



THE ROCK

Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

February 2020 — Lent



Morning and Evening Prayer



By The Vicar



PHOTO: INFORMATION SERVICES OTAGO LTD.

Each working day I go across to the church around 6.30am and after a time of private prayer say the Morning Office of Morning Prayer. Around 4 o'clock I return to the church to say Evening Prayer before closing the church. The prayer book I use is the New Zealand 1989 prayer book of our church. It is particularly good in the wide use of canticles from the Old and New Testaments, so one is using different songs of praise drawn from scripture at every service. Instead of the lectionary suggestion of just one psalm at each service I follow the recommendation of Archbishop Cranmer and say the psalms for the day, thus getting through the entire psalter each month. The psalms are after all the backbone of the Divine Office, its central core.

Morning and Evening prayer are essential spiritual disciplines for the clergy, although I have known devout lay people who use them as their daily offerings of praise and thanksgiving to God. Their beneficial effect is to soak their users in the thought world of the Bible because in addition to the psalms there are two readings at each

service, one from the Old and one from the New Testament. They are also the prayer of the church, so from church after church in the Anglican world God's praises are being said or sung and intercessory prayers are being offered up on behalf of the whole church. At the end of Morning Prayer I use the Anglican Communion daily cycle of intercession, praying for every diocese and its bishop in the communion, the Dunedin diocese cycle of

prayer which covers every parish, the Church Missionary cycle of prayer and my own prayer note book which intercedes for every parishioner by name and for the people in my family and friendship world. It is the Vicar's job to pray for even those who may not be praying for themselves.

The former Vicars of Saint Peter's have on the whole been a faithful lot, so Morning and Evening prayer have been offered up day after day for over 150 years here, which helps to explain the prayer saturated nature of our church. Their devotion and faithfulness have helped to establish the spiritual atmosphere of Saint Peter's.

Coming visits



Wendy Stocks R.I.P.

By The Vicar

Wendy Stocks was born on 16 March 1940 in the Christchurch suburb of Phillipstown. She was baptised that year at the church of the Good Shepherd, Phillipstown, a significant place of Christian beginnings for such a conviction Anglo-Catholic as it was the first church in which Eucharistic vestments were worn in the diocese of Christchurch. It was created by the famous Anglo-Catholic architect Benjamin Mountfort and was his preferred place of worship.



Wendy's family moved to Nelson for a number of years and then to the Wellington suburb of Strathmore where Wendy would spend her teens and young adulthood. She worked at Whitcomb and Tombs and then Twentieth Century Fox in this Wellington period of her life.

In 1972 she moved to Britain and would live there for the next 32 years. Saint Peter's parishioners would often remark on her English estuarine accent, but this was acquired in her London phase of life since she was in fact a New Zealander through and through. One of her London accommodation venues was St Ursula's hostel, which was run by the famous Anglo-Catholic parish of St Albans, Holborn. St Albans would become her parish church of choice and would have a major shaping influence on her style of Anglican belonging. It was here that she met David Stocks, one of the servers. They married at St Albans in 1986 with both of them being in their early forties. The nuptial Mass and wedding Service was elaborately choreographed and took two hours in performance. She would often speak in loving detail of this Service and there are many photos of the wedding party in the Stocks home.

At first Wendy worked for the Hong Kong government and latterly in the radiology department of Dartford hospital in Kent on the outskirts of London.

In 2002 Wendy and David moved to Timaru as this made a house purchase possible. Their membership of Forward in Faith, an English Anglo-Catholic grouping adamantly opposed to the ordination of women, brought them to Saint Peter's as our foremost distance parishioners. In latter years Father Hugh would host them in the Vicarage once a month as this made it possible for them to worship with us more regularly and for David to join the servers' roster.

In the Stocks' marriage Wendy was the minister for external relations, the one who handled emails, the cell phone and who formed relationships in the wider Timaru community through her membership of craft groups. She was a skilled embroiderer who made a number of the albs worn by our servers. In conversation she was a narrative driven person. A question directed to her did not receive a concise, focussed reply but rather a telling of the whole story with a relish for the details.

