



Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

THE ROCK

May 2023—Pentecost



Advocate and Guide

By The Vicar

Come, Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created. And Thou shalt renew the face of the earth.

What do you believe the Holy Spirit can do? Is change and renewal in this life possible or are you feeling alone and defeated?

The disciples possibly felt both those things and a lot more beside. They had been witness to the torture, death and resurrection of Jesus of Nazareth and had begun to see him as Lord and Teacher. The time between Jesus' resurrection and ascension was filled with unexpected appearances and miracles. John 21:25 describes the time, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain..."

Jesus Christ had already breathed into them (John 20:22) before Pentecost. Yet if we go back even further to the beginning of Jesus' mission and teaching, 72 disciples

were commissioned to spread the Gospel and heal, even banishing evil spirits (Luke 10:1-23). Yet they had no real idea what the Advocate and Guide, the Holy Spirit was going to be or do.

The Holy Spirit has been in the world from the very beginning (Genesis 1:2) but the glorious generosity of God was openly displayed on the Jewish feast of Pentecost. The Law had been given to Israel at Mt. Sinai 50 days after the first Passover, so it is fitting to recognise the outpouring of the Holy Spirit 50 days after Jesus Christ's resurrection.

So, what does this mean for us, two thousand years later? It means the Holy Spirit is always present and that our relationship with God can only be restored and renewed through recognising that we are children of the Creator God, and our faith in Jesus Christ's victory over death. The Law of God is based in love and nurture. However, God has given us free-will and for us to abide with a knowledge of God, we must ask the Holy Spirit to actively dwell in us. I pray that during this church season we may continue to be renewed and filled with God's life giving Spirit. Alleluia. 🙏

BACKGROUND IMAGE: PINTREST;WATT.COM 2023 .



Ladies of the Red Cross Choir perform during our 10.30am Solemn Sung Eucharist on 7 May, 2023.

PHOTO.: JENNIFER MAFFEY.

www.stpeterscaversham.org.nz

Saying what needs to be said

By the Vicar

Tubby, firstly thank you for allowing me to interview you and for sharing your experiences as a long standing, now retired warden and vestry member. How many years have you been working for vestry?



PHOTO.: THE VICAR.

Go back to about the Mosgiel days which would have been the early seventies, seventy one, seventy two. Something like that. And I sort of got thrown in it, of course, but I was only a young guy at that stage—we're looking at fifty years ago but was just one of those things. You used to have fairs and bazaars and one thing or another and you get roped in to do this or that. Someone said you should come on to Vestry. I went along to Vestry and that was it. I've been pretty much on the Vestry since then. I came from Mosgiel in 1983 and was here for five minutes. Blair Robertson came to visit me. I had already been to church but I was not happy at the service. It was absolutely terrible. It was like a I actually wrote down what I thought, to present it to the annual meeting. Now this was my first time there at an annual meeting and I thought, 'I'm going to say what I think'. I said what I thought. I was really harsh with them and then got a standing ovation.

So, you were basically saying what needed to be said.

Yes, I still have the copy of what I said.

What was it about the services that needed to be changed?

Responses. You didn't get any responses from anybody. All through the service there would be a place for the congregation to respond but it didn't happen. In those days there would have been easily sixty or seventy people in the service. It wasn't as if there were only half a dozen people. I think I was pretty harsh and looking back now I wonder how I would say that.

You were young and brave.

Yes, and they gave me a standing ovation. One or two came up to me afterwards and said, 'Thanks for saying that. It should have been said years ago.'

So, the congregation felt they should have been involved but for whatever reason they weren't.

But it was a bit what churches were like. They were drab and dreary and everything. There was no real singing.

After many years serving on our vestry, Tubby Hopkins stood down this year. The Vicar asked him about his time at Saint Peter's.

You started, very early in the congregation, to identify something that needed to be changed, told them and it was accepted. Did things change quickly?

The thing about it was, it took one person, a lay reader, to change things. He gave one service and the congregation wanted to support him. It was like a different church. It made a difference to the place and from then on they said, 'He isn't as silly after all.'

