



Anglican Parish of  
Caversham Saint Peter,  
Dunedin, New Zealand

# THE ROCK

March 2013—Holy Week



## 2013 lectures announced

By The Vicar

**T**his year's lectures bring in talent from outside to talk about areas of specialist interest to them.

Professor Bill Harris, of the University of Otago's Department of Political Studies, has recently published a book on the history of Lebanon, a country he knows well from years he spent there studying. He personally knows several of the warlords who determine its life, and is married to a Lebanese Sunni Muslim. Since Syria and the Lebanon's affairs are deeply intertwined, he is well qualified to expound our 9 April theme of "*The disintegration of Syria and Lebanon, and where this leaves the Christian minority*".

Professor John Stenhouse, of the University's History Department, specialises in New Zealand's religious history and is intent on preventing God being written out of New Zealand's history, a regrettable secularising tendency of some historians since Keith Sinclair's time. He has

done much research on the history of South Dunedin's churches, and makes the point that Caversham was a unique community in that it rapidly emerged from nowhere as a modern industrial suburb, without the gradual development which characterised many English cities at the forefront of the industrial revolution. His lecture on 19 November will refute the claim of some in the Caversham project, the ground breaking exhaustive study of local sources, that Saint Peter's was the boss Church, and that working class people did not attend South Dunedin's churches. As we shall hear, local churches were in fact pioneers of many innovative social and political trends.

David Hoskins' lecture on 12 November develops this theme further. "*Altogether, and in tune this time*" is an historical overview of Saint Peter's and

local community arts. It will make the point that the parish church has a long history as a focal point of community artistic endeavour. The local **choirmaster's duties extended far beyond the organ** loft into the wider community as conductor, teacher, accompanist, fundraiser and organiser of everything from Gilbert and Sullivan operettas and amateur revues to annual performances of *Messiah*. This overview attempts to place Saint Peter's Church within this environment, and discusses the wider implications of such activities within a social and political context—including as it does the Great Depression and two World Wars.

David Howard is a poet who lives locally at Purakaunui, and is this year's Burns fellow for literature. His lecture on 26 November will discuss some of his favourite poems, why they deserve the attention he gives them, and how to assess a poem critically so as to increase our enjoyment of them. The Vicar has enjoyed David's friendship for some years now.

**THE CAVERSHAM LECTURES**  
SEE THE FULL 2013 PROGRAMME ON PAGE 2

The Vicar's "*Framers of Anglican Identity*" lectures look at six key figures in the

development of the Anglican ethos from the 16<sup>th</sup> to the 20<sup>th</sup> centuries. The period from the Reformation to early modern times was the crucial period in the emergence of classical Anglicanism, first evolving in the Church of England, and then exported around the world through the 19<sup>th</sup> century missionary expansion of Anglican churches which evolved into autonomous Provinces. There are some in our Church in recent times who have tried to argue that the only Anglicanism we need to know about is that which developed from Samuel Marsden's arrival in the Bay of Islands in 1814. This shallow cultural, nationalist point of view conceals and ignores the deepest truths about who and what we are; the distinctive part of the western church that we have become. When we forget our past we lose our DNA as a Church. These lectures aim, in part, to remedy this deficit. 📖

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# Rock music

By David Hoskins, Director of Music



## Holy Week and Easter

The great Liturgies of Holy Week are almost upon us. The music for this most important part of the church's year is extraordinarily varied in tone and emotional impact. We are fortunate that Saint Peter's offers the full range of services. On Maundy Thursday the music celebrates both Eucharistic worship and the imminent solemnity of Good Friday. The Solemn Eucharist will feature the Schubert Mass in F.

### 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,  
c/- The Vicarage, 57 Baker Street,  
Caversham,  
Dunedin, N.Z. 9012

Emailed to:

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

### Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar,  
57 Baker Street,  
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Or email:

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

### Ask The Vestry

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry,  
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Emailed to:

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

Good Friday's liturgy of the Veneration of the Cross includes both plainsong and chorales and ends in silence. The music for the Easter Vigil is both rich and varied—the chanting of ancient texts, organ music and hymns.



