



THE ROCK



Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

February 2017—Ordinary Time



The Rise and Fall of St Alban's

By The Vicar

The Beginning

In 1944 the government announced its intention to create a new housing settlement on the southern edge of Saint Peter's parish. The then Vicar, Father Pywell, was keen to accept the challenge of developing a church presence there and with the backing of the Vestry approached the Housing Construction Division, seeking their help to locate a suitable site for a Church and a Hall. Land was purchased on the corner of Crammond Avenue and Corstorphine Road and a disused women's dormitory at the Rerewahine Military Camp was broken down into sections and reassembled on site with the help of voluntary labour. On the 17th of December 1947 Bishop Fitchett dedicated the building.

The building was kitted out with the essential features of Anglican worship and was now open for business as a Sunday school room, social gathering centre and site of Sunday worship. By the time of the parish's 70th anniversary celebrations in 1952 St Alban's had a well-attended Sunday school and a youth group. In that same year the now Archdeacon Pywell, shortly before his retirement as Vicar, lead a dedication ceremony placing the building under the patronage of St Alban.

Salad Days

The period from the late 40s, through the 50s and into the early 60s was the heyday of St Alban's. The Corstorphine primary school generated a strong PTA with many women of similar age, not a few of whom wanted a Christian upbringing for their children. From them came a strong group of women who would hold St Alban's together for the next two decades. They did the flowers, cleaned the hall, led the youth organisations and raised the money. Their menfolk were available for maintenance tasks. These young families often lacked cars, but St Alban's was within easy walking distance and the little alley ways running through the suburb made that ready access even easier. To mention some of the families who

were involved then—there were the Davies, the Watsons, The Gwynnes, the Townsleys, the Finnegan's, the Mearns and the Dicksons. Mrs Beryl Hazelwood was the organist. On an average Sunday church attendance would hover around 20 with numbers rising as high as 50 at a Family Service.

Increasing Difficulties

However, the centre of gravity remained at Saint Peter's. Corstorphine Anglicans were married and buried there. They attended the Mother's Union and Guild meetings there rather than having branches of these organisations up the hill. Over time, as these hilltop Anglicans became car mobile, this trend would develop further.



St Alban's Corstorphine pictured in *The First One Hundred Years*, a centennial publication of the Parish of Caversham, which describes it as St Aidan's.

As the late 60s wore on the cadre of local leadership aged or moved on and energy and activity levels fell. Secularising indifferentism would have taken its toll also. 1964 is the year religious sociologists and historians give for the beginning of the abrupt fall in churchgoing in Western Europe. New Zealand always lags behind in overseas trends, but by the end of the decade this trend was making itself felt. Also, the mainline churches have not done well in state housing areas.

There were other structural problems which the then Vicar John Teal pointed out in a perceptive letter to the Diocesan Standing Committee in 1974 in making the case for closure. He argued that "Corstorphine is an area without a heart—there is a slight centre at the Riselaw Rd School, it isn't much because the Presbyterian Church ceased Services over twelve months ago and they have sold the buildings and land. There is a slight centre at the Middleton Rd shops with the Union Church in the background but the Baptists in adjacent Corstorphine Road are closing and selling. The population is a moving one ... To my mind Corstorphine will never be a suburb, it will remain a dormitory. At the present time there is a noticeable split sociologically, the seaward side of Middleton Road is identifying itself with St Clair (Golf Course, St Clair Park and now St Clair Height), the area between Middleton Road and South Road is identifying itself with South Dunedin. These folk are finding socially

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St Alban's

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and economically South Dunedin is their milieu, is there any reason why church going should be otherwise." He then pointed out that 21 people from the area were attending Saint Peter's regularly with 15 attending on an occasional basis. Nine locals were attending St Alban's.



