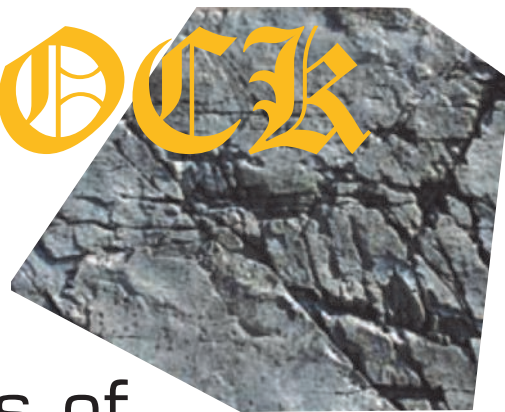




Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

THE ROCK

April 2018—Eastertide



Talking Out of Both Sides of Your Mouth



By The Vicar



For some time now our Church has been struggling with issues of human sexuality. When the General Synod met two years ago it debated Motion 30, which would have permitted same sex blessings. It drew back from that possibility in large part because Christchurch Synod representative the Reverend Jay Behan stated that many biblically orthodox Anglicans would feel they had no choice but to leave if the measure passed. It was resolved to appoint a working group whose task would be to bring to the next General Synod a proposal which would enable conservative Anglicans to remain within the fold while at the same time enabling a reasonable way forward for those who wanted to see change, so both could exist within what was called “two integrities.”

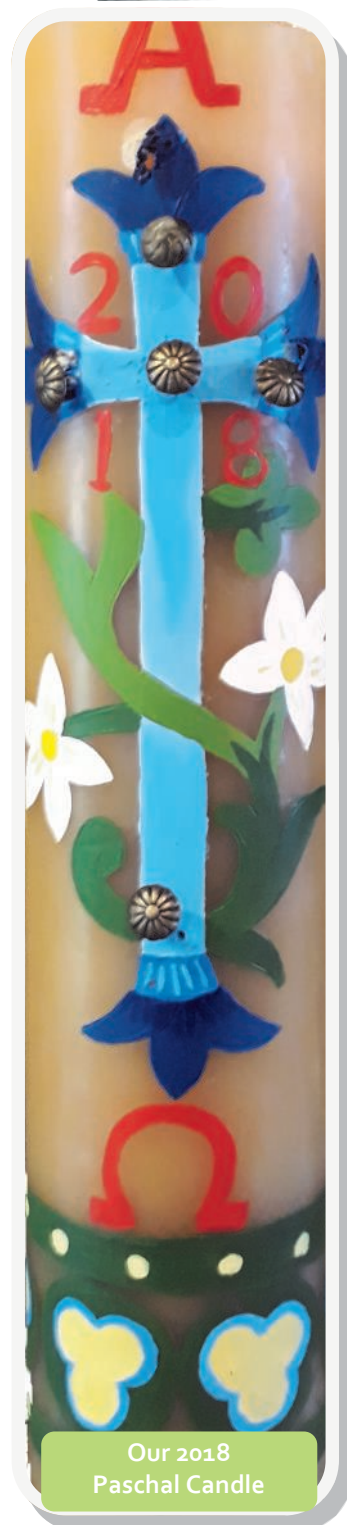
The working group has done its work and will

bring Motion 29 to the gathering of the General Synod in New Plymouth in May. Briefly this is what it proposes:

There will be no change to the formularies so the Church's teaching that marriage is between a man and a woman will remain its normative teaching. However, same sex blessings will be permitted if the Bishop of a particular diocese authorises them. If a Bishop chooses to do so they would authorise particular clergy to perform such rites providing they had consulted with their Vestry. The Vestry's advice would not be binding though, it need only be considered “in good faith.” Only couples “in a committed relationship” could be so blessed. Alternatively a Bishop could decide not to authorise same sex blessings within his or her jurisdiction. A Bishop need not be bound by the advice offered by their diocesan Synod. The effect of all this is to say that the problem is too big to be handled at national level so it will be devolved down to regional level to be handled by each diocesan Bishop.

There would be no nationally authorised same sex blessing rite. Each priest/parish deciding to proceed with such would write their own and would seek authorisation for it from their Bishop. This a cleverer move because, like the no change to the clemency proposal, it enables the New Zealand Anglican Church to say to the rest of the Anglican Communion that it hasn't changed its fundamental teaching about marriage, and these two provisions mean that if the General Synod approves Motion 29 it will come in to effect immediately without the need for the measure to make the rounds of the diocesan Synods.

