

ST ANDREW'S WESTSHORE PARISH NAPIER



A PARISH HISTORY – 140 YEARS 1883 TO 2023



Bill Bennett

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Foreword

The parish story of St Andrew's Church – Ahuriri and Westshore – deserves to be told. Thanks to Bill Bennett and Noel Hendery, two priests who over the last 30 years have invested much creative leadership and pastoral care into the life of St Andrew's, and have now so fully recorded that story for us.

The result is a rich record of the contribution, to both church and community, by so many clergy and lay people over those 140 years. But also a helpful insight into the many changes in both church and community, in life styles and social attitudes, in country and town, that that period covers.



In my time as Bishop in the 1990's, Waiapu diocese found itself exploring new ways of sustaining ministry and leadership in many of our ministry units. The people of St Andrew's were a source of inspiration and encouragement, by their readiness to meet the challenges. On my retirement they gave me a simple present of 5 clay fish, which still “swim” in my garden! They are a happy reminder of the challenge faced by Jesus and his disciples when faced with a great crowd of hungry people – 5000 men, let alone women and children, we are told. It was St Andrew, who found an unlikely lad, with 5 small fish and 2 small loaves in his lunch box. But that proved more than enough to meet the needs of the day.

May present and future worshippers at St Andrew's Westshore, young and old, be moved by the same enterprising faith evident so often over the first 140 years, and be ready to offer relevant and satisfying ministry.

Murray Mills (*Bishop of Waiapu 1991 – 2002*)

Cover: Painting of the original St Andrew's church at Ahuriri by Patricia Dick, and of the current church by Colin Milner, reproduced with kind permission of the artists.

Written by Bill Bennett, with assistance of Noel Hendery (21st century chapter and editing)

Chapter One

ESTABLISHING AN ANGLICAN PRESENCE

A Pākehā arriving in what is now known as Napier in 1850 would have travelled overland on foot or horseback or arrived in a sailing vessel or waka/canoe. It was then known by its Māori name - Ahuriri. The Inner Harbour or Whanganui-o-Orotu surrounded the western and north-western end of what we know as Scinde Island or Napier Hill but was called Mataruahou by Māori and extended towards present-day Bay View. It was a rich source of seafood over the centuries for the Māori communities living around its shores.

In the 17th and 18th centuries the Inner Harbour emptied into the sea through a channel known as Keteketerau sited between present-day Westshore and Bay View. It became silted up. Māori tradition is that a chief, Tu Ahuriri, arrived from Mahia and, with the help of his warriors, created a new channel, the present one where the Sailing Club is. There are other possible origins of the name 'Ahuriri' – Colenso suggested it means 'rushing flow' and refers to the tidal currents at the outlet. Other sources suggest 'Ahuriri' is the name of a fish similar to kahawai, or perhaps suggests a 'weir' or 'dyke'. The port settlement began in what we now call Ahuriri and Corunna Bay. It served the new settlement of Napier which had been contentiously bought from local Māori by Donald McLean, the Government Land Commissioner, in 1852. It was a transaction that reflected the colonising dominance of Pākehā colonists, a move that only now the Waitangi Tribunal is seeking to redress. With the Hawke's Bay hinterland then beginning to be occupied by British settlers Ahuriri became a busy port and trading area of the district. It's now clear that most of these transactions were not supported by all Māori tribes and hapū in the district. The government of the time felt justified because of the incursions of Hauhau warriors into Hawke's Bay at Te Haroto, Eskdale and Omarunui where fighting took place.

Ahuriri itself consisted of a number of sandy and shingly spits surrounded by shallow tidal areas. The North Pond lay between Battery Road and the coastal strip of Hardinge Road and Waghorne Street. That area was called the Spit. There were also low-lying sandy islands stretching between Bridge Street, Quay and Custom Streets in what was known as the South Pond – Gough Island and Māori Island.

Ships could tie up at Quay Street wharf, the Iron Pot or in Corunna Bay. Colenso unloaded his four dairy cattle off a ship at Corunna Bay in 1844. When Donald McLean negotiated the sale of land for Napier, Bishop Selwyn took the opportunity of purchasing land in what is now Napier Terrace. In 1862 a site for the new St John's parish was purchased and a church erected the following year. The Port, or Ahuriri, came under the care of St John's parish church.

Anglican Beginnings in Context

But prior to this in 1833 Archdeacon William Williams, the Church Missionary Society (CMS) missionary based at Waerenga-a-hika near Gisborne (Turanga-nui-a-kiwa), became responsible for an enormous 'parish' or mission area stretching from East Cape to Cape Palliser. In 1842 he made his first visit to Ahuriri, accompanied by Bishop Selwyn (then newly appointed) and Chief Justice William Martin. They had travelled from the Kapiti Coast, Manawatū, then into Hawke's Bay via canoe through the Manawatū Gorge, calling into significant Māori pa as they trekked north. Their visit to Napier is marked by the 'Bishop's Stone', a plaque outside the office buildings across the road from the Cathedral, where Shakespeare Road begins. Williams

secured a 10 acre grant of land from local Māori at Te Awapuni, present-day Awatoto, to establish a mission station. It wasn't a glamorous location, being at the mouth of the Ngaruroro River and subject to frequent flooding. The Tutaekuri River in the 19th century flowed into the Inner Harbour at this point rather than joining the mouth of the Ngaruroro River as it does now. Through the influence of the missionaries so-called 'decorated places or chapels of worship' were established at Petane, Tangoio, Aropaoanui and elsewhere.

William Colenso and his new wife Elizabeth and child built a mission station there. His pastoral responsibilities covered mainly Hawke's Bay and Wairarapa and westward over the Ruahine Range into the Hunterville-Taihapa area known as Upper Patea. He was dismissed from the CMS in 1852 for fathering a child to their housemaid, Ripeka, the descendants of whom were able to join people from Waiapu at Woodville during the diocesan pilgrimages in 2006!

By 1857, when Bishop Selwyn gathered an assembly of New Zealand clergy and laity and formulated the constitution for this young Anglican church at its first General Synod, Hawke's Bay initially came under the episcopal oversight of the Bishop of Wellington, C. J. Abraham, not Waiapu. William Williams was episcopally ordained in 1859 and resided at Waerenga-a-hika, the Waiapu Diocese then covering the East Coast and Bay of Plenty areas, not Hawke's Bay.

The Port



The Ahuriri port area of Napier was included in St John the Evangelist parish with its parish church near the current cathedral. In 1878 the vicar of that parish was the Rev'd De Berdt Hovell. He became Dean when William Williams and his family were forced to flee from Gisborne because of the Hauhau threats to his mission following the murder of the Rev'd Carl Volkner at Ōpotiki. To the dismay of the Bishop his mission station at Waerenga-a-hika was badly damaged and in 1865 the family relocated to Napier as their lives were threatened. So the parish church of St John the Evangelist became in due course a cathedral, and Hawke's Bay was incorporated within the Diocese of Waiapu.

Mr Walter Welsh, a layman, was appointed as Lay Reader in St John's parish and began ministering to people at the Port in 1880. The first place of worship was temporary premises in Waghorne Street, a two-storey building that was still standing in 1958. Services were held there for the next three years. But by this time Bishop Williams Williams had retired and was succeeded by Bishop Edward Craig Stuart, another CMS missionary who had worked in India for 22 years. He ordained Mr Welsh as deacon then priest. Mr Welsh must have worked hard to build up a worshipping congregation at the Port and to see the first St Andrew's church built. The Bishop declared in his Synod address in 1883...

'I am thankful to record the opening on August 31 of S. Andrew's which has now received the congregation that has been temporarily assembling for two years in a building kindly lent rent-free for the purpose by one of their own number. The assignment of a Parochial District to be worked in connexion with St Andrew's Church, is a question which will be brought before this Synod; that is to say the Synod will be asked to alter the boundaries of St John's Parish with a view to the formation of such a District

The new parish was extensive in size, taking in the Port, Westshore, Petane/Bay View, Eskdale, and all the territory extending to Te Haroto on the Napier-Taupō Road, and to Putorino on the Napier-Wairoa Road. While we refer to it as a 'parish' the diocese observed two congregational entities – (a) a *Parish* – basically a strong self-supporting parish unit, and (b) a *Parochial District* – usually fewer in numbers and less financially secure. It is only in recent years that these distinctions have been dropped. In the 1880s the vicar of a *parish* was called an 'Incumbent'; the vicar of a *parochial district* was called a 'Curate'.

Getting around the Parish

Being in charge of such a widespread area in those days must have been a real challenge for any vicar of the Port Ahuriri parish. Most of the shipping trade and residential housing in the parish was confined to the sandy spits – the Spit or North Spit incorporating Hardinge and Waghorne Streets. Corunna Bay had berthage for small coastal sailing vessels and also provided an encampment for troops deployed for duty against Hauhau threats in Hawke's Bay. And Westshore was beginning to see people residing there.

Walter Welsh would have had to cross the tidal estuary by bridge, the Petane Bridge, to communities at Eskdale, Petane, Tangoio, Aropaoanui, Tutira, Putorino, Te Pohue and Te Haroto. Otherwise, crossing the harbour entrance by boat could be hazardous due to the strong daily tidal currents flowing in and out of the Inner Harbour, often 6-8 knots.

Chapter Two

FROM 1883 TO THE FIRST WORLD WAR

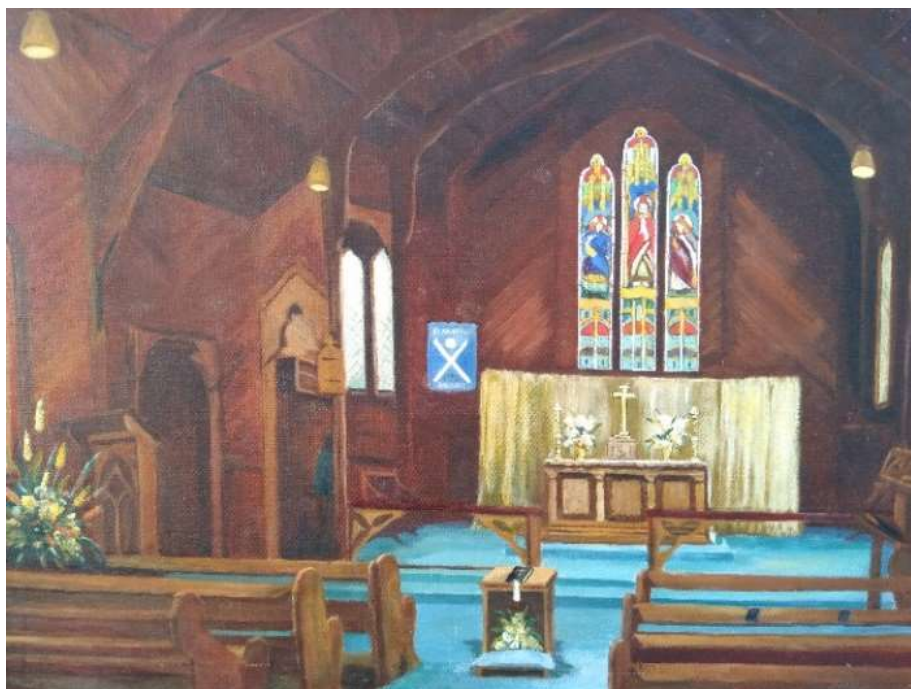


Paintings by Patricia Dick

The Early Years of the New Parish

So, it was through the enthusiasm and hard work of Mr Welsh the growth in Anglican life at the Port had seen the purchase of land in Ossian Street and the building of the first St Andrew's church by Robert Holt and Sons. (Paintings of the exterior [*above and below*] and interior of St Andrew's by Patricia Dick in 1973 can be seen in the St Columba hall behind the present St Andrew's at Westshore).

Ossian Street in early photos was essentially a reclaimed strip of land from the Iron Pot to Battery Road. The 1880s and 1890s was a time of global economic recession. To see a parish church built at this time says a great deal about the energy and sacrifice of the parishioners.



The Rev'd **Walter Welsh**, served as vicar till 1886 then, with his wife **Emma**, moved on to become vicar of Wairoa. The Port was a parish of roughly 1500 square miles. A horse-drawn coach service was already operating between Napier and Taupō. But much of the parish consisted of rough tracks and ill-formed roads as well as remote hill country with the odd farm or station and large areas of native bush, scrub and bracken fern where early land-holders struggled to make a living. The story of Tutira Station written by Guthrie Smith is a classic account of the challenges settler farmers north of Napier faced. There were a number of historic marae and kainga in the parish including Heipipi (Bay View hills), Petane, Tangoio and Te Haroto.

The next priest of St Andrew's was the Rev'd **Henry John Freeland** who served from 1886 to 1887. Little is known about him. Quite possibly he was temporarily in charge as a locum before the arrival of his successor, the Rev'd **George Mervyn D'Arcy Irvine**, with his wife **Harriet**. They had moved from the Waipukurau parish where he had been vicar for a year. He appears to have been the son of the Rev'd Dr D'Arcy Irvine who had been invited to Napier from Dublin, Ireland, to be the master of the Napier Grammar School. We assume, then, that the son followed his father to Napier but he remained vicar of the parish for only a year. They are mentioned later in records as having moved to the Diocese of Goulburn, Australia, to serve in the parish of Bowral. D'Arcy Irvine was succeeded by the Rev'd **George Herbert Preston** and his wife **Edith**, again a very short incumbency – 1888 to 1889. Little is known about his incumbency.