Easter Day is celebrated with the great Easter hymns and jubilant organ music. The new Gloria will be sung at the 10.30 am Solemn Eucharist. To hear what the Lourdes Gloria sounds like, you may wish to sample it on YouTube entitled 'Gloria de Lourdes'. You will find it at

<http://youtu.be/azE12mnbe1s>.

It is responsorial in form and the refrain is not unlike a Taize chant. 🎵

## THE CAVERSHAM LECTURES 2013

9 April

'The Disintegration of Syria and Lebanon, and where this leaves the Christian minority'

- Professor Bill Harris, University of Otago Department of Politics

16 April

'Framers of Anglican Identity' : Richard Hooker and Lancelot Andrewes - The Avant-Garde Conformists; Creating the kind of Church of England that Elizabeth 1 wanted

- Father Hugh Bowron, Vicar of Caversham

30 April

'John Donne' : The nation at prayer and the Catholic minority; Drawing in the Catholic recusancy

- Father Hugh Bowron Vicar of Caversham

7 May

'Richard Baxter' : The alternative Puritan future that might have been; The struggle to make the Church of England a disciplined, confessional and pastorally effective Church

- Father Hugh Bowron Vicar of Caversham

14 May

'F D Maurice' : Dismissing hell with costs : Deploying the Liberal agenda

- Father Hugh Bowron Vicar of Caversham

28 May

'Charles Gore' : Why prophets find it hard to be Bishops : The Oxford movement at full flood

- Father Hugh Bowron Vicar of Caversham

12 November

"Altogether, and in tune this time" : An historical overview of Saint Peter's and local community arts.

- Mr David Hoskins, Director of Music,  
Saint Peter's Caversham

19 November

'The Social Impact of South Dunedin's Churches'

- Professor John Stenhouse, University of Otago  
History Department

26 November

"Language as the history of being human"

David Howard, poet, 2013 Burns fellow

Lectures will be in the parish hall at 7.30 pm. The lectures given by the Vicar will be given at **2 pm for those who don't like to travel at night**, and will be repeated at 7.30 pm. Our guest lecturers will speak just the once at 7.30 pm.

# Cooks and Clergymen



By Ian Condie

Once upon a time a certain clergyman decided to spend his summer holiday as supernumerary on a steam trawler. Clergymen on ships were supposed to bring bad luck but as a parishioner owned the ship the crew had no say in the matter.

At first the hoodoo seemed to be working for the ship, although ready for sea in every other respect, could not sail as there was no qualified cook. Every hour spent alongside meant expense without income so no one was happy. Even less happy at having to spend the night aboard with no heating and illumination only from acetylene lighting.

In the middle of the next day a car dew up on the quay. The agent got out and called down to the men on the

deck, "I've got your cook. Come up and fetch him.". He then opened the back door and a body fell out. Showing no emotion, two sailors carried the body aboard, dropped it on the cook's bunk then hurriedly let go the mooring lines and set sail.

It might have been hunger or perhaps charitable feelings but the clergyman, whose wife maintained to her friends that he was unable to boil water, volunteered to act as cook until the official one either sobered up or died. In spite of his reputation, or maybe because he obtained assistance from an extra-terrestrial source, the clergyman's efforts were sufficiently edible to, if not satisfy the men, at least allay any feeling of impending doom caused by his presence. And, in spite of a collision in dense fog, the ship and all aboard returned to port safely a fortnight later. ☒

# Petanque great fun

By Craig Sutherland

In February 2012 the Masters Games were held in Dunedin. For a bit of fun a friend and I decided to play petanque.

**Neither of us had played it before, but simplistically it's not a lot different to bowls as it involves propelling a ball to a**

**small target. Although we didn't know how to play we won our first game 13-0 and thought we were stars until we lost our next game 1-13. We won our remaining games and thoroughly enjoyed ourselves.**

I then came up with the concept of building a petanque terrain behind the Taieri Bowling Club and called a public meeting to gauge support. The meeting was well attended and we formed a working committee to proceed things. The DCC was fully supportive and granted us a lease of unused reserve ground and the concept became reality after another couple of public meetings. Things happened quickly. We formed a club (*Petanque Taieri*, which is now an incorporated society) sought funding, built a 35 metre by 15 metre terrain and on 17 February 2013 the new club held its opening day, which was attended by 70 people including Dave Cull, the Mayor of Dunedin. We now have a paid up membership of about 35 and numbers are growing rapidly. Ultimately we hope to be one of the largest Petanque clubs in the area.