Clergy who do not wish to perform same sex blessings would have a protected right not to do so. Likewise clergy would be free to teach that same sex blessings are contrary to God's will while at the same time clergy would have the



Our 2018
Paschal Candle

Pentecost Vigil Service
Saturday 19 May 6pm



A candlelit Vigil of Readings
then the Eucharist according to
the Liturgy of St Basil
followed by a meal in the parish lounge

Please join us

Saint Peter's Caversham Hillside Road

(Continued on page 2)

www.stpeterscaversham.

Talking Out of Both Sides of Your Mouth

(Continued from page 1)

protected right to teach the opposite. This is called the "immunity from complaint" and the "no discipline" policy.



avoids them altogether.

The key issue is ordination. Could a same sex couple civilly married and

ecclesiastically blessed be eligible for ordination? The

answer is probably yes in a

diocese which permitted same sex blessings and probably no in a diocese which didn't permit this. It would be entirely up to each bishop. But what if such an ordained person wanted to apply for or accept a job offer in a diocese which prohibited same sex blessings? That would be a complex and tricky decision.

Motion 29 makes much of the protections it offers those clergy who would not want to perform same sex blessings. But some well-credentialed lawyers question whether these protections would stand up to a test case under the human rights act of 1993. A bishop who prohibited same sex blessings within their jurisdiction could be particularly vulnerable on this score.

The protections promise also shows a certain naivety about the internal political and relationship dynamics of parishes. A Vicar who said no to a lay person who was powerfully influential and a generous giver in their parish could find themselves in a potentially tricky situation.

Other churches have gone down the same sex blessings/we won't change our marriage canons road. Typically this has been a transitional step to full acceptance of gay marriage in church within three to five years. This is highly likely to happen here if Motion 29 passes.

Office holders within the Anglican Church will no longer be required to declare submission to the authority of the General Synod, consent to be bound by its regulations and undertake to resign if lawfully called upon to do so. Instead they will be required to assent to the Constitution and Code of Canons, agree to be bound by the decisions of the Church's decision making bodies and undertake to resign if lawfully called upon to do so. This looser form of obedience declaration is more in keeping with what other Anglican Provinces require and is designed to avoid a repetition of the West Hamilton incident where one of the largest parishes in the Waikato diocese broke away because the Vicar and Vestry felt they were boxed in by the upcoming General Synod decision on same sex blessings.

The working group declined to make any decision about requests for flying bishops or the creation of an extra Provincial diocese within which orthodox minded Anglicans might find shelter on the grounds that this was outside their brief and was a complex issue requiring wider consent from the Anglican Communion and the higher echelons of the New Zealand Anglican Church. The New Zealand Anglican Bishops have been very reluctant to countenance any arrangement whereby parishes within their jurisdiction could place themselves under the authority of a Bishop of different convictions residing outside their diocese.

Like any compromise proposal, Motion 29 artfully fudges certain difficult issues or

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

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

The Articles of Religion

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

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

The other near certainty development is that the write your own same sex blessings rites will be marriage rites in all but name only. Proponents of gay marriage in church have openly said that to me and that they see Motion 29 as a transitional step up measure to ecclesial gay marriage.

The Bishop of Dunedin has stated that while he would not perform a same sex blessing himself he would permit those clergy who had the backing of their Vestries to do so. Since the Dunedin North parish is the LGBTI standard bearer of the diocese we would

rapidly become a rainbow diocese. St Matthews Dunedin by contrast may well leave the Anglican Church as its Vicar has polled his people about such an



"The New Zealand Anglican Bishops have been very reluctant to countenance any arrangement whereby parishes within their jurisdiction could place themselves under the authority of a Bishop of different convictions..."

(Continued on page 6)



Double Bottoms

By Ian Condrie

In the Merchant Navy the expression 'double bottom' is a technical term, not a term of anatomical abuse. A double bottom is a tank in the bottom of a ship usually intended to contain either salt or fresh water. It is the space between the outer skin of the ship and an inner skin upon which cargo is stowed.

The tanks are only accessible when there is no cargo above them but they have long tubes from them leading up to the weather deck so soundings can be made to check how much liquid remains.

