

Magazine of the Anglican Parish
of Upper Riccarton—Yaldhurst

the Gateway

Winter / Takurua 2026



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Usual Sunday services

St Peter's...

8:00 am [Holy Communion](#)
9:15 am [Holy Communion](#)
11:00 am [Good News service & Sunday School](#)
2:00 pm [Mandarin service with Pastors Albert and Stephen](#)

St Luke's...

9.30 am [Holy Communion every 1st and 3rd Sunday of the month](#)



Cover photo—Six brass candlesticks, originally from the chapel at The Community of the Sacred Name, now on loan from Heather Caspersen and placed on the St Peter's high altar.

A balanced routine and lifestyle Rev Dr Mike Baker



This year is the 30th anniversary of Petersgate Counselling Centre. As I reflect back on my time as clinical manager, I would like to offer this article to you from my experience as a counsellor.

We are creatures of habit, who unknowingly may be living our lives in ways that may not be healthy. Yet because we live much of our lives on autopilot, we accept things as 'normal'. One of the first things I often get people to do when they come to counselling is to review their lifestyles and their regular routines. Many of my colleagues use the Te Whare Tapa Wha model to explore lifestyle balance with their clients.

In the early 1980s Professor Mason Durie, a psychiatrist and Maori health expert, developed the Te Whare Tapa Wha model that uses the wharenui (traditional meeting house) as a metaphor for holistic health. Each wall of the wharenui represents a key dimension of wellbeing, and the foundation is the connection to the whenua (land), which symbolises belonging, nourishment, and life. The model emphasises that all four dimensions must be in balance for optimal health; if one is weakened, overall wellbeing can be compromised.



The four dimensions of health are:

- Mental health (Taha hinengaro),
- Physical health (Taha tinana),
- Family and social wellbeing (Taha whanau), and
- Spiritual wellbeing (Taha wairua).

From a Maori perspective, health is not just the absence of illness but a balance of multiple interconnected aspects of life. This, too, is a means of considering lifestyle balance.

However, I like to ask more specific questions around work and recreation. The category of recreation covers issues of self-care, such as diet, exercise, socialising and holidays. For people who work, I suggest that the 24-hour day could loosely be divided into three areas of approximately 8 hours each – work, recreation and sleep. If any of these areas are significantly out of kilter, it contributes to overall stress.

Of course, a healthy lifestyle should also make sure at least two days a week are given to self-care (have a weekend). This may involve spending time with family and friends and/or engaging in hobbies or sports. Furthermore, holidays are important. We need times to have a total break from the regular monotony of our normal lives. Holidays do not have to be long or expensive, but at least once or twice a year we need to get away and have a change of scenery and pace of life.



Here are some of the things I often cover in counselling. Try to exercise regularly. Being sedentary is the new smoking (health risk). Exercise can be part of our daily life, such as increasing the number of steps we take, taking the dog for a walk, biking somewhere, doing housework, or getting into the garden. Some people may incorporate team sports, swimming or attending the gym. The importance is to find something you enjoy and making it a habit. The result is increased endorphins (the feel good hormones) and decreased cortisol (the stress hormone).

Get adequate sleep; there is a ten times risk of depression with insomnia. Most adults need between six and eight hours of sleep (although less as we get older). Helpful hints include: no screens (iPads or phones) for at least an hour before bed, avoid caffeine in the evening, sleep in a darkened room, and have a routine to wind down.

It is important to eat a balanced diet. Increase fruit, beans and vegetables and decrease carbohydrates and processed foods. Invest time and effort in preparing and savouring good nourishing food.

Try to maintain a healthy weight (many of us do tend to put on weight as we get older). Obesity increases the likelihood of needing hip and knee replacements in our golden years. Obesity also increases the risk of depression, stroke and heart attacks. Increased activity helps.

Build strong relationships with good people and avoid 'toxic people.' We are social beings, so loneliness is detrimental to our health and wellbeing. The number of friends is not as important as the quality of our friendships. Make sure that you catch up with friends on a regular basis. People with few friends may consider social groups such as clubs, WEA, or church.



Reduce the stress in your life. If this is difficult, consider talking to a good friend or maybe going to counselling to consider ways of managing stress. It is important not to overcommit, so learn to say *No!*

We are ultimately responsible for our own health; hence we need to go to the doctor and work with them in maintaining our physical and mental health. We need to be consistent in taking our medications (but be prepared to talk about any side effects we may be experiencing). Do not just stop taking medications without advice.

Finally, spiritual and religious practice is also important. Research shows that on average people that go to church or practice a religion live longer. Personal daily practices also enrich our lives such as reading the Bible or other spiritual literature, prayer and meditation. Not being the centre of the universe is life-giving, and learning to live humbly with our God leads to a fulfilled life.



I hope that these suggestions have been helpful. Remember to be kind to yourself and to live peaceably with those about you.



Angels that live amongst us

Heather Cox

Recently I have had the privilege of dealing with not one, but several angels. I had undergone major surgery at Christchurch Public Hospital, and as I recovered, I was tended by these wonderful young women and men. The patience, empathy and general kindness they exhibited was astonishing. No matter how busy they were (and they were extremely busy!) they always had a smile on their faces. Their dedication to helping people was outstanding.