One Last Chance

Yet before things reached this parlous state the parish made one last attempt to restore the situation. In 1970 the parish engaged the services of Church Army Captain Peter Allfrey with a two year mandate to focus on Corstorphine. He engaged in a vigorous programme of door knocking on nominal Anglican families based around getting

them and their children to a monthly Family Service. The results were disappointing and frustrating. Of the 123 families regularly visited, only 20 showed any interest in the Church. While the monthly Family Service attracted around 40 attendees, most of these were children and some of the participants had come up the hill from Saint Peter's to support this mission effort. By 1973 Captain Allfrey had been withdrawn (his time at Corstorphine was not entirely unrewarding for he had married Helen, a Davies daughter), the Family Services had ceased and Sunday attendances hovered around half a dozen. The Vicar and Vestry of Saint Peter's then made the decision to close and sell St Alban's.

Anguished Protest

Making that happen would of course require the consent of the Diocesan Standing Committee. It was not expected this would be a problem because the parish public meeting called to consider the proposal had only recorded one dissentient voice from a Corstorphine parishioner. However, at this point a spanner was thrown in the works. Father Pywell had been visiting a former St Alban's parishioner now moved to Christchurch, who gave an indignant account of what was in the offing. On his return Father Pywell wrote a lengthy and

impassioned protest letter to the Standing Committee. Having argued the lost mission opportunities case, he then made a request and an offer. If the sale went through the proceeds should be earmarked and ring fenced for future mission work in Corstorphine. He also offered, and claimed Father Roger Taylor would help with this, to take the regular Sunday Eucharist if this would help to keep St Alban's open.

In the light of this interesting intervention, the Standing Committee proceeded with caution and deliberation. The Archdeacon of Dunedin, the Venerable D.S. Millar, undertook to meet with interested parties and to prepare a report for the Standing Committee, which invited the Caversham Vicar, Church



A second photo. of St Alban's pictured in *The First One Hundred Years*—this time correctly named.

Wardens and two Corstorphine parishioners, including the one who had dissented from the decision to close, to a Standing Committee meeting. Neil Scrymgeour, the Vestry Secretary, replied on behalf of the Vestry accepting the invitation, while at the same time expressing surprise

that the meeting was necessary and regret at the delay in deciding the fate of St Alban's. He also stated that there would be no further Services at St Alban's after Christmas day 1973.

Closure and Sale

The Archdeacon's report came out on 27 November 1973 and upheld the decision of the Caversham Vestry. In addition to the closure arguments already outlined in this article it made it clear that St Alban's could only remain open if it was subsidised to the tune of \$600 a year. He had considered joining it up to one of the neighbouring parishes of Green island or Mornington but had concluded that neither of the Vicars concerned could give the time necessary to turn around the decline of St Alban's. Thus on 11 February 1974 the Standing Committee agreed to the closure and sale of St Alban's, which it called a hall rather than a church.

In May 1974 the former St Alban's was sold for \$7,500 to the Dunedin Underwater Club which, so far as this writer is aware, still owns the building.

Conclusion

For most of the 20th century Saint Peter's mission strategy revolved around creating mission churches within easy

Letters

The Rock welcomes letters to the Editor. Letters should be no more than 150 words in length and are subject to selection and, if selected, to editing for length and house style. Letters may be :

Posted to : The Editor of The Rock,
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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

walking distance of every major population centre in the parish. They were to act as a gathering point for local Anglicans for Sunday worship, the instruction of the young and for social interactions of the wider Anglican community. The closure of St Alban's marked the beginning of the unravelling of this strategy. St Peter the Less would close in 1986 and the recent history of Holy Cross St Kilda, which you can find on their website, is revealingly entitled "Hanging On."

It is interesting that as the closures proceeded no Plan B emerged for further mission work in the parish in a different style. For that matter one is struck by the lack of long range planning or clarity of intentions about creating these chapels of ease and mission churches. Were they to be temporary structures to be used as a basis for mission for a season with an eventual used by date? If this had been the intention it might have saved some angst when St Alban's eventually closed. Were they intended to morph into eventually independent parishes with pastoral responsibility for that locality transferred to them permanently? This strategy worked successfully and rapidly in St Kilda and, as I shall be arguing in a subsequent article, might have been the better course of action in the St Clair area with St Peter the Less. Given the lack of long term strategy for these satellite churches they settled down to a keep on keeping on doing what we have always done mode of existence until it became increasingly difficult and unrewarding to do so.