How Westshore got its name

Dr Dine, for many years a well-known doctor at Westshore and a faithful Methodist, has written extensively about the region. He writes that Westshore had several names in the past. To local Māori it was known as 'Te Mahu' after a chief of the same name. Sailors called it 'The Rangatira Bank' because of a rocky shoal extending out from present-day Whakarire Avenue. Donald McLean called it the 'Northern Spit', Alfred Domett called it 'Meeanee Spit'. Later it became the 'Western Spit', and later still its current name 'Westshore'. In those early days it referred to the spit of land extending all the way from Ahuriri to Tangoio.

Donald McLean was one of the first to have a house built at Westshore. Gradually other houses began to be built, including the Ferry Hotel on Meeanee Quay. In 1880 a causeway and bridge were constructed across the tidal outlet. It was sited a little west of the current road bridge at Pandora. Not only did this attract more housing to Westshore but, in the vicinity of Whakarire Road a freezing works was built, the North British and Hawke's Bay Freezing Works. So the vicar was ministering in an area of relatively rapid expansion and to people of diverse occupations – port workers, residents, sailors, freezing workers and farmers. The bridge meant cattle could be herded from Napier and places south to the freezing works. However, the mobs that were herded across often frightened the children walking from Westshore to the first Port school, so a pedestrian walkway was added to it to guarantee their safe passage.

Parish Growth

Anglicans were a significant presence in the community. It's clear that from its earliest years the ministry of women was a strong factor in sustaining fellowship and building up the congregation. The Christian Women's Temperance Union was a key voice in the community, and nationally became a pivotal factor in achieving nation-wide women's suffrage in 1893, the

first country among western democracies to do so. In fact the Temperance Union also influenced the Waiapu Synod to agree to women parishioners gaining the right to vote at parish meetings in 1892. They were also the driving force that saw a 'Sailors' Rest' opened at the Port. This was a building containing a reading room and a social hall. Women also assisted in the running of Sunday Schools and the Girls' Friendly Society (GFS) groups throughout the parish. Many women were also members of the Mothers' Union (MU) which saw a rapid increase in numbers. One of the key factors in the life of the parish throughout the years has been the continuous faithful and dedicated work of women, in many ways the ones who have sustained its life and work.

The next incumbent, the Rev'd **Oliver Dean**, who had married **Sarah Holt**, arrived in 1890. He must have enjoyed the challenge of such an interesting and far-flung parish. He remained as vicar for 27 years, finally moving on in 1917. Most vicars in the diocese up until this time would have had a horse and possibly a buggy as their main means of transport. So the ministry of pastoral care meant regular major excursions into the country areas to take services and visit parishioners. It was normal for families to provide hospitality for a night or two for the vicar. But by the post World War One period, and as road conditions improved, parishes were seeing their vicars borrow or buy motor cars. And often a point of debate at Vestry meetings was the cost of petrol used by the vicar in doing his pastoral visiting!

Services were held throughout the parish – at St Andrew's at the Port, in the community hall at Eskdale (known as the Petane Hall built in 1886), and at chapels at Tangoio, Aropoanui, Te Haroto, and the cookhouse at Guthrie-Smith's Tutira Station and occasionally at Putorino.

In 1907 Oliver Dean reported that the inner wall lining of the Port church was now riddled with borer. It cost £200 to reline it and repaint both the inside and outside of the church. The issue of a vicarage doesn't appear to have been an issue. We guess he and his family, like previous vicars, lived in a house rented by the Vestry in Goldsmith Road, leading off Battery Road.

Community issues of the time

Theological and social issues were hotly debated. One article in the *Waiapu Church Times* of 1908 raised the issue that asserted the Evangelicals position and theology were leading the church to stagnation, all due to a '*limited knowledge of the Bible and Anglican liturgies. There is a desire for liberty, scholarship in this age of industrialisation and a growing sense of democracy.*' There was also an outcry regarding the Roman Catholic view that a Roman Catholic marrying a Protestant is sinful!

Christian socialism was a hot topic for many years. Some saw it as a Marxist threat, and the danger of the rise of Trade Unions, but the church saw its role as facing the social issues of the time, including "*the homelessness, the troubled, the exploited, promoting equality of opportunity, of being a 'social conscience' and acting on the principle of 'Love'*".

Also hotly debated in parishes was the question of Bible in Schools. Given that the 1870 Education Act ensured education would be free, secular and compulsory, there was strong advocacy to encourage school committees to allow Christian education in schools to lay a moral foundation for the children attending.

The *Waiapu Church Gazette* of 1910 began including articles in te reo Māori, a recognition of the strong contribution pastorates were making to the life of the diocese.

The strength of parish ministry at Ahuriri is also reflected in the growth of the Church of England Men's Society (CEMS). In December 1910, Bishop Averill and Canon Mayne inducted 22 men of the parish into the society. One of the committee members was Mr H Prebble, father of a well-known Port family.

In 1915 the vicar wanted to have stained glass windows in the sanctuary of St Andrew's. St Luke's church in Christchurch was being dismantled with a view to rebuilding. Somehow he had heard about three available windows from there and had them transported and installed at the Port as sanctuary windows. When the Port church was closed and itself dismantled they were transferred to the Westshore church, and now feature as the east windows. (Incidentally, the replacement church of St Luke's in Christchurch was completely destroyed in the Christchurch earthquake in 2011!)

Oliver Dean served under three bishops – William Leonard Williams, son of the first bishop, 1895-1909, Alfred Walter Averill, 1910-1914, and William Walmsley Sedgwick, 1914-1929.

St Columba

The Westshore community was growing in size to the extent that it was decided to build a worship centre there. Land was gifted by T. C. Williams of Auckland through the vicar's personal contact with him. Plans were drawn up by Mr W. P. Finch, and R. Holt and Sons built St Columba (which is now the church hall at the rear of the present St Andrew's.) The vicar wrote in the May edition, 1912 of the Waiapu Church Gazette:

On Wednesday afternoon, May 16, a large number of persons witnessed the laying of the foundation block of our new Church at Westshore, dedicated in the name of St Columba, by Archdeacon Ruddock, in the unavoidable absence of Bishop Williams. The weather was simply perfect, and the service was most impressive in character.

By the 24th September of the same year the Bishop opened St Columba Church free of debt, with parishioners contributing many of the furnishings and worship items. Currently we have no information telling us why the church was dedicated in honour of Columba. He was a Celtic Irish priest who brought the gospel to Scotland and founded the abbey at Iona.

In November of 1914 the First World War began. Several young men in the parish volunteered for military service. So more and more the news about the war began to dominate church life. There's also an intriguing article in the *Waiapu Church Gazette* originating from Australia asking 'Is Anglicanism worth preserving?'

In December of 1917 Bishop Walmsley Sedgwick preached at St Columba, Westshore. At the end of that month Oliver Dean was forced to resign due to ill-health.

Chapter Three

AFTER WORLD WAR ONE

The new Vicar

The Rev'd **Frederick Burton Redgrave** was announced as the new incumbent in 1918. The rented house for him, his wife **Bessie** and family was about three minutes walk from St Andrew's. *The Waiapu Church Gazette* offered the comment: "Redgrave is a vigorous progressive vicar" – which was certainly true when one considers what he achieved in his four years as vicar. Parish activities are often mentioned – the Girls' Friendly Society, Mothers' Union, Church of England Men's Society, Missionary Society and the Paddy's Market held at Eskdale.

If the diocese had up till then been dominated by clergy from the evangelical wing of the church then the new bishop, Bishop Sedgwick, had a more Anglo-Catholic preference. He was the first bishop to wear a cope and mitre. And vicar Redgrave always had an 8.00 am Holy Communion and 7.00 pm Evensong, and Holy Communion on Saints' Days. Fortnightly services were held in the Eskdale community hall. He held montly services at St Columba. In June of 1918 the gas lighting at St Andrew's was replaced with electric lights. Services including a harvest festival were celebrated at Tangoio. Regular services were also held at Tutira and Aropaoanui. He also appointed two men as layreaders. The vicar also introduced a monthly parish magazine. He launched what he called the 'Mite Society', i.e. inviting people to contribute sixpence to the parish fortnightly. He started a Sunday School at Eskdale with 30 pupils. (There was already one operating at St Andrew's.) He started a regular service at Tangoio, presumably in the Māori chapel there. He began a choir at St Andrew's with 15 voices.

But the shadow of the war was always present. A son of Oliver Dean was killed in action a month before the end of the war, and another son of his was very ill. The vicar held a service for the local Boy Scouts to honour their Scout Master also killed in action. When the Armistice was signed there was obviously a real sense of relief.

Plans to have a memorial stained glass window installed at St Andrew's were set in motion. It was planned to have three panels, to represent (a) Christ as the Good Shepherd; (b) The Light of the World; and (c) The Resurrection and the Life. Cost - £150. These were unveiled in 1920 by Archdeacon Simkin, and included a brass plaque with 17 names of local soldiers who had died in the war. *[NOTE: Were they kept when the church was demolished?? And what about those windows??]*

A new vicarage

Mr Redgrave was anxious to move out of his rented accommodation. He launched a campaign to raise money for a vicarage adjacent to the church. The Vestry in December 1919 estimated the cost would be £1600. It took some months to raise this amount. Redgrave quoted a Christchurch vicar: 'We are not beggars, but our mouths are open should there be any crumbs falling about.' By February 1920 tenders were called. There were a number of delays, but by February 2nd 1921 Bishop Sedgwick was able to bless the new home. Synod had also decided to raise Vicars' stipends from £300 p.a. to £350 p.a.

Eskdale Church

The plans to build a church at Eskdale were initiated by Thomas Clark and his daughter, Anne. Her husband, 2nd Lt. Percival Moore Beattie was killed in action during the very last few days of the 1st World War, on the 3rd November 1918, during the battle by New Zealand forces to take the town of Le Quesnoy, France, i.e. three days before Armistice was signed. The church was designed by W. P. Finch. It was a community church, not only to honour Percy, Anne's husband, but also to be a memorial for all soldiers from the district killed during the 1st World War.

It was dedicated on 3rd December, 1920, and was to be administered by a panel of trustees, three from the Presbyterian and Anglican churches and four members of the Clark family.



Painting by Colin Milner

A diverse and busy parish

As construction on the main railway line north to Wairoa had begun in 1915 so the vicar also ministered to those working on the embankment and the combined railway and road bridge spanning the Inner Harbour. It's now part of a popular walkway for people, though the railway is still in use. He also ministered to 200 men employed and encamped in Eskdale who were also working on the railway.

Other issues were also crowding the agenda of both the parish, diocese and wider community – the Spanish 'flu epidemic, and the ongoing and hotly debated issue of prayer book revision. The vicar also initiated discussions in the parish on such issues as Care of Teeth, early beliefs of Māori (the Rev'd Fred Bennett was the speaker), Socialism, lowering the high cost of living, the work of the Melanesian Mission and the Student Christian Movement (SCM), which was, and still is, an ecumenical student movement to stimulate discussion on faith and knowledge.

In January 1922 he was able to report that 37 candidates were confirmed by Bishop Sedgwick at St Andrew's. Also, the annual parish picnic took place in March, as well as the establishment of a Sunday School in Seafield valley. There were 100 communicants for Easter Day, a visit by the Bishop of Melanesia to the Port church, and the death of a foundation member of the

parish, Captain John Botham. He further reported that there was a worrying level of unemployment in the parish.

It's clear he was a vigorous and busy priest and pastor. He not only served on the Board of Nomination of the Diocese, i.e. a committee responsible for the selection of people to be ordained deacon and priest, but also served as Secretary of the Hawke's Bay Clerical Society. The topic for the 18th October 1922 meeting was, yes, Prayer Book revision. Then the position of General Secretary of the Board of Missions was offered to him, a role he was keen to take up.

The Rev'd W. T. Drake

At the end of 1922 Mr Redgrave announced he was thus moving on, and the new vicar was to be the Rev'd **William Tasman Drake** who had served two years as vicar of Puketapu. His wife's name was **Mary**. Mr Drake served in the parish for the next six years. While Mr Redgrave provided plenty of copy about parish life to the Waiapu Church Gazette, William Drake was less prolific in contributing news.

A current passion among local parishes at the time was the holding of healing missions. The Port parish was part of that movement. It also, like many parishes in the diocese, observed the centenary of the arrival of the CMS missionary, Henry Williams, in New Zealand.

Mr Drake was a very practical man – with a burgeoning Sunday School at the Port there was a need to expand the size of the parish hall. We don't know when the parish hall was built but it must have been early on in the parish's life. The vicar drew up plans himself and joined others as a fellow carpenter to build the additions. This meant that the Kindergarten section of the Sunday School could gather separately from the older children.

The wider church

By 1924 the church was keen to use the medium of radio to share the gospel message. In later years the Cathedral, St Matthew's (Hastings) and Holy Trinity (Gisborne) were broadcasting services regularly.