It was not only the nursing staff who showed such kindness, but the follow-up care has been superb as well. The district nursing staff that provided homecare afterwards were just as kind, showing great sensitivity in how they tended my wounds. How lucky we are to have such wonderful, free medical care available to us.

The example Jesus set by showing love and healing care to all those who were fortunate enough to see him, is surely being carried on today by these amazing people. But Jesus not only healed the body, he also healed the soul. For those who believe, this is an ongoing process. This love is not just confined to those who need physical care, but to everybody, no matter where they are or what they have done. *Give praise and thanks to the risen Lord!*

Above: "Frontline Heroes" mural located in Melbourne, Australia, which honours healthcare workers during the pandemic. Created by artist Rone (Jason West).



The high altar candlesticks Heather Caspersen

The six candlesticks on the St Peter's high altar were formally the candlesticks from the chapel at the Community of the Sacred Name. They had dressed their altar for a very long time. Normally these candles would be lit on High Days and major festivals.

The parish has had a long association with the Community from having various vicars serving as wardens, chaplains and providing Eucharistic and spiritual guidance to the sisters. St Peter's and St Luke's had a parish sister (Heather) in the 1980's.

Mother Alena CSN+ and Sister Keleni CSN+ currently worship at St Peter's. Their Holy Name festival will be held in St Peter's this coming August.

Nurse Sibylla Maude came to live in the Community in 1896. Working from this base, she established her dispensary and district nursing scheme. Nurse Maude, who is buried in our church grounds, has a chapel dedicated to her in St Peter's.

These candlesticks are on loan to St Peter's for as long as they wish to use them.



Photo of candlesticks in the Community Chapel during Tenebrae.

These candlesticks are on loan from Heather Caspersen.



Harvest thanksgiving

On Sunday 15th March, we celebrated our harvest thanksgiving service. The church looked lovely with all our decorations around the inside and entrance way to the church.

I would like to give a HUGE thank you to Johnny Fresh of 355 Buchanans Road, our local fruit and vegetable shop in Yaldhurst, for giving us a generous donation

of produce to display, along with our members' contributions. It was truly a wonderful service, and the produce no doubt helped the City Mission food bank.

If you are in the area do drop by and support their business. PNP

Farms' mobile butchery are also on site and open Tuesday to Sunday from 11^{am} to 5^{pm}. A locally owned ice cream and coffee trailer is onsite, serving barista coffee.



Coffee and chat

Our coffee and chat sessions are held on the third Monday of each month and continue to be a great success. Doors open at 9.30am. Whether you can stay for a couple of hours or just pop in for a quick coffee fix and a friendly catch up, a warm welcome is waiting for you. Now that winter is here, wrap up warmly. Everyone seems to be involved in the conversations as it provides a great occasion for our local community to meet for fellowship over yummy food and delicious coffee.



Working bee

In early May we had a hardy half dozen gardeners turn out for the St. Luke's working bee. These members slashed, trimmed and shaped a few parts of our grounds, helping to get ready for winter. We also considered a maintenance plan of jobs to do over the rest of the year to keep St Luke's looking good. We will be having another working bee before October, so do keep a watch on the parish bulletin for the opportunity to join us for some more fun at St. Luke's.



Youth ~ the Connect group

Ethan Wilson-Bruce

Many of you in the parish have heard of our **Connect** group, where both youth and young adults come together to study scripture and share fellowship with one another. It is a thriving group that I am blessed to be a part of. But on reflection, I realise that some of you may have no idea about the types of topics we cover. So what better opportunity than the **Gateway** to give you all a glimpse into what we discuss at 7^{pm} on a Wednesday night!



Jesus famously claims to be the truth in John 14:6—*I am the way, the truth, and the life*, but what on earth does it mean for Jesus to be the truth? Some may even be thinking, well, what is truth?

To unpack this question, we need to have a look through history to see how others have wrestled with truth, and see if their perspectives can help us understand what Jesus might be talking about. René Descartes, a French philosopher, decided that in order to solve the problem of truth, he would doubt all things until he was left with things that could not be doubted. These remaining things, he thought, would undoubtedly be the truth.



René Descartes

He concluded that the only thing that could not be doubted was the fact that he existed and was thinking thoughts, famously saying: *I think, therefore I am*. This was the foundation of his belief that the purest form of truth was that based on reason; something that can be measured with mathematics, science and logic, and most importantly, something that is true regardless of one's experience.

When Jesus claims to be truth, does he mean that he exists regardless of what people experience? Perhaps, but I think one of the markers of Jesus' existence is that he is intrinsically relational. When we think about this kind of relationship, we know that it is based on God's love for us.

Can someone measure this love with scales and mathematics? Is Christ's death on the cross for us less true because he experienced it? As Christians, we run into problems with Descartes' conclusion. John Locke, an English philosopher, came to the complete opposite conclusion from Descartes. His claim to truth was based on experience. Responding to Descartes' conclusion, he wrote: *"Let us suppose the mind to be, as we say, white paper, void of all characters, without any ideas. How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of a man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer in one word, from EXPERIENCE. In that all our knowledge is founded, and from that it ultimately derives itself."*



Locke concluded that you cannot have reason and logic without first experiencing something that brings your attention to it; therefore, experience is the purest form of truth. We can point to countless examples in Scripture and in our own lives where we have experienced Jesus in a very real way.