They are entered by a manhole and are crisscrossed by massive steel girders



A section of a ship's hull showing the double bottom. This vessel also has double sides, so as well as tanks below the cargo area, saddle tanks sit beside it.

PHOTO.: STANLEYROBINSON309.BLOGSPOT.CO.NZ.

called frames and inter-costals. The only exit is through a single manhole. The holes through which one must crawl have very sharp edges, there is no internal lighting and they are very, very claustrophobic.

Periodically the tanks have to be entered to be inspected and cleaned and to make sure the air vents and pump suction are clear. It is a most unpopular job entailing crawling through an interminable series of holes in the steel beams with an electric torch in one hand hoping that some joker or homicidal maniac will not bolt the manhole shut and then start to fill the tank. Junior officers seeing the Chief Officer emerge from an inspection sometimes wonder whether promotion is really worthwhile. 🐸

The Frolicsome Friar



SOURCE: WWW.HOWTOGEEK.COM.

Defibrillator installed, blessed, ready

A training session on Tuesday, 17 April and a blessing after the following Sunday's 10.30am Service were the final steps in preparing Saint Peter's and its visitors to better deal with emergency cardiac arrest.

Installed in the Link, beside the entrance to the Church, a defibrillator is now available if hall users or members of the congregation should need it.

It was acquired from the Order of St John whose website says each year more than 2,000 New Zealanders will suffer a cardiac arrest outside of hospital. Use of an AED within 3-5 minutes of collapse can increase the chance of survival by up to 40% the website says. 🐸



An Automated External Defibrillator (AED) has been installed in the Link, beside the entrance to the Church. The newly acquired memorial table is in the background, below the Woodhouse Memorial Window.

PHOTO.: INFORMATION SERVICES OTAGO LTD.



More online at

www.stjohn.org.nz/First-Aid/AED/?gclid=EAlaQobChMlvPGKj_XM2glVBuC9Ch3izQEUEAAAYAAEgldRPD_BwE&qclsrc=aw.ds

- includes a video on how to use an AED.

www.stpeterscaversham.org.nz



Nutritious



Keeping Up the Good Work

By Alex Chisholm

In the February issue of *The Rock* I talked about Lenten Fasting, types of foods and various ways of fasting.

Lent is a time when many of us make some alterations to our usual eating patterns and although it is certainly not its primary purpose, the Lenten Fast may have positive effects on our physical health. Especially for those of us with rather too much fat around the middle regions, the loss of three kilograms (kg) or sometimes more over 6 weeks can be beneficial.

Three kg equates to 500 grams per week, which is an ideal rate of weight reduction. How individuals achieve this

varies but the 'methods' I have heard about which have been successful include giving up chocolate, reducing the total amount of food eaten in a day, restricting drinking any alcohol to Sundays and avoiding sugar. I have also been told that the reduced weight has made increasing exercising easier and been the impetus to attending the gym regularly.

Weight loss, especially around the waist, may

help to lower blood cholesterol, other blood fats and blood pressure. In addition changes in eating habits over this time may be beneficial even without any changes in weight. After all, not everyone needs to lose weight, nor would benefit from doing so. One of the challenges for those of us feeling the benefit of being lighter is to keep to our new level. With



"Increase fruit....reduce chocolates/sweets..."

PHOTO: LISCORUX.CO

the colder weather, often a time of increasing comfort food eating, just around the corner I'll be

looking for recipes which taste good but won't add kilos. Recently the American Institute for Cancer Research (AICR) has emphasised the importance of similarities between the eating patterns beneficial for heart health and cancer prevention. Following these dietary recommendations results in lower risk for several chronic diseases.

Some of the successful dietary strategies our people followed and which would be in line with recommendations:

- ◆ Increase in fruit of all types, some eaten raw plus more vegetables—especially green leafy and dark yellow / orange vegetables
- ◆ Nuts—unsalted and not roasted in other fats for a snack, especially pre-dinner
- ◆ More use of home garden or locally grown fresh produce
- ◆ Use of whole grains, in bread or as cereals; beans and legumes
- ◆ Reduction in meat, sugar and alcohol

Table Talk

DR ALEX CHISHOLM DISCUSSES MATTERS
RAISED BY READERS

This month: Meats and Colorectal Cancer?

I was asked at one of our recent Parish lunches about negative effects of eating meat, especially processed meat, and whether this has a relationship to cancer.

