



# THE ROCK



Anglican Parish of  
Cabersham Saint Peter,  
Dunedin, New Zealand

March 2018—Easter

And was made man, And was  
crucified also for us under  
Pontius Pilate: He suffered and  
was buried, And the third day  
he rose again according to the  
Scriptures, And ascended into  
heaven



## The Challenges Facing Our Church Building

By The Vicar

Last month I promised to outline the challenges facing the Saint Peter's Church building. They are as follows:



- Saint Peter's in 2010. The west wall with crowning cross—which the author identifies as earthquake hazards—are at left.**
- ◆ The west wall of the Church is leaning out and in the event of an earthquake would be highly likely to fall out, very possibly damaging the cottage and causing injury to its tenant. The portion of the west wall closest to Hillside Road weeps with moisture during high rainfall events suggesting a lack of damp coursing in that area
  - ◆ The cross on the roof of the west wall is an earthquake hazard likely to fall on those fleeing the building and should come down. It is already partially damaged. The chimney on top of the sacristy should also be removed for the same reason
  - ◆ A portion of the nave wall immediately adjacent to the entrance from the Link has moisture infiltration issues due to a lack of damp coursing, hence the peeling white paint work. This applies also to the wall in the Link entrance way surrounding the Woodhouse window
  - ◆ Rising damp underneath the Church is causing the floor boards to become springy to walk on around the Hillside Road entrance way by the altar in that area, on the side aisle facing the Vicarage and in the entrance way to the bell tower. These floor boards are almost certainly rotting and will eventually give way
  - ◆ The roof of the nave is approaching the end of its life and will need to be replaced

*(Continued on page 2)*

# Challenges Facing Church Building

(Continued from page 1)

in the not too distant future

- ◆ The sanctuary was extended in the 1960s and almost immediately began to sink in an eastward direction. You can see it is on a slant as you sit in the sanctuary. As a result the concrete wall connecting the nave and the sanctuary has cracks in it through which birds are infiltrating. In the event of an earthquake the gable end, the triangular bit of the upper east wall, would fall out, as would the gable end of the west wall, if that wall didn't fall in its entirety.

Earthquake proofing the Church would involve tying together the walls and the roof, replacing the west wall, removing the cross and the chimney and stabilising the walls of the nave. This is traditionally done by driving steel rods down through the centre of the walls. This would be an uncertain process as we don't know what materials were used to fill the interior bits of the walls and such rod driving would be stressful for such elderly brick walls. Some innovative engineering solutions have been used in recent renovations in the Warehouse Precinct such as pouring into the middle portions of walls liquid materials which then set hard. Another innovative earthquake proofing solution was recently employed at St Mary of the Angels, Boulcott St, Wellington where the engineers constructed an interior steel skeleton underneath the roof which blends in so completely you don't realise it is there. A frustrating thing about earthquake strengthening is that at the end of a very expensive process you often haven't guaranteed the integrity of the building, only that people could safely escape from it in the event of a major tremor.

In recent times the Vestry registered the Church and the Vicarage with Heritage New Zealand and received a category 2 listing, a mistake in my opinion. If the Dunedin City Council(DCC) succeeds in its aspiration to add this listing to its district plan we would need a resource consent to carry out any major work, an expensive and possibly time consuming process. It would also involve Heritage New Zealand having a major permission-giving say. In my experience they can be obstructive and difficult. Heritage New Zealand does not give grants to fund repairs or restoration so one wonders what we gain by this listing.