In June 1925 Anglicans meeting at Thames were seriously discussing a Bishopric of Aotearoa – the point of contention being whether the proposed bishop should be Māori or Pākehā. However, by 1928 the Rev'd Frederick Augustus Bennett was consecrated as Bishop of Aotearoa and Suffragan Bishop to the Bishop of Waiapu.

Most parishes raised money through pew rents, Sunday offerings and, for the farming community, annually or bi-annually (when the cheques for stock and wool came in). But because of changing attitudes in society there was a determined effort to introduce what was known as the Duplex system of giving throughout the Diocese, effectively setting up envelope schemes. Later, an article in *The Gazette* suggested: "Why People Don't Give To Church – Five Reasons:

- A little longer to lie in
- A visitor
- A watery sky
- Or, lest the sermon should be dry
- Or, any other reason why”

General Synod approved the use of the 1928 Prayer Book. It had long been a issue of discussion as the old Book of Common Prayer did not reflect the new scholarship emerging on the theology of liturgy and the patterns of worship found in the early church. In later years many parishes used a simplified version of the revised Prayer Book - we knew it as the ‘Green Prayer Book’. This liturgical change sparked some interesting debates – there were reports of both Evangelical and Anglo-Catholic priests daring to stand behind the altar and face the people while presiding at the Eucharist! Today we regard this as the norm. But it didn’t gain universal favour in New Zealand till our own New Zealand Liturgy was introduced in 1989!

The move to introduce Bible in Schools had broadly succeeded. The Gazette reported that 98% of Napier children were receiving instruction by November 1927. (Bible in Schools has been a constant factor in Westshore Parish life right up to the present day.)

France House

In 1923, from a bequest from Robert France, and as part of the Hawke’s Bay Children’s complex, a two-storey building was erected at Eskdale to house boys from 11-15 years old. Most came from broken homes, or as orphans or as the court directed. The discipline was rather stern – the boys walked barefeet summer and winter to Eskdale School, and attended worship at the Eskdale church. When they turned 16 they were found a job and given £25, two sets of clothes and ‘launched into the outside world’.

The Napier earthquake destroyed the brick building, but the House remained open until it was closed in 1973. In 1977 it became a home for disadvantaged and problem children, and run by the Social Welfare Department and renamed Beck House. It then closed in 1987. In 2001 it was bought by the Te Aute Trust Board, redeveloped and now houses and educates the girls of Hukarere College after the Napier Hill site was sold.

Changes at Westshore

The Spit (or Petane) Bridge, which carried people and stock to Westshore for many years, began to deteriorate in 1928 and finally collapsed. The freezing works had closed four years before as it couldn’t compete with the new Whakatū Freezing Works. In 1933 its remaining buildings were dismantled.

Travel between the Port and Westshore resorted for a short while to the ferry option again, before a footbridge spanning the tidal outlet was opened in November 1934. (In 1961 the current vehicular and pedestrian bridge, known as the Pandora Bridge, was opened.)

The vicar must have had a good reputation for parish and diocesan administration. In 1929 he was appointed organiser of the General Diocesan Fund, the fund to which all parishes contributed every year to sustain the wider work of the church.

Bishop Sedgwick announced his retirement from office in 1928. The electoral college of Synod met and elected Herbert William Williams as the next diocesan bishop. He was the grandson of the first bishop, William Williams.

At the same time the Rev'd W. T. Drake announced he was moving on to become vicar of the Waipawa parish in 1929, and the Bishop announced that the Rev'd **B. R. (Bert) Brierley** was to be the new incumbent, having been vicar of Porangahau for six years.

One family's memory of life in the parish at the time, written by Elizabeth Kay, eldest daughter of the late Bishop Edward Norman of the Wellington Diocese:

“All the Norman family were regular church goers. After they moved to the Williams and Kettle manager's house in Ahuriri in 1929, they became very much part of church scene at St Andrews. The vicar was then Rev'd Drake. When he moved to Hastings St Matthew's, the new Vicar was 'a small forthright Englishman named Brierley, affectionately known to our family as "Pop".' (to quote Alen Norman). The Brierley family came with son John and daughter Marion, who went on to have those triplets. Canon Brierley was a big influence on the family and he and his wife Peg became great family friends and their lives largely revolved around church activities at St Andrews.

William Norman was on the Vestry and served as vicar's warden for some years. When he died in December 1934 Gran took his place, probably the first woman to do so. Edward and Alice, and in time Alen and Anne, sang in the church choir throughout their secondary school days. Once confirmed, all the children went to 8 am Holy Communion with their parents every Sunday, and everyone went back to evensong at 7 pm, usually followed by supper in the Vicarage. Edward was an altar boy. They all also went to Sunday School or Bible class, along with a range of social activities: table tennis club and the annual Church fete.

May Norman essentially established the Mother's Union in Waiapu, writing to every vicar to persuade them to set up and support an MU branch in their parish, and was Enrolling Member for several years.”

Elizabeth goes on to describe another contemporary Westshore family, the Prebbles:

Mrs Prebble was a good friend of Gran Normans, and went to St Andrews also. Mr Prebble worked for Bull Brothers, a timber yard/cabinet makers. They lived in Goldsmith Rd going up to the hospital.

There were 12 in the Prebble family, and they were very much an entity on their own. They were good at getting out and doing things and included others along.

Mr Prebble used to borrow the work truck at New Year, and take all the family and the Normans as well out for a New Year's Day to picnic by the river at Eskdale.

They were very well organised, and used to have swimming and running races. They kept everyone well entertained, and were all very strong people, very lively, much more so than Edward's family.

Chapter Four

THE NAPIER EARTHQUAKE AND THE YEARS OF THE SECOND WORLD WAR



St Andrews choir, Port Ahururi, Napier c 1935

The new vicar, (Bert) Brierley, and his wife **Margaret** had barely settled into his new parish when, on 3rd February, 1931, at 10.47 am the disastrous earthquake struck. It was 7.8 on the Richter Scale. It killed 256 people in Napier and Hastings, and injured thousands. Luckily school children had just returned to school for the first term and most were outside on their school grounds for the morning break. The 'quake struck just as the Great Depression was beginning to bite. So loss of housing and jobs became a real challenge for the parish as well as ministering to those who had lost loved ones in the 'quake. There were countless after-shocks, including a 7.3. 'quake.

It had profound significance for St Andrew's at the Port. The Inner Harbour was lifted almost three metres, and 40 square kilometres of harbour became dry land. The centre of port activity where the woolstores had been built gradually moved towards the present breakwater wharfage.

The new bishop Herbert Williams was stunned by this event. The cathedral was totally destroyed. St Andrew's suffered some damage as did the Eskdale church. The new brick church built by Māori at Tangoio, and where the vicar took services, collapsed completely. A further problem faced by the Bishop was that of paying stipends to clergy in the Napier-Hastings area particularly, so he asked for donations. The General Diocesan Fund figures for the Port parish showed that there were just 12 subscribers giving £66 for a 15 month period. The Parish Assessment was £100 p.a. (In the 1880s it was just £2.00 p.a.!) And there was serious consideration by the Bishop to move the diocesan centre to another town.

The Bishop informed his clergy that, given the disaster of the earthquake and the effects of the Depression it '*would be some years years before a cathedral could be built.*' But in a relatively short time a pro-cathedral was erected and able to seat 600 people. There was ongoing concern

about unemployment and the insecurity of job tenure, as well as increasing concern about the rise of Mussolini. And the Spanish Civil war raised the question of Christians fighting in just wars. The Bishop also suggested that the diocese could not always depend on a supply of priests from Britain to fill vacancies. It needed to recruit New Zealand-born candidates.

Sustaining the parish

In 1936 the AGM of the parish showed that financially there was a credit balance of £25, offertories had decreased, and the numbers of parishioners on the Duplex system had also decreased. The vicar wrote: "If our members at evening services are few, we do feel they are most faithful, and everyone joins reverently and heartily into the spirit of the service, so much so that many visitors have expressed pleasure at the brightness of the services, and stated how much they have enjoyed the singing."

But on a positive note the vicar and Mrs Brierley were congratulated on the birth of a little daughter, Marion Ellen. Another parish family, the Prebbles, announced that a daughter, Vera Prebble, had become engaged to the Rev'd Claude Hyde, who was then vicar of Puketapu.

In March 1937 it was reported that the vicar had had a car accident, which may be more a comment on the state of the roads in the parish. However, in March he announced that he was to move to be the next vicar of Holy Trinity, Tauranga. Bishop Williams attended his farewell, saying "...how Mr Brierley had helped unsparingly all sorts and conditions, returned soldiers, hospital patients, earthquake sufferers, town and country, Church and non-Church." The parish presented him with a silver cigarette case and a wallet with £31.

In December of that year Bishop Herbert Williams died, and the diocese was faced with electing a new bishop. This did not take place until August of 1938.

The War Years

The new vicar of the parish was the Rev'd **William Stephen Graham (Bill) Cameron**. He and his wife **Winifred** had come from serving in the parish of Porangahau for seven years. Like previous vicars he threw himself into the life of the parish. He reported that at end of 1937 a Christmas play was presented by the children at the Port church along with the choir. The play had been written by Miss E. M. G. Reed. Efforts to hold the annual parish picnic were thwarted for a second year running because of wet weather.

On ANZAC day, 1938, there was a cloud burst over the Eskdale-Tangoio area. Roads and bridges were washed away. The planned ANZAC service at the Eskdale church could not take place. The Eskdale valley was covered in a thick layer of silt up to a metre or more in depth, and the church interior was filled with almost a metre of silt and debris. Houses were wrecked, pastures lost, stock losses were great. There was concern for the boys and staff at France House, though thankfully all reached safety. Aeroplanes began dropping supplies to farms and locations cut off from the outside world, though this proved to be a rather hazardous task for the pilots. The trustees of the Eskdale Church seriously thought they would have to dismantle it.

But by July the vicar was able to report that the interior of the vicarage had been repainted, and that clothing parcels from other areas were being distributed to those families who had lost much of their household needs. The damage to the Port church was also repaired, and gas heating had been installed in the parish hall. A Confirmation service for seven candidates was

held. A football (soccer) match between the Sunday School children and the boys of France House had been held – France House 7, Sunday School – Nil! Parishioners also had the opportunity of hearing Bishop Bennett speak about the Madras Conference, organised by the International Missionary Council, that he attended in India in 1938 – illustrated with lantern slides.

In August 1938 a new bishop was elected for Waiapu Diocese – George Vincent Gerard.

But nationally and globally there was concern about the threat of war – in China, Abyssinia, Spain, and the Czech Republic. These conflicts were seen as theologically related to the crucifixion and suffering of Christ for the nations attacked, and the warning that clergy may be called up as chaplains to the forces. By October 1939 the 2nd World War had begun. A war hymn was included in the Waiapu Church Gazette, and later a number of prayers relating to war.

As local men were again called up for military service, so clergy were called upon to act as padres. It was reported in the *Church Times* (UK) that there were 100 Church of England padres per 1100 soldiers in France. Their ministry was diverse, including remaining with the soldiers during their arduous campaigns, ministering to soldiers dealing with boredom and home sickness, organising entertainment, censoring mail sent back home, making individual soldier visits, visiting field hospitals, burying the dead, and working in all weathers.

Many in the diocese were surprised to hear that Bishop Gerard decided to join the New Zealand 2nd Echelon as a chaplain, eventually becoming senior chaplain to the forces in Egypt.

The Rev'd Claude Hyde, now married and serving as a padre with the New Zealand forces in Crete sent back a vivid account to his wife, Vera, of how the German airborne paratroopers overran the allied forces on the island. He describes the assault, his ministering to the many wounded allied soldiers, doing a 40 mile trek at night to escape the bombing and bullets, picking up 25 soldiers on a small truck with himself sitting precariously on the front mudguard, of sheltering behind a tree to protect himself from a barrage of bullets coming from various angles, journeying with little food or drink, embarking on an allied destroyer with many allied soldiers and the following day the captain successfully evading the combined attack of 12 German bombers strafing and bombing the destroyer, and next day arriving in Egypt where he met up with Bishop Gerard and later celebrating Holy Communion. He added, '*What a terrible thing this war is. One longs desperately for it to finish quickly and prevent further loss of life and property and all one loves most.*' (He later returned to the diocese to serve as vicar of Waipukurau.)

Six months later the Bishop himself was captured in Libya and sent to Italy as a prisoner of war. By May of 1943 he had been freed and reached England.

Bill Cameron, the vicar, in March 1944 wrote about life in the parish: "Much has been attempted and much has been achieved. There have also been disappointments and failures. In spite of the handicap of war, lack of manpower, petrol and other restrictions, work proceeds steadily, and we take courage accordingly. Very few of our menfolk have returned from service overseas, but there is much cause for thankfulness to Almighty God that we have so far very few casualties...To those whose loved ones have made the supreme sacrifice we offer our heartfelt sympathy." During these years he was also serving as a padre regionally, encamped at McLean Park, on army pay, while still being able to do Sunday services in the parish. He

ministered to the 2nd Hawke's Bay Regiment. On 14th May 1942 army trainees from the McLean camp worshipped in St Andrew's at the Port.