That's probably one of the things which most sticks in my mind, more than anything. I said what I needed to say. I told Blair Robertson, the Vicar, what I was going to say. I didn't drop it on him. It wasn't aimed at him. I actually thought he wasn't a bad guy.

Our present tenant still holds you in high regard and thinks of you fondly. How long have you been involved in the oversight of church property?

All the time I was a warden. It's part of a warden's job. She's not the first tenant I've had to work with. You had to make sure they paid the rent; you had to speak with them if there was an issue, like park your car somewhere else. It was pretty rumpty when I first arrived. We didn't do a lot with it structurally but we did tidy it up and make it look better. There was one person in there who had a big American car with stickers on the bumper and it didn't look really good outside the church, so we had to speak with him. I can't remember if he took the stickers off. I have no idea.

What are some of the things you need to be mindful of as a warden?

Well, whatever happens, the buck stops with you. The Vicar might upset people but the buck stopped with me. Of course, you talk with the Vicar and let them know what is happening.

You are seen by many as a person that is trustworthy, caring, an effective negotiator and someone who is engaged in helping others. It sounds like you have given a lot of time and energy to Saint Peter's. What has Saint Peter's given to you?

It has given me a place to worship and I feel very much a family member of Saint Peter's. It's a place where I feel very comfortable and have done for a long time. I made it my business to get to know both congregations—the 8.00 and the 10.30. 📺

Faith, Learning and Experience

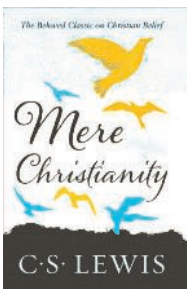
By Rosemary Brown

In my family religion and faith were not much discussed. Mum was an Anglican church-goer but Dad was an agnostic Presbyterian. I was questioning but could not find good arguments for belief. I decided it wasn't OK to ask Mum about religious matters as I totally embarrassed her one day on our walk home, when I asked her what a word in the Ten Commandments meant.

In my first week at high school we were introduced to the school library. It became my favourite place and the first book I borrowed was *The Thirty-nine Steps* by John Buchan. I enjoyed it immensely and looked out for his other books.

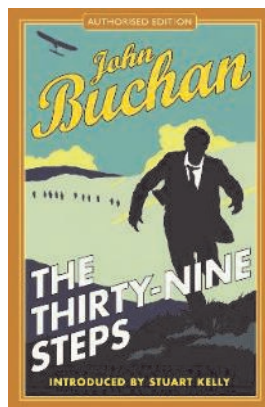
In the fifth form we had a wonderful teacher for English. He took the boys for military drill and was called "Tommy" behind his back so I was astonished to find that he was a lover of poetry! He started with T.S. Eliot's *Prelude 1*, 'The winter evening settles down with smell of steak in passageways—six o'clock....', and gave us a rendition of it as it might apply to New Zealanders (at that time): 'The smell of beer in gutter ways—six o'clock'. So far as I was concerned, the poetry he introduced us to had far more pertinence than *Daffodils* which we had been introduced to in the fourth form (Sorry, William Wordsworth and very sorry to the 'green' teacher, who'd been told it would appeal greatly to 14 year olds; well not our lot.) But of course, it was Tommy's teaching experience and enthusiasm which carried us into appreciation and the desire to hear and read more.

When I was in the sixth form Barbara, a friend of mine in her first year at Varsity, invited me to Auckland to hear some preacher (I told my parents we were going to the pictures—they worried I was getting too religious). I don't remember anything about the speaker's address and my memory



was very faulty as I had thought it was at St Matthew's in the City, but when I attended there many, many years later, I realised the place was nothing like. As she walked to the bus station with me afterwards, Barbara gave me a copy of *Mere Christianity*, by C.S. Lewis, which she thought I'd appreciate. I started it on the way home. Just what I was looking for!