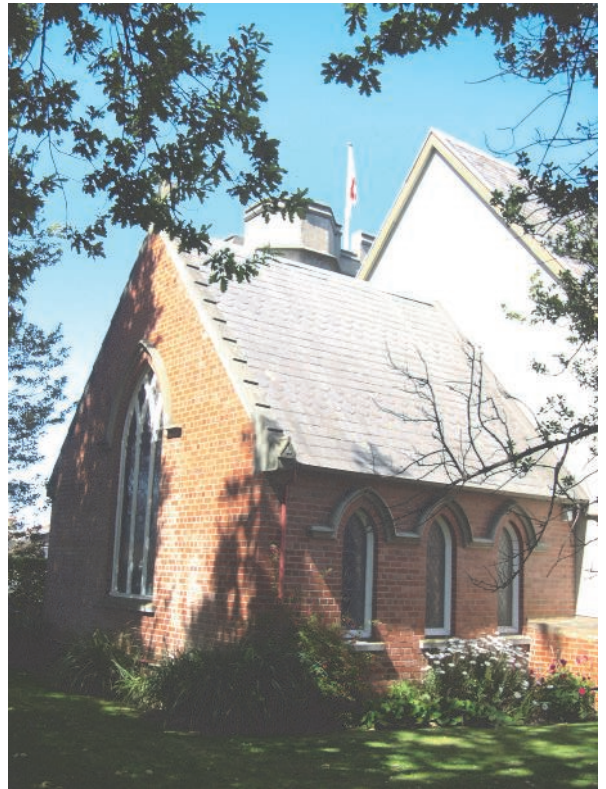
The late Bruce Moore had a wise saying—when the repair costs of a building reach a certain figure you have to consider whether the money would be better spent replacing it. Because of the age of the building we would need an archaeological consent to do that, a permission-giving procedure involving the DCC and Heritage New Zealand.

Something else to bear in mind is that flooding and ocean inundation is another potential threat, very possibly a more significant one than an earthquake. Recent floods have surrounded the Church with a foot or so of water which has not come in, but they weren't really trying compared to what is highly likely to come our way in the future. It would be very helpful if we had a Church which was higher on its foundations. Probably over time the present brick structure has settled in the soft silt because of its weight, which is why we can't locate the foundation stone.

So far we have been making running repairs, living in hope and biding our time. Perhaps a major failure in part of the building will force our hand and require us to address some of these issues. Alternatively we could get a comprehensive engineering report detailing the vulnerabilities of the building and laying out the possible options in addressing them. That would be an expensive business.

Something else to add in to the mix is three beautiful and substantial stained glass windows we have in storage from Holy Cross St Kilda which we want to mount in an attractive display. Perhaps that could be part of a renovation and repair process.

This of course is why the Saint Peter's renovation fund matters and why generous parishioner contributions to it are essential. At the end of last year this unitised trust had a fund value of \$209,042, a modest sum compared to the challenges ahead. 📄



The sanctuary—"sinking in an eastward direction".

## 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](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

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

## The Articles of Religion

ISSUED BY THE CONVOCATION OF CLERGY OF THE  
CHURCH OF ENGLAND IN 1571

XIX. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.



THE MERCHANT NAVY (M. N.)

(7) Land Ho!

By Ian Condie

The sign that the *ssCaversham* was approaching land would be difficult to describe. A certain change in the sky, different cloud formations, a slight drop in air temperature and the Bosun reluctantly stopping the beautification of his ship as he set the sailors to getting up from storage all the cargo handling equipment which had been stowed away three weeks before and fitting it to the derricks.

The Chief Steward would be preparing the documentation required by Customs, Immigration and so on and making a detailed check of the bond stores. The more socially inclined among the crew would be rummaging in the cabin drawers and wondering why they hadn't washed and ironed their shore-going clothes long ago and the Chief Officer, who was a misogynist, wondered gloomily how many of his work force would be fit for work, or even present, the day after the ship berthed at Port Chalmers.

The Third Officer wondered whether the girl he had seen a lot of last voyage would still be there and would remember him. The Third Engineer worried that the girl he had seen a lot of last voyage would still be there and would remember him. The Chief Steward wondered if Violet and her sons



The light on Taiaroa Head.

The conclusion of our series on life in the British merchant navy.

would give him a good price for fruit and veg. Most of the crew thought no further than Chick's.