- ◆ It is considered that the high incidence of colorectal cancer (CRC) in westernised countries is a consequence of dietary imbalance, principally a deficiency of high-fibre fruits, vegetables and whole grains
- ◆ Environmental factors, rather than genetic dysfunction, are responsible for the development of colorectal cancer
- ◆ Convincing evidence suggests that risk of colon cancer is increased by processed and unprocessed meat consumption but suppressed by fibre-rich foods
- ◆ Other dietary factors, most notably fruit and vegetables, fish oils and calcium are associated with reduced risk
- ◆ A moderate intake of meat and fat is part of our omnivorous diet and the potential to cause cancer can be suppressed by the production of butyrate from fibre-rich foods—the gut needs butyrate to function properly
- ◆ Current dietary fibre recommendations need to be reviewed as they are based on maintaining cardiovascular health and are below the levels associated with low colon cancer risk
- ◆ Genetic variants which influence the risk of developing colorectal cancer have been identified but it took a study with the inclusion of >9,000 cases and 9,000 controls before a statistically significant interaction with the intake of processed meat was found.

After this analysis, the WHO issued a warning on the cancer risk of excessive consumption of meat and processed meat.

Graded evidence linking dietary fibre with a decreased risk of CRC and red and preserved meat with increased risk is seen as 'convincing'—the strongest grade which can be assigned.

However, not everybody who eats a high-meat, high-fat, low-fibre diet develops colorectal cancer and not everybody who eats a balanced diet rich in fruits, vegetables and coarse grains is protected from the disease. 📺

intake

- ◆ Reduced consumption of chocolate, sweets and/or rich foods
- ◆ Reduction in energy intake overall without very specific changes in the general eating pattern.

Our challenge then is to keep up the good work of Lent. 📺



Order on-line @ www.unclejoes.co.nz

In Saint Peter's Garden



By Warwick Harris

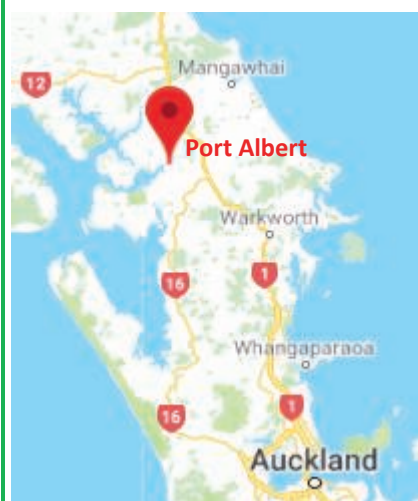
A Farr Church

Between the World Wars, when 12, my father Ernest George Harris, came from Wales with his parents and older brother and sister to settle at Port Albert on the Kaipara Harbour, North Auckland. An attempt was made in 1862 to establish a non-conformist settlement, Albertland, on land surrounding the Kaipara Harbour, with Port Albert as the centre. This was the third and last of the religiously based organised settlements in New Zealand, coming after Anglican Canterbury and Presbyterian Otago. For several reasons the settlement failed and in a few years after 1862 most of the 3000 English settlers who came out on the scheme had dispersed throughout New Zealand.



At left: The Farr family in the 1890s. At right: A great grandson at William Farr's headstone, St Jerome, Llangwm Uchaf, Wales.

PHOTO'S: SUPPLIED AND DEIDRE HARRIS.



Three of my grandmother's brothers in her Farr family of nine came to New Zealand earlier than her. As oldest daughter, grandmother Harris, nee Farr, stayed in Wales to look after her



Google marks the spot of Port Albert and of St Jerome, Llangwm Uchaf in Wales.

mother during her final years. Of the three brothers, Ernest settled in the Kaipara to farm and run a launch operating business, Dan was a policeman, and the third, Arthur John (Jack) Farr, spent his five years in New Zealand farming at Waimate North before enlisting with the Auckland Mounted Rifles.

My father spent most of his life at Port Albert farming the land and fishing the Kaipara. I was born in a farmhouse at Port Albert, and through the non-conformist associations of Albertland spent my eleven school years at Wesleyan boarding schools. However, Dad more than once reminded me that he was christened and educated as an Anglican.

When employed by DSIR in 1977-78 I was engaged in grassland research at the Welsh Plant Breeding Station, Aberystwyth. That

provided the incentive to establish my British patriality and to search for family birth, death and marriage records. With Deirdre and family, I explored the county of Monmouth (Gwent) seeking places my father remembered from his boyhood days in Wales.