After that I read *The Screwtape Letters* (Screwtape was the Head Demon writing advice to his nephew, Wormwood, on how to cause trouble between humans). *The Problem of Pain* and *The Four Loves*, made me become more of a fan of his writings. After his wife died, Lewis wrote he realised that when he had written *The Problem of Pain* he had not really known what pain grief bore. To remedy this he wrote *A Grief Observed*. I believe writing it helped him to cope with his really great



T. S. Eliot.

PHOTO.:
WWW.CHRISTIANITYTODAY.COM.

The Frolicsome Friar



"How do you have more followers than me?
I play Mozart, Tchaikovsky and Vivaldi.
All you have is a weird face."

SOURCE: WWW.HOWTOGEEK.COM..

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

loss.

I thought his writing was possibly too stodgy for everyday reading now, but the excerpts quoted were very readable. And good, they suggested, for any readers from 13 to old age! AND, they are available in our Public Libraries.

The school library had a section for sixth formers+ only, but the Head Girl told me there was a really good book to read in the public library in Pukekohe. It wasn't even in the sixth form collection. So I joined the library and took it out. It was called, *Forever Amber*. Shortly after I arrived home the phone rang and my mother answered. "It's the town librarian", she said. 📞



By Jennifer Maffey,
Vicar's Warden

Our new Vicar's Warden describes her early church life.

CHURCHWARDEN CORNER

My formative years in the Anglican Church were the 1950s and early 1960s at Holy Trinity, Dargaville. We lived on a dairy farm three miles out of town. Our social life revolved around church activities plus some gatherings in the farming area.

Dad was on Vestry and belonged to CEMS—all such strange terms to a young child and never explained! Mum



Sunday best,
with hat!

PHOTO'S: SUPPLIED.

had Mothers' Union and Women's Guild. These groups formed the backbone of the church and organised many of the gatherings. The Church had a huge annual flower show, an annual debutante ball (later biennial) and held Parish dances a few times during the year. My mother did not drive and we had to rely on Dad for transport so attended the

11am Holy Communion Service. There was only one form for the service and everyone had their own personal service book. Dad and another man alternated as sidesman although we always seemed to be waiting for Dad to count the collection. My parents would stand and chat after the service while we waited impatiently. I can now understand and appreciate the chance they had for a talk with friends.

Baptism when 18 months old and the story goes that I opened my mouth for a drink when they poured the water on my head. You can imagine the elaboration on that over the years!

Confirmation in 1959. The girls had to be dressed in white—dress, cardigan, shoes and a veil covering most of our hair. We received our personal service book at this, affectionately known as our "DO THIS" as the front cover had 'Do This in Remembrance of Me' on it. The service is

quite similar to our 8am one. My book was written by Reverend J. N. Thompson, Vicar of Hampden who published it in 1941 with revision and reprint in 1950.

Debutante in 1962. My parents did not allow attendance at public dances until after I had been a debutante and still restricted while at school. Church and school dances were okay.

How to behave in Church was taught very early on. Dressed in Sunday best with a hat, eyes to the front, no talking, no fidgeting, going to and fro for Communion with hands clasped in front. Of course, this did not deter us from trying to make our mates laugh when they returned from receiving Communion.

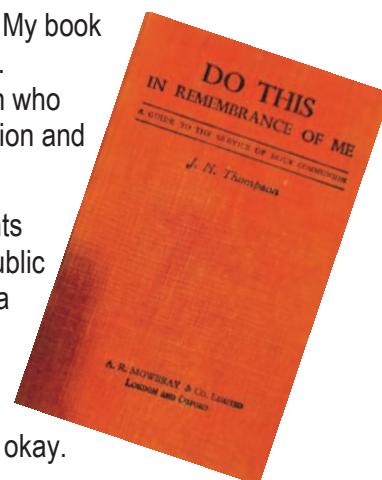
What went on 'up front' was a complete mystery. The Priest faced East so had his back to the congregation. A great improvement with the altar moved and Priest facing the people.

I never attended Evening Prayer but have come to love this service at Saint Peter's.