Eventually, in the last hour before the sun rose, Taiaroa Head light was sighted and soon after the pilot boat came surging out to meet the ship and the pilot climbed aboard, was met and led up to the bridge where he greeted the Master as an old friend and handed over a bundle of mail and a copy of the *Otago Daily Times* before turning to the business of guiding the ship past the breakwater and alongside the wharf.

There was a welcoming party but no band or waving women. Four gangs of sturdy Otago wharfies streamed up the gangway on the heels of the Customs Officer and the local doctor acting as the Health Department official and behind them the ship's agent, Within ten minutes amid the crashing of steel hatch lids being opened and the whine of electric winches and thumps as hatch beams were dumped on deck, the *ssCaversham* ceased to be the centre of her own universe and was just another element in the New Zealand coastal scenery.

The Frolicsome Friar

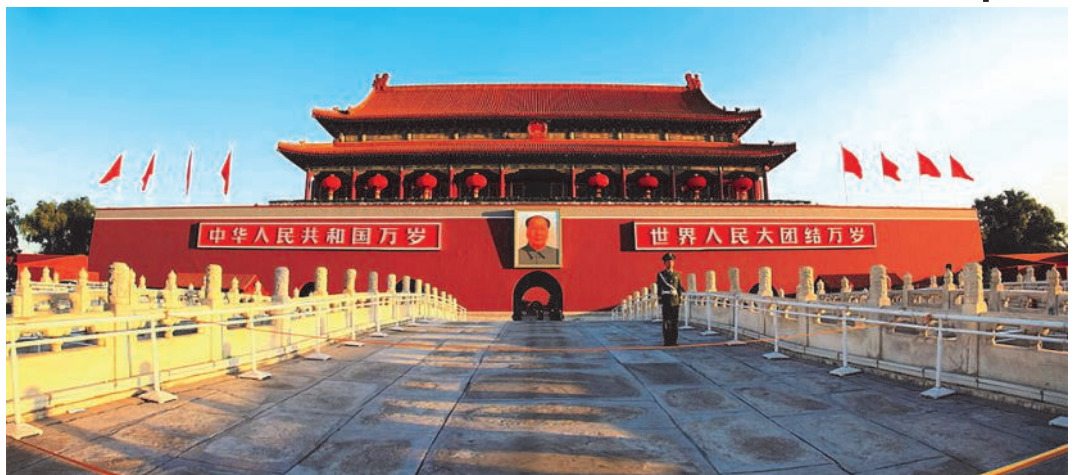


Perhaps she was a little more than that. She meant employment for watersiders, crane drivers, carpenters, transport drivers, bureaucrats public and private, bar tenders, brewers and others and, on a more personal and speculative level, a matter of interest among unattached females. There was certainly no time for her crew to think about the last few weeks and the difference between now and what they had considered normality until a few hours ago. There was work to be done. As soon as the shore telephone was put aboard and connected the Fourth Officer was ordered to make use of it to contact the Dunedin Nurses' home and to use all his charm to entice as many nurses as possible to a party to be held aboard on Saturday evening. The *ss Caversham* had arrived. ☑

# Strong start to 2018 for Fellowship

2017 proved to be a good year for Saint Peter's Fellowship. Numbers remained steady and a variety of meeting venues, themes and fellowship were enjoyed by all. New members are always welcome.

The first get together for 2018 was held at the Home of St Barnabas, where the private lounge accommodated the group in comfort and the afternoon tea surpassed all expectations. A decision was made to meet



The Forbidden City. One of the subjects of 2018's first Fellowship gathering.