This took us to the village of Llantrisant (the church of three saints, St Peter, St Paul and St John) near to Usk, where Dad was baptised and had been a choirboy; the cottage *Ty-gatta* where he was born; and the school he attended. He did not go to school in New Zealand, instead going to work as soon as he arrived here.

Later I saw the certificate recording the marriage of my grandfather George Harris and Mary Ellen Farr in the parish of Llangwm in 1901. This led to a search on a visit to Wales in 1989 for the church at Llangwm Uchaf following the suggestion that my great-grandfather Farr was buried

there. Finding the church is a story by itself. We did not find the grave in 1989 but returned to the church, St Jerome, again in September 2017 to find the headstone we were seeking. On its base is the inscription:

Jack Farr N.Z.M.R

Killed in action at Gallipoli

8th August 1915, aged 23

"He fought a good fight"



For ANZAC day. Lest we forget. 🇳🇿

Talking Out of Both Sides of Your Mouth

(Continued from page 2)

eventuality and has openly stated that they would go. The effect on such a financially fragile diocese of such a large parish departing would be interesting.

I have requested that our diocese have a one day Synod to debate Motion 29 as Christchurch and Nelson did. The Bishop has declined to agree to this. He thinks such a debate would change no-one's mind and might result in people digging themselves in to entrenched positions they might regret later on.

It is highly likely that Motion 29 will pass at General Synod and this will be the new reality we will be living under. I am one of the orthodox clergy who find the revisionist arguments unconvincing and for whom the post Motion 29 reality will present a crisis of conscience. Space does not permit me to outline my theological reasons for the position I hold but I will offer two comments.

It is argued that it is good that we can agree to disagree about this while preserving our unity, but what are the limits to our diverse beliefs? Recently, for instance, the Bishop of South Auckland not only stated that he is in favour of euthanasia but also made a submission to a parliamentary subcommittee to that effect. In my opinion he should have been deposed from office immediately for dissenting from the Church's fundamental teaching in this matter. It is extraordinary the questioning of fundamental Christian creedal beliefs which is permitted in our church. As Father Carl amusingly put it, "It is just fine to say you don't believe in God in the New Zealand Anglican Church but God help you if you say you don't believe in the Treaty of Waitangi." Often our church seems more interested in pursuing identity politics agendas than in drawing people in to union with the God and Father of our Lord Jesus

Christ.

Trying to argue that you haven't fundamentally changed your teaching about Christian marriage while at the same time blessing same gender relationships seems to

me to be like trying to talk out of both sides of your mouth at the same time. In the post Motion 29 reality heterosexual marriage in Church will be just one partnering option up among others since the Anglican Church will be saying by its practice that God approves of and blesses a variety of different kinds of relationship which it formerly considered to be

"not rightly ordered." There is a fundamental inconsistency here which means the church will in fact have changed its teaching and beliefs about what marriage is. The American Episcopal church has accepted the logic of this extraordinary position and has not only altered its marriage canons to permit gay marriage in church but is also preparing a variety of blessing rites for couples in a variety of relationship situations, including heterosexual couples who do not feel able to commit fully to all that marriage entails.

For all of my ministry I have felt at ease with, relaxed about and appreciative of the presence of gay people in parish life. The

judgemental nonsense of Israel Folau's recent unhelpful remarks forms no part of my theological world view. I am clear that God loves gay people equally with all sorts and conditions of humanity. I am also clear that we are all under the judgment of God for falling short of his strenuous commands in the area of our sexual morals. I am also aware that often orthodox Christians have been guilty of a hard hearted pharisaic moralism and judgementalism in their treatment of gay people in the church which has brought shame and dishonour to the church's reputation and hurt to those under this blighting condemnation. I have no truck with that kind of disgraceful pastoral misconduct.

Perhaps some will find my live and let live policy dishonest but I have found it appropriate to Anglo-Catholic parishes, a movement which has always attracted gay people. It is the revisionists who have upped the ante and who have forced the "can we all just get along" brigade like me to take sides. Their attempts to change the Church's teaching on marriage by stealth, to redefine the kind of intimacy arrangements God approves of according to the dictates of the sexual revolution and to lower the lifestyle standards expected of those accepted for ordination have obliged people like me to take a stand.