Back in 1929 St Columba church at Westshore had been closed to services – to date no reason is given for this. Perhaps it reflected the hard times of the Great Depression. Over the period of its closure it fell into a poor state of maintenance. On the 25th October 1941 Bill Cameron initiated its restoration and re-opened and re-dedicated the church for worship.

A look at the Service Registers of the period reveals that Kiwi Anglicanism in Waiapu had yet to recognise the centrality of the Eucharist or Holy Communion as a principal service of worship for congregations. Neither Bert Brierley nor Bill Cameron note which services were which. One suspects that even though the Eucharist was celebrated many parishioners came to Matins and Evensong, a reflection of the evangelical theology introduced by the first CMS missionaries in the diocese. But the liturgical revival was beginning to become more influential. Younger clergy had been influenced by Fr Gabriel Hebert's 1937 book, *The Parish Communion*. Post 2nd World War, Holy Communion or Eucharist gradually came to be seen as the central worship event of the parish. It was promoted strongly by what was known as the 'Parish and People Movement'. It was one of the outcomes of a much broader movement in many churches and was known as the Liturgical Movement. The scholarship and research of almost 200 years into the life and practice of the Early Church was beginning to bear fruit.

However, the war was still raging when the parish AGM of 20th August 1942 included the following: "Those present at the meeting stood in silent remembrance of those boys who had made the supreme sacrifice overseas: Dan Blair, Philip Holt and Marcus Smith – all of the Eskdale district."

In May 1944 Bishop Gerard resigned as diocesan bishop. It seems that his long absences had not been helpful to the life and leadership of the diocese. In December of that year the Dean of Dunedin, George Craig Cruikshank, was elected as Waiapu's next bishop. When he was consecrated in February 1945 he soon actioned a plan to pick up the hope echoed by Bishop Herbert Williams, that of resuming an appeal to raise money for a new cathedral.

Chapter Five

THE POST-SECOND WORLD WAR RECOVERY

The vicar, Bill Cameron, continued his ministry in the parish until 1952. He decided to retire from full-time ministry, his position then being filled by the Rev'd **W. G. Bird**. William (or affectionately known as 'Bill' or 'Billy') Bird had arrived from Britain where he had studied theology. He was unable to both secure a position there nor be ordained by bishops in the Church of England. So he came to New Zealand, his churchmanship tending towards a more Anglo-Catholic flavour. He was ordained by the Bishop of Waikato, Bishop Cherrington, a noted Anglo-Catholic, and served in several parishes in the Waikato Diocese. His wife's name was **Jean**. He came to the Port parish from Waipiro Bay (Ruatoria), having also served in Waikohu (Te Karaka) and Waerenga-ahika. But his ministry as vicar lasted only a year at St Andrew's. Apparently he died unexpectedly in office while still vicar. His funeral service was held in St Andrew's at the Port, led by Bishop Lesser, followed by a committal service at the Hastings crematorium.

Tutira Memorial Church



Joy Howard has written about the events leading to its establishment:

In the early 1950s, after the 2nd World War, a considerable number of Returned Servicemen were settled on farms in the area north of Napier from Tangoio to the Mohaka River. Also in the area were a number of farmers settled after the 1st World War.

It was felt by residents of the district that some memorial should be erected in memory of those who gave their lives in the two world wars. As there was no church building in the area, it was decided that a fitting memorial would be an interdenominational Church. The Guthrie-Smith Estate generously gave a piece of land alongside and overlooking Lake Tutira for the site, and settlers just as generously gave money, timber for flooring, labour, etc.

The church building was erected by Messrs J Ennor and Sons in brick. 15,000 bricks were bought from Napier by local farm trucks in two days. More money was raised by wool drives, horticultural shows and in various ways.

Finally the Tutira church was completed and the opening ceremony took place on 11th December 1954 before about 600 people. The service of dedication was performed by the Bishop of Waiapu, the Right Reverend N A Lesser, the dedication of the tablet by the Reverend J L Gray and the unveiling of the tablet by Colonel K Fraser.

Watson Roseveare commented that it was notable for the large window behind the altar providing a landscape view over the lake. All mainline denominations used it – Roman Catholic, Anglican, Presbyterian and Congregational churches.



In 1954 Mr Bird was followed by the Rev'd **Thomas Francis (Frank) Fagg** who, along with his wife **Beryl**, had had an extensive ministry in the Diocese of Wellington. Frank was a consummate priest, and an excellent pastor. He soon became Chaplain to the seafarers, the Flying Angel Mission, at the Napier Port. He wrote a monthly parish magazine called 'The St Andrew's Parish Bulletin'.

Plans for expansion

Two years after his arrival, a parishioners' meeting was held in the King George Hall at Bay View, on 30th October, 1956. The chief motion was: *That plans be made for the building of a new church at Westshore and that the present church be adapted for use as a hall and Sunday School with a view to adding to it at some future date.* The motion was put by Mr Bennett, and seconded by Mr Washbourne.

Others present were: Mrs Pellow, Miss Dent, Mrs Knight, Mrs Cook, Mrs Hannagh, Miss Hood, Mrs G Williams, Mrs Heggerly, Mrs Keeble, Mrs Harris, Mrs Bennett, Mrs Johnson. Messrs Dampney, McKenzie, Sweeting, Washbourne, R Le Quesne, Stanilant, Browne. Perhaps it was an acknowledgement that the centre of gravity of the parish was moving away from the Port church to the growing suburb of Westshore.

Interestingly enough a meeting was held a week before at the same location and attended by Bay View parishioners to the effect: *That enquiries be made with a view to purchasing a section for a new church situated on the Main Road at Bay View belonging to the Hamlin Estate.* It seems that proposal was eventually dropped. The parish was already using the King George Hall.

Parish income – the perennial challenge

The life of the parish was still strong, for the vicar initiated a youth club of 30 young people which met regularly in the King George Hall. It is recorded that Jock and Ngaire Chambers, farming at Kaiwaka and who were very faithful parishioners, helped vestry by loaning the parish carry-over finance – Jock £150 and Ngaire £50. Further, the vicar voluntarily agreed to reduce his stipend from £700 p.a. to £650.

If raising finances in the parish was a continual struggle it was also a familiar story throughout the diocese. The Wells Organisation, a fund-raising enterprise in the mid 1950s, became a life-saver for many parishes. The vestry opted to contract this organisation to help raise parish giving when it met on 6th September 1957. The pattern was to send out to all parishioners a glossy pamphlet about the appeal with an encouraging statement from the wardens and vicar and to hold a Parish Dinner at which key members of the parish declared publically to parishioners the amount of money they wished to give to the parish on a regular basis. This very un-Anglican event had its strong supporters and detractors. Of the 545 families on the parish roll 261 pledged to give their stated amount, 231 refused or would consider later, and 65 did not reply.

A year later the parish celebrated its 75th anniversary from 14th to 21st September 1958. The vestry had 750 brochures printed for this event.

The Wells campaign enabled the parish to continue its work and pay the vicar's stipend. And it helped fund the appeal for a proposed new church at Charles Street, Westshore. On the 15th November 1959 vestry approved the plans presented by the architect Barry Sweet of Malcolm and Sweet, Napier, and accepted the tender of Messrs R & C Alexanber for £7941. Mr R Alexander was a parishioner of the parish.

Bishop George Cruikshank's episcopacy lasted just over a year. He had to resign his post in May 1946, due to ill-health. He was succeeded by Norman Alfred Lesser who had been the Provost of the Nairobi Cathedral.

On 9th April 1960 Bishop Lesser, laid the foundation stone for a new church at Charles Street, Westshore, at that time to be called St Columba. It meant that the St Columba hall had to be resited towards the back of the section. The bulletin of June that year says: "Westshore's new church is proving a very pleasing design. Good progress has been made and the Church should be ready for dedication by the end of July."

And further expansion was being considered – that of building an interdenominational church at Te Pohue with a section offered by the King family who were farming close to the Te Pohue settlement.

A Church Army team had been holding a mission in St Augustine's parish in the Napier suburbs. In June Frank Fagg arranged for the Mission Team to hold a similar mission in St Andrew's parish. Faith-affirming meetings were held at various locations – the Port,

Westshore, Eskdale, Tutira, Kaiwaka Hall, Te Pohue and the Putorino Hall. Working bees were also arranged to bring spoil to the Westshore church property and level up the site. On completion of the building parishioners continued to gift to the new Westshore church items of furniture and fittings (See Appendix Three). A parish bulletin of 1963 mentions a number of church activities including a fancy dress party for the children, and a patronal festival at St Andrew's at the Port where the guest preacher was the Rev'd Alan Pywell, then serving as vicar of Riverslea parish, Hastings.

Parish life with Jim Willoughby

In 1965 Frank Fagg announced he would be taking up the position of Vicar of St Luke's, Rotorua, and very soon afterwards was to become Archdeacon of the Bay of Plenty. He was succeeded by the Rev'd **J S (Jim) Willoughby**. His wife's name was **Agnes Ethel**. Jim had been ordained a Methodist minister in 1936. He served in several positions as a Methodist at Wellington, Auckland, Bluff and Dunedin, as well as being a chaplain to the forces during the 2nd World War. In 1951 he resigned from the Methodist ministry. He then reappears in 1956 as the Anglican vicar of Takapau. Later, Archdeacon Stephen Waymouth, on behalf of Bishop Lesser, installed him as vicar of St Andrew's on 29th September 1965.

Jim was a quieter, gentler person, but a man of deep commitment and considerable scholarship. One of his contributions to the clergy of the Hawke's Bay Archdeaconry was providing an excellent series on the text and theology lying behind the last book of the Bible, the Book of Revelation. But changing patterns of church attendance were becoming evident – the Easter communicants for 1967 totalled 181.

Despite this there was much going on in the parish. On 5th August 1965 Vestry purchased a section at Bay View for £350 from the estate of the late E J Cairn with a view to building a church hall and Sunday School. The section already had a cottage on it. So it was removed, with the local Fire Brigade using the iron from the roof for practice, while Mr Brownlie bulldozed and levelled the section. By 1975 it was decided to sell the section as it had no easy access – the sale price, \$1000.00. It seems there were no buyers, for on 4th March 1969 Mr David Calder leased the land from the parish for \$20.00 for a year.

A new vicarage was purchased at 12 Main Street, Westshore for £500. It was at the AGM of the parish in 1966 that the issue of moving the parish centre from Ahuriri to Westshore was first seriously raised.

On 12th December 1969 a service of consecration of the new St Columba, Westshore, took place. (A church could not be consecrated until it had been paid for!) Invited guests included Mr J H Harrison, MP for Hawke's Bay, Mr Peter Tait, mayor of Napier and the previous vicar, Archdeacon Frank Fagg. A golden front door key was presented to Archbishop Lesser.

Jim Willoughby saw the setting up of a stock scheme, beginning with 40 weaners purchased from Jock and Ngaire Chambers for \$50 a head. Other firsts followed – the first Men's Dinner on Saturday 25th November, 1970, the first year of the Tutira Fellowship and the first year of a reformed St Andrew's Fellowship of eight members.

The changing face of social and religious practice

In the 1960s and 1970s a new generation of people began to see religious attendance and worship from a different perspective, the so-called baby-boomers and their children. Sociologists have explained it as a gradual secularisation of spiritual values. This was not necessarily a rejection of Christian traditions, but a sidelining of faith and practice that had been fairly central to most communities. Traditional Christian beliefs and practices were being explored critically and found to be wanting in expressing the ‘otherness’ of human existence. And, as regards Sunday attendance in the parish, statistics show a gradual falling away at worship, a reduction in baptisms, weddings and funerals, and the closure of Sunday Schools. Many blamed the advent of Sunday sport and other recreational activities. But it mirrored a far deeper change in western societies as regards traditional worship and parish life. Westshore has not been immune to this global movement. The writings of Bonhoeffer, Tillich, Bultmann, Barth, Crossan, John Spong, John Robinson and our own Lloyd Geering (among many others) began to indicate a shift in theology towards what we now call the post-Christian era. At the same time many scholars studying the early church liturgies were presenting their scholarship to the wider church – scholars like Dom Gregory Dix and D M Baillie. All this saw the stirrings to reform our liturgies which had come out of a medieval theological mindset.

For Jim this meant that attendances at worship began to show a decline. But this was becoming a reality in many parishes. Vicars with strong personalities tended to develop their own followings of devout parishioners. But Jim was coming to the end of his active parish ministry. However, on 4th February 1968 he introduced the parishioners to an Industrial Harvest Festival. It included the offerings of gifts from the various industries in Napier. He added that it was a New Zealand-first.

He was an obvious bridge to other denominations and their needs, especially the Presbyterians. The AGM of the parish in 1965 sought permission from Archbishop Lesser to allow Presbyterians to hold services at Westshore free of charge.

Jim remained vicar for six years as a thoughtful and gracious pastor. Early in 1972 he and his wife retired to their home in Battery Road.