But again, when Jesus claims to be truth, is he saying that he is our experience? Or maybe that he shows up in our experience? If so, how do we know? We all know of examples where individuals claim that God told them to do something that was quite ungodly.

You see, there have to be truths about God that are true regardless of one's experience, or else people risk creating God in their own image, to suit their own wants and desires.

So what should we conclude? Is this claim from Jesus about being truth incomprehensible? Perhaps he is in the objective and subjective realities? What about faith? Where does that fit into all of this?

In reflecting on Descartes and Locke, a problem I have is that they are looking at truth as if they are separate and unbiased in their claims, but the reality is that they are viewing these arguments from their own presumptions of what truth should be. When Jesus claims to be the truth, if we are not careful, we may find ourselves doing the same thing with him.

C.S Lewis, in his writing, *Meditation in a Toolshed*, paints a picture of someone in a toolshed observing a beam of light coming through a crack in the door. When you look at this beam of light, you can observe certain truths of the light; it has dust floating in it, it lights up part of the toolshed. But you never quite know the truth of what the light is or where it comes from; all you know is the toolshed.



Though once you step into the light and look through the crack in the door, your perception changes. You no longer see the inside of the toolshed; you now see the blue of the sky, the green leaves floating in the wind, and the source of the light, the sun.

Jesus' claim to being truth exists in a similar way. We cannot expect to understand what Jesus means by being the truth until we step out of our toolsheds in faith and into his light. Once we do this, we see that he is the person through whom all truths make sense, both in reason and experience, in logic and love, in the created order, and in those who live in it.

C.S Lewis puts it like this, *I believe in Christianity as I believe that the Sun has risen, not only because I see it but because by it, I see everything else.* As missional Christians, I encourage you to invite people to step into the light, to step into truth, to step into Christ.





Included with thanks to the St Faithful's parish in the (fictitious) town of Havnot, UK. There is much more of their valuable parish advice at...

<https://www.facebook.com/stfaithfulshavnot/>



A journey to Upper Riccarton–Yaldhurst

Rev. Prince Devanandan

Introduction

With heartfelt joy, I write my first contribution to *The Gateway* magazine of Upper Riccarton–Yaldhurst. While I am excited to begin the role of vicar on 1st October 2026, it also brings real sadness to leave a parish and people whom I have loved and by whom I have been loved. Ramani and I have long dreamed of moving to Christchurch, as both our daughters and their families live in the South Island. With our prayers answered, we gratefully accepted the opportunity to move to Upper Riccarton–Yaldhurst.



Ministry journey

I was born and raised in Sri Lanka. After completing high school, I had to decide whether to go to university or to theological college. The Anglican Diocese of Colombo selected me for theological studies, and I accepted this as God's call to ministry.

After four years of training and theological study, I was ordained a deacon on 31st May 1987, at the age of twenty-five. Trinity Sunday 31st May 2026 marked the 39th anniversary of my diaconate. On 16th December 1988, I was ordained priest in the Diocese of Colombo. After eleven years of ministry in Anglican parishes in three different cities, a four-year term with the National Christian Council of Sri Lanka, and a chaplaincy at CMS Ladies' College, I arrived in Auckland in 1999 to pursue a Master of Theology at the University of Auckland through a scholarship from St John's Theological College. After completing my studies, I returned to the Diocese of Colombo as vicar of two urban parishes in central Colombo.



As the civil war in Sri Lanka worsened, our daughters, then aged ten and seven, looked back fondly on the two years we had spent in New Zealand during my studies. After the attack on the international airport, I felt that, after nineteen years of living under the civil war, it was time to look for another place to continue my ministry. I wrote to both the Anglican Diocese of Auckland and the Methodist Church of New Zealand. The Methodists responded quickly,

as some of the leaders had come to know me at St John's College.

From New Zealand to the world

I arrived with my family in Auckland in January 2003 for the second time, to begin a parish ministry at Waitākere Methodist parish. And then from 2008 to 2011, I served in the Pakuranga Methodist parish, and as District Superintendent of Manukau Synod.

In 2012, I was appointed *Director of Mission and Ecumenical* in the Methodist Church. The eight years I spent in this role were extraordinary, enabling me to connect with the Christian Conference of Asia (CCA), the World Council of Churches, and the Council for World Mission and Evangelism. I also served on the executive committee of the CCA from 2010 to 2015.

During this time, I also served on the committee that revised the Constitution of the CCA. In 2014, I chaired the search committee to find and recommend a new general secretary for the CCA to begin in 2015. I count those years as a gift, giving me experience and insight into church bodies at national, regional, and global levels, and allowing me to connect with people of many cultures, languages, and religions around the world. My extensive travel meant that I was in a different country every month for meetings.

Alongside the ecumenical work, one of my other responsibilities was to support and strengthen the Methodist mission stations in the Solomon Islands and Papua New Guinea. I visited these countries annually to understand the needs of the mission stations, which included youth training institutions, schools, hospitals, and a nurses' training college.