Archdeacon Pywell's eleventh hour intervention to try and prevent St Alban's closure was unprofessional and

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By Ian Condie

18th. June, 1962.
At Leningrad,

LENINGRAD

I have now been ashore four times and the first thing that attracts one's attention is the shocking state of the roads and the appalling lack of skill of the Russian drivers. Their cars are not bad copies of ours and quite well built but the way they ram the

I have now been ashore four times and the first thing that attracts one's attention is the shocking state of the roads and the appalling lack of skill of the Russian drivers. Their cars are not bad copies of ours and quite well built but the way they ram the gears in is terrible. Public transport is cheap and plentiful, 3d. will take you any distance on the tram. The underground I believe is fabulous. I can vouch for the fact that the exteriors of the stations are like palaces and once again you can go anywhere for about 10d. There are also plenty of taxis at 10d. per kilometre but you have to queue for them.

The bowler hat and broly brigade went ashore with the 6th Engineer in his kilt. Although we drew plenty of attention, it was of a very incurious and undemonstrative nature, in fact we were left alone. The feeling of equality is very strong, but by no means aggressive. This is noticeable in crowds where, although there is no "after you Claud", there is no shoving either. About the best words I can find to describe the Russians are—colourless and joyless. Nobody laughs in public. We were standing in a taxi queue the other night in which there was a very drunk man. He was keeping to himself and bothering nobody but a policeman came over and took him away. He did it very nicely and there was a fair bit of backchat from the others in the queue. One of our Deck Boys aged seventeen was also taken in for being drunk. He said that he was put into a thirty bed dormitory and had a number (which he can't remove) stamped on his foot. He was also charged 10 roubles for—as the receipt said—sobering him up. No trial or anything like that.

Our agents here, "Inflot", are useless. They can't even get tickets for the Opera for

In 1962, the m.v. *Delphic* (pictured) called at Leningrad. The Chief Officer wrote to his parents. Here we publish the first page of that letter. The remainder will follow in later months.



PHOTO.: RICHARD COX.

us. The rate of discharge is painful and it looks as if we will be here till the 20th. at least. We went up to the city to "note protest" the other day. A legal formality which normally takes the Captain ten minutes. Five of us had to go and it took us two hours! The office of the Notary Public who was a woman, was filled with good but old fashioned furniture — obviously pre—revolution.

That evening I went ashore with the Third Officer and our Danish Baltic pilot. We met some of the engineers, already drunk, on a restaurant built on a boat moored on the River Neva nearly opposite the Czar's Winter Palace. It was quite pleasant but a band and a little gaiety would improve it. Its name was Pectopah Heba which I think means Restaurant Neva.

After leaving that we walked through a small park which was, like the streets, scrupulously

The Frolicsome Friar



"No, those tablets aren't an infringement of Apple patents."

SOURCE: WWW.HOWTOGEEK.COM.

clean and came out in St. Isaac's Square by St. Isaac's Cathedral. A most magnificent pile with a gilded dome. Incidentally quite a lot of



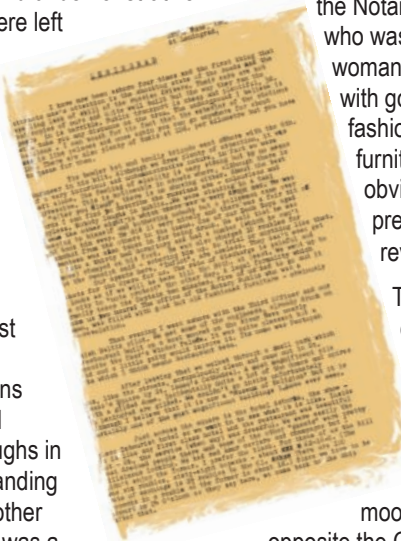
In 1914, the name was changed from Saint Petersburg to Petrograd, in 1924 to Leningrad and in 1991 back to Saint Petersburg. Between 1713–1728 and 1732–1918, Saint Petersburg was the imperial capital of Russia.