Although we only have one member who has played before we entered a competition called 'super six' which was held in Wakouaiti on Sunday, 3 March. The competition involves the elite players of clubs throughout Otago and we won 9 of our 18 games and finished 4th out of 7 clubs. It was a fantastic day and we thoroughly enjoyed ourselves. We now have the 'bug', but it was very obvious that we need to learn a lot more before we are any good.

Petanque is a game that can be played by all ages, shapes and sizes of people. Games are played up to 13 points and it doesn't require the time that other sports such as bowls or golf do. It is a very strategic game, more so than lawn bowls, and that adds to the

fascination. Petanque can be played anywhere, seriously or socially, and although there are definite skills involved at the highest levels, it is great fun. ☒

Dedicated and  
compassionate  
professionals

*"Buildings are only brick and mortar,  
it's our people who provide such quality  
service to families"*

Alan Gillion

**GfS Gillions**  
Funeral Services

# A rather different Ark : 2

By Alex Chisholm

How a large rehabilitation centre played a major role in the founding of Die Arche, and the present role of this unique church in the wider setting.



Die Arche today, inside...

PHOTOS: WWW.ARCHENECKARGEMUEND.DE

The founding of the Arche was assisted by the friendship that developed between the first RC Priest and Protestant Minister when both were working in Freudenstadt. Together they then undertook a course of study in Reutlingen to equip them for working with physically disabled people.

The South West German Rehabilitation Centre opened in 1974 with room for 900 young people and the first ecumenical service took place there in December.

In 1975 the first Arche was opened. From the beginning the Arche and the Rehabilitation Centre for children and young people were closely related not only in terms of physical proximity but of working together. The Arche was designed to allow easy wheelchair access and the congregation was keen to integrate anyone who wished to come into the life of the Arche. The "Reha"

Centre had been built without any "sacramental space" and although there was a "church" room (the "Oasis") it was difficult to access. In the mid '90s it was clear that a purpose built chapel within the centre would be ideal but as there was no money the "Oasis" was converted to a "Room of Stillness". This was a Christian room but open for anyone who wished to spend time there.

The clergy from the Arche take the "Religionsunterricht"-religion classes (a standard part of the school curriculum) in the Reha Centre as ecumenical classes, and children from the centre come to confirmation classes in the Arche. Members of the Arche congregation are often asked to help when individual



... and out, with the Reha Centre in the background

children in the centre need assistance, possibly with school work, foreign language practice, or, if they have no family near, then just to have a contact person. ☒

Next: [Easter in The Ark](#)

## Vows renewed, heritage revisited

By The Vicar

On Sunday 3 March Andrena and Tony Catesby renewed their wedding vows at our 10.30am Service. In fact

Andrena and Tony are English, and were married at their local village Church in Essex 25 years ago.

However Tony's great grandfather was married at Saint Peters in the late 19<sup>th</sup> century, and the Catesby's thought this would be a very suitable place to renew their vows while on holiday in New Zealand. They now live in Suffolk.

This occasion was something of a first for Saint Peters, and



PHOTO: DAVID CROSSIE

hopefully will lead to other couples following their example. The renewal of wedding vows in Church at a Sunday Service has a significance not just for the couple concerned, but also as a sign of encouragement to all who witness it. At a time of widespread cynicism about marriage, and of fragility of long term committed relationships, these renewal ceremonies remind us that it is perfectly possible for men and women to be together for a lifetime relationship marked by tenderness and trust, and that it is indeed God's will for most of the human race who are called to the holy estate of matrimony. ☒

# Nutritious

## Fresh is best

By Alex Chisholm

Various learned bodies developing guidelines and nutrition recommendations often differ on the finer points and the importance they ascribe to food groups and food components.

However one recommendation which is widely espoused by those interested in cardiovascular health, cancer prevention and helping us to get an energy intake that is going to prevent overweight, is that fruit and vegetables are good for us.

Among the reasons given are:

1. Healthy diets rich in fruits and vegetables may reduce the risk of cancer and other chronic diseases including heart disease
2. Fruits and vegetables also provide essential vitamins and minerals, fiber, and other substances that are important for good health
3. Most fruits and vegetables are naturally low in fat and calories and are filling.