PHOTO: WWW.DESIGNINGBUILDINGS.CO.UK

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# Nutritious



## An Easter Egg that makes a difference

By Alex Chisholm



A recent article in *Inspires Online*—the electronic newsletter from the Scottish Episcopal Church—caught my eye. It was entitled *The Real Easter Egg Campaign 2018* and described the campaign to reverse a trend among the young by encouraging people to make the gift of a Real Easter Egg which comes in a box together with a copy of the Easter story. Members of the Mothers' Union have helped to get things underway by buying these eggs for their grandchildren. The eggs are produced by the Meaningful Chocolate Company and are the only Fairtrade chocolate Easter egg in the United Kingdom. Speaking at the launch of the campaign David Marshall, from The Meaningful Chocolate Company, said; "It was quite a surprise to discover that nearly 60% of under 24 year olds do not connect Jesus with Easter. There's an opportunity for those over

50 to buy a Real Easter Egg and pass on knowledge of the festival to younger parents and grandchildren. We hope to distribute 250,000 stories with our eggs and reach more than a million people."

There has been ecclesiastical support and the messages included with the eggs have been approved by the Archbishop of York.

"The Real Easter Egg gives consumers their first ever chance to buy an Easter egg that not only tastes good but does good, bringing to light the Easter themes of hope and new life. I believe there will be widespread support for the product from the faith community and wider afield with many millions likely to be interested. The Real Easter Egg is a chance to educate and do good—giving money to charitable projects."

- Archbishop of York, Dr John Sentamu.

The Real Easter Egg includes a 24 page A5 booklet (pictured at right). Illustrated by award winning artist Martina Peluso, it covers the final week in the life of Jesus including the events of Maundy Thursday, Good Friday and Easter Day. There are also online resources for use in School and Church

presentations as PDF files or PowerPoint slides.

As The Real Easter Egg was initially turned down by the supermarkets it was left to churches and church schools to place orders and fund The Meaningful Chocolate Company to begin making The Real Easter Egg. However the eggs are now available from the One World Shop in Edinburgh, in larger branches of Tesco, Waitrose, Morrisons, independent retailers and ASDA. The latter started stocking the eggs in response to

## The Easter Story



customer demand, according to a release in March 2018.

Launched in 2010, more than a million Real Easter Eggs have been sold, production of

(Continued on page 6)

# In Saint Peter's Garden



By Warwick Harris

## A Fair Church



“...a ‘fair dinkum’ church”, the Anglican church of St Mary the Virgin and St Peter in Fairstead.

PHOTO'S: DEIRDRE HARRIS.

“Fair” is one of those English words with several meanings and may function as adjective, noun or verb. Close by Terling, the location of my previous contribution to *The Rock*, is the district or parish of Fairstead in Essex. Fairstead is a Saxon name and can be best translated as a “beautiful place”, and so it remains.

Apart from those who commute to urban locations, even as far as London, the main occupation of those living in Fairstead is farming. It has two public buildings of note; the Square and Compasses pub dating to 1652 and what an Antipodean could call a “fair dinkum” church, the Anglican church of St Mary the Virgin and St Peter.

Our Terling sister in law, Penny, took Deirdre and me to visit the church in August 2017. Clearly the church is lovingly cared for by its congregation, which includes families with very long historical connections with Fairstead. It is one of the earliest surviving churches in Essex, part of its structure having been built in the eleventh century. An older history is represented by bricks from a Roman villa which once stood nearby. They are used in the semicircular arch of bricks of the now blocked up west doorway and as quoins in the tower, nave and chancel. The spire is a later addition



Guide Penny points out features of the church to an attentive Antipodean.

erected around 1600.

The four church bells were installed progressively in 1340, 1601, 1725 and 1786 and were rehung in 1890. The present state of the bell cage means they can not be rung over, but they are still chimed.

Remarkable are thirteenth century wall paintings revealed when church restoration involving removal of plaster was carried out in 1890. Later the paintings were restored by Professor E. W. Tristram when the church underwent further restoration from 1934 to 1936 and cleaned again in 1966 by Mr Rowse. The most prominent of these paintings are above the church chancel and depict the Passion of Christ.



“...thirteenth century wall paintings ...above the church chancel ...depict the Passion of Christ”.

I deduce, without any authority, that the plastering over of the

painting was an act of Puritan reforms. I imagine their original function being like “Medieval PowerPoint” in times when many of the parishioners were illiterate.