Above all Wendy was a convinced Christian and a conviction Anglo-Catholic with the Mass being at the centre of her Christian life. She had a great devotion to St Michael, the prince and leader of the Archangels and the heavenly host. We shall miss her. 📖

Church visits

Saint Peter's parishioners have visited a number of local churches of note in recent months—here are some highlights from January's visit to St Barnabas Warrington. 📖



Early arrivals and the stunning stained glass window.

PHOTO'S: ALEX CHISHOLM.



The lych-gate is a feature of the churchyard.

Caption competition



What were Our Vicar and Our Director of Music thinking? Suggestions to the Editor or the Vicar—contact details on page 7.

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

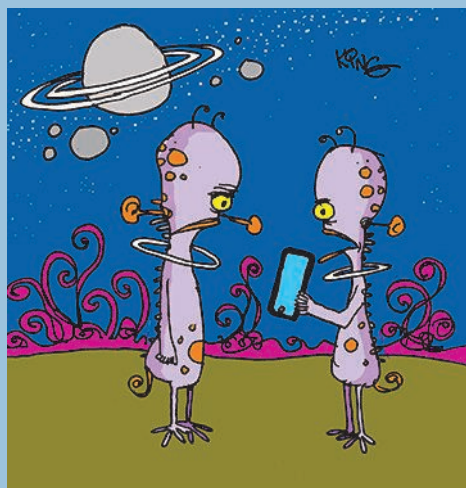
The Articles of Religion

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

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

The Frolicsome Friar



"I brought back Earth's leader. I assume it's their leader, because they seem to worship it."

SOURCE: WWW.HOWTOGEEK.COM

Mavis Lighton R.I.P.

By Michael Forrest and The Vicar

Mavis (nee Slope) was born to ordinary working folk who never owned a car. Her father worked on the chain at Burnside and in the off-season for Waters Ritchie, skin-



merchants. Mavis was the eldest of two girls and three boys and they were brought up at 42 David Street and made a good happy family together. Mavis loved Caversham and remembered the shop-keepers were all very nice. She attended the Caversham Infant School in Ranfurly Street, Caversham School, Macandrew Intermediate and Otago Girls' High School. The whole family loved sports and Mavis was the Sports Captain at both Intermediate and High School.

During her secondary years Mavis was also taught commercial practice at a commercial college in the Exchange. Because of the Depression it was difficult for youngsters to get jobs but at the age of fifteen she was lucky enough to start where she wanted to work, in broadcasting, and got on well. While still at secondary school Mavis used to run down from Girls' High to the 4ZB studios in Dowling Street to read a quarter-hour programme, *Did You Ever Wonder?* She also acted as a hostess for visitors to the studios. She left broadcasting and went to Turnbull and Jones as a book-keeper, plus some typing in-between. During the War people needed relief from worrying about it so public entertainments such as pageants were arranged and Mavis was invited to participate, appearing on stage at His Majesty's singing alongside Lloyd Blackie.

Mavis and the late Jack were married at Saint Peter's in 1948. He knew a Mr McLean who was on the Vestry and, since it was very hard trying to find an affordable flat—because all the American servicemen renting had pushed rents up—accepted the position of caretaker in exchange for living rent-free in the cottage, which Mavis loved.

Jack was originally from Auckland so they moved north and Stephen was born there in 1954, but Mavis hated Auckland so they moved back to Dunedin, building a house in Waldronville. Their youngest child, daughter Diane, was born in 1958 at the Mosgiel Maternity Hospital.

Mavis had been involved with Saint Peter's from a youngster. She was confirmed here, all her three children were baptised here and, while the family attended church in Waldronville during the time they lived there, both her daughters were married here at Saint Peter's.

Mavis' interests included genealogy, the Labour Party and Probus.