TEXT: WIKIPEDIA; MAP: GOOGLE MAPS.

the domes and spires 'in Leningrad are gilded. We couldn't go inside unfortunately although I believe that it is now a "Museum of Religion" but it is certainly one of the most magnificent buildings I have ever seen.

Just across the square is the Hotel Astoria, the show-place Intourist hotel, so we went in to see what it is like. Inside it is like any first class hotel and the restaurant was beautiful but—Oh, the service (when any) was dreadful. We were easily the best dressed people there and some of the other "guests" were pretty villainous looking. We had red

Amur caviare and champagne but I didn't enjoy the former. I prefer the black. For three of us the bill was six roubles, sixty-eight kopecks—about £2-16-0. (The rate of exchange is 2 roubles to the £1. There are 100 kopecks in a rouble so the former is about 1d.) Since we have to be aboard by 24 O'clock as they say here, we came back to the ship after that. ☹️



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Nutritious

Wartime nutrition lessons feed today's diets

By Alex Chisholm



Listening recently to the fascinating account of Archdeacon Neville Selwood's experiences as a Lancaster navigator during World War II, including his account of the special pre-operation meals, I was reminded of the work of a pioneering nutrition research scientist who was also a dietitian. Dr Elsie Widdowson CH, CBE, FRS, PhD, (October 1906—June 2000) influenced the health of the British population during WWII through her input into Britain's WWII diet. After gaining a PhD in chemistry from Imperial College London in 1931, she was urged to look into the developing field of dietetics. It was at Kings College Hospital in 1933 that she met Professor McCance, a member of the medical staff also researching food composition. Dr Widdowson was interested in his work but on the basis of her own research informed him that some of his published figures were incorrect. He was actually pleased, obtained a grant for her to re-analyse and correct the data and to do further analyses on fruits, vegetables and nuts and to extend the nutrient analyses from just carbohydrates to protein and fats. These tables also gave values for cooked foods, whereas the American tables listed only raw foods. McCance and Widdowson's *The Chemical Composition of Foods* (in its 7th edition today) was first published in 1941, with a second edition published during the war to include new foods such as dried egg and powdered milk. An experimental study to test the British rations which could be used if imports were severely reduced or cut off was carried out by Widdowson, McCance and colleagues in their laboratory. Having calculated the amounts of food likely to be available for the civilian population after considering the requirements of the armed services, they were particularly concerned to study the effects of rationing on health and whether nutrient requirements could be met based on locally produced food. After three months' self-experimentation on the diet the scientists were feeling quite healthy, so they tested their physical fitness and endurance by going hiking and mountain climbing in the Lake District—some of it in snow. Subsequently, in light of their findings they suggested that these rations could be adopted for the general population if the need arose. In fact the actual WWII rations in



Britain were not as severe as those they had tested (Table 1). Interestingly the reduced amounts of meat and sugar permitted were close to the US Dietary Guidelines Advisory Committee's lowest recommendations promulgated in 2015. Further self-experiments (none of which would be permitted by ethics committees for human studies today) took place to ascertain the need for calcium fortification of bread. This was an important issue due to the reduced availability of dairy products and the composition of the high extraction (the amount of flour removed from the grain) flours proposed for bread making. Eventually, as a result of their experiments the 'National Loaf' was composed of 85% extraction flour fortified with 120mg calcium / 100g flour, and 69% extraction flour fortified with 65mg calcium.