I valued this role because it allowed me to identify needs and bring them to the attention of people in the Methodist Church of Aotearoa New Zealand. Sharing these stories and highlighting those needs helped raise funds for projects, especially in the Solomon Islands. The largest of these was the building of a new ward for Helena Goldie Hospital in Munda, Western Province, Solomon Islands. In addition, I was elected President of the Methodist Church from 2016 to 2018.

If you are wondering what the New Zealand ecumenical landscape has been like, I can speak to that as well. After the disbanding of CCANZ, there was a quieter period. From 2012, a new effort was made to bring churches in New Zealand together to begin dialogue once again. Those conversations that I coordinated, led to the formation of the National Dialogue for Christian Unity (NDCU) in 2016. Having helped coordinate the dialogue from 2012 to 2016, I was then appointed Secretary of the NDCU alongside my role as Director of Mission and Ecumenical.

Current ministry and calling

With COVID affecting the world in 2020, and with a growing desire to return to the Anglican Church, I decided to relinquish the many roles I had held over those eight years and applied for the position of vicar at All Saints' Church, Ponsonby. I was appointed and inducted as vicar of the parish in July 2020. I continue in that role to this day. I will step down from this position in September 2026 to move to Upper Riccarton–Yaldhurst. For Ramani, for me, and for our daughters' families, this is a dream realised.

I come to Upper Riccarton–Yaldhurst with broad experience in theology, mission, ecumenism, administration, and pastoral ministry. I also represent the Anglican Diocese of Auckland on the Auckland Interfaith Council, where I engage with people from more than fifteen faith communities across Auckland.

I describe myself as someone committed to the five marks of mission, with a particular passion for responding to human need, transforming unjust structures, and caring for the environment.

In addition to my role as vicar in Ponsonby, I work with Te Ohu Whakawhanaunga o Tāmaki, a collective of community voices in Auckland. This body brings together more than forty-five groups of different faiths, trade unions, and community organisations to raise community concerns with the city council and central government. Its major areas of focus include homelessness and poverty. Through the parish, I also support the work of the City Mission.

Looking ahead

As I discern this move as a divine call to follow where the Holy Spirit leads, I have committed myself to coming to Upper Riccarton–Yaldhurst to continue serving in God’s mission in this part of the world.

As for our family, it brings us immense joy that our daughters and their husbands, Dev and David, and Dee and Henry, will no longer need to fly to Auckland to celebrate Christmas and Easter with us. We will also be closer to our three grandsons. They were among those who encouraged me to look for a place where I could continue in ministry, and in that sense our prayers were answered when Upper Riccarton–Yaldhurst invited me to become their next vicar. Praise God, and thanks be to God!



The call to prayer

Edwin Boyce

The call to prayer just before dawn, the prayer known as *Fajr*, woke me that Sunday morning. It did not surprise me. Singapore's *Sultan Mosque* was in the next street, and from my hotel room window I could see its magnificent golden dome rising above the city skyline.



This was to be the last day of our three-week holiday visiting our son and his family. Essie and I had spent most of our time in Johor Bahru, the capital city of the Malaysian state of Johor, just across the border from Singapore. At weekends, and occasionally during the week, we would return to Singapore to spend time with our four grandchildren, watch one of them play rugby, and attend worship at St Andrew's Anglican Cathedral.



Crossing the border between the two countries is a relatively simple matter of completing an online application—if you know what to do and how to do it. However, the crossing itself can take hours depending on the time of day, and a three-hour wait is not unusual.

Crossing the border also involves a noticeable change in culture. The apparent orderliness of Singapore gives way to, shall we say, a more relaxed pace of life in Malaysia. Shopping is generally cheaper, as is petrol. Singaporeans are not permitted by law to enter Malaysia with less than a three-quarter full tank of fuel, and once there they are not allowed to purchase a petrol grade that is subsidised for Malaysian citizens but they can buy a slightly more expensive grade.

There are very few Europeans to be seen in Johor Bahru, so Essie and I often attracted curious looks, particularly from children who may never have encountered a European before. As in many parts of Malaysia, the population is made up primarily of Malays, Chinese, and Indians. Islam is the major religion (63.5%), followed by Buddhism (18.7%), Christianity (9.1%), Hinduism (6.1%), and other faiths (2.7%). These figures reflect the multicultural nature of the city, where different cultures and religions live side by side.

During our stay, we noticed several interesting examples of how this diversity is accommodated in everyday life. In supermarkets, non-halal items such as pork and alcohol are sold in separate sections. These items are not permitted to be placed in the same basket as halal products and must be paid for at a separate checkout.

In one shopping mall, the ladies' restroom was divided into three distinct areas: one for women who wore the full-face veil (niqab), another for those who wore the headscarf (hijab), and a third for women who wore neither. Separate prayer rooms for men and women were available in many malls so that people could respond to the call to prayer throughout the day. Food courts commonly provided washing facilities where diners—particularly Muslims, as part of Islamic etiquette—could wash their hands before and after meals. Not a bad idea, really.



Paradigm Mall in Johor Bahru

One observation I have made in every country I have visited is that children behave—and misbehave—in exactly the same way regardless of race, culture, or religion. They are loved, encouraged, corrected, and occasionally scolded by their parents just as they are in New Zealand. It is a reminder that we begin life with far more in common than we often acknowledge. It is a pity that as adults we sometimes allow our differences to divide us and, at times, make us intolerant of one another.