At what point does a church make so many compromises with the surrounding secular culture that it loses the Divine mandate and no longer has God's blessing on its endeavours? I wonder about that more and more these days. The post Motion 29 reality will not be easy to live with in the ordained ministry, particularly as we have been left with a like it or lump it situation to minister within. 📧



The Bishop—pictured here during his first visit to Saint Peter's— "thinks such a debate would change no-one's mind and might result in people digging themselves in to entrenched positions they might regret later on".

More online :

http://www.anglicantaonga.org.nz/content/download/53746/272235/file/That_report_in_full_can_be_read_here.pdf

- The full text of the Motion 29 Working Group's report



**O'NEILL DEVEREUX
LAWYERS**

**433 Princes Street,
Dunedin**

www.ond.co.nz

477 6801

I'm a happy advertiser

If you, or someone you know, would like to be happy too, ring 0-3-454-6738

Or email

[TheRockAds](mailto:TheRockAds@stpeterscaversham.org.nz)

[@stpeterscaversham.org.nz](mailto:TheRockAds@stpeterscaversham.org.nz)

Because I'm in The Rock

Saint Peter's Cabersham

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:

VICAR:

Father Hugh Bowron,
The Vicarage, 57 Baker St., Caversham, Dunedin,
New Zealand 9012.
(03) 455-3961
Vicar@stpeterscaversham.org.nz

CHURCH WARDENS:

Vicar's Warden:

Tubby Hopkins
(03) 454-2399
VicarsWarden@stpeterscaversham.org.nz

People's Warden:

Kate Paterson
(03) 455-5384
PeoplesWarden@stpeterscaversham.org.nz

VESTRY SECRETARY:

Vestry@stpeterscaversham.org.nz

DIRECTOR OF MUSIC

AND PARISH CENTRE MANAGER:

David Hoskins
Telephone: (03) 453-4621
ParishCentre@stpeterscaversham.org.nz

FINANCE:

Danielle Harrison
(03) 455-0759
Finance@stpeterscaversham.org.nz

The Rock is published by The Anglican Parish of Caversham, Dunedin, N.Z.

EDITORIAL TEAM:

David Scoular
Telephone (03) 454-6004
TheRockEditor@stpeterscaversham.org.nz
The Vicar, Father Hugh Bowron
Telephone (03) 455-3961
The Vicarage, 57 Baker Street
Vicar@stpeterscaversham.org.nz

ADVERTISING QUERIES:

TheRockAds@stpeterscaversham.org.nz

PRE-PRINT SERVICES BY: Information Services Otago Ltd.

PRINTED BY: Dunedin Print Ltd.



Vestry meetings are now held every two months. There was no meeting in April. 📧

STEWART Construction Ltd

29 Fox Street
South Dunedin

Ph 03 455 2057
Fax 03 455 5959
Cell 0274 360 097

■ Construction ■ Homes ■ Joinery ■ Kitchens ■ Design

☒ Alterations ☒ Maintenance
☒ Joinery ☒ Kitchens
☒ Commercial

www.stewartconstruction.co.nz

Archdeacon Neville Selwood RIP

By The Vicar

Neville Selwood came to ordination comparatively late. During the war years he was a navigator in a Lancaster bomber. On a comparative basis bomber command had the highest losses of any of the allied armed services at over 50,000 men. What saved Neville was that he came on active service as the repeated attacks on Berlin came to an end. He married an English woman he met in the RAF and returned to New Zealand in 1945.



He was an accountant in Invercargill throughout the 1950s. His disillusionment with the Presbyterian Church began when a staunchly prohibitionist Presbyterian clergyman read him a lecture on seeing Neville departing from a bottle store. Later that same clergyman would refuse to baptise one of their children. As Neville began an active lay ministry in the Anglican Church his accountancy skills were much in demand as a parish treasurer.

Ordained in 1962 he served a curacy at St John's Roslyn and was then Vicar of Balclutha from 1964 to 1970, Vicar of North East Valley from 1970 to 1975 then his last and most crucial ministry as Vicar of Mornington from 1975 to 1988. A successful ministry at St Mary's Mornington has usually been a matter of sustaining a delicate balancing act between a Low Church group and a middle of the road constituency. Neville was perhaps the last incumbent to pull this off. During these years Bruce and Elizabeth Moore became trusted and appreciated co-workers in the parish.