The fact that fruit and vegetables are rich in vitamins and minerals is one reason to eat them fresh, as the older they are the more the vitamin content is reduced. Eating them fresh does not mean raw, though where

possible including the skin is an advantage as nutrients are often just under the skin and reduced with peeling. When cooking it is best to use small amounts of water or, when suitable, including the cooking water in soups.



It doesn't get any fresher than growing your own

PHOTOS: INFORMATION SERVICES OTAGO LTD.



With nuts too it is an advantage to eat the skins as there is a concentration of nutrients there. Fortunately with hazelnuts and walnuts this is easy and tastes good as well.

In the previous article I mentioned sodium, which we get rather too much of in our Western diet. In this article the spotlight is on potassium, which works together with sodium to keep our bodies healthy. Potassium is a very important

mineral for the proper function of all cells, tissues, and organs in the human body. It is crucial for heart function and plays a vital role in smooth muscle contraction, which makes it important for normal digestive function and general muscular function.

Fortunately potassium is widely found in foods including animal foods such as meat and milk as well as in fruit, vegetables and nuts.



As we know, almonds and pistachios are mentioned in the Bible. However the Book of Numbers (11:5) refers to cucumbers, leeks, melons & garlic, and Deuteronomy (8:8) speaks of grapes, dates and pomegranates. The Gospel of Luke (6:44) uses grapes and figs in an analogy of good & evil.

The table below gives you an idea of the amount of potassium you can add to your diet by having a small serving of nuts regularly.

Nut type	Potassium per 100g	Potassium Per 30g	Sodium per 100g	Sodium per 30g
Hazelnuts	900mg	270mg	0mg	0mg
Walnuts	580mg	174mg	0.6mg	Trace
Almonds	860mg	258mg	6mg	1.8mg
Recommended adequate intake of potassium 2800mg (women) & 3800mg (men) / day				

# Saint Peter's People

## Joce Malcomson's story

As told to Michael Forrest

**J**oce Malcomson, in her early eighties, is an identical twin, has lived in the Caversham/St Clair area all her life, in Fitzroy Street and now Victoria Road, and can't go out without seeing someone she knows. She has two sons both living in Christchurch, six granddaughters in their twenties but no great-grandchildren as yet.

On leaving school Joce completed a four-year apprenticeship as a tailoress and worked in bespoke tailoring, a trade no longer practised, making the vests and **coats of men's suits mainly by hand.** These were moulded and fitted to the individual customer. She is glad to have been in the trade as it enabled her to make her sons' clothes and gave her an awareness of one's appearance.

All her life Joce has been active in the Church. She began by going to Sunday School at Saint Peter's at 2 pm, which was the norm in the 1930's, in the old Saint Peter's church hall, but in the late thirties Saint Peter the Less offered morning Sunday School so the family was free to do other things in the afternoons. At high school level Joce attended Bible Class taught by Miss Flo Betts in the first-floor room of Saint Peter's tower. During these years - the

War years - there were very good socials and dances held in the old hall which were always well supported.

Joce played both indoor and outdoor basketball and tennis until after she was married and also learnt the violin, playing in one of the Saint Peter's concerts which were another feature of parish life in those days.

Joce and the late Norman were married at Saint Peter's in 1952 by Archdeacon Pywell. She joined the Mothers' Union, which morphed into the AAW, helped arrange the flowers in the church for quite a few years as a member of the Sanctuary Guild and was on the church cleaning-roster. These days she is still **on the sidespersons' and morning tea rosters.**

A member of a Probus club, Joce has also helped with the Stroke Club (which now meets only every second Monday) for twenty-nine years, something she got into through AAW by providing transport for a neighbour who had been crippled by a stroke.

The parish is lucky to have so many lifelong parishioners such as Joce. 📧

## Fellowship develops

By Gwen Hudson

**O**n 26 February a good number of us met to consider where our group is at and to develop the plan for the coming year. Father Hugh led the discussion, which generally approved a new direction for the Fellowship, and a number of ideas was presented **for the coming year's programme.**

The programme and the groups responsible for each month will be presented at the March get together. Further consideration will also be given to the day and time of Fellowship meetings.

Father Hugh spoke to us about how his love of film began. The VCR/DVD revolution and the beginning of annual New Zealand film festivals were the crucial developments that got this interest going. Days off often include a visit to the Rialto." .