The British diet in the 1940s contained 32% fat and 55% carbohydrate (in line with some of the recommendations today). This was somewhat difficult as more time was required to eat the large amounts of bread, vegetables and potatoes, especially with no added fat. There was less fruit available but larger amounts of vegetables, which were prepared in different ways designed to use as much of the plants as possible and reduce wastage. Potato and bread consumption was also higher. This of course was the situation here as well. With the emphasis on home grown and local produce the UK 'Dig for Victory' campaign was important and by 1943, over a million



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<http://www.ashwell.uk.com/images/2016%20Nut%20Today%20Life%20of%20Elsie%20W.pdf>

<https://doctorthen.wordpress.com/tag/elsie-widdowson/>

http://www.homesweethomefront.co.uk/web_pages/hshf_dig_for_victory_pg.htm

Food Tables:
 Finglas P.M., Roe M.A., Pinchen H.M., Berry R., Church S.M., Dohia S.K., Farron-Wilson M. & Swan G. (2015) McCance and Widdowson's *The Composition of Foods*, 7th summary edition. The Royal Society of Chemistry, Cambridge.

Food	Amount per week
Fat	4 oz (120g)
Sugar	5 oz (150) incl. jam and marmalade
Egg	one
Cheese	4 oz (120g)
*Meat and Fish	16 oz (480g)
Milk	35 oz (1 litre)
Fruit	As available
Vegetables	Large servings
Flour & potatoes	Unlimited amounts
* Vegetarians were permitted extra cheese in place of meat and fish	

tons of vegetables were being grown in gardens and allotments. Those with access to fruit trees and bushes and able to gather wild berries would have benefited from the dietary variety as would those with access to tree nuts. Not forgetting, of course, the Rosehips which were officially gathered on a large scale to be made into a liquid source of vitamin C. A good result from the various harvests would

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In Saint Peter's Garden



By Warwick Harris

Elm Sucker

“Sucker” is one of those words with several meanings. Such words are a bane of learners of English as a second language. The Concise Oxford Dictionary gives seven meanings for “sucker” as nouns and two as verbs. In considering the behaviour of the elms which dominate Saint Peter's from along the Baker Street boundary, this contribution involves two of the nouns and one verb.

Two meanings are botanical. First, a noun, is “a shoot springing from the base of a tree or other plant, especially one arising from the root at some distance from the trunk”. The other, the related verb (of a plant), to “produce suckers”.

An informal meaning is a “gullible or easily deceived person”. This description is given as “a sucker for” to “a person especially susceptible to or fond of a specified thing”. I'm certainly not fond of elm suckers but admit to being susceptible to the challenge elm suckers pose as weeds.

There are about 45 species of elm, several introduced

to New Zealand, but only one has naturalised. This is assumed to be a hybrid, *Ulmus xhollandica*, first recorded in New Zealand in 1940 (Flora of New Zealand Volume IV, Naturalised Pteridophytes, Gymnosperms, Dicotyledons 1988), but likely to have been introduced to New Zealand much earlier.



Saint Peter's elm sucker hedge.

The Naturalised Flora includes the description “Tree up to 40m high, suckering prolifically....”. One of the two elms on the Baker Street boundary was felled last year, but not before the expansion of its trunk had mangled the iron fence. It is now exerting its revenge by vigorously producing more suckers and encouraging the growth of already established ones. This is the classical response to removal of apical dominance when the tips of plant shoots are removed.

Saint Peter's elm suckering has been happening for a long time. This has resulted in formation of an elm hedge on the section of the fence along Hillside Road nearest to the Baker Street corner. A plant programmed to grow to 40m, with largish leaves and fibre in its stems which



Root suckers exposed at a young stage

impedes cutting, is far from an ideal hedge plant. Meanwhile the elms continue to spread their roots almost the full length of the church. It is likely they penetrate under the church to gather nutrients, but fortunately there, without light, they do not sucker. But in the garden around the church, where they find patches of bare soil, and without shading from other plants, they do.

In searching for a way to control the suckers I find that using herbicides, woody weed killer in particular, is advised against. Perhaps the loss of the heritage roses in the Northern Cemetery is an example of a reason for this advice.

So, digging the suckers out, especially before they become firmly rooted, is the recommended course of action. This is the point where I become an “elm sucker” in my battle with nature in Saint Peter's garden.

An elm sucker!