Seven years ago Mavis returned to the regular worshipping life of Saint Peter's when she and Steven lived at the top of Eastbourne Street. After she went to live at Oxford Court Lifecare she still attended the 10.30 Service when Stephen brought her. When it was no longer possible for her to leave the home Father Hugh took communion to her pretty much every Sunday afternoon. She received the last rites of the church shortly before her death on Thursday, 13 February. ☞

Biographical material first appeared in a *Saint Peter's People* article in the March 2014 edition of *The Rock*, available on the *Rock Archive* page of our website.—Ed.



Nutritious

Getting the balance right



By Alex Chisholm

To encourage heart healthy eating there have been campaigns and direct messages about the importance of reducing salt (sodium) in our diets. Less has been said directly about increasing potassium, though most guidelines feature increasing fruit and vegetables. When humans roamed the earth gathering and hunting, they were eating a diet with about 16 times more potassium than sodium.

Nowadays many of us may be getting much less than the recommended levels of potassium while consuming much more sodium. Why, you may be asking, is this important? Potassium is necessary for the normal functioning of all cells. It regulates the heartbeat, ensures proper function of the muscles and nerves and is vital for building protein and processing carbohydrates in our bodies. It has been suggested that increasing the intake of potassium helps



"they were eating a diet with about 16 times more potassium than sodium".

IMAGE: [HTTPS://WWW.FOODMANUFACTURE.CO.UK](https://www.foodmanufacture.co.uk).

Nut type	Potassium per 100g	Potassium Per 30g	Sodium per 100g	Sodium per 30g
Hazelnuts	900mg	270mg	0mg	0mg
Walnuts	580mg	174mg	0.6mg	Tr
Almonds	860mg	258mg	6mg	1.8mg

g=grams

reduce blood pressure, decrease heart (CVD) disease risk, has beneficial effects on bone-mineral density and reduces the negative effects associated with eating a high salt diet.

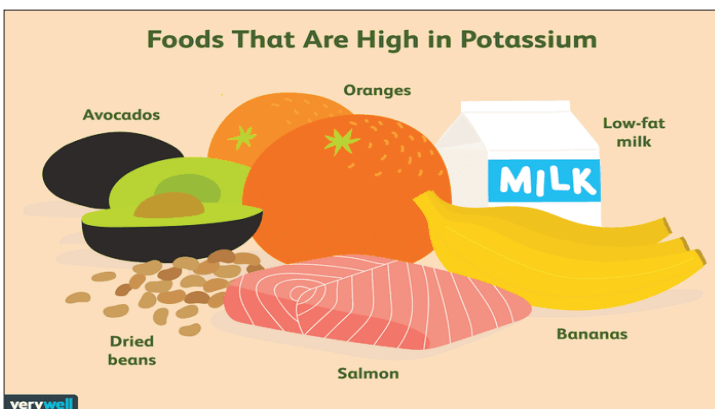


IMAGE: [HTTPS://WWW.VERYWELLHEALTH.COM](https://www.verywellhealth.com).



However, sodium too is an important nutrient crucial in sustaining health as it is involved in vital processes within the body. It is basically a matter of getting the balance right.

The average Western diet can contain nearly twice as much sodium as potassium due to the hidden salt in processed or prepared foods. This salt is mostly not iodised, an issue for New Zealand (see *The Rock* September 2019). Thus legislation was brought in and 'Since September 2009, iodised salt is added to bread in New Zealand to address the re-emergence of iodine deficiency'.

Currently salt reduction strategies are being implemented in various countries to support individuals reducing their sodium intake. However, potassium intake is often not a focus of these

strategies; and therefore a missed opportunity to improve health. Although potassium is found in most foods, fruit and vegetables and nuts (see table) are very rich sources per serving. Unsalted nuts are, like fresh unprocessed fruits and vegetables, also low in sodium.

Note: Due to their individual medical conditions, there may be people who need to eat less or very little potassium. This is, of course, a matter for their doctors and dietitians.