The Move to Westshore

The Rev'd **Alan Pywell** was installed as vicar of the parish on 18th May 1972. With Alan and his wife **Nan** parishioners saw a major change of focus and location for the parish. (Incidentally, Alan's father, Archdeacon Arthur Pywell, had begun his own ministry in Victoria, Australia, before moving to Aotearoa New Zealand. He served his ministry in the Diocese of Dunedin). Alan meanwhile had begun his ministry in the Diocese of Waikato, then served as Chaplain to the Invercargill Borstal for two years before taking up the position of vicar of Riverslea Parish, Hastings.

Early in his ministry at Westshore he realised a reorientation of the parish was needed. A special meeting was held on 26th November 1972 to decide on the following motion: “That St Andrew's Church, vicarage, parish hall and land be sold, with a view to establishing the headquarters of the Parish at Westshore.” After a secret ballot the result was – FOR 39 AGAINST 15. He and the vestry, in conjunction with the Diocesan Office, negotiated the sale of the St Andrew's-on-the-Spit church and site to Rothmans, the tobacco company, with its art

deco facade on the corner of Bridge and Ossian Streets. The winter months of 1973 were full of activities. Rothmans purchased the site and buildings for \$25,000.

On the 20th May 1973 the deconsecration of the old St Andrew's church took place in the context of Evensong, with 120 in attendance. *The Daily Telegraph* newspaper quoted the new bishop, Bishop Paul Reeves, who said: "...that because of the shift of population and industrialisation of the Ahuriri area it has been decided to shift the St Andrew's parish headquarters to St Columba church at Westshore."



Pictured: The East window in its original setting prior to the move to Westshore

Rothmans quickly dismantled the old St Andrew's. Two elements of it remain to this day (apart from the sanctuary stained glass windows in the present church). They are (a) the porchway into the old church which was kept intact and was re-erected in the old Napier cemetery where it sits to this day, near the massive cross marking the grave of Donald McLean; and (b) the belltower, which was transferred to the Westshore site and now stands at the edge of the church car park. By 7th May Rothmans had taken legal possession of the old church, hall, vicarage and site.

Dr Dine quotes a newspaper article on the move to Westshore:

Napier will part with a segment of its history next month with the closing of St Andrew's Church, Ahuriri. There are certainly older churches and chapels in Hawke's Bay but St Andrew's has long held a firm place in the affections of the people of the Port, and not only of Anglicans alone. There will be a

great deal of sadness at its passing.

But the church like everything else must move with the times. St Andrew's Parish, under the dual impact of population growth at Westshore and increased industrialisation at Ahuriri, has found its axis changing...a process that will no doubt accelerate with the years. In severing a revered link with the past, therefore, the parish is in reality building for the future.

A month before this event Archdeacon Herbert Rowe had blessed a new vicarage that the Vestry and Diocese had bought at 16 Main Street, Westshore (i.e. the road on the landward side of the railway line and opposite the airport terminal).

Then on 15th July came the renaming of St Columba church '*in honour of St Andrew*'. The Vestry then consisted of Jock Chambers, Phil Giblin, Mary Tait, C W H Alexander and Bill Treseder. The Sunday School superintendant was Mrs Lyon. The other groups in the parish consisted of the Family Fellowship, the Ladies' Guild, the Eskview Ladies' Guild, the Eskview Young Wives and the Tutira and District Ladies' Fellowship. While the governance of parish

business tended to be in the hands of the men, the real backbone of parish activity and support came from these women's groups – and still does!

Most of the furnishings and worship items were transferred to the Westshore church, some items to the St Columba hall behind the church, while other items were distributed to both Eskdale and Tutira churches. Pews and forms from the old St Andrew's were given to the Eskdale public hall.

In 1977 a typical set of services during the month were: St Andrew's – 8.00 am Holy Communion, and 7.00 pm Evensong. Eskdale – every 2nd Sunday at 10.15 am. Tutira – every 3rd Sunday. 4th Sunday – Family Service at St Andrew's. The vestry of that time included Jock Chambers, Phil Giblin, Mary Tait, C W H Alexander, Bill Treseder.

Social, moral and asset changes in the parish and beyond

This was a period in New Zealand society when people were questioning the morality of playing rugby with apartheid South Africa, a gradual crescendo which saw a national outpouring of protest in 1981. General Synod in 1973 made its decision not to support such exchange of tours between the All Blacks and Springboks. Such a resolution did not meet with the approval of St Andrew's vestry. A motion was proposed: "That the Vestry of St Andrew's Parish does not support or agree with the resolution passed at General Synod opposing the South African rugby tour of New Zealand next year and disassociates itself from any inference that the vestry and parishioners of the parish are in agreement with the passing of the resolution." The motion was moved by P Byrne and seconded by Sam Parsons. It was passed with one abstention and one against, and the contents forwarded to the Bishop, the Diocesan Secretary and the press. It was an issue which the vicar and synodsmen carried to various Waiapu Diocesan synods, but inevitably drew little support from other Anglicans when it came to the vote of synod.

A New Vicarage

When Frank Fagg was vicar Miss Sims in 1963 had granted ownership of her property to the parish which was on the corner of Meeanee Quay and Alfred Street. It consisted of two titles. The condition was that she was to live there as long as she wished. The government valuation was £1335, with the parish paying the rates.

In 1975 she died. The vestry then decided to advertise that the cottage on the site was available for removal. It was bought by Mr F M Snowden for \$1000.00 and transferred to the Eskdale Caravan Park. The vestry then planned to use the land to build a vicarage to replace the one on Main Street.

Alan Pywell strongly supported the design of a new vicarage, admitting that its ground plan was very similar to the Holy Trinity vicarage at Stratford built in 1892, and in which he had happily lived for some years. The design was approved by the diocese and a quote for the building of the vicarage and attached garage at 1 Alfred Street of \$35,000 from A & B Homes was accepted. By the 8th May 1977 it was completed. The sale of the vicarage at 16 Main Street fetched \$32,000.

An article in *The Daily Telegraph* reported:

“Archdeacon H E Rowe, Vicar-General of the Diocese of Waiapu, blessed the new St Andrew’s vicarage, Westshore, in the presence of many parishioners and friends.

The Archdeacon congratulated the parish on its achievement. The erection of the new vicarage completes the establishment of the headquarters of St Andrew’s parish, Westshore, after the church complex at Ahuriri was sold 3½ years ago.

The vicar of St Andrew’s, the Rev. A B Pywell, congratulated the builders, A & B Homes Ltd, Onekawa, on the excellent standard of workmanship, and thanked all who helped with the project in any way.”

From Parochial District to Parish

As noted earlier the Diocese of Waiapu had two categories of ‘parish’. According to the synodical Canons (i.e. rules and regulations on the governance of the diocese) a *Parish* was technically a strongly self-supporting entity, while a *Parochial District* was less well-endowed financially and could ask for diocesan financial assistance when required. The former could have one or more lay Synod representatives, the latter just one.

It seems that the vicar and vestry of St Andrew’s felt every justification to raise their status from being a parochial district to that of a parish. Eventually, at the July 1976 diocesan synod, a Bill was passed constituting St Andrew’s, Westshore, as a ‘Parish’. It meant that all associations with Ahuriri being the parish centre were at last put aside. It also required that the vestry had to delineate the geographical boundaries of the parish, a sort of Anglican hangover from Britain which regarded every citizen within the parish territory as potential adherents and under its pastoral care.

In terms of politics, the country’s Prime Minister the Right Hon. Robert Muldoon was Minister of Finance. His policies were increasingly putting the country into an unenviable economic position, especially with the added strictures of the high price of international oil and consequent short supply in New Zealand. He imposed a carless days policy in 1979, whereby people had to nominate a day they would not be using their car. This made the travel needs of clergy very difficult, especially when pastoral crises and funerals required a vicar’s presence. The vestry formally protested this move.

Despite this the parish benefitted from generous donations to its life and work. In 1980 \$36,000 from the Tuxford Estate was invested with the Waiapu Board of Diocesan Trustees. In the same year new memorial stained glass windows in memory of Mrs Clark and Miss Beattie were installed in the sanctuary of the Eskdale church. This was the Diamond Jubilee year of the church’s opening. The Vestry made a \$50.00 donation to the Eskdale church in appreciation of the free use by Anglicans over the 60 years it had been opened. In 1982 a donation of \$14,000 was made to the parish by Mrs H Orr of Napier.

Also, over this period significant changes were occurring in the wider church. A Plan for Union of five denominations (Anglican, Presbyterian, Methodist, Congregational and Associated Churches of Christ) was proposed. It almost came to fruition until General Synod decided not to support the scheme. However, it saw the gradual birth of cooperating parishes throughout New Zealand, especially among smaller congregations and rural communities. These still survive strongly to this day. In the Westshore parish there was already strong ecumenical cooperation

between Presbyterians and Anglicans. Later the Rev'ds Bob Foster and his successor Don Ransom often shared in joint activities and services with their Anglican counterparts.

Diocesan synods and vestries were also discussing the principles and theology of ordaining women as priests. Eventually General Synod agreed to proceed. The first two women ordained as priests were in Waiapu - The Rev'ds Cherie Baker (Gisborne) and Rosemary Russell (Rotorua).

Throughout this period the Charismatic renewal movement took hold in many parishes, a movement that focussed on manifesting the gifts of the Holy Spirit. But its impact varied from parish to parish, region to region. It is fair to say it had minimal impact among Westshore parish Anglicans; its styles of music and hymns and religious songs continued as before.

In 1983 Alan Pywell and his wife Nan decided to retire from full-time active ministry. On Sunday 24th April a service was held to acknowledge his contribution to the parish, especially for steering the parish to relocate its headquarters to Westshore, selling the Port site and building a new vicarage.

Very soon afterwards his successors arrived from the Parish of Mahora, Hastings, The **Rev'ds John and Mary Lloyd Shallcrass**. John, a South Island West Coaster had studied theology at Christchurch and Chicago. Mary Lloyd, who grew up in Hastings, had a Masters degree in Hebrew from Otago. They brought a different style of ministry and pastoral care to the parish. It is believed that rather than act as co-vicars, Mary Lloyd was designated Vicar, and John as assistant.

They quickly realised that the parish was almost 100 years old. They organised a celebratory weekend for 20th and 21st of August, 1983 which included an afternoon tea in the hall and a centennial service taken by the then retired Archbishop, Norman Lesser, followed by a parish luncheon. The commemorative brochure has the following statement from them both:

A hundred years. A hundred years is a long time. Time for generations to be born and to die. For a hundred years our Parish has been in this place – been here for those who worship God in the Anglican manner, been here for those who are hurt and need support and comfort.

As we look back we will have failures to confess: times when we, as a parish, have been selfish and petty, when we've taken up causes that serve us and not others, when we've allowed prejudice to blind us to the needs of those about us.

But we will also have had successes: times when we've put ourselves out, when we've been generous to those about us, when we've taken risks for those who aren't getting a fair go.

And these successes are really worth celebrating, In this world, where fear and selfishness are the norm, anyone who puts themselves out to care for someone else is doing a mighty work. It is the work that God requires. As we gather here to celebrate our centennial, we give thanks for all down the years who have set to and done it.

And now we look forward. Another hundred years? A hundred years in 1883 must have seemed a long time. A hundred years today seems an awful lot longer – with the bomb hanging over us we survive hour by hour.

Another hundred years? With courage we could make it, but if only we remember – and get our politicians and fellow citizens to remember – that the world belongs to God and not to us. From here on our responsibility is not just to see our neighbours are not destroyed. It's to see the world itself is not destroyed. May God help us, as we begin our second century, to set to work and see to this too.

Their message reflected a global crisis over the proliferation of atomic weapons and the stand-off between the West and the Soviet Union, the Iron Curtain.

However, a perennial challenge for the vestry was the struggle with parish finances. In April 1984 the monthly balance sheet showed \$5,460 OD. It was an issue that would challenge every vestry till the early 2000s.

The Shallcrass's ministry lasted only two years at Westshore. It's believed they moved on to Waikouaiti near Dunedin to pursue other interests. The Seafarers' Centre near the current port was opened in 1984, thanks to the efforts of the cathedral parish staff and many others. It was the successor to the earlier Sailors' Rest where vicars of the Port ministered.

New Challenges and Hopes

In 1985 the Rev'd **Robin Mawson** and his wife **Yvonne** arrived in the parish. Robin had had a background in accountancy, having worked for the TAB in Christchurch, then being transferred to Hastings. It was there that he responded to a sense of call to the ordained ministry.

He arrived in the parish after being vicar of Mahora, Hastings. While coming as the new vicar of Westshore his role also involved ministry training of ordinands and those newly ordained. He had both parochial and diocesan roles. The title of Canon was given to him to signify his new responsibility. He was soon to travel to the Diocese of Polynesia to assist in a programme for ministry training there. So, vestry members had extra responsibilities in coping with parish administration and finances. Members included Mary Tait as Vicar's Warden, Jock Chambers as People's Warden, Philip Holt as Treasurer, Synodsperson – Meg Dawson, other vestry members were Betty Abbott, Noeline Knight, Pat Martin, Margaret Millyn, Dorothy Prosser, Phil Giblin, Colin Hinks, Russell Kirkby and Bill Treseder.