Having been brought up with only one version of service for Holy Communion I now have about 8 revolving through my head.

With 'eyes front and no talking' as my background 'Passing the Peace' was a bit of a challenge.

Many of you will relate to these things and I am not saying that I wish to go back to the old ways but I do love the 1662 format!!



Confirmation,
1959.



Debutante, 1962.

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Nutritious

A new concept or a development of tradition?



By Alex Chisholm



I read recently a fascinating article which introduces a word which may become common in future. “Planeterranea”!

The benefits of the Mediterranean Diet (MD) have long been widely known. It has been acknowledged that there is a variety of foods and eating patterns in various countries around the Mediterranean Sea which have health

promoting properties. There is now a project to extend these benefits well beyond the geographical area.

The UNESCO Chair on Health Education and Sustainable Development is fostering a research project—called “Planeterranea”—which aims to identify a healthy dietary pattern with the nutritional properties of the Mediterranean Diet, but based on food products available in the different areas of the world. This review aims to collect information about eating habits and traditional crops in five macro-areas (North America, Latin America, Africa, Asia, and Australia). Note that New Zealand is not mentioned. Whether we are included I don’t know as although Australia is there, there is no mention of the Pacific.



“..nutritional properties of the Mediterranean Diet, but based on food products available in the different areas of the world.”

PHOTO.: DISALUTE.IT.

The key words for the factors being investigated are:-

- ◆ The Mediterranean Diet
- ◆ Health
- ◆ Sustainability
- ◆ local foods
- ◆ nutritional properties
- ◆ bioactive compounds
- ◆ nutritional pyramids.

These beneficial effects are related to the nutritional composition of MD which can be obtained through the combination of some foods with a specific frequency of consumption

during the week

- ◆ regular consumption of plant-based foods (fruits, vegetables, wholegrain, legumes and nuts) and extra-virgin olive oil as the primary source of fat
- ◆ a moderate amount of animal protein and fat, with fish and low-fat dairy products as the preferred sources, respectively.

More than 9.1 million premature deaths from Cardio-vascular Diseases worldwide are attributable to dietary risks, regardless of age, sex and sociodemographic development of the country of origin. Thus this project aims to capture the benefits of the MD while having people eating the foods which are familiar to them.📺

REFERENCES:

DOI 10.3389/FNUT.2022.973757

“PLANETERRANEA”: AN ATTEMPT TO BROADEN THE BENEFICIAL EFFECTS OF THE MEDITERRANEAN DIET WORLDWIDE. CLAUDIA VETRANI ET AL

“PLANETERRANEA”: AN ATTEMPT TO BROADEN THE BENEFICIAL EFFECTS OF THE MEDITERRANEAN DIET WORLDWIDE.

VETRANI C, PISCITELLI P, MUSCOGIURI G, BARREA L, LAUDISIO D, GRAZIADIO C, MARINO F, COLAO A. FRONT NUTR. 2022 SEP 2;9:973757. DOI: 10.3389/FNUT.2022.973757. ECOLLECTION 2022.

Late
News



Previous Vicar Hugh Bowron was in Dunedin last weekend when his PhD was conferred in a University of Otago ceremony in the town hall. His thesis, *St Peter's, Caversham 1864-2000*, explains how a holiness movement called the Oxford Movement, more popularly known as Anglo-Catholicism, became embedded in a parish struggling to survive in late nineteenth century South Dunedin. The Rock has been promised a photo. of the occasion for a later edition. Hearty congratulations Father Hugh, from Saint Peter's Caversham.📺





The Value of the Old Testament

By Father James Harding



Earlier this month, at Sotheby's in New York, one of the oldest (almost) complete copies of the Bible in Hebrew was sold for the sum of US\$38.1 million. This volume, known as Codex Sassoon, was written around the year 900CE and contains the twenty-four books of the Jewish scriptures, with the exception of a few missing pages. It is about a century older than the oldest complete manuscript of the Hebrew Bible, the Leningrad Codex, which is held in the National Library of Russia in St Petersburg. Codex Sassoon will go on display at the Museum of the Jewish People in Tel Aviv.