REFERENCES:

BOLTON K.A. ET AL NUTRIENTS 2019, 11(12), 2996; [HTTPS://DOI.ORG/10.3390/NU11122996](https://doi.org/10.3390/nu11122996)
 DONG -O.M. BMJNPH 2018;1:7-16. DOI:10.1136/BMJNPH-2018-000004
 WWW.HEALTH.GOV.TZ › OUR-WORK › PREVENTATIVE-HEALTH-WELLNESS › NUTRITION

In Saint Peter's Garden



By Warwick Harris

Leeks, Daffodils and St David



Sunday, 1 March is St David's Day, a time to remember the patron Saint of Wales. This prompts me to consider plants which are symbols of the four geographical and political territories of the British Isles that have prevailed in the last thousand years, that is England, Scotland, Ireland and Wales. This month: Wales!

Known to the Welsh as Dewi Saint, St David is the only one of the four saints born in the geographical area for which they are the national saint. Deirdre and I lived for a year in Aberystwyth in 1977/78 where I did grassland research at the Welsh Plant Breeding Station. This was an opportunity to explore my Welsh ancestry. Later we suggested to the parents of one of our grandsons, born on 1 March, to give him Dewi as a second name.

Our travels in Wales included a visit to St David's Cathedral, St David's Pembrokeshire, where Dewi Saint was buried about 600 AD. His shrine, which became an important place of pilgrimage during the Middle Ages, was desecrated several times by Viking raiders and also during the Restoration by the Protestant Bishop Barlow, who removed the shrine's relics and jewels. The shrine was restored most recently in 2012 and re-dedicated by the Right Reverend Wynn Evans, Bishop of St David's.

So why are leeks and daffodils national emblems of Wales? Neither is a native plant of Wales. Both originate from the Mediterranean region of Europe. The likelihood is that they were introduced to Wales during Roman occupation of Wales and retained a cultural presence there after Anglo Saxon and Norman invasions of England. Certainly, leeks would have been introduced because of their culinary value adding flavour to



St David's Cathedral, Pembrokeshire, Wales.

PHOTO.: ALAN THOMAS, CC BY-SA 2.0, <https://commons.wikimedia.org/w/index.php?curid=13452269>

otherwise bland Celtic food?

March is Springtime in Wales. Daffodils flowering then add colour to the Welsh landscape after the drab weather of winter. Here in the New Zealand autumn, daffodils have died back to overwinter, their presence shown by clumps of dead leaves and bulbs in the soil.

In Wales leeks planted in Autumn would be of a size suitable for harvesting in Spring to be cooked and eaten as part of celebratory feasting. Here in New Zealand seedling leeks are planted out in Autumn, often by placing them in holes made with a dibble and then watered to wash soil into the holes to cover their roots. In the past I bought bundles of sizeable leek seedlings wrapped in newspaper which grew good-sized plants for harvest in Spring. Here in Dunedin leeks are offered in super-hardware stores as clumps of small seedlings in plastic trays that struggle to grow sizeable harvestable plants by Spring.



Little leeks for Autumn planting.

PHOTO.: W. HARRIS.

There are of course less earthy explanations of the significance of leeks to the Welsh. One legend is that King Cadwaladr of Gwynedd ordered his soldiers to identify themselves by wearing leeks in their helmets in a battle against Saxons fought in a field of leeks. A tradition is that Dewi Saint ate only leeks when he was fasting. In Shakespeare's play *Henry V*, Henry says to his Welsh officer, Fluellen, that he also wore a leek for he was Welsh too. 🇬🇧

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Discovery in the churchyard



By Deirdre Harris,
Vicar's Warden



Our visit to the lovely Church of St Barnabas at Warrington last month brought back memories for us. The grounds are beautifully kept, but it was the plants on the graves in the cemetery which interested me. Several of them had *Campanula rapunculoides* sprawled over them.