Fallen gravestones stood up along the church yard fence.

Indicated by a well-prepared guide to the church, other treasures include a 3-metre-long iron-bound dug out ‘parish chest’ made from a single piece of oak, and the lid of a coffin from a Crusader’s tomb.

The churchyard has few remaining gravestones still standing over the graves they marked. Many more have been shifted and re-erected along a fence of the yard. Much time could be spent reading the inscriptions on their well-weathered surfaces to gain a greater understanding of the history of this fair church. 📷



## Nutritious

### An Easter Egg that makes a difference

(Continued from page 4)

Fairtrade chocolate has moved to the UK and over £250,000 has been raised from sales for charitable causes.

The Real Easter Egg has been featured on various TV shows. 📺



More online at

[www.scotland.anglican.org](http://www.scotland.anglican.org)

- The Scottish Episcopal Church

<https://meaningfulchocolate.co.uk/pages/resources>

- Online resources for School and Church presentations

<https://meaningfulchocolate.co.uk/blogs/news/sainsbury-still-hold-out-as-asda-says-yes-to-a-real-easter>

- the story on The Real Easter Egg in supermarkets

<https://meaningfulchocolate.co.uk/pages/what-people-say-easter>

- YouTube excerpts of two TV shows featuring The Real Easter Egg

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Rock

music

### Pointing the Way

(Continued from page 8)

my mind, the finest psalter is the *Temple Psalter* sung at the Temple Church, London. Edited over the years by Henry Walford Davies and George Thalben Ball, this edition seeks to make the flow, and particularly the meaning, of words more naturally enhanced by the music. Sadly this method relies on the presence of a highly competent choir but, nevertheless, is interesting to hear.

Of course the Oxford Movement, having been largely responsible for things such as the *Cathedral Psalter* and the 'choral Service', became far more extreme in terms of what constituted 'proper' liturgical music. Singing psalms to pointing was all very well for ordinary parishes, but now the 'real music' was to be a return to Gregorian chant and the supposed purity of the polyphony of the 15<sup>th</sup> and 16<sup>th</sup> centuries. However, singing Morning and Evening Prayer to the pointing in the psalter became an entrenched part of both parish and cathedral worship to the present. It isn't always easy to 'get the hang' of singing such music but once one realises that the best

## Strong start for Fellowship

(Continued from page 3)

at St Barnabas on a regular basis.

Rhonda Tatnell entertained with a talk on her recent visit to the Chinese cities of Beijing, Xi'an and Shanghai. A highlight for her was the visit in Xi'an to the Forbidden City, the home of emperors for 600 years. This visit fulfilled a teenage dream for Rhonda. Visiting Tiananmen Square the same day evoked memories of more recent Chinese history and by comparison with the sadness of the square the Summer Palace, also in Xi'an, was wonderful. The Terracotta Warriors of Xi'an evoked a different wonder, of the past and the how of such a mammoth work. The section of the massive Great Wall she visited with its unbelievable construction also amazed, though walking the wall proved a challenge and Rhonda preferred to sit, watch and contemplate. The informality of Rhonda's talk allowed for much interaction and reminiscing from the group throughout the presentation.

For Rhonda an important part of this trip was the group she travelled with. A group made up mainly of family members and representative of many nationalities. Rhonda, the only unaccompanied traveller, experienced a sense of inclusion and caring at the same time learning of these people's lives and cultures. 📺



"Walking the Great Wall proved a challenge".

PHOTO: [HTTP://WILDUX.COM/THE-GREAT-WALL-OF-CHINA-2/](http://wildlux.com/the-great-wall-of-china-2/)

J. TURLER.

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I WILL lift up mine eyes 'unto the 'hills : from 'whence 'cometh my 'help.