This medieval manuscript has become the fourth most expensive book or manuscript ever sold. It is significant primarily as a cultural artefact, a symbol of the historical significance of the Bible, to the Jewish people first and foremost and to western civilisation in general.

Medieval and ancient manuscripts are all very exciting and give us an insight into the way the Bible came down to us, with all the quirks and foibles which exist in handwritten texts. But Scripture is much more than a cultural artefact.

The Hebrew manuscripts Jesus and the Apostles would have known did not look much like Codex Sassoon. For a start, the books of Scripture, with some exceptions, were written separately on scrolls, not in the form of a codex. They were written without vowels, accents and all the assorted notes which were designed to preserve the words of Scripture as they had been received in the tradition. They sometimes differed widely from one another.



So much for the manuscripts. What about the message they contained?

In the days of Jesus and the Apostles, Scripture was not a cultural artefact. To be sure, preserving scrolls of the Torah and obeying the commands they contained was vitally important to Jewish life. Reading and preserving scrolls of the Torah, the Prophets and the other scriptures was vital for the identity of ancient Jewish communities and fundamental to the earliest Christian communities too.

The scriptures, however, were not cultural artefacts. They were understood to be living and active, maybe cryptic and hard to interpret at times, but they were understood to have been divinely inspired.

There are few clearer illustrations of this than the reading for Pentecost from the Acts of the Apostles (Acts 2:1-11). On the day of Pentecost, Jews from all over the place had come to Jerusalem for one of the three great pilgrimage festivals, when Jewish men were obligated, if they could, to make the journey to the Holy City.

This was a few days after the Ascension of Jesus and His puzzled yet hopeful disciples were watching and waiting. All of a sudden, the sound of a violent wind filled the place where they were gathered and the Holy Spirit, which had come upon Jesus at His baptism, came upon them too, inspiring them to speak in different languages they had never previously learned.




Some scholars think this is meant to signify the reversal of the Tower of Babel (Genesis 11:1-9), when God divided the languages of human beings as an act of judgement upon their arrogant attempt to build a great tower,

challenging the absolute authority of God. This may be the case, but for Saint Peter, the real message was that this was a sign of the coming of God's kingdom and the fulfilment of His ancient promises in Scripture.

Specifically, this moment, when the Church itself was born, was the fulfilment of the prophecy in the book of Joel that the Holy Spirit would be poured out on all flesh (Joel 2:28-32 [English]). By extension, it proved to the Apostles that the promises of Scripture had truly been fulfilled in the life, death and resurrection of Jesus—He was the Messiah, the promised descendant of King David and His coming challenged the people to respond to Him in faith (Acts 2:14-36).

There is an ancient Jewish prayer known as the *Qedusha deSidra*, in which God is asked to open the heart to understand the Torah. The sentiments of this prayer were clearly shared by Jesus, the Apostles and the author of Luke and the Acts of the Apostles (Luke 4:16-21; 24:13-49; Acts 2:37-42).

Scripture must speak to the heart (Isaiah 6:9-10; Acts 28:23-28), and when we allow God to open our hearts and speak to us through Scripture in this way, we will know deep within ourselves that God's promises are for all of us, for our forgiveness, for our healing, for our joy. And this joy, healing and forgiveness are not just for us—they are for everyone. 

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: **1st and 3rd Sunday of each month:** Evensong and Benediction

FIRST AND THIRD MONDAY OF EACH MONTH:

1pm: Holy Communion at Radius Fulton Home

FIRST TUESDAY OF EACH MONTH:

11am: Holy Communion in the lounge of Frances Hodgkins Retirement Village, Fenton Avenue

SECOND AND FOURTH TUESDAY OF EACH MONTH:

11am: Holy Communion
in the chapel of the Home of St Barnabas, Ings Avenue

WEDNESDAY:

9am: Morning Prayer
10.30am Bishop's Companionship Programme
- Studying the Bible, prayer and life in Christ

THURSDAY:

10am: Holy Communion according to the Book of Common Prayer

Special Services

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

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Nothing New Here

(Continued from page 8)

to God from one looking back over a long life—yet in terms of time, “For O, eternity’s too short, to utter all thy praise.” The original spanned many stanzas, we are blessed with six covering youth to old age.