Over twenty years ago when one branch of my family was organising a family reunion we sought out the grave of my great-great-grandparents. They were settlers to Canterbury in the 1860s. My great-great-grandfather was a blacksmith on the old west coast road at Courtney. He is buried in the Presbyterian churchyard just down the road at Halkett. We cleared the gravesite and discovered a plant of *Campanula rapunculoides*. I took a piece of the plant to plant in my garden at home.

I have since moved pieces of it from Lincoln to Akaroa and then to Dunedin where it grows amongst my collection of campanulas (bell flowers). I have collected dozens of different campanulas, species and cultivars over the years so it is always a delight to see one flourishing in a new place. 🌸



"We cleared the gravesite and discovered a plant of *Campanula rapunculoides*."

PHOTO.: SUPPLIED.

Rock music Intersections

(Continued from page 8)

struggling Maori and Pacifica radio having done sterling work all these years developing strong cultural foundations. And even harder news for the staff of Concert FM struggling with ever decreasing funding as more and more of the bureaucracy has been captured by the intersection of the aged Marxist high-low culture theory blended with the new 'hip' of cultural nationalism. Many New Zealanders complained bitterly, signed petitions in the tens of thousands, protested and enlisted powerful allies. In the end, a sad retreat by RNZ was witnessed. But before we raise a glass in victory, it was no victory. In fact, it was just the beginning of a battle to preserve what is so very good about the arts and the creative life of New Zealanders. One look at the board of Radio New Zealand and there is the old Marxist dogma playing out in rather sad (and slightly tatty) garb. Very few actual broadcasters—rather a tired attempt to 'make relevant' a national treasure.

As a musician in the service both of the church and the community for well over fifty years, and someone who has been involved in studying and teaching cultural theory at advanced academic levels, I can only watch with great sadness the playing out of this tail-end of the Marxist Social Revolution. The faux-revolutionaries may have lost the political



Dilworth School 'Fortissimo' in concert.

PHOTO.: WWW.DILWORTH.SCHOOL.NZ

war but the social and cultural wars—now that is another matter. I am not alarmist by nature, but I saw the destruction of much of the church's musical infrastructure in the late 1960s and 1970s as the pentecostalist renewal movement shunted parish choirs (not all distinguished it must be noted) to the oblivion of 'no relevance'.

Now, it is sad and tragic that it is again 'cool' to sing in choirs—secular ones, and especially amongst young people. We, in the church, no longer have anything much to offer them. It is all the same high/low argument of the culture wars.

So, the struggle continues. It is good, however, that it opens up all manner of opportunities for future developments as we look to make the most of the extraordinary talents of our people of all ages. Good debate and discussion are never bad things. Just forget 'high/low culture' myths. Ask a younger generation tuned into platforms like Spotify and other digital streaming services—if it's good, they're listening. We should be too! 🎵

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All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: **1st and 3rd Sunday of each month:** Evensong and Benediction 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

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Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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Vestry Notes

By Alex Chisholm, Vestry Secretary

Vestry meetings are generally held every two months. Major items from the January meeting are:

- ◆ The Vicar reported on a busy period which included the Kemp English concert, the Christmas Festival of Brass and Carols, Christmas Eve and Watchnight Services and a visit to St Barnabas Warrington, all of which were counted considerable successes in their various ways
- He also reported having been re-elected to the Diocesan Trust Board following the recent periodic ballot. The composition of the board is likely to be rather changed as a result of the ballot
- ◆ In his capacity as hall manager, David Hoskins reported that two cornerstone clients are no longer using our hall
- ◆ Further consideration was given to how best to progress our earthquake strengthening project. An independent expert is to be invited to visit with a view to advising on a possible way to resolve the present impasse between the parish and the DCC and Heritage New Zealand heritage advisors
- ◆ There was some discussion of recent changes in obligations of landlords regarding heating and insulation and how they pertain to our renting out the cottage.