These were the years of Rogernomics and considerable upheaval in most sectors of society, especially the farming sector. Interest rates were enormously high for farmers. Many farmers throughout the country were forced to sell up. Those who hung in there often had to very reluctantly dismiss their farm workers and the added strain told on the health of many. Parish indebtedness was something it shared with the rural sector – month after month the accounts were overdrawn by \$5000-\$7000.

Despite all this, life in the parish continued on. But in April 1988 Cyclone Bola hit the East Coast of the North Island. The vicar was absent overseas in Washington conferring with Loren Mead, a noted Episcopalian (Anglican) leader in parish ministry in the USA. Westshore parish's rural areas were badly affected. The Diocese granted to the Vestry \$1000 in aid and the monies from the Cattle Fund were immediately accessed. Robin, on his return, joined forces with the Rev'd **Bob Foster** to visit and support as many in the wider rural community as possible. It was a ministry that saw Federated Farmers make a donation for Robin's and Bob's travel costs to continue their pastoral care to rural people. In many respects Cyclone Bola provided the basis for new ways of doing ministry later in the parish. The following year the

parish's synodsperson, Meg Dawson, reminded synod members just how tough things had been for the rural community.

A New Prayer Book

Throughout the 1980s the Commission on Prayer Book Revision had been working on redrafting the Eucharist and other worship services to bring the church in Aotearoa New Zealand the benefit of liturgical scholarship and a southern Pacific relevance to worship. It aimed to provide services that represented our multi-cultural diversity, especially in te reo Māori and kiwi English. Westshore had benefitted by being one of the parishes able to use the experimental draft services. By 1989 A New Zealand Prayer Book/He Karakia Mihinare O Aotearoa was published, and the parish was able to use these new services.

Another non-stipendiary priest joined Robin in taking services – the Rev'd **Ron Clark**. Ron had worked in the Cathedral Parish but offered his ministry to Westshore, which Robin and the Vestry were glad to take up. The personnel on Vestry began to change – Mary Tait and Jock Chambers remained as wardens, while the vestry consisted of Betty Abbott, John Dods, Pat Fraser, Meredyth Howard, Ben Hunter, Russell Kirkby, Pat Martin and Dorothy Prosser. The new Treasurer was Bob Husheer. With an overdraft of \$8,007 Bishop Peter Atkins met with the Vestry. It was proposed to sub-divide the vicarage section.

By the following year, 1990, that deficit had been reduced in time for the parish AGM to \$618 OD. The vicar reported that there was still much unemployment, an ongoing drought and rural depopulation. He was able to have a further six persons licenced as lay assistants at the Eucharist. In the latter part of that year Bishop Peter Atkins took up a position as Dean of St John's Theological College in Auckland, and then Robin announced that he was to become the next minister of the Clive-Haumoana Cooperating Parish as well as being Diocesan Educator for Waiapu.

Chapter Six

NEW DIRECTIONS IN MINISTRY AND LEADERSHIP

Bishop Murray Mills was elected as the next Bishop of Waiapu in 1991. In his Presidential Address to the diocesan synod that year he spoke of ‘Total Ministry’, a form of parish ministry ‘worthy of exploration’. It heralded a fresh approach to how parishes do ministry.

Meanwhile St Andrew’s joined with the Presbyterians in sharing an official farewell to Bob Foster, the Presbyterian minister. But it wasn’t the last the parish saw of him – he regularly helped out by taking the mid-week Eucharist.

The new vicar, the Rev’d **Bill Bennett** and his wife **Wendy**, arrived early in that year. He had served as vicar in the parish of Dannevirke, and previously in other parishes in the diocese. He was also convenor of the Hawke’s Bay Interchurch Rural Ministry Unit. Both he and Robin Mawson had already been involved in organising a trans-Tasman ecumenical Rural Ministry Conference which was to be held in Waipawa in 1992. A contingent of Australian delegates were due to arrive at the Napier airport for this event. Westshore parishioners were able to greet them on arrival and transport them down to Central Hawke’s Bay in late April of that year.

Later, Bill and Wendy were granted study leave – travelling the country to meet hymn writers. While away the parish was cared for by the Rev’d **Paul Henderson** and his wife, **Lois**. Paul had had a background in the Salvation Army before ordination as an Anglican. He had been the CEO of the Dannevirke Hospital Board for many years.

Other Constitutional Changes

Throughout the 1980s all the dioceses in New Zealand had been exploring how to make the church more representative of our bi-cultural community. People were intent on making the Treaty of Waitangi a fundamental document lying behind Anglican worship and governance. So, when General Synod met in 1992 it agreed to a new constitution to supersede the original constitution that Bishop Selwyn had formulated in the 1850s. This new constitution saw the formation of three cultural strands or *tikanga* involving the Pasifika church, the Māori church and the Pākehā church. Some people felt it was a breaking up of the Anglican way. But it was a deliberate move away from a colonial Pākehā-dominated structure, to allow each *tikanga* to freely use its own language, customs and structures in order to reach the wider and ethnic communities.

If constitutional change was alive and well in the Anglican church it was also occurring in the political governance of Aotearoa New Zealand. When the country went to the polls in 1993 it decided on the MMP model to which we are accustomed today. 1993 was also the centenary of women’s suffrage in New Zealand.

Celebrating 110 years as a parish



Westshore Parish had seen enormous changes not only in its life and worship but in the wider community as well. In 1969 it was a parish boasting 525 families. By 1993, owing to factors like Cyclone Bola and its after-effects and changing attitudes towards and attendance at institutional religious worship the parish had reduced in size to 285 families.

Nevertheless, on Saturday 11th September a parish luncheon was held in the parish hall. The following day people gathered at the old site of the first church in Ossian Street, Ahuriri, many dressed in period costume, shared in prayer, then walked to the Iron Pot, boarded two launches belonging to parishioners, crossed the tidal estuary to the Westshore side, and walked back along Charles Street to St Andrew's where Bishop Murray Mills and the vicar led a thanksgiving service.

A month later parishioners sadly heard of the death of the Rev'd Ron Clark who had been so helpful with services in the parish. At the 1993 A.G.M. another parishioner indicated he was intending to retire – Jock Chambers. He had served the parish in various leadership roles for 50 years as vestryman, Vicar's or People's Warden and as Synod representative for the parish. The vicar said in his AGM report:

Jock has served as Vicar's and People's Warden with a deep concern for the welfare of this parish through times of enormous change...He has had to cope with a variety of vicars, each with their quirks of character and practice...Alongside Jock has been Ngaire sharing not only the challenges of parish life, but also sharing the joys and sorrows both have been required to face in family life.

A Radical Change of Direction

In early October 1993 Bishop Mills addressed two meetings of parishioners and urged members to consider adopting a new form of ministry, then called **Total Ministry**. It was a form of leadership and service found mainly in the Episcopal church of the United States and in Canada, especially in Nevada, North Michigan and Alaska. It called on parishioners to take charge of

ministry and mission themselves rather than rely on an ordained professionals to provide leadership.

Its theology is essentially that all who are baptised are called to Christian service in the wider community. Leadership is a shared responsibility - some are called to parish administration, some to ordained ministry, some to public service. Each member has gifts of service to offer to the wider community. It was a concept that was new to both the vicar and Westshore parishioners. The Bishop had already initiated this form of parish ministry in Wairoa and Woodville. It took time to absorb the concept yet seemed to be the most viable option for the future of the parish.

The role of the vicar, the Reverend Bill Bennett, was to change – he was to become a regional **Ministry Enabler** who provided support and teaching for the parish and its eventual leadership team. His role involved also working with other parishes with a similar structure. He was to become a resource person, a teacher, guide and encourager. On 23rd November, 1994, a meeting of parishioners formally agreed to this new direction in the presence of the Bishop. The meeting also agreed to the sale of the section adjacent to the vicarage. This sale would help clear the parish overdraft. They also agreed to the job description of the Ministry Enabler and the budget presented to them by the Diocesan Secretary.

So began a new and fascinating journey of faith for the parish. By April 1995 Joy Howard was able to write in ‘The Fisherman’:

It is amazing to realise that we have already experienced three months of Total Ministry. For those involved it has been a time of initial planning, dealing with the financial situation, learning to understand new procedures and ensuring that the life of the parish continued smoothly.

But there were more learnings ahead. The parishioners were required to call or discern members of the Ministry Team, a team separate from the administrative role of Vestry. Its role was leading worship, providing pastoral care, maintaining contacts with other churches and Anglican parishes and meeting monthly with the Ministry Enabler to develop a corporate spirituality and study the Biblical story, liturgy, church history, and mission in the wider community. It had a ‘curriculum’ developed out of the Anglican Communion’s ‘Five Marks of Mission’.

It took time to absorb the impact of this new ministry style. But there came a shared moment when the initial team realised the buck stops with them, that they could initiate new ideas without reference to a ‘vicar’, i.e. they grasped the fact that they ‘owned’ this ministry!

In March 1996 Bishop Mills licenced the first three members of the Ministry Team whom the parishioners had ‘called’ – Joy Howard, Deirdre Lee and Winsome McConnochie. Later that year there was another discernment service – for Lay Readers, Lay Workers, Local Vocational Deacons and Local Priests.

April 5th, 1998 saw the ordinations of Deirdre Lee and Winsome McConnochie as Local Deacons by Bishop Mills at St Andrew’s. This major step forward was not always appreciated by people in other parishes, especially full-time clergy who had been trained at theological college. Some saw this as ordaining ‘second-class’ deacons and priests, or a ‘back door’ entry to ordination. Some bishops who succeeded Bishop Mills did not always appreciate the strength of this form of ministry, now known as **Local Shared Ministry**.

Currently, the rhythm of three-to-four yearly calling services to discern lay and ordained ministries has faltered, with the result that some Anglicans have slipped back into a vicar-led mentality. In July 1998 Deirdre Lee wrote in *The Fisherman*:

“The ordination of two local persons to the role of Deacon might be seen as the highlight of our ministry year. It has the effect of making our ministry more authentic, and had tied us by pledges of obedience to the corporate mind of the Church, manifest in our Bishop, to uphold and enhance the Anglican tradition of worship. By putting this official stamp on our ministry the Bishop has signposted our future which is to achieve a credible locally licenced priesthood.”

Developing the Local Shared Ministry model

The *Fisherman* monthly magazines reveal a gradual widening of ministry tasks and a positive awareness of how Local Shared Ministry might work in this widespread parish. Eventually Deirdre and Winsome were ordained priests and regularly presided at the Eucharist. From a later Calling Service Joy Howard was ordained as a Vocational Deacon in 2001. With her responsibility as coordinator of services to the Hawke’s Bay Multiple Schlerosis Society she was uniquely placed to exercise her community-facing ministry (which has traditionally been the historic role of deacons). Deirdre Lee wrote in the February *Fisherman* of that year:

We have now completed six years of Mutually Shared Ministry in which all ministry is Christ’s ministry and every baptised person is an active participant therein, each according to their gifts. **The main area of this ministry is in the midst of daily life. Our goal has always been to transform our church from being a congregation gathered around a minister into being a MINISTERING COMMUNITY.** It is important to remind ourselves that when two or three of us were ordained as Locally Licensed Priests we were simply team members licensed to preside over particular events...i.e. the sacraments of baptism, marriage, the Eucharist and funeral services in this parish. We simply do not function without the support of the whole church community.

An indication of parish life has been seen not only in the variety of parish groups but also in the stats for 2000:

- Parish families – 234;
- those under pastoral care – 70;
- average Sunday attendance – 36;
- education of the under 13 year olds – 35;
- instruction in Bible in Schools – 4;
- Baptisms – 11;
- Marriages – 4;
- Funerals – 5.
- An after-school Kids Club was started at St Andrew’s mid-year.
- The Guilds and Fellowships that have long been a characteristic of the parish still continue.

That magazine included the Māori proverb: *Tama tū, tama ora, tama moe, tama mate* – ‘He who stands, lives; he who sleeps, dies.’



Bishop Murray Mills and Rev'ds Deirdre Lee and Winsome McConnochie

The Rev'd Ian Render, then serving as **Ministry Educator** for the diocese, was working with the parish of West Rotorua, Ngongotaha. He helped parishioners there consider how to participate in the overall mission of the parish by displaying a large poster with the outline of a wheel with spokes. At the centre were the names of the members of the Ministry Support Team. Each segment between the spokes represented a ministry task in the parish and community. So parishioners were invited to add their names to the 'wheel'. It is an idea that has caught on in Westshore and has since been used for many years.

Anglicans and the nation

It was out of the three-tikanga sharing that the Anglican church proposed a *Hikoi of Hope* in the later 1990s, a series of marches from all quarters of the land to draw the attention of politicians to the deep concerns of 'middle New Zealand'. This coincided with the parish's development of Local Shared Ministry and its awareness that its mission was to the wider community. There were five planks or concerns that General Synod was seeking to bring to the attention of both the government of the time and wider society:

- Real job creation
- Affordable housing
- Address poverty
- A health system we can trust
- Accessible education

Thousands from all churches, and also many from no church, joined in the marches from all quarters of the country, ending up on Parliament grounds. A large group gathered at Bay View, joining a group who had walked from Wairoa and Gisborne. The Rev'd Ian Render, then Diocesan Ministry Educator, held aloft a Hikoi flag and a large contingent, including St Andrew's parishioners, walked to Napier' Sound Shell along State Highway 2, with Barbara Arnott, the then current mayor of Napier also joining the crowd. These are still issues that the country is facing!