Our own call to prayer during the visit involved attending two major services at St Andrew's Cathedral—Palm Sunday and Easter day. Processing around the cathedral with palm branches, as we do at St Peter's, presents two challenges in Singapore: the tropical heat and humidity, and the fact that the congregation numbered around 1,800 people. And that was only the English-speaking congregation. A Chinese-speaking congregation was worshipping elsewhere within the cathedral precincts.

Palm branches were still waved enthusiastically, however, by dozens of Sunday school children who processed into the cathedral behind the choir. It was a wonderful sight.

Easter day attracted similar numbers. When we emerged from the 8.00 a.m. service, there were another 1,800 people queuing around the cathedral waiting to attend the next service. Sermons on both Palm Sunday and Easter day lasted at least thirty minutes, which appeared typical of services at the cathedral. Visual presentations accompanied the sermons on screens throughout the building, and each sermon focused on three key points that the preacher wanted the congregation to remember. We also noticed many people taking notes.



So, back to the opening of my story and that early morning call to prayer. It proved useful because we had promised our oldest grandson, also named Edwin, that we would attend his church, *Kingdom City Church*. The congregation—around 2,000 people—meets in a conference centre on the fourth floor of Raffles city mall.

As we travelled up the escalators, church members were positioned on each floor, smiling, waving, welcoming people, and effectively issuing their own call to prayer. By the time we reached the fourth floor, our grandson, who serves in a leadership role within the church, introduced us to the reception team. We were delighted when it was announced that visitors from New Zealand were present.

Our egos were briefly inflated, only to be quickly deflated when it was later revealed that the New Zealand visitors being formally welcomed included the guest preacher who had flown in from Auckland!

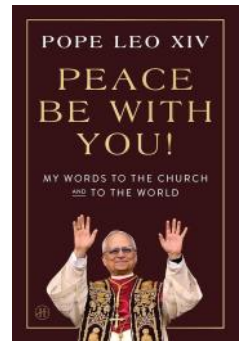
A worship band was already leading the congregation in singing, and people throughout the auditorium were enthusiastically participating. The atmosphere was electric.

Who says Christianity is in decline? Certainly not in Singapore.

As I reflected on that final morning, I was struck by the different calls to prayer that had shaped our journey. The Muslim call to prayer echoed across the city before dawn. The bells of St Andrew's Cathedral called thousands of Christians to worship. Volunteers at *Kingdom City* welcomed people with smiles and enthusiasm that invited them into community and faith.

The words were different. The traditions were different. The buildings, rituals, and expressions of worship were different. Yet behind each was a common human desire to seek meaning, purpose, belonging, and a connection with something greater than ourselves.

Our world often focuses on the things that divide us—religion, culture, language, ethnicity, and politics. Yet travelling reminds us that while our beliefs may differ, our humanity is shared. We all raise families, celebrate milestones, grieve losses, work for a better future, and hope for peace. Pope Leo XIV in his book *Peace Be With You*, says: *Peace begins with each of us; from the way we look at others, listen to others, speak about others.*



Perhaps the challenge for all of us is not to agree on everything, but to learn to respect one another's differences while remaining faithful to our own convictions. If we can do that, then the many calls to prayer that echo around our world need not be voices of division, but reminders that we are all fellow travellers seeking understanding, hope, and grace.



Tenebrae

Editor

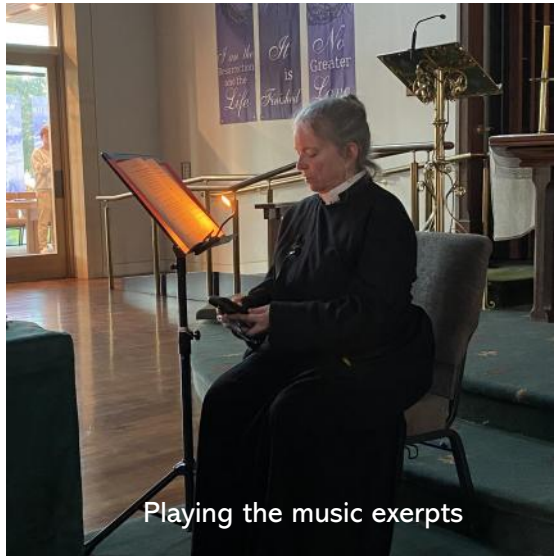
I cannot think of a better way to get your mind totally focused on the true meaning of Easter, than to attend this service. Beautifully lead by Peg, this short service was emotionally moving, as it interspersed excerpts of music from the musical *Jesus Christ superstar*, with brief narration from Peg.



Each excerpt followed the betrayal of Jesus through to his ultimate crucifixion, with the solemnity of each telling event heightened by the light of a candle being snuffed. The final candle of the seven was left lit and placed on the step, in front of the altar, as a sign of hope.



The final candle



Playing the music excerpts

Photos ~ Lynette Wilkinson



Stations of the Cross

Lynette Wilkinson

Rev Peg took us on a spiritual journey in St Peter's Church to the fourteen *Stations of the Cross*. At each station there was a sacred art work depicting Jesus's final hours from His condemnation to His burial. Appropriate Bible passages and reflections were spoken by Peg at each station and also a question was asked for us all to consider. This was a very thought provoking and emotional journey as we followed in His footsteps.