For your diary

Wednesday, 26 February : Ash Wednesday

10am and 7pm : Eucharist and Imposition of Ashes

7.30pm : 2020 Architecture Film Season 'How Much Does Your Building Weigh Mr Foster'

Wednesday, 4 March : 7.30pm : 2020 Architecture Film Season 'Strange and Familiar: Architecture on Fogo Island'

Saturday, 21 March : Visit to Church of Mary, Queen of Peace. This is the Polish Catholic Church in Broad Bay

Sunday, 29 March : Parish Annual General Meeting

Thursday, 9 April : Maundy Thursday

7pm : Evening Mass of the Institution of the Lord's Supper

Friday, 10 April : Good Friday

12noon : Celebration of the Lord's Passion

Saturday, 11 April : Holy Saturday :

8pm : Easter Vigil and first Mass of Easter

Saturday, 25 April : Visit to Hui Te Rangiora Church, Karitane, to celebrate the Feast of St Mark the Evangelist.

Saturday, 30 May : 6pm : Vigil of Pentecost

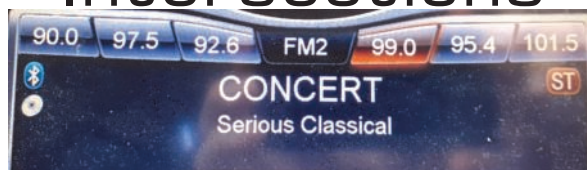
Saturday, 5 September : 2pm : Concert by the St Kilda Brass Band

Rock music

By David Hoskins, Director of Music



Musical Intersections



This month's Rock Music is written at a time when a remnant of French Marxist Social Theory has reared its tattered head in New Zealand. Having failed to transform the world politically a la the May 1968 riots in Paris and elsewhere, the so-called Trans-Continental Revolution which was supposed to introduce the great Marxist way forward to western democracies, the remnant revolutionaries were bowed but undeterred. Now, you ask, what has this got to do with music at Saint Peter's? Well we are part of the mix that this 'revolutionary moment' sought to usurp.

From the various Marxist theorists from Walter Benjamin to Michel Foucault, the mid to late 20th century was marked by the Marxists' great victory—the social revolution. Over time we discovered there was high and low culture. That the music of Mozart, Beethoven, Brahms, Elgar et al was just so bourgeois. Far better that the 'music of the people' should take precedence as a true expression of the 'real population'. The rest was just the dross of religion and class privilege.

Now that is a fairly

generalised view but, in terms of what has unfolded in New Zealand recently, not without a strong resonance of reality. Radio New Zealand's Concert FM has evolved over decades into an extraordinary expression of the culture of New Zealand. Funded in a disgracefully parsimonious manner by successive governments of various hues the only unifying element was the fear of being labelled 'elitist'. As this article commenced with a statement about high and low culture, I ask the reader to follow the thread here. Concert FM, according to the industry-speak of two RNZ market-driven communications mavens from commercial rock radio, was for older demographics, concentrated on 'high end' music and had little relevance to 'contemporary New Zealand'. More than a whiff of cultural nationalism didn't bother those promoting the change but they were really not promoting anything new. This was the old Marxist social revolution tweaked for "Aotearoa-New Zealand".

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Out with the classics, the folk-music, jazz, the music of other world cultures, documentaries, the national big-sing competitions, live broadcasts of local orchestras, choirs and instrumentalists. Youth orchestras, school-choirs, aspiring opera soloists and the whole creative mix of performance vanishes from view. What to be replaced with? 'Youth platforms' across a range of media technologies. Gosh, how original. What has radio been doing for years? Hard news for

(Continued on page 6)



Justin Welby
The Archbishop of Canterbury

Preaching on 8 January 2020 at a Service in St Margaret's westminster for the opening of a new parliament.

“Yet it is in obedience to seeking blessing even for those we disagree with that we most clearly resemble the God we claim to worship.... I wish I was better at it. But I know that I can only be like Jesus when I face those who disagree, listen to them, seek the grace of God to love them, pray for them daily, even when those prayers—if I'm transparent and honest—are forced out through gritted teeth, and persevere in doing so.”



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/sermons/archbishop-canterbury-preaches-service-new-parliament>