Chapter Seven

MATURING AS A LOCAL SHARED MINISTRY PARISH IN THE 21ST CENTURY

The parish ended the 20th century on a positive financial note. Thanks to the \$7,300 income from the op shop, the balance at the end of the parish financial year was \$4,678.

As a check to assess how the parish had fared in the first six years of local shared ministry, the Annual report compared some 1995 statistics with figures for the year 2000. These indicated that the parish roll had remained steady, while total acts of Communion had dropped from 904 to 810. On the other hand, pastoral care and children's ministry activities had increased significantly under local shared ministry.

Deirdre Lee concluded: "We feel that these figures speak well for our ministry..... During the past year we have planned and conducted 50 Sunday services, and our wonderful team member Rev Bob Foster has held two Wednesday services per month."

'The Fisherman' magazine for February 2001 indicated that local ministry was still developing, and roles and goals required continuing re-evaluation. The Reverend Bill Bennett, former St Andrew's Vicar and now in the full-time diocesan role of Parish Enabler for the Hawke's Bay and Eastland Regions (1994 – 2003), wrote an article in the St Andrew's parish magazine entitled: "A Question of Discernment". He wrote:

"The parish will soon begin a process of reflection on where it has come from and where it is going. It is a time to recognise and discern the gifts and talents of each other. Some will be licensed for specific ministries..... Local Shared Ministry parishes in Waiapu are reaching an important milestone. The first flush of enthusiasm has matured. We are realising that: (1) running our own show is demanding; (2) we need to touch base again with the principles of local shared ministry; (3) we need to be refreshed through prayer and new ministries in the parish; (4) we need to develop further some of the gifts apparent among us. Some ministries are to the community and parish. Others may be leadership roles in the Ministry Support Team. Others may be for ordained ministries – as local deacon or priest."

At the turn of the century, parish life was continuing with some vitality, involving significant developments of both ministry and parish facilities.

Children's ministry, led by Coralie Brooks, was well established. Christmas and August holiday programmes were held at Westshore, Tareha and Te Pohue, with an average of 15 – 22 children attending at Westshore, and smaller numbers in the rural areas. Kids Club for primary aged children met monthly after school on a Friday, with around seven children attending. Coralie had up to 34 children in her various groups.

The Op Shop had opened in 1996 in the parish hall. This had caused some difficulty for those who used the hall for other purposes. In 2001 a lunch for helpers attracted twelve members. The significance of the Op Shop was noted in the April issue of The Fisherman: "As it is the op. shop that keeps St Andrew's going financially, this is an important ministry." New premises for the shop were opened in 2002 and the hall was once again made available for meetings. 'Ezee' frozen meals were introduced for sale and were proving popular.



The new Op Shop under construction

The Women's Fellowship, led by Nancy Price, was also active, with thirteen members attending the 2001 A.G.M. Tutira Fellowship also met bi-monthly at members' homes. The St Andrew's evening Family Fellowship Group had been formed in September 1972 at a meeting "held by ex-Mothers' Union members and others interested" (meeting minutes) to meet monthly at the vicarage. The President was Mrs M Millynn. Eight members had attended the A.G.M the following February.

The Reverend Deirdre Lee continued with Bible in Schools within the rural districts of the parish, taking religious education classes three times a term at Tareha, Putorino and Kotemaori, reaching 87 children.

In 2001 a sound system was installed in the church. Some parishioners had indicated that they could not hear adequately. The following year an extensive building project included the construction of the new op shop and surrounds, and the redevelopment of the toilet and doors to allow better access. Vestry sent a letter of thanks to the Dodge family "for the 'extras', time and effort, etc. put into the building of the new op shop, paraplegic toilet, covered way and back door from the church."

In 2002 the Diocese also farewelled Bishop Murray Mills, who had been at the diocesan helm during the whole of St Andrew's transition from traditional vicar-led parish to local shared ministry. The new diocesan bishop, John Bluck, paid his first visit to the parish in October 2002.

Planning for the development of a new garden around the back and side of the church began this year. Landscape architect Mike Ramsay was engaged, and fund-raising organised. The Fisherman noted: "Church landscaping. This to be done in stages as money became available. All donations will go into a separate account. If you wish to donate a tree, rock, seat, etc., and would like a plaque added, this will have to be at your cost, as it would add a lot to our already high costs to provide these."

Planning also began for the restoration of the hall.

In Advent 2002, singers from St Andrew's joined the Bay View Theatre Company to sing carols at the St Andrew's carol service and also at the Eskdale Lavender Gardens.

In April 2003, the Reverend Bill Bennett retired from his role as Regional Enabler. Throughout the Westshore parish's transition from having a full-time vicar to being a local shared ministry parish, "Bill was our 'Rock'. He listened to us pouring our hearts out to him. He encouraged us to undertake tasks undreamed of. He gave us the courage and had the foresight to know that we could in fact achieve the final result." (*The Fisherman April 2003*)

The role of Enabler was replaced by Regional Ministry Convenor. The Reverend Noel Hendery was one of four RMC's across the Diocese. His role was to support the five local shared ministry parishes in the Napier-Hastings area, including St Andrew's.

Meanwhile, the restoration of the hall proceeded, including the upgrading of the kitchen and the stripping back and oiling of the wood of the walls and ceilings.

At the end of the year, with its heavy financial demands relating to the building and garden developments as well as the running of the parish, Janet Robertson, the Financial Co-ordinator, reported: "This year I cannot report that we are financially in the black, neither can I say we are in the red, because we have received a generous donation from the Eskdale War Memorial Church Board of Trustees. Let me say slightly pink should do it!" (*The Fisherman November 2003*). Nevertheless, the parish was able to make annual grants totalling \$1,000 to various local charities from op shop takings.

By year's end, over \$4,000 had been raised for the garden and the development of the first stage, around the car park, had begun. This was augmented by a \$5,000 donation from the Kingdom Foundation.

By 2004, the Kid's Club roll had grown to 22 under Coralie Brooks' energetic leadership.

After ten years as Administrator and editor of *The Fisherman*, Joy Howard stepped down from these roles. Deirdre Lee picked up the editorial role and Meg Dawson took over as Administrator.

By 2005 the Ministry Team was known as the Ministry Support Team, to emphasise the ministry role of all parishioners. It was made up of Coralie Brooks, Meg Dawson, Joy Howard, Deirdre Lee, Winsome McConnochie, Nancy Price, Noeleen Squire and Frank Fillary. It met twice a month, once for planning and once for a Bible study and training with the Regional Ministry Convenor, the Reverend Noel Hendery. In his report of the parish AGM that year, the RMC noted: "An obvious area of concern is your long-term future. Our inability to yet call a second generation of local ordained ministers is a worry and we may have to do some radical thinking in the not too distant future."

The parish was deeply saddened by the untimely death of Coralie Brooks in December. Coralie was an inaugural member of the ministry team and "a creative and inspirational leader in children's ministry. Coralie also served as a very competent worship leader." (*The Fisherman tribute February 2006*)

In 2005 the Reverend Joy Howard established the Coffee, Coping and Crafts group, a social group for people in need of friendship and support. It met in the Hall on Monday afternoons.

This group continued and changed according to the needs of the time over the following years.

In early 2006, Vanessa Holmes was appointed to a part time paid position to co-ordinate Kids Club and other children's activities. Vanessa continued in this role until early 2007. After this, the three clergy each took responsibility to lead for one of the following school terms.

The new Vestry chair, Frank Fillary, noted in his AGM report that the parish continued to lead services at Princess Alexandra Retirement Village every second and third Friday.

In April a proposed final plan for the church garden was put to Vestry. Five members voted for the \$13,000 plan and four abstained. Reservations included the cost, the amount of maintenance required, the lack of lawn and it not being sufficiently child-friendly. It was decided to go back to the architect with these concerns.

At the 2008 AGM the Vestry Chair reported: "After much debate the final framework of our Biblical Garden has been laid out.... It is now ready for planting." (*Pictured: a section of the present garden.*)

At the October 2007 Vestry meeting, the robing of clergy leading services was discussed. It was decided that priests would be required to robe when presiding at the Eucharist and other sacramental services. Otherwise, robing would be optional.



In July 2008, following a parish calling process, Frank Fillary was ordained to the office of Locally Licensed Deacon by Bishop John Bluck. This was Bishop Bluck's final visit to St Andrew's prior to his retirement. Frank was a former lecturer in Education and school principal of Kowhai School, Hastings, for children with special needs. He had also chaired St Andrew's Vestry for the previous five years. Announcing his retirement as Vestry Chair at the 2008 AGM, he noted with typical modesty: "I will continue to serve the Church in the role of Deacon. 'If God can use me, He can use anyone.'"

Frank had come to worship at St Andrew's through a chance conversation in the street with one of the parish clergy. He had begun to feel a strong sense of vocation. "The first whisper of this call had perhaps been felt when he and his wife Rose made their first visit to the Church of St Francis at Assisi in 2001." (*The Fisherman July 2008*)

At the 2009 AGM, Tim Richards, the new vestry chair, reported: "The Reverend Joy Howard took responsibility for the Kids Club and sustained the programme over several months. Two experienced helpers have now offered their services: Jenny Hendery and Jan Marrington, who has taken over leadership of the work. Talk about prayers being answered!"

Both were recent arrivals from the Cathedral Parish, where Jan had been employed for a number of years running their children's and youth ministry. Jan was also licensed to preach and lead worship at St Andrew's.

St Andrew's Men's Fellowship met for the first time in August 2009.

The Rev'd Winsome McConnochie died in November 2009. Winsome was ordained at St Andrew's in 1999. "She brought her enthusiasm, and dedication towards helping others, to her ministry, and was tireless in carrying out her duties with love, cheerfulness and compassion." (*The Fisherman Obituary, December 2009*) A Pentecost window was installed in her memory in St Andrew's in 2013.

In 2010 the Reverend Nigel Kynoch moved to the parish from his farm in Central Hawke's Bay. Nigel had been a Local Licensed priest in the Takapau parish and also a workplace chaplain in the area. After a period of getting to know the parish and the parish getting to know him, he was also licensed as a priest to St Andrew's.

In April 2011 the Rev'd Deirdre Lee announced her retirement as both editor of *The Fisherman* and as an active member of the Ministry Support Team. She continued as a faithful parishioner and helped out at services on an occasional basis. Deirdre's creative and warm style of ministry had had a powerful influence on the character of the parish over the previous decade and a half.

Joy Howard also announced her decision to retire at the same time. Joy, as Administrator over the formative years of the development of St Andrew's as a Local Shared Ministry Parish, had also had a major positive influence on shaping the parish. Her diaconal commitment to serving the wider community was also significant in the culture of St Andrew's.

Towards the end of 2011 the changeover of clergy personnel was completed when the Reverend Noel Hendery joined the St Andrew's Ministry Support Team. Noel retired in 2011 as Regional Ministry Convenor and, later, Bishop's Chaplain. In that role for the previous eight years, he had had a close relationship with St Andrew's. His role as Bishop's Chaplain was temporarily taken over by the Reverend Bill Bennett, former Vicar and original Parish Enabler, the forerunner to Regional Ministry Convenors and Bishop's Chaplains. The new permanent Bishop's Chaplain was the Reverend Jenny Dawson, an experienced priest from the Wellington Diocese.

Under Jan Marrington's leadership, one of the new children's activities was three-day "No Nite Camp" holiday programme with over two dozen children and half a dozen adult leaders taking a bus out to Eskdale each day in the Spring school holidays. Jan was also the mainstay for our children's talk each Sunday morning: an illustrated talk and an activity based on the day's theme. Jan has continued this ministry to the present.



One of the teams at a No-Nite camp at Eskdale (Above)

In 2012 the Eskdale Trust gave the parish \$8,000 for supporting young people in the parish area. This on-going generous practice enabled the Vestry to support activities and purchase of equipment for the schools, pre-school groups and sea scouts, as well as occasional individuals for particular causes or needs. This valued contribution has continued annually to the present.

With the development of technology and the appointment of Simon Hendery, a professional journalist, as editor, *The Fisherman* now came out on special occasions in colour, and also could be received either in printed format or by email.

From 2014 the Ministry Team, under Jan Marrington's leadership, began organising All Age services about once every two months. This involved moving the pews and chairs into a double circle around the nave, and creating a more informal and interactive liturgy. Over several years, each of the pews was cut to half its size. This gave more room for activities but, more importantly, made them much lighter to move around.

The All Age service in March 2017 was memorable, both for a congregation of around 100 and for the fact that the congregation included the girls from Hukarere College and members of the 'God Squad', a group of Christian 'bikies' up from Wellington on motorcycles.

Palm Sunday 2015 Bishop Andrew Hedge led Sunday worship on his first visit to the parish.