In this last phase of ministry Neville became an Archdeacon and the Vicar-General. Bishop Robinson had asked Neville to take on this latter role explaining that not much would be required of him in filling this post. However when Walter Robinson unexpectedly died Neville found himself in charge of the diocese and having to arrange the episcopal election.

In retirement Neville became a parishioner of Holy Cross, St Kilda and was much involved in RSA affairs. 📧

For your diary

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

Saturday, 28 April : Working Bee in the Church grounds from 9.30am until noon

Sunday, 29 April : Parish AGM

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

Saturday, 19 May : Pentecost Vigil Service at 6pm, followed by a shared meal in the lounge

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

Sunday, 1 July : Patronal Festival

Rock music



By David Hoskins, Director of Music

Exploring *New English Praise*

At the same time the *New English Hymnal* was introduced at Saint Peter's, copies of *New English Praise* were purchased. *New English Praise* is a supplement to the hymnal and contains hymns old and new which didn't 'make it' into the original book. This second volume is a musical goldmine we have seldom explored and over the next weeks (and months) the 10.30 am Sunday congregation will have a chance to learn and sing hymns from *New English Praise*.



Maurice Bevan.

One hymn tune, *Corvedale*, written by Maurice Bevan (1921-2006) and usually set to the words 'There's a wideness in God's mercy', regularly tops international surveys of parish choir all-time favourites. It is a fine coupling of words and music and is not difficult for congregations to learn and enjoy.

Bevan was for many years the baritone soloist with the famed Deller Consort and sang in the choir of St Paul's Cathedral, London. The title, *Corvedale*, is taken from the river Corve in Shropshire.



Thomas Tertius Noble.

PHOTO'S: SUPPLIED.

Thomas Tertius Noble (1867-1953) studied at the Royal College of Music and served as organist and choirmaster of York Minster before going to the United States in 1913 to become organist and choirmaster of St. Thomas Church in New York City.

There he established a choir school and remained until his retirement in 1947.

His contribution to early 20th century church music is considerable, not least his editorship of the 1940 *Hymnal of the US Episcopal Church*—a magnificent volume indeed. Apart from a large body of work for cathedral and parish choirs, he composed a number of fine hymn tunes. *Orba labora* is set to the words 'Come, labour on' by the Scot Jane Laurie Borthwick (1813-1897). Her musicological efforts enhanced the rise of hymn singing as we have it today. She researched the German chorale tradition and translated the form to an English context with scholarship and great style. She is, perhaps, most famous for translating the text 'Be still my soul' set to

the theme of Sibelius' *Finlandia*. The text of 'Come, labour on' is a thanksgiving for God's providence, but also a challenge to 'not stand idle'!

These are but two hymns from *New English Praise*. It is a wonderful resource and one which will provide us with new and refreshing repertoire in the weeks ahead. 📖

"I play the notes as they are written, but it is God who makes the music."



Johann Sebastian Bach

Life is full of changes
Family, friends, finances, locations... life is constantly changing.

You will notice that Gillions changes too. We are always looking for new and improved ways to help you get through one of life's most difficult tasks. With up-to-date technology and a high level of expertise, our staff are here for you.

GILLIONS
FUNERAL SERVICES

Ph: 03 455 2128 [24 hour]
407 Hillside Rd, Sth Dn, 9012
www.gillions.co.nz



Justin Welby
The Archbishop of Canterbury

Sermon at Evensong at Westminster Abbey marking the 25th Commonwealth Heads of Government Meeting.



It is the grand temptation of politics: how do we create identity for our own party, our own ethnicity, our own nation? Sometimes it is through force, as in the Empires, happily past for the most part. Or it may be through fear of the other. Many fall into the temptation of securing their future, at least in their own eyes, with the use of money, often corruptly obtained.

The Psalmist, in that beautifully sung Psalm 115, tells us the fate of all such approaches. The sarcasm drips from those middle verses. If we have idols in this world they will not help us – for they cannot walk, they have eyes but they cannot see, ears but they cannot hear. They cannot take action. Worse still, if any of us allow idolatry in our own lives, whether of success, or money, or power – or our own self-formed identities – we will become as incapable as the idol itself. 📖



More online :

Read the sermon in full at:

<https://www.archbishopofcanterbury.org/speaking-and-writing/sermons/archbishop-preaches-commonwealth-service-westminster-abbey>

