>

2016 Vestry

This year's Vestry was elected at the parish AGM on Sunday, 24 April. Members are:

Tubby Hopkins
(Vicar's Warden)

Heather Brooks

David Hoskins

Alex Chisholm

Brian Kilkelly

Kate Paterson
(People's Warden)

Ken Ferguson

David Scouler

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Letters

The Rock welcomes letters to the Editor. Letters should be no more than 150 words in length and 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,
57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Or email:

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, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:

AskTheVestry@stpeterscaversham.org.nz



JONESY AGAIN

By Ian Condie

Continuing the saga of Captain Jones

Captain A.C. Jones was widely known as 'Pitcairn' Jones because he had, ever since his first call at the island, taken a keen interest in the islanders' welfare. That first call had been in 1919. By the time he retired he had called at Pitcairn in command of the ss *Corinthic* over fifty times and he was a welcome and honoured visitor—yet it was not until his final visit that he was allowed to land, having been granted permission by the government and by the ship owner.



"...islanders would occasionally sail their longboats some hundred miles N.E. to Henderson Island for supplies."

PHOTO.: SUPPLIED.

He and the Christian family (and others) were old friends. No Pitcairner in need of transport to New Zealand for medical or

educational purposes was ever denied a passage in Captain Jones's ship.



"Jones ... would lift the boats onto the *Corinthic's* deck..."

PHOTO.: SUPPLIED.

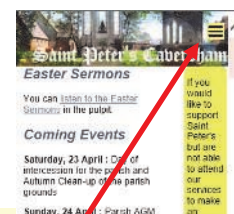
His interest had a very practical side for, having observed how the island's herbage was being ravaged by the island's goats, he used to buy young trees in New Zealand on his own account and carry them to Pitcairn where he handed them over to the Chief Magistrate with stern injunctions to fence them in from goats. The goats might have looked forward to fresh fodder, but the ship's officers did not take kindly to being amateur gardeners while on watch. If the ship began to pitch or roll, their first care had to be the Pitcairn plants.

The lack of timber on Pitcairn meant the islanders would occasionally sail their longboats some hundred miles N.E. to Henderson Island for supplies. Henderson Island is a low, flat dot on the map, uninhabited except for birds and the occasional mysterious marooned man. Jones, on his homeward bound voyage, would lift the boats onto the *Corinthic's* deck and launch them again off Henderson.

When Captain Jones retired he was awarded the CBE for his services to Pitcairn Islanders.

Every page of Saint Peter's website includes the menu along the top.

Clicking on some menu items takes you directly to the page concerned—for example *Home*—while others will give you a drop-down list of deeper menu items.



On small screens—like your mobile 'phone—there is not enough room for the menu bar, so each screen has a menu icon. Click on it to be taken to a menu page. Once again, some items click straight through, others give a drop-down list of sub-items to choose from.



Margery Palmer RIP

By The Vicar

Margery Palmer came in to the life of Saint Peter's Caversham in 1981. She had of course been very much involved in the life of the Anglican Church from her time of origins in South Canterbury. When she moved to Dunedin she became a parishioner at All Saints during the reign of the famous, formidable and deeply wonderful Father Charles Harrison in what were the glory days of All Saints. Then when the family moved to the valley she became a part of the more low key life of St Martin's North East Valley.

Margery's advent here was something of a full immersion experience for Grace McAllan, Vestry treasurer and parish matriarch *plus grand*, discovered that Margery had typing skills, so had her drafted on to the Vestry at the earliest opportunity. Thus she was at the centre of key decision making from the very beginning and was able to observe the ministries of John Teal, Blair Robertson and Carl Somers-Edgar close up.

Her responsibilities rapidly multiplied. She became the sacristan with particular care for liturgical vesture. Anglo-Catholic religion is in large part a matter of logistics, especially in this parish which prides itself on having the full range of adjuncts of worship, so she became what the army calls a logistician.

She became heavily involved in the Mothers' Union. These women's fellowship groups mattered because they were about more than just social bonding with a religious tinge. They were effective fund raising agencies. In many ways our hall was rebuilt off the back of the tireless endeavours of the Guild and the AAW.