2 My help cometh even 'from the 'Lord : who 'hath made 'heaven and 'earth.

3 He will not suffer thy 'foot to be 'moved : and he that 'keepeth thee 'will not 'sleep.

4 Behold he that 'keepeth 'Israel : shall 'neither 'slumber nor 'sleep.

5 The Lord himself 'is thy 'keeper : the Lord is thy de'fence upon 'thy right 'hand ;

\* 6 So that the 'sun shall not 'burn thee by 'day : 'neither the 'moon by 'night.

7 The Lord shall preserve thee from 'all 'evil : yea it is even he 'that shall 'keep thy 'soul.

8 The Lord shall preserve thy going out and thy 'coming 'in : from this time 'forth for 'evermore.

An extract from the *Parish Psalter*.

course is to go with the flow, the lines indicating a change of note become a form of musical GPS and a good and safe guide. It is a foolish parish organist who chooses not to follow the singing of the congregation who generally have their own phrasing—not always in line with what the player feels ought to be the case.

Sung Evensong is a long established tradition at Saint Peter's and much enjoyed by those who attend, not least the fine social hour which follows. 📺

REFERENCE. SCHOLLES, PERCY A. THE OXFORD COMPANION TO MUSIC, (9TH EDITION). LONDON: OXFORD UNIVERSITY PRESS, 1960.

## 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.

### Parish Contacts:

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# Vestry Notes

By Alex Chisholm,

Vestry Secretary

**H**ighlights of the March meeting were:

- ⇒ Decided the Vestry will meet bi-monthly. This will avoid the long gap between November and February. The Wardens will still meet monthly with the Vicar
- ⇒ Father Hugh has handed in the major portion of the second chapter of his PhD, so is now confirmed in the PhD programme. Another chapter is due by the end of 2018
- ⇒ As yet we don't have a date for the defibrillator training with St John. The various groups who use the hall have been informed about this by David Hoskins when the monthly accounts were sent out and asked to decide who they will send along, or indicate if they will not be sending anyone
- ⇒ Brian Kilkelly will be ordained a Deacon on 10<sup>th</sup> June and the parish plans to give him a cassock as an ordination present
- ⇒ The finance planning for the coming year is well underway—we are now required to give a valuation of all that we own. 📄

## For your diary

**Holy Week, 26—30 March** : Monday, Tuesday and Wednesday the Eucharist will be celebrated at 7pm

**Tuesday, 27 March** : 2018 Film Series : Alex McCowen's solo performance of Mark's Gospel: Part 1- follows the Eucharist

**Wednesday, 28 March** : 2018 Film Series Alex : McCowen's solo performance of Mark's Gospel: Part 2- follows the Eucharist

**Maundy Thursday, 29 March** : 7pm Commemoration of the Institution of the Lord's Supper, Stripping of the Altar and Vigil

**Good Friday, 30 March** : 12noon Celebration of the Lord's Passion and Veneration of the Cross

**Holy Saturday, 31 March** : 8pm Easter Vigil, Service of Light and the First Mass of the Resurrection followed by a social gathering to celebrate Easter

**Easter Day, 1 April** : 8am Holy Communion (1662)  
10.30am Solemn Sung Eucharist and Procession  
5pm Evensong and Benediction

**Wednesday, 4 April** : Autumn Film Season : *Farewell* : Based on the remarkable true story of KGB Colonel Grigoriev

**Wednesday, 11 April** : Autumn Film Season : *Shall We Dance?* : A workaholic accountant in a mind numbingly boring job accidentally discovers ballroom dancing with remarkable consequences

**Wednesday, 18 April** : Autumn Film Season : *The Illusionist* : In 1900 Vienna stage magician Eisenheim has a show that many believe involves manipulating supernatural forces

**Wednesday, 25 April** : Autumn Film Season : *The Other Son* : Babies accidentally switched at birth in the midst of the current Israeli Palestinian confrontation puts two families in a tense and interesting situation

**Wednesday, 2 May** : Autumn Film Season : *Monsieur Lazhar* : An award winning film about a mysterious Algerian replacement teacher in a Montreal School .