What he misses in Dunedin is contact with other film buffs as he had in Christchurch.

The group appreciated the talk and the conversation and supper which followed. 📧

## Friendship Group

By Gay Webb

**T**he Friendship Group met on Tuesday, 12 March. We are a small group but we **had an enjoyable time talking about "old times"**—from polishing the floors and working a mangle to cleaning brass.

Our midwinter lunch is on Tuesday 18 June at 12noon at The Home of St Barnabas. Everyone is welcome to come to the 11am Eucharist in the chapel first. 📧

## World Community for Christian Meditation

- an international organisation of meditators
- practice rooted in the teachings of the Gospels and the early Christian monastic methods of prayer and contemplation
- practices rediscovered and revived by Father John Main, OSB (1926-1982), a Benedictine monk who in the 1970s reintroduced them into the lives of religious and lay people alike
- **community formed in 1991 as a means of continuing John Main's legacy of spreading the gift of Christian meditation**
- headquarters at the International Centre in London
- served by a network of meditation communities in more than 120 countries



More online at

<http://www.wccm.org/>

<http://www.christianmeditationnz.org.nz/>

Or Google *World Community for Christian Meditation*

SOURCE: [HTTP://WWW.WCCM.ORG/](http://www.wccm.org/)

## Meditation Community visits

By Moira Gallagher

**I**n February, members of The World Community for Christian Meditation (see box at left) Dunedin group met in Saint Peter's Parish Lounge on a Saturday

afternoon, for two hours of peaceful silent prayer. It was especially good to have with us the National Coordinator Jane Hole, and the new South Island Coordinator, Margaret Moore.

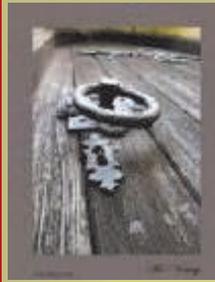
We were grateful for the use of the Church, and its grounds, surroundings conducive to a wonderfully refreshing time for all. 📧

## Regular Services

*please consult The Pebble or our website for variations*

**All services are held at Saint Peter's unless noted otherwise**

SUNDAY:	8am	Holy Communion according to the Book of Common Prayer
	10.30am	Solemn Eucharist
TUESDAY:	11am	<b>Eucharist in the Chapel of St Barnabas' Home,</b> Ings Avenue
THURSDAY:	10am	Eucharist
FIRST THURSDAY OF EACH MONTH:	11am	Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent



## Vestry In Brief :

At the February meeting of Vestry, the following items were of note:

- ⇒ Repairs to the church noted at the November meeting have been carried out
- ⇒ A new thurible and compass rose flag have been purchased through parishioner subscription
- ⇒ The lectern has been stained
- ⇒ IRD is proposing to increase fringe benefit tax on clergy living in Vicarages
- ⇒ There have been some changes at the diocesan level including the resignation of the vicar general and the appointment of new archdeacons
- ⇒ Heat pumps in the vicarage will be relocated to the church
- ⇒ The church roof-slates are in a poor condition and vestry has begun investigating replacement options
- ⇒ Shrubs and trees interfering with the hall guttering will be removed and the area more appropriately replanted using money kindly donated by parishioners
- ⇒ Father. Hugh reported on the Hui on sexuality.

Heather Brooks (Vestry Secretary)

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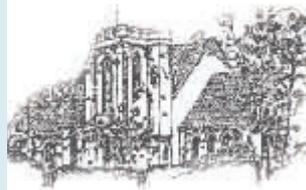
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## Special Services

Contact The Vicar to



arrange baptisms,  
weddings, house  
blessings, burials,  
confessions and other  
special services.