Margery was a much loved and appreciated founding member of the Saint Peter's Meditation Group—which began in 1992—and was a member until recent times. She was active in encouraging newcomers to try the group out. Thus she was not just in to good works, there was a mystical side to her religion. She was committed to the disciplined search for holiness.

We have heard about her commitment to and pioneering work in getting the ministry of healing under way here. She explained it to me as arising out of her conviction that God is with us. You might say she had a strongly held sense of the providence of God, His close interest in the life issues of those who would draw near to Him and His compassionate desire to bring about their well-being and best interests.

What I have come to understand about Margery is that a number of things we take for granted as a normative part of parish life and assume have always happened here are in fact Margery innovations. For instance, the Sunday 10.30am congregation used to disperse immediately after the Service. The proposal that they should stay on for a cup of tea and a time of fellowship came from her and had to be pushed through despite some reluctance and hesitations. "Let's try it once a month for a trial period" was the response. "No, that won't do, it must be every Sunday or not at all," she replied. And so it came to pass that this innovation became routine in the life of the parish. Indeed it sometimes seems to the parish priest that the people are reluctant to go home.

Again, we assume that during communion at the 10.30am Service the ministry of prayer for support and healing should be quietly available at the altar at the back of the church and that this is the way it has always been. Actually it didn't used to happen until Margery

introduced it and acted as the animator of the group which offers this ministry.

Perhaps Margery's last contribution to parish life was to act as the informal leader of the parishioners who live as she did at Frances Hodgkins, a site of ministry which has grown in significance for us in recent years. One was always aware of the need to work in synchronicity with her. When I started a house group up there I had to smile to myself at her insistence that only Anglicans should be allowed to attend it.

On the last day of her life Margery was in some distress so the palliative care clinician was called in to administer some pharmacological assistance. Wanting to get her attention he asked, "Margery, where have you come from?" "From God," came the immediate response. "Top marks in the doctrine test that woman," I thought to myself. The doctor recovered quite quickly from that discombobulating reply. "Yes, but where on earth did you come from," he reframed his question?" "From Waimate," she replied.

I think that immediate unhesitating reply to the clinician's question says it all about Margery's firm conviction about where she came from originally and where she is going to now. In the words of the epistle to the Hebrews, "Now faith is the assurance of things hoped for, the conviction of things not seen.". Margery knew about that as a matter of lived experience.

We acknowledge with gratitude someone who has made a tremendous contribution to our life as a community of faith.

One final observation. It is my custom to stand at the back of the church before the Sunday 10.30am Service to greet people and to get an idea of the kind of congregation we will have that morning. Every time Margery entered through the Hillside road door she would be sure to take me aside for words of admonition, suggestion and supplication. I shall miss this navigational advice in the future piloting of this ship of faith. 🙏



PHOTO.: INFORMATION SERVICES OTAGO LTD.



Thank you

For the support you gave to the
CWS 2015 Christmas Appeal



Kathleen Stephenson RIP

By The Vicar



Kathleen Stephenson was born in St Andrews Scotland in 1922 and immigrated to Dunedin in 1925 along with the rest of the family. Much of her life was spent in Ravensbourne where, at that time, there was an Anglican Church operating under the wing of All Saints.

Kathleen was married at All Saints and served on the Ravensbourne Vestry. In later years she and her husband moved to South Dunedin where they became regulars at Saint Peter's. Kathleen was a keen Guild

member.

After the death of her husband Kathleen continued living on her own for a few years, until changed health circumstances obliged her to move to Woodhaugh rest home in George Street, North Dunedin, where she died in April. She is survived by a son and a daughter. ☞



(Continued from page 6)

Nutritious Apples and Pears

of apple varieties and pears, enjoyable as part of a healthy diet either raw or cooked, often with spices such as cinnamon, ginger or cloves, or with berries. Nuts, also a bounty of autumn, are great as a snack or included with fruits or in savoury recipes. We



“Nuts, also a bounty of autumn, are great as a snack”

Broccoli

30 calories = 4.5 grams of protein

ONE GREEN PLANET

have wonderful vegetables available at this time of year including broccoli, Brussels sprouts and beetroot. ☞

Saint Peter's People

Anne Turvey's story

(Continued from page 8)

gained a social work qualification as an adult), but following a mixed reaction from some Anglican clergy added fundraising to the job. The Centre's meetings were often difficult, it being an organisation of two churches with one goal; the Methodists initially provided the building and the Anglicans the staff.