Photos ~ Lynette Wilkinson



Thanks for the memories!

Corin Murfitt

My mother was asked, *why do you want to go and live in the country?* when she married my father, who was working for Mr Fred Armstrong in Waimairi Road. Mr Armstrong owned Armstrong's stores in the city—one on the corner of Armagh and Colombo Streets and the other in High Street.



Mr Armstrong's property was at 106 Waimairi Road, where my father managed the farm and looked after his horses. The land adjoined the land known as Ilam homestead belonging to Mr W.R Stead, who planted numerous azaleas and other flowering botanical species. He, at one stage, owned *The Press*.

The Armstrong stable was about a 400 metre walk from the two-storey homestead (my first home) where hot water had to be heated in a copper, and the toilet was a long drop. The property included a 20 acre cocksfoot paddock that many years later became the University of Canterbury Ilam sports fields—the stable became the lovely pavilion.



This was where my parents' Riccarton stud was initiated and the racing stable was situated exactly where College House now stands, and did so until the early 1960's. The old stud stable at 106 was demolished in December 2024. The famous galloper Phar Lap's mother Entreaty is buried near the rugby club rooms.



The stud stable



Prior to this, the Stead property was bought by the University and later the Armstrong stud area. The Ilam homestead became well known because this was the home of Vice Chancellor Professor Hume and his family. You may recall his daughter murdered her companion's mother in Victoria Park. A film was subsequently made and was called *Heavenly Creatures*. They loved swimming naked in their part of the Avon river.

I mention all of this because this was my first home after leaving Kincardin Maternity Hospital and had a marked positive effect on my early and, I guess, later life.

I was initially taken to Riccarton Primary School in English St by my father in an old Morris 8 but I soon walked to school with the Ragg children from across the road. Waimairi Road was shingle and there were no footpaths from where Peer St now joins Waimairi Rd. Part of our walk was through the area known as *Bluebell Wood*. Mr Will Ragg supervised the building of our parish hall, with volunteer assistance. Riccarton primary school opened in 1873 in English Street but before that was part of our parish.

There were only seven houses north of 106 Waimairi Road. One belonged to the brother of Stanley Graham, who killed the policemen on the West Coast.

The Chung family had a huge market garden adjoining a Mrs Tailor's property. Waimairi Road was virtually an undeveloped area that offered additional grazing for my father's horses. My duty was to bike along this road and close any open gates. The horses were then herded as a small mob—some alongside others who were lead—along the road at a slowish pace.

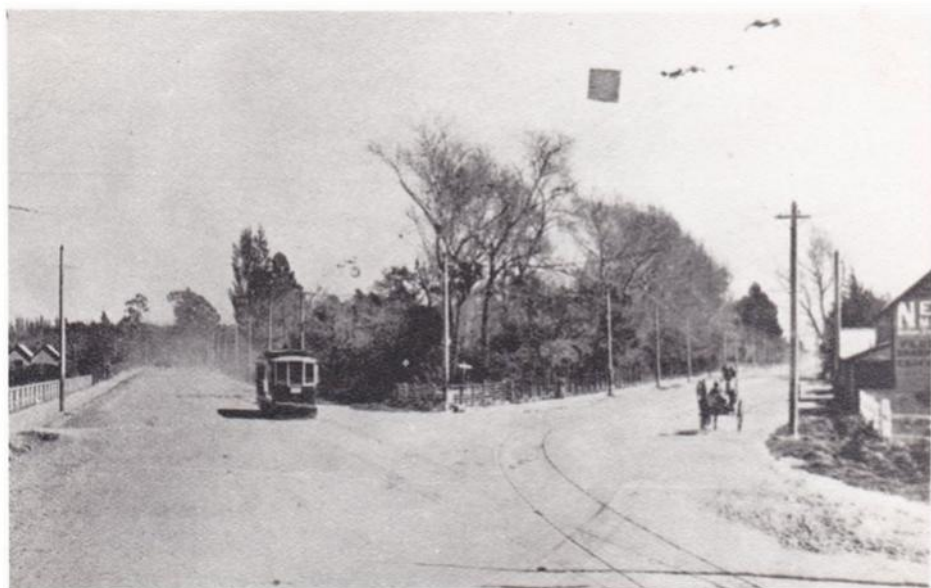
The other area to graze the horses was in the glebe property at St. Peter's. Dad had taken a long-term lease from *Church Property Trustees*, and this was utilized until the land was developed. There had been several houses, on the boundary with Yaldhurst Road, which were all on a 99-year lease. The southern boundary only included the old vicarage site that Dr John Lewis owned, and this property supplied the water to the paddocks. Dr Lewis was a synodsperson and stalwart of the parish.

The horses were taken three-in-hand along Peer Street, through either what is now Ludeke Place or the Yaldhurst Road gate beside the pre-school; then into the paddock via a Taranaki gate attached to the parish hall. Remember, this hall opened in 1957.

The racing team were exercised around the roads—Waimairi Road, Rountree Street, Ilam Road, Creyke Road and what is now known as Wadely Avenue. Fast work was done in the cocksfoot paddock, or horses were ridden to Riccarton Racecourse on a Tuesday and Thursday morning before 6.00^{am}. There is no way one could do any of this today and it still seems unbelievable.