## For your diary

Monday 25, Tuesday 26 & Wednesday 27 March: Eucharist at 7 pm

Thursday 28 March: Maundy Thursday: Commemoration of the Institution of the Lord's Supper and Washing of feet at 7 pm

Friday 29 March: Good Friday: **Liturgy of the Lord's Passion at 10 am in St Barnabas Chapel and at 12 noon in Saint Peter's**

Saturday, 30 March: Holy Saturday: Easter Vigil in Saint Peter's at 8 pm

Sunday, 31 March: Easter Day: 8 am Holy Communion, 10.30 am Sung Mass and procession

Tuesday 9 April: The first of the Caversham Lectures for 2013 at 7.30pm in the Parish Centre. See page 2 for details

Saturday, 20 April: **Saint Peter's Fellowship excursion to North Otago. See page 8 for details**

Tuesday, 18 June: **Friendship Group's midwinter lunch at St Barnabas at 12 noon following 11am Eucharist.**

# Of thuribles and incense : 2

By Michael Forrest

Incense is

- i) a gum or spice which produces sweet-smelling smoke when burnt, or
- ii) the smoke itself.

It is made from such things as resins or gums taken from plants, with spices for fragrance. There is no set recipe and it may be in the form of grains or powder. At Saint Peter's we use granular incense.

The word comes from the Latin *incendere* meaning "to burn". Incense is known to have been used in ancient times in both Egypt and China, in the Jewish Temple in later times, and also in Hindu worship. The smoke is seen as symbolic of prayer rising to God. It was burnt in honour of Roman Emperors who were regarded as being semi-divine (demigods). As "incense owns a deity nigh" the early Christians refused to do this, one of the reasons for their being persecuted.

There is no clear evidence of incense being used in Christian worship until around 500 A.D., while censuring the altar, priest and people was first recorded in the ninth century. After the Reformation, the Church used incense as a kind of air-freshener to mask the smell of the unwashed populace before grand occasions when the church would be crowded, and also at funerals to mask the odour of decay. A flat "perfuming pan" was used for this as a thurible would have

Michael Forrest turns his attention to the incense in the case

offended Protestant sensibilities. From the sixteenth to the nineteenth centuries the Church of England used incense in its services only occasionally and its use was even outlawed for a while as being too popish. Incense became commonly used in services with the High Church ceremonial revival started by the Oxford Movement, but only in solemn sung services until 1969 when it was permitted in any service. It has always been used much more in the Eastern Church than in the Western.

Censing is detected by three of the five senses, adding depth to worship: smell; sight (the action of swinging the thurible and its movement); and sound (the chains clinking and tinkling against the thurible itself). Triple swings of the thurible represent the three Persons of the Trinity.

I like having incense on Sundays and high days but I know it is not everyone's cup of tea, and it can certainly affect the singing-voice. Once there was in this diocese a country Vicar whose decidedly middle-of-the-road congregation would not have tolerated censing in any form; however each Christmas Eve he would spend quite some time during the day walking around inside the church swinging the thurible "to give it an air of sanctity". Incense owns a deity nigh. 📧



## Saint Peter's Fellowship

### PROPOSED TRIP TO MAHENO, OAMARU, KAKANUI AND MOERAKI

Saturday 20 April 2013

At the February meeting of the Fellowship the programme for 2013 was discussed. From this I have undertaken to arrange the above trip and have enlisted the expertise of Father Bernard Wilkinson to be our TOUR GUIDE! He is very enthusiastically putting together ideas.

**The plan is to go by bus, leaving from Saint Peter's at 9.30 am and heading to Maheno for a guided tour of the lovely Anglican Church. Father Bernard will meet us there and give us some history of the Church, we will hear the organ being played, 'find' the Church mouse, ring the Bell etc..**

**Then to St Luke's Oamaru where Father Bernard has said we can lunch at the Hall and 'they' will provide tea, coffee etc. for us.**

After lunch we will make our way to Kakanui and the crib which is available for hire at very reasonable rates.

Then to Moeraki to view the Maori Church there before coming back to Dunedin by 4 – 4.30pm.

I have obtained a quote for a bus for 45 people which will **work out at \$20 per person for a day's outing which I hope will be very enjoyable and informative.** The advantage of **going by bus is that we won't have 10 or 11 cars, travelling at different speeds, maybe getting lost! all looking for parking etc.** It also removes responsibility for those who would have had to do the driving. It also allows for plenty of chat and interaction on the bus which after all is what fellowship is.

**I shall have lists for the 8 o'clockers and 10.30 folk to indicate whether they wish to come.**

From talking to folk this weekend there is a big interest, SO get in quick for this outing which is open to everyone.

\$20 per head—Bring your own Lunch

I would like to confirm with the Bus company by Friday 12 April at the latest.

Kate Paterson.