Today Anne and especially Dick are enthusiastic gardeners and members of the Sawyers Bay Gardening Club; Anne also paints, mainly landscapes (no surprise

considering the magnificent view from their St Leonards home) in acrylic. She is a published author and historian, with short stories and historical writings about the borough of St Kilda and the Anglican/Methodist Family Care Centre to her credit. She founded the St Kilda Community Club and the Dunedin Writers' Workshop.

Anne moved from the parish after 32 years when the Turveys shifted to St Leonards but had certainly been very committed to it and remains interested in its life and history—she wrote a history of the Less for its fiftieth anniversary. Her legacy justifies her inclusion to this day as a Saint Peter's person—and a most interesting one at that. ☞



Obesity is an ongoing health issue so we have been increasingly hearing about it from the WHO, other international bodies and Statistics NZ to name but a few. Recently academics concerned about the situation in NZ, especially related to childhood obesity, wrote an Open Letter which was signed by 74 health professors from throughout New Zealand calling for a tax on sugary drinks, which they estimate could be expected to raise \$30-\$40 million which could be used to boost funding for obesity prevention programs



More online:

Public health statements are available at:

<http://www.oecd.org/health/Obesity-Update-2014.pdf>

<http://easo.org/education-portal/obesity-facts-figures/>

http://www.stats.govt.nz/browse_for_stats/snapshots-of-nz/nz-social-indicators/Home/Health/obesity.aspx

<http://www.who.int/mediacentre/factsheets/fs311/en/>

<https://www.auckland.ac.nz/en/about/news-events-and-notices/news/news-2016/04/health-experts-call-for-sugary-drinks-tax.html>



Nutritious



Apples and Pears

By Alex Chisholm

There has been quite a bit in the media in recent weeks regarding the issue of increasing obesity not only nationally, particularly in relation to children, but internationally as well. A recent article in the medical journal the *Lancet* highlighted the fact that an increasing percentage of the global population is now overweight or obese. In evolutionary terms those who could store fat were the survivors, able to get through the winter when food was very scarce. However as there is no longer this seasonal difference in food availability and we can access palatable food all year round, what was an advantage may now not be so beneficial for our health.

Overweight or obesity is generally measured by body mass index (BMI), but that does not give us any information in regard

to fat distribution. Fat accumulated in the lower body (the pear shape-female) is subcutaneous, while fat in the abdominal area (the apple shape-male) is largely visceral. As we age we tend to park more fat around our middle region and it is this increase in

abdominal or visceral fat which can cause us problems. This is not the 'spare tyre' subcutaneous fat which we can 'pinch' but rather that which lies out of reach, deep within the abdominal cavity, where it pads the spaces between our abdominal organs.

Padding and protecting of the internal organs is beneficial so just what is the problem?

We may think of fat as inert, but this is not the case. In fact it has been described as the body's largest endocrine organ, producing hormones and other substances which can affect our health via effects on cells' sensitivity to insulin and changes in blood pressure and blood clotting. One reason excess visceral fat is harmful could be its location near the portal vein, which carries blood from the intestinal area to the liver. Biochemical substances

from visceral fat may influence the type of blood cholesterol and blood lipids produced in the liver, thus affecting our cardiovascular disease risk. Insulin resistance may be another consequence. This means your body's muscle and liver cells don't respond adequately to normal levels of insulin, the



"My body is apple-shaped and yours is pear-shaped. How can we be unhealthy if we look like a fresh fruit salad?"

SOURCE: WWW.DPHERBALS.COM



Apples and pears—"enjoyable as part of a healthy diet"

PHOTO.: WWW.1ZOOM.NET

pancreatic hormone which carries glucose into the body's cells. Glucose levels in the blood rise, heightening the risk for diabetes.