For many years the hymn was set to a tune called *Belmont*, a fine tune. In *New English Hymnal* it can also be sung to (perhaps an even better tune) *Contemplation* by Frederick Gore Ouseley (1825-89). He was a founding member of the group of musicians and clergy who helped to set up the structure of worship and church music we recognise today. Musically precocious, Ouseley was said to have exclaimed at age three, ‘papa blows his nose in G!’. A man of great wealth, he founded St Michael’s, Tenbury from which evolved the style of cathedral worship we have today. His style of hymn-tune writing compliments the words rather than trumpeting on its own behalf.



Frederick Gore Ouseley.

This hymn became popular with congregations in the midst of the open warfare of high and low segments of the Anglican Church in the late 19th century. The famed vicar of Saint Peter’s, Father Bryan King, came to us in the late 1890s from such troubles. The words and music of this beautiful hymn speak to the singer of calm and peace in a journey through life—with all its travails. 🇳🇿



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For your diary

Saturday, 27 May : Garage Sale. 10am-1pm in the hall

Thursday, 22 June : Movie night with soup and cheese rolls

Sunday, 25 June : Deadline for the June edition of *The Rock*.

Saturday, 8 July - High Tea. Time and place to be advised.

Nothing New Here

In the aftermath of the coronation of King Charles III, there has been the inevitable discussion in the public space as to the relevance of things such as monarchy and always supported by that time honoured phrase, 'in this modern age'. However, many of the hymns and songs used in church today originated in a similar milieu. One such, which we will sing in a few weeks, is John Addison's *When all thy mercies, O my God*.



John Addison.

John Addison (1672-1719) may seem a distant, bewigged figure but he was part of a literary movement which included John Dryden, Alexander Pope and Isaac Watts among others who developed a form of 'hymnic verse' which sought to express the Christian faith in a broader, community and national context. While the structure was secular,

Addison and others began to write Christian texts in this new style. However, this work faced staunch opposition from both the hierarchy of the Church of England and the Tory political establishment on the grounds that it might inflame individual imaginations

Rock music



By David Hoskins, Director of Music

and lead to Nonconformity and even Dissent.

The general rule at that time was for any form of communal singing in church to be to texts from the psalms—often to what is termed 'Genevan' tunes, usually European in origin or based on simple plainsong arrangements. Any form of paraphrase or versification was regarded with suspicion as being theatrical and not appropriate for church use. A Puritan fog still hung over the worship of the faithful.

Addison, in particular, wished to inspire congregations to express more fully aspects of the Christian faith in worship. At the time, there was a great deal of ferment in both state and church and he was well aware of these trends. After all, Addison, having given up ideas of entering the Church, was successively Under Secretary of State, Chief Secretary for Ireland and Commissioner of Appeals. He wrote widely including contributions to *The Spectator*, *Tatler* and *The Guardian*. In his writing for both the media and the Church, he attempted to open up ways of expression which spoke to the problems of his day—they were much the same as today.

The hymn, *When all thy mercies, O my God* gives thanks

(Continued on page 7)



Justin Welby
The Archbishop of Canterbury

The Archbishop of Canterbury's Sermon for The Coronation of King Charles III, 6 May 2023.

Each of us is called by God to serve. Whatever that looks like in our own lives, each of us can choose God's way today.

We can say to the King of Kings, God Himself, as does the King here today, 'give grace that in thy service I may find perfect freedom'.

In that prayer there is promise beyond measure, joy beyond dreams, hope that endures. By that prayer, for every King, every ruler, and, yes, for every person for all of us, we are opened to the transforming love of God. 🙏



More online :

Read the complete text at:

<https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-canterburys-sermon-coronation-king-charles-iii>