My father bought several acres of barren land along Brake Street, Bowen Street and Lesley Street. The family moved from Waimairi Road to 20 Brake Street when I was eight. Hence, I have lived there for 74 years, but lived all my life in the area. My parents gifted Bobbity and me a section at 14 Brake Street as a wedding present. All but one section has been developed.

I was christened and confirmed at St Peter's, attended Sunday School, sang in the choir whilst at school, and of course, had important roles in the parish. It was, and still is, truly my spiritual home.



Church Corner c1910 and 2019. Posted to Facebook by Allan Steel, into the “RememberingChristchurchNZ” group. (<https://www.facebook.com/groups/rememberingchristchurchnz>)

When I started going to St Peter's, most of the neighbours, who were all well-known in the district, attended—Mrs Crowhurst, Miss Brake, Mrs Saul and the Rhodes family. There was no *China Town*, some retail, and houses were along both sides of Lesley Street. There was the old concrete post office, a grocer, Washington's dairy, a barber, a chemist, Dr France and Dr Lewis, Californian café, A.C. Rhode's garage and the war memorial.

On the corner of Lesley Street and Waimairi Road was the home of the local policeman (Mr Round) and his jail. The other side was the very beginning of Reg Smith's Mitre 10 empire—a very small hardware store and coal depot.



St Peter's was surrounded by a live fence and *One Tree Hall* existed. The graveyard was a hotchpotch, but during Rev Jim Thomas's tenure the cemetery was realigned.

Leaving the area after 82 years will be emotional, but I give thanks that Bobbity and I have used the time and location to raise a wonderful family and support the community.

Now for the next chapter at 90 Winchester Street, which might even be more exciting but less fruitful. We will still attend our beloved St Peter's, but will have to get up earlier!



Spectacle drop-off—Leigh Craythorne (03)342 9110

Many thanks for your continued great response to our parish collection of spectacles that you no longer need. These are passed on to Specsavers, then onto *The Fred Hollows Foundation* who provide surgeries (like cataracts) and spectacles to folk in the Pacific Islands.

There is a bag on the table at the back of the church to collect them. Prescription sun glasses are also passed on.

To date, we have collected 859 pairs—amazing! Only the spectacles are passed on, so the cases are not needed thank you.

Keep them coming!



St Peter's
Anglican Preschool

Mums & Bubs

PLAYGROUP

morning tea provided

- Bowden Hall -
St Peter's Church



Every Wednesday, 10am - 12pm
of the school term

EVERYONE IS WELCOME

Head teacher's update

Liz Orr

Greetings from the management, staff and children of *St Peter's Anglican Preschool* to the clergy, vestry, and parishioners of St Peter's and St Luke's. *Kumusta, Ni hao, Namaste, Malo e leio lei, Hi, Kia ora, Asalamo alaikum, Talofa, Mhoro, An young ha se o and Ê nlé o*: that's *hello* in eleven languages that currently represent our cultures at preschool.



As I write this, winter is beginning to arrive with chilly mornings and short daylight hours. The year is flying so fast we are nearly at the shortest day already. As I look out the window today, I see some of the church prunus trees starting to blossom; it is wonderful to see.



A special friend Asha came to visit

Preschool life has been quite settled in term two for children and staff. Our roll numbers have stayed the same as we have four children start and farewelled four children.

As I write this, we are nearing the end of the term. Thanks to your faithful

prayers, we are back slowly growing again. Our growth this term is still primarily with younger children and two cultures (Indian and Samoan). We still have spaces available each day, but they are slowly filling up.

The St Peter's Anglican Preschool and Aidanfield Christian Preschool teaching teams got together for a weekend of professional development in May. We started with a combined dinner which was a wonderful time of food and fellowship together. The five workshops that followed were led by Janine, a head teacher of one of our sister preschools in Auckland. The focus of the workshops was exploring through our eight senses (seeing, hearing, touching, tasting, smelling, body awareness, balance and understanding what's happening inside our bodies). Each workshop was a mixture of scripture (the best place to start), theory and hands-on experimentation. It was a fun weekend of learning, and I have seen a lot of new learning experiences introduced because of this professional development opportunity.

Our marketing strategy this term has been through Facebook notifications into cultural groups and churches of our staff and families.

Children enjoying their hot chocolate in a china cup at the Royal tea party



Children pray for Peg on her birthday



I am delighted to inform you we now have a core group of mums and bubs at our weekly playgroup. I want to take this opportunity to greatly thank Adele (a teacher from Aidanfield Christian Preschool) who has worked so hard to get this playgroup up and running. She has now stepped back from this role, and I now have the pleasure of overseeing the group. The playgroup is aimed at children under two years old, and is a way for parents and young children in the area to be welcomed into the wider parish and preschool whānau, connect together, and be introduced to the gospel. We are also using this as a marketing tool to introduce families to the parish and the preschool. Our goal is to use the playgroup as a vehicle of getting more young families into parish activities and help grow our preschool roll.



Children creating artwork with items found in the garden

We have had a few preschool enquiries for the playgroup which is a great start. We are so grateful for the support of the clergy and wardens to get this wonderful community ministry established.