An elm sucker!

PHOTO'S: DEIRDRE HARRIS

Nutritious Wartime nutrition

(Continued from page 4)

have been a matter of real importance and, I imagine, Harvest Festivals celebrated accordingly.

Many health benefits were attributed to this regimen and certainly some of the developments today—encouraging eating local produce, minding the carbon footprint, cooking from fresh, the Slow Food Movement and others would seem to be going ‘back to the future’.

If you are concerned that rich holiday fare on the menu for longer than just the Christmas and New Year holidays may be taking a toll on your waistline, here are some tips for-keeping your overall energy intake in check!

- ◆ Eat before you go out—snack on something light and healthy, possibly a small serving of fresh unprocessed nuts or some fruit or fresh vegetables
- ◆ Especially if you're at a BBQ or buffet where you can control the food you serve yourself, you have the option to:-
 - ◇ keep an eye on your portion sizes—use a smaller plate if that will help to keep the amounts in check
 - ◇ pace yourself—it takes 20 minutes for

your brain to register that you have eaten enough—put your fork or spoon down between bites



- ◇ think about your choices—it is probably better at this time of year to have a small serving of one of the special seasonal foods and leave out foods which you can have at other times—such as bread
- ◇ choose seasonal foods such as strawberries and other fresh fruits and vegetables which have a high nutrient but low energy content
- ◆ limit alcohol—it is very easy to take in extra calories—though one way to consume both fewer calories and less alcohol is to have a small glass of water for each glass of alcohol.

Canada by Rail

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133km/hr were clocked using cell phone technology with GPS. As *Via Rail*, which provides passenger transport, does not own the rail network it has to give way to freight trains which causes arrival and departure times to vary considerably from those advertised.

The following day, after returning from Niagara Falls our *Via Rail* train for Vancouver was scheduled to leave Toronto at 10pm, but did not depart until 2am the following morning, a wait of four hours!! Food and drinks (non-alcoholic) were supplied at no charge in a comfortable waiting area. Once on the train it was straight to bed and with a comfortable bed, the motion of the train quickly brought sleep.

A very nice breakfast of fruit, bacon and eggs, toast, fruit juice and coffee was served in the dining car, two cars forward of ours in the 19 car train. All meals were of a high standard and included in the fare. Breakfast was provided at the time requested (between 7.30am and



"Jasper is a nice little tourist town...".

PHOTO.: /WWW.JETTINGAROUND.COM.

9.30am) the previous evening. I think we selected 9am having had a very late night (early morning). Returning to our room after breakfast we found the bed folded away into the wall and a nice sitting area remained with a coffee table in the centre of the room. Each sleeping car had either bunks or double bed—we chose a double bed as we are too old to climb into bunks. Each compartment had an ensuite,

St Alban's

(Continued from page 2)

inappropriate—when a Vicar leaves a parish he should stay out of its affairs—but one can sympathise with his distress. He had concluded a successful ministry at Saint Peter's with what appeared to be a glowing mission initiative. Learning of its abrupt impending demise at second hand he must have been shocked to hear that this child of the Indian summer of his ministry would soon be no more.

A point which has been made to me by a former St Alban's parishioner who knew it in its heyday was that it was not a thing of beauty and a joy forever. Their family had come from Holy Cross St Kilda—a Church that looked like a real Church and had attractive features. St Alban's took some getting used to as it was very much a



St Alban's today—no longer a church.

PHOTO.: GOOGLE.

functional and utilitarian structure. Anglicans appreciate beauty in their houses of prayer and the lack of aesthetic values in this hilltop hall would have made its eventual closure easier to accept.

Saint Peter's Caversham had established itself in a working class area, though Caversham project historians make the point that it was mostly the skilled, respectable working class and their womenfolk who attended it. St Alban's Corstorphine had briefly flowered then withered away amidst a different kind of working class area, one with little general sense of community spirit. The story would be repeated in different parts of Dunedin. One thinks of the Church of the Good Shepherd Wakari, a daughter Church of St John's Roslyn, and an Anglican mission church in Halfway Bush. The mainline churches' inability to establish permanent footholds in these kinds of communities and to tune in to the interests and worldview of their inhabitants would handicap them throughout the latter part of the twentieth century.☒



"...oil seed rape, covering large areas, could still be seen awaiting harvest...".