**Sunday, 29 April** : Parish AGM

**Sunday, 10 June** : Brian Kilkelly will be ordained a Deacon at the 10.30am Service

# Rock music



By David Hoskins, Director of Music

## Pointing the Way —Music at Our Parish Evensong

At Saint Peter's it is indeed good that Evensong continues to be sung on the first Sunday of each month at 5pm. The service attracts a faithful congregation which sings hymns, responses and the *Magnificat* and *Nunc Dimittis*. Much of the liturgy is sung to what has become known as Anglican Chant using a technique called 'pointing'. While those outside the Anglican family love the sound of cathedral choirs singing music, the actual practice is a mystery best left alone and viewed as an eccentric 'C of E' aberration. The reality is somewhat different.

Percy Scholes defined Anglican chant as "a simple type of harmonised melody used in the Anglican Church ... for singing unmetrical texts, principally the Psalms and the Canticles (when these are not sung in a more elaborate setting)". Based on the principles of Gregorian chant, what we know as Anglican chant is not an exclusively 'English' form as variants can be found in France, Italy and the *Genevan Psalter*—essentially the chant we know at Evensong is a form of harmonised plainsong. But such a form of singing has not always been as prevalent as often imagined.

Elizabethan composers such as Tallis, Morley, Byrd and Gibbons provided settings for prose psalms using existing Gregorian chant for Protestant worship, but it was the

rise of the metrical psalm which dominated Anglican worship for some hundreds of years for good or (mostly) ill. The 17<sup>th</sup> and 18<sup>th</sup> centuries and on into the mid-19<sup>th</sup> century were all marked by the village singers and band in the west gallery. Mostly described as 'from bad to worse', the music consisted of a few hackneyed tunes sung over and over again to doggerel translations of psalms accompanied by whatever instruments were to hand. Organs were few and far between. Generally parish performance consisted of the parish clerk and congregation singing or speaking verses alternately. The musical editions of Tate and Brady saw a gradual use of psalms as hymns in the 19<sup>th</sup> century.

Prior to the rise of the Oxford Movement in the early 19<sup>th</sup> century Anglican chant, as we would recognise it, was the province of a few cathedrals with choirs of a sufficient standard. However, although the Oxford Movement had by mid-century introduced the 'choral Service' to

parishes, often accompanied by controversy, the standard of performance varied wildly—often being described as 'wild disorder and chaos'. However, in 1837 Robert Janes produced a *Psalter* with pointing which enabled choirs (and some congregations) to attempt singing the psalms with some sense of unanimity. However, many variations of execution occurred and all was at last set to rights with the famed *Cathedral Psalter* of 1875, edited by John Stainer among others. At last the sense and flow of words and phrase could be sung without distortion and exaggeration. The *Cathedral Psalter* long held sway at Saint Peter's with its fine choir. The late Jean Allen, a parish chorister over many years, told me of the grumpy acceptance by older choir members of the 'new' *Parish Psalter* introduced in the 1950s. Edited by Sydney Nicholson, it sought to phrase words in a more natural 'speech' flow. It is this version we use at Saint Peter's. To

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A Village Choir and Orchestra in Bow Brickhill Church, 1840. By Thomas Webster R.A.



Justin Welby  
The Archbishop of Canterbury

Addressing the world  
Council of Churches  
70th anniversary  
celebration in  
Geneva.

“All ecclesiology begins with Christology. The problem with our divisions, to put it in its simplest terms, is that they say to the world that Christ is divided. By ourselves being divided, we call the attention of the outsider—of those who look—away from the extraordinarily beautiful person of Jesus Christ, who draws to Himself and to His love every human being who has been born, who lives and who ever will be born, and instead by our divisions we don't say, “Look at Christ”, we say, “Look at us.”

More online :

Read the address in full at:

<https://www.archbishopofcanterbury.org/speaking-and-writing/speeches/ecumenical-spring-archbishop-justins-speech-world-council-churches>