Thank you to the clergy and parishioners of St Peter's and St Luke's for your ongoing prayers and support of the preschool. It is valued. As we head into winter, I am looking forward to sitting by our fire and eating bone warming soups and casseroles. Lately I have been reminded of the importance Jesus placed on gathering round the table to eat together. This has led me to challenge myself during this winter to regularly gather family, friends and neighbours around my table for hearty fare as a vehicle of demonstrating God's love for all.





St Peter's Anglican Preschool

Proudly helping
bring children back
to Church Corner



25 Yaldhurst Road, Church Corner
Tel: 03 348 5608 / 021 269 0717
Contact: Shyuan
E: stpeterspreschool@mcctrust.nz
W: stpetersanglicanpreschool.org.nz



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program both run daily
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以及中文課程

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Experienced Teachers

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today!

Plant and garden sale 10th October 2026

Fiona Gilmore

With this amazing autumnal weather we have been experiencing, it has presented a fabulous opportunity to continue potting up for our plant sale. People always ask *what do you want?* Quite frankly we will take most things. However, the following is a list of our more popular plants:

- ◆ Geraniums (all colours)
- ◆ Hellebores
- ◆ Geums
- ◆ Liriope
- ◆ Fuchsias
- ◆ Rockery plants
- ◆ Chrysanthemums
- ◆ Heucheras
- ◆ Hostas.



Helleborus Anna's Red

Buyers are looking for different types of plants and/or colours. So, if you have something special in your garden and can spare a cutting, please consider the plant sale. You do not have to grow a dozen, just two or three would suffice.

Winter is the best time to divide your perennials, as they are dormant. This helps to rejuvenate plants and promote growth. These include peony roses, lily of the valley, irises, dahlias, rhubarb, kowhai and most grasses. All of these have consistently sold well. Last year we quickly sold out of dahlia tubers and daffodil bulbs. So, if you are lifting these and have any spare, we would appreciate them. As with all plants, we make more money when the colour and variety has been clearly identified. Natives and indoor plants are also popular.

Gardening Shed

The old garage shed has had a makeover. It continues to be open every Friday morning to receive items for the sale. We accept most garden-related items including:-

- ♦ Tools
- ♦ Pots (indoor and outdoor)
- ♦ Garden furniture
- ♦ Statues or figurines
- ♦ Hoses
- ♦ Stakes
- ♦ Vases
- ♦ Books
- ♦ Mowers



In the past, we have sold pavers and larger items, and we often do this online throughout the year. So, no longer do you have to wait until the week of the sale, as our wonderful team (Diane, Ansley, Jenny & Jo) are there most Fridays until 11.00^{am} to receive goods.

Special Tribute



It is with great sadness that earlier this year we had to say goodbye to our wonderful friend, and generous supporter of the plant sale, **Irene Cheong**. She was a prolific grower and over the years has donated thousands of plants. With the support of her lovely husband Fred, they would sell plants online which has enabled us to be so successful. She had such an

extensive knowledge and was incredibly humble. She was always on hand during the plant sale day to share her knowledge and expertise with many and always contributed baking for the morning teas. We will miss her incredible smile, energy and kindness. May you be at peace Irene, embraced within God's love and care. We will miss you terribly but are comforted by the fact that you are now with the Lord.



COLOUR ME / TAE AHAU



COLOUR ME / TAE AHAU



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Baptisms

- Daniel Nigel LAMB - 3rd May 2026

Weddings

- Jadon NAIDOO and Amy Adelle GEORGE - 30th May 2026

Funerals/interments

- Jewell Estelle KEYS - Funeral - 31st March 2026
- Pao-Chun WEI (CHEN) - Interment - 10th April 2026
- Ward Thomas ROBINSON - Funeral - 23rd April 2026
- Irene Ying CHEONG - Funeral - 6th May 2026
- Thomas Courtenay ELLIS - Interment - 5th June 2026

Got a story idea?

We encourage you to submit stories or ideas for stories, comment on any article, or send feedback by emailing the editor. ***We would love to hear from you!***

From the parish calendar

2026 Special Dates

DATE (& Day)	Event	Notes
21 June - Monday	Petersgate 30th Anniversary	@ St Peter's
27 June (Saturday)	Parish Concert	@Church
28 June - Sunday	St Peter's Patronal Service	
5 July - Sunday	Nurse Maude Service	
9-12 July	Connect Youth Camp	@Orohaki
10 July (Friday)	Matariki	
2 August - Sunday	Racing Service	
3-5 Sept	Synod	
13 September	Spring Service	At St Peter's
	Rotary Service	5pm at St Peter's
4 October	Pet Service/St Francis	@ St Luke's
10 October	Plant Sale @St Peter's	
18 October	St Luke's Patronal Service @ 9:30am	
26 October (Monday)	Labour Day	
1 November	All Saints Sunday	
13 November (Friday)	Canterbury Show Weekend	
29 November	Advent Sunday	
6 December	Carol Services	St Luke's & St Peter's
13 December	Remembering the Departed	
24 Dec - Thursday	Children's Nativity @5pm	
	Midnight Service @ 11:15pm	
25 Dec - Friday	Christmas Day	

Note: This is a living document, will be updated as required.

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Whakawhetai koe (thank you!) to Academy Funeral Services for printing this edition.