PHOTO.: HTTP://AGRODAILY.COM.

with toilet, wash hand basin and shower, water seemed plentiful and the shower was nice and hot.

Scenery on the first day was Canadian pines and swampy land for kilometre after kilometre. We saw at least 10 trains a day travelling in the opposite direction and some had as many as 140 wagons with most having two large (40 foot) containers stacked one on top of the other. The passenger train, in most instances, had to stop on a siding to let the freight train through.

Scenery after an equally nice breakfast on the second day started off similar to day one, but just before lunch turned into prairie land with vast unfenced areas. Corn, maize, wheat and oil seed rape, covering large areas, could still be seen awaiting harvest and since the weather was warm and fine harvesting was well underway. Manitoba and Saskatchewan are Canada's breadbasket where, in many places, fields of wheat stretch to the horizon in all directions.

The final day on our *Via Rail* passed through Edmonton, Alberta province's capital and finished in Jasper as we planned to go to Lake Louise and finish the trip back to Vancouver on the *Rocky Mountaineer*. Jasper is a nice little tourist town, located in the northern Canadian Rockies. Many freight trains pass through and there are tourist buses everywhere during the summer season. Wild bears are known to roam the town at night and early morning and canisters of Bear Spray, to warn the bears off, are sold in many of the small shops. All rubbish bins on the streets have lids with special catches to prevent the bears scavenging.☒

Next month: Lake Louise and The Rocky Mountaineer.

Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

Special Services

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

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Vestry Notes

By Alex Chisholm,
Secretary to the meeting

At the February meeting the following items were of note:

- ◆ Brian Kilkelly reported on progress towards getting a defibrillator from St John Ambulance; we now have a recommended model and price
- ◆ Tubby Hopkins reported on the insurance situation in relation to dealing with the collapse of the ceiling in the middle bedroom in the Vicarage. Wardens were authorised to proceed prior to the next vestry meeting if possible
- ◆ Father Hugh reported on contacting Dunedin roofing re leaks in the Vicarage roof/flashings. They are very busy and will be in touch
- ◆ Ken Ferguson reported on the state of the bell tower roof noting the urgency of getting the guttering cleaned out and making necessary repairs to the sections of roof where the corrugated iron is in bad condition with rust and holes
- ◆ Health and safety issues: Access to the bell tower and flagpole and the state of the stairs were discussed in this context
- ◆ Tubby Hopkins reported on the change of ownership, due to ill health, of the lawn mowing business contracted to mow Saint Peter's lawns. The new owner is part time Caretaker at Dunedin City Baptist Church. ☹



Donate to Saint Peter's online

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

For your diary

Sunday, 26 February : Harvest Festival celebration

Wednesday, 1 March : Ash Wednesday—Lent begins

Monday, 20 March : Nominations for a new bishop open

Holy Week Services : 10—16 April :

Monday, Tuesday, and Wednesday at 5.30pm : The Eucharist

Maudy Thursday : 7pm Commemoration of the Institution of the Lord's Supper

Good Friday : 12noon Celebration of the Lord's Passion

Holy Saturday : 8pm Easter Vigil, and first Mass of Easter

Easter Day : 8am Holy Communion

10.30am Solemn Sung Eucharist and procession

Monday, 17 April : Nominations for a new bishop close

Sunday, 23 April : Parish AGM

Friday, 28 April : Diocesan farewell to Bishop Kelvin in the Cathedral at 6.30pm.