The good news is that lifestyle can help. Keeping active within our capacity is always good. If possible regular moderate-intensity physical activity—at least 30 minutes per day (and perhaps up to 60 minutes per day)—would be helpful. However, a recent study of workers in sedentary jobs showed an improvement in blood glucose and cholesterol measurements when they stood for 5 minutes every hour and even greater improvements when the workers not only stood but moved around as well. Strength training (exercising with even small weights) may also help fight abdominal fat and help build muscle. Spot exercising, such as doing sit-ups, can tighten abdominal muscles, but it won't get at visceral fat.

Attention to our diets at this time of year can start with some of the wonderful autumn foods. It's the time of year for a wide selection

(Continued on page 5)

THE RECIPE

BASIC APPLE & PEAR COMPOTE

- ⇒ 2-4 apples (depending on size), peeled, cored and cut into pieces
- ⇒ 2-4 ripe pears (depending on size), peeled, cored and cut into pieces
- ⇒ ½-1 tablespoon fresh lemon or lime juice
- ⇒ ¼ - ½ teaspoon ground cinnamon
- ⇒ ¼ teaspoon ground nutmeg
- ⇒ 1 to 3 tablespoons brown sugar


Combine the apples, pears, lemon or lime juice, cinnamon, nutmeg, 1 tablespoon sugar and ½-¾ cup water in a medium saucepan. Bring to a boil over medium heat. Cover and reduce the heat to medium-low and cook until the apples and pears are very soft but still in pieces-approximately 15 to 20 minutes, or cook on medium for 5-10 minutes in the microwave (time may vary depending on microwave). Taste the mixture and add the remaining sugar if desired.

When cooked, mix gently until combined. Cool to room temperature if eating as is or with yogurt or ice cream or serving with custard. If using as a base for crumble or pie keep warm if making at once or cool and refrigerate until needed.

Variations: Sultanas or currants may be added and cooked with the apples and pears. Chopped crystalized ginger, or cranberries, or soaked and chopped dried apricots may be added to the cooled mixture, which may also be sprinkled with chopped nuts. 📺

Food of the month

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and Beta-Carotene

High in Fiber

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THE HARVEST KITCHEN

SOURCE: WWW.THEHARVESTKITCHEN.COM

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: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

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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Vestry Notes

By Heather Brooks

Secretary to the meeting

At the April meeting the following items were of note:

- ◆ A generous parishioner has paid for a new St George's flag
- ◆ George Chittendon will give an organ recital at Saint Peter's in October and the Cathedral Choir will visit in November
- ◆ Warwick Harris has volunteered to be the chief gardener
- ◆ Some of our traditional hall user groups are not meeting so regularly but we have two new groups
- ◆ A trip to Teschemakers is to be organised for parishioners
- ◆ David Hoskins was appointed as Health and Safety Officer in line with recent changes in Health and Safety legislation
- ◆ The Vicar thanked the retiring Vestry and Ian Condie in absentia for their contribution.✉

Pavlov is enjoying a pint in the pub. The phone rings. He jumps up and shouts: "I forgot to feed the dog!"

*The Frolicsome
Friar*



A Buddhist monk approaches a hotdog stand and says: "Make me one with everything"

An Englishman, a Frenchman, a Spaniard and a German are walking down the street together. A juggler is performing on the street but there are so many people that the four men can't see the juggler. So the juggler goes on top of a platform and asks: "Can you see me now?" The four men answer: "Yes." "Oui." "Si." "Ja."✉



Now you can donate to

Saint Peter's online

<http://www.givealittle.co.nz/org/SaintPeters>

For your diary

Wednesday, 4 May : 60th anniversary service in the Chapel of St Barnabas rest home at 2.30pm. Celebrant, the Bishop.

Saturday, 14 May : Pentecost Vigil Service at 6pm

Sunday, 29 May : The Bishop presides at 8am and 10.30am

Sunday, 26 June : Patronal Festival

16-18 September : Diocesan Synod meets in Invercargill.