Jan Marrington talking to the children at Bishop Andrew Hedge's first visit in 2015

In the same year Janet Robertson announced her retirement as Parish Treasurer. Janet had held the purse strings for eleven years, throughout St Andrew's financial ups and downs as a local shared ministry parish. Her husband, Stuart, had also during the same period, quietly worked as parish verger, keeping an eye on the plant on a day-to-day basis. Happily, Vestry was able to recruit the former Cathedral Treasurer, Keith James, to replace Janet in this vital and specialist role.

The Reverend Deirdre Lee died in November 2017. Deirdre had been part of St Andrew's journey from traditional parish to Local Shared Ministry, and had stayed an active minister beyond retirement as a licensed priest. "Deirdre was a wonderful priest. She was patient and measured in all that she did.... A real treasure." (*The Fisherman Christmas 2017*) She was not only one of the priests, but also editor of *The Fisherman*, helper with the children, member of Vestry, leader of the Women's Fellowship group. Deirdre had done it all.

A long tradition of parishioners taking Bible in Schools sessions at Kotemaori and Putorino schools ended when the parish handed responsibility back to the local Christian Education Committee. Jan Marrington, Jenny Hendery, June Hamilton and Noel Hendery shared responsibility at different times after Deirdre Lee retired, driving the hour up the Napier-Wairoa Road in pairs every second Monday morning spending an hour at each school sharing the Gospel. All the pupils attended these voluntary sessions.

On Sunday 22 March 2020 the Eucharist was followed by the parish Annual General Meeting. By the next Sunday, all church services were cancelled, because of the first Covid 19 lockdown. Over the next 10 weeks, contact was maintained through a weekly emailed newsletter, "In Touch", which shared news, reflections on the Sunday themes and jokes.

Although there were on-line services available from other parishes, St Andrew's parishioners generally did not feel at home with such forms of worship.

"Then Pentecost Sunday and return to semi-normality. Bread but no wine, the Peace but no touching, hymns but no singing, together but no sharing morning tea. But we were back together, and that's what matters." (*The Fisherman Winter 2020*)

A similar lock-down situation was repeated in 2021, with no services for four weeks in August and September, followed by restricted services. This time, because of the new, more contagious, "Delta" variant of the virus, singing, sharing Communion and morning tea were not allowed.

Throughout 2022 services returned to normal, although the wearing of masks was 'strongly recommended' (and generally observed) and at Communion parishioners were offered the wine from small individual glasses rather than from the common chalice.

Attendance at Sunday services was less affected at St Andrew's than in many other parishes during the epidemic.

Synod in 2021 re-established Archdeacons, to replace the Enablers, Regional ministry Convenors, Bishop's Chaplains and Regional Deans who had successively overseen the local parishes on behalf of the local parishes since 1994. The Venerable David van Oeveren (formerly Regional Dean for Hawke's Bay) was appointed as Archdeacon for Napier and Hastings.

APPENDIX ONE

List of Vicars of St Andrew's Parish

1883-1886	W Welsh
1886-1887	John Freeland
1887-1888	G M D'Arcy Irvine
1890-1917	G H Preston
1918-1922	F B Redgrave
1922-1930	W T Drake
1930-1937	B R Brierley
1937-1952	W S G Cameron
1952-1953	W G Bird
1954-1965	T F Fagg
1965-1972	J S Willoughby
1972-1983	A B Pywell
1983-1985	M-L Shallcrass
	J R Shallcrass (Assist.)
1985-1990	R C Mawson
1991-1993	C W Bennett
1994 ff	Local Shared Ministry Team: The following clergy have served or continue to serve as members of the Team: Deirdre Lee, Winsome McConnochie, Joy Howard, Noel Hendery, Frank Fillary, Nigel Kynoch, David Day

APPENDIX TWO

List of Wardens

[Records not available 1883-1889]

1900	Mr W H Fenton	Mr H J Twigg
1903-05	Mr W G Martin	Mr C T Natusch
1906-07	Mr W G Martin	Mr T B Handley
1908	Mr W G Martin	Mr G Lovegrove
1910	Mr O J Lake	Mr J Edgley
1912	Mr H Handley	Mr Frank Smith
[Records not available 1912-1918]		
1918	Mr H J Hull	Mr Frank Smith
1919	Mr H J Hull	Mr W E Saunders
1920	Mr J S Pearson	Mr W E Saunders
1921	Mr J S Pearson	Mr H Speight
1922	Mr Frank Smith	Mr E A Drew
1923-24	Mr Frank Smith	Mr E A Drew
1925	Mr Frank Smith	Mr W H Taylor
1926-29	Mr Frank Smith	Mr W H Taylor
1930	Mr Frank Smith	Mr F R S Bullen

1932 Mr Frank Smith Mr W Norman
1933-34 Mr Frank Smith Mr W Norman
1935 Mr Frank Smith Mrs W Norman
1938-40 Mr Frank Smith Mr O D Williams
1940-48 Mr Frank Smith Mr F C Clark
1949-51 Mr Frank Smith Mr J Tait
1952 Mr W L Longshaw Mr J Tait
1953-54 Mr H Brown Mr J Tait
1955 Mr F T Prosser Mr J Tait
1956 Mr F T Prosser Mr I D McKenzie
1957-59 Mr G H Chambers Mr I D McKenzie
1960 Mr L A Lowe Mr W A Washborn
1961-62 Mr S J Parsons Mr W A Washborn
1963 Mr H G Bennett Mr W A Washborn
1964-68 Mr R J Crozier Mr L A Lowe
1969-74 Mr R J Crozier Mr G H Chambers
1975 Mr G H Chambers Mr D R Stephenson
1976 Mr G H Chambers Mr D R Stephenson
1977 Mr G H Chambers Mr D R Stephenson
1978 Mr G H Chambers Mr D R Stephenson
1979 Mr G H Chambers Mr D R Stephenson
1980 Mr G H Chambers Mr D R Stephenson
1981 Mr G H Chambers Mr D R Stephenson
1982 Mr G H Chambers Mr D R Stephenson
1983 Mr G H Chambers Mr D R Stephenson
1984 Mr G H Chambers Miss M Tait
1985 Mr G H Chambers Miss M Tait
1986 Mr G H Chambers Miss M Tait
1987 Mr G H Chambers Miss M Tait
1988 Mr G H Chambers Miss M Tait
1989 Mr G H Chambers Mrs M Howard
1990 Mr G H Chambers Mrs M Howard
1991 Mr G H Chambers Mrs M Howard
1992 Mr G H Chambers Mr John Dods
1993 Mrs Meg Dawson Mr John Dods
1994 Mrs Meg Dawson Mrs Deirdre Lee
1995 Mrs Meg Dwson Mrs Deirdre Lee
1997 Mrs Meg Dawson Mrs Deirdre Lee
1998 Mrs Meg Dawson Mrs Deirdre Lee
1999 Mrs Coralie Brooks Mrs Meg Dawson
2000 Mrs Coralie Brooks Mrs Meg Dawson
2001 Mrs Coralie Brooks Mrs Meg Dawson
2002 Mrs Nancy Price Mrs Meg Dawson
2003 Mrs Nancy Price Mrs Meg Dawson
2004 Mrs Nancy Price Mrs Meg Dawson
2005 Mrs Nancy Price Mrs Meg Dawson
2006 Mrs Nancy Price Mrs Meg Dawson
2007 Mrs Noeleen Squire Mrs Meg Dawson
2008 Mrs Noeleen Squire Mrs Meg Dawson
2009 Mr Tim Richards Mrs Meg Dawson
2010 Mr Tim Richards Mrs Meg Dawson

2011 Mr Tim Richards Mrs Meg Dawson
 2012 Mr Tim Richards Mrs Meg Dawson
 2013 Mr Tim Richards Mrs Meg Dawson
 2014 Mr Tim Richards Mrs Meg Dawson
 2015 Mr Tim Richards Mrs Meg Dawson
 2016 Mr Tim Richards Mrs Meg Dawson
 2017 Mr Tim Richards Mrs Meg Dawson
 2018 Mr Tim Richards Mrs Meg Dawson
 2019 Mr Tim Richards Mrs Meg Dawson
 2020 Mr Tim Richards Mrs Meg Dawson

APPENDIX THREE

List of donors providing furnishings etc. to the new church at Westshore

Altar	Mr and Mrs E Vogtherr
Font	Misses H E and M Sims in memory of their parents
Bishop's and Vicar's Chairs	Mrs H Beattie
Credence Table	Miss E W Clark
Bell, Burses, Veil and altar linen	The Westshore Ladies' Guild
Altar rails	Anonymous
Missal stand (altar book rest)	St Augustine's Church, Napier
Book rest and kneeler	Mr & Mrs Dampney
Missal (Altar Book)	Bay View-Eskdale Ladies' Guild
Candle extinguisher	St Andrew's servers
Vicar's desk	Mr & Mrs Garner
Desk Prayer Book	Westshore Sunday School
Silver wafer box	Mrs P B Bryson
4 Prayer Books	St Andrew's Sunday School
4 Prayer Books	Bay View Sunday School

Further List of items to both church and Biblical Garden at St Andrew's, Westshore

2 Garden seats next to the Op Shop: Meg Dawson and family (memory of D'Arcy Wareham, her father, and Catherine Dawson, her daughter (2003)
 Bird bath in garden: in memory of Coralie Brooks and daughter, Rachael (donated by Coralie's siblings (2007)
 Olive Tree in front of Op Shop: in memory of John Powdrell
 Camelia: in memory of Tim Richards' mother
 Camelia (side garden): in memory of Lauretta Fergusson's mother, Ethel Williams
 Kowhai tree (side garden): in memory of Corallie Brooks, donated by Meg Dawson

Rocks in front garden: Doreen Aplin
 Stained glass window, side wall of church: in memory of Rev'd Winsome McConnochie,
 donated by her family
 New St Andrew's banner: made by Wendy Bennett (2007)
 Gift of painting of the Ascension: Mrs S Cameron
 Communion cabinet, 7th December 1965: Misses Brocklehurst and Oxford
 Candle snuffer: Mr A A Stewart (1966)
 Gas stove for hall: Mrs Prosser (1966)
 Alms Dish: donated by Guild
 Altar stained glass windows: originally from first St Luke's church, Christchurch, first installed
 at St Andrew's-on-the-Spit (1920), then to St Andrew's, Westshore (1973)
 Brass candlestick: Mrs G Ruddenklau
 Seasonal book marks and altar Prayer Book: Guild
 Painting of St Andrew's, Ahuriri: given by Mrs B E Hall 1982
 St Andrew's carpet: Guild
 Paschal candle stand: Mr Charles Ireland
 Dinner wagon (for projector): Doreen Aplin, made by husband Tommy
 Church signage: Phil Giblin
 Water feature: Lyla Chambers
 Trellis and seat (grape): Mr & Mrs Treseder
 Angel and candle holder: Mrs Prosser
 Painting by Michael Blow: Phil Giblin
 Pentecostal arch, wooden seat (in fernery) and concrete seat, (2007): Lee family -
 Macrocapa and rustic seat (2007): Elizabeth Powdrell's family
 New Altar cloth (2014): Meg Dawson
 Concrete plaque: in memory of Rev'd Joy Howard (2016)
 Statue of St Fiacre: Phillipa Morrison (2017)
 Wooden nativity scene: Margaret McGready (2017)
 Large bowl and urn: from Rev'd Graeme Pilgrim's estate (2019)
 Laminator for church use: Cathy McGregor (2020)

ACKNOWLEDGEMENTS

Putting together a history of the parish depends on the the available historical documents and the keen memories of parishioners. We are grateful for the following sources consulted to help produce this account. We acknowledge there are some events and people that we may have omitted, for which we apologise.

The following sources have been consulted:

- Archival data from the Diocesan Archives Room, St John's Cathedral, including 'Waiapu Church Times', 'Waiapu Church Gazette', the Diocesan Yearbooks, St Andrew's Vestry minutes and Minutes of Parish AGMs
- Napier City Council website
- 'Petane – a compilation history, memoresi and anecdotes of Westshore, Bay View and the Esk Valley' – Dr Owen Dine. The Dine Family, Napier 2011
- 'Lt Thomas McDonnell and the Naming of Ahuriri' – John Tattersall, MTG 1970
- 'The Story of Napier 1874-1874 *Footprints Along The Shore*' – Dr M D Campbell, Napier City Council 1975
- St Andrew's Archives – wonderfully collated by Joy Howard
- 'Waiapu – the story of a diocese' – Watson Roseveare. Paul's Book Arcade, Hamilton and Auckland 1960
- 'The Gift Endures – a new history of the Waiapu Diocese' – ed. John Bluck. Diocese of Waiapu 2009
- Maungaharuru-Tangitū Hapū Deed of Settlement with the Crown – 25th May 2013
- *The English Church Revisited. Issues of Expansion and identity in a Settler Church: The Anglican Church in New Zealand 1891-1945.* MA Thesis – Noel Derbyshire 2008
- St Andrew's Parish newsletters – 'The Fisherman'
- Photos from various sources, both parish and elsewhere
- 'Herald Tribune' and 'Daily Telegraph' newspapers – assorted articles
- 'A Radical Theology of Baptism' – Jenny Dawson. 2011 [It explores the theology and practice of Local Shared Ministry]