RSVP by Friday, 13 April to Debbie on 488-0820 or

debbie@called_south.org.nz

May : date to be decided - a concert of British art songs. The proceeds will go towards financing the installation of the Woodhouse Memorial stained glass window in the Link

26 - 28 May : Electoral Synod—Burns conference centre (Holy Cross Mosgiel)

Saturday, 15 July : Celebrity Organ Recital. John Linker, the music director at the Christchurch transitional Cathedral

Sunday, 26 November : Feast of Christ the King. Archbishop David Moxon presides and preaches

Tuesday, 28 November : Last of The Caversham Lectures. Archbishop David Moxon—*The current state of Anglican Roman Catholic relations*

Canada by Rail

By Ron McLeod

Air New Zealand offers direct flights to Vancouver several times a week. Our Sunday evening flight left Auckland at 8.05pm and arrived in Vancouver within 5 minutes of its scheduled time of 1.45pm (local time). As the International Date Line was crossed not long after leaving New Zealand we arrived on the same day approximately 6 hours before we left New Zealand. The flight was very comfortable with a nice dinner served approximately one hour after leaving New Zealand and breakfast, which was equally nice, served two hours before landing. The non-stop flight took 13 hours and 15 minutes.

Vancouver is a very attractive city with a population of approximately 700,000 and a population of around 1.5 million in the wider Vancouver area. The city is a “green” city with a large number of tree lined streets, grassed areas everywhere and a large number of attractive water features. Some of these are fountains while others are small or large waterfalls. Some trees were planted partway up or on top of large buildings and many buildings had gardens on top, making for a very attractive setting. There is a very large number of high rise buildings with some over 40 stories. Motor vehicles were not permitted to leave their engines idling for more than 2 minutes in any two hour period and all vehicles, including large trucks and



buses, of which there were many, were very clean burning without any exhaust smoke what-so-ever.

Canadians we found to be very friendly with several stopping to assist us in finding of street or area when they saw maps were being consulted.

When we asked one workman on the street where the nearest supermarket was (as milk was not supplied in the hotel room) he replied with a grin “we charge 10 dollars for that sort of information” and when told we had very limited money as we were from New Zealand he quickly replied “I’ll take a sheep instead”. A suitable shop turned out to be just around the corner.

After three days relaxing in Vancouver, since we are not as young as we used to be, we took an Air Canada flight from Vancouver across to Toronto. This took four hours and

was very comfortable, with an excellent breakfast served at 10am, one hour after departing Vancouver. The city of Toronto is located on the shores of Lake Ontario and has a population of 5.5 million with a population of 6.8 million in the greater Toronto area. We spent only two full days here as we had planned a trip by train to Niagara Falls. The visit to the Falls was very worthwhile as they were quite spectacular and the weather was perfect with blue skies and little wind. The hotel room overlooked the Falls so we could view them at night—with the lights shining on them and a fireworks display—without having to venture out.

Canadian trains are huge by New Zealand standards with freight trains, on average, five kilometres long. They can travel quickly and are very smooth riding. Speeds of up to

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Plan ahead for those left behind

For many of us, the thought of leaving our loved ones with our funeral to organise is inconceivable – but the reality is, it happens.

There are, however, ways for you to help those you care about most get through this difficult time. Call us today and ask about the options available.

Gillions Funeral Services
 407 Hillside Rd, Dunedin
 Ph 455 2128 (24 hours)
 www.gillions.co.nz

Justin Welby
The Archbishop of Canterbury

Dethroning Mammon
MAKING MONEY SERVE GRACE

Designed for study in the weeks of Lent leading up to Easter, *Dethroning Mammon* reflects on the impact of our own attitudes, and of the pressures which surround us; on how we handle the power of money—called Mammon in this book. Who will be on the throne of our lives? Who will direct our actions and attitudes? Is it Jesus Christ, who brings truth, hope and freedom? Or is it Mammon, so attractive, so clear, but leading us into paths which tangle, trip and deceive?

In his first full-length book, Archbishop of Canterbury Justin Welby looks at the subject of money and materialism.

More online :
 Find out more, read an extract and buy the book at:
<http://www.archbishopofcanterbury.org/articles.php/5827/dethroning-mammon-the-archbishops-2017-lent-book>