Saturday, 29 October : 2pm Organ concert in Saint Peter's by George Chittendon

Tuesday, 1 November 7.30 pm first of the Caversham lectures, Dr Stephen Tripp, "What makes for a good doctor?"

Sunday, 6 November : 5pm The Choir of St Paul's Cathedral sings Evensong and Benediction in Saint Peter's

Saint Peter's People



Anne Turvey's story

As told to Michael Forrest

Anne, née Thomas, was born in 1932 in the Waitaki Hydro Village near Kurow, one of nine children including two sets of twins—she has a twin brother, recently deceased. Her father was a carpenter who fought in the Battle of the Somme in the First World War and was twice wounded. After he and Anne's mother had married he returned to New Zealand and worked on the Waitaki Hydro project. Her mother, a "redoubtable" woman and staunch socialist, followed him once he had found work and a place to live, emigrating from London to Kurow (!) and having to cope with the silence, isolation and primitive conditions. From Waitaki Hydro the family moved to Windsor and then to Oamaru for the sake of the children's schooling.

On leaving school Anne worked as a junior librarian at the Oamaru Public Library for four or five years, but was unable to advance in this profession because she could not afford to go to Wellington to obtain a library diploma. Actually she would have liked to go to University; however that was considered less appropriate for girls than for boys. In the Oamaru of those days jobs were not advertised—work was found by word of

mouth or by registering as unemployed.

Anne and Dick were married on the fourth of February, 1956, in St Luke's Church, Oamaru. He was working in the North Otago office of the *Otago Daily Times* but was transferred to its advertising department in Dunedin and eventually became the advertising manager. Anne and Dick have a daughter, Ruth, who now lives in Wellington. Anne worked in the Anglican bookshop in central Dunedin, then in the Diocesan office in the Security Building, Lower Stuart Street, attending conferences of the Board of Christian Education as the sole woman among 32 (male) clergy and experiencing discrimination on account of her gender.

Anne grew up in the Church from Day One, attending St Mary's, Kurow, with her family. In Oamaru she was involved with St Luke's when Archdeacon Southward was the Vicar, teaching Sunday School and briefly being in the choir. On moving to Dunedin the Turveys lived in Richardson Street, so Anne started attending Holy Cross down the road—until the Vicar said she was in the wrong parish and should be at St Peter the Less. Very early on there Anne was invited to join the

Ladies' Guild and remained a member for as long as she was at the Less. She also founded a Thursday after-school group for young people of the parish as an alternative to Sunday School or Bible-class. There was a big social difference between the two churches of Saint Peter, with many of the Less ladies being among Dunedin's grande dames and



Anne Turvey speaking with The Vicar during filming for Saint Peter's video archive in December.

PHOTO'S: INFORMATION SERVICES OTAGO LTD.

wealthy, compared to the predominantly working-class folk of the main parish church.

Anne has an impressive record of public service. She spent twenty-one years in local government—twelve years as a St Kilda Borough councillor, including a term as deputy mayor, then was the last person to represent the South Ward on the Dunedin City Council following local body amalgamation. As well she served on the Otago Regional Development Council, was a licensed marriage celebrant for ten years, a lay representative on the Dental Complaints Association and was a member of the University Grants Committee. For fifteen years, from its beginnings in 1970, the Anglican/Methodist Family Care Centre was part of her life. She was offered a job there as a social worker (although she had only secondary-school qualifications, Anne had

(Continued on page 5)



Plan
ahead
for those left
behind

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Justin Welby
The Archbishop of Canterbury

Why arguing with God is not the same as not believing in Him

“When there are tragedies like Paris, when friends suffer, when evil seems to cover the face of the Earth, then we should be like the psalmist [who in Psalm 44 asks God if he is asleep, and challenges him in the most direct terms about his failure to deliver Israel. It is a psalm of protest.] But that is not the same as a settled belief that God does not exist, or even any serious questioning about his reality.”

More online : Read the full text at:

<http://www.archbishopofcanterbury.org/blog.php/25/why-arguing-with-god-is-not-the-same-as-not-believing-in-him>