

PRESBYTERIANS ON THE HIBISCUS COAST

**A HISTORY OF THE HIBISCUS COAST PRESBYTERIAN
CHURCH**

1862 TO 2001

Compiled for the 50th Jubilee of the Founding of the Parish of Orewa

PARISH OF THE HIBISCUS COAST PRESBYTERIAN CHURCH

Incorporating

St Andrew's Presbyterian Church, Orewa

St Andrew's Presbyterian Church, Whangaparaoa

Wainui Settlers' Church

Minister: The Rev. Dr. Ronald G. Mills, LLB(Hons), BD, PhD

Parish Clerk: Mr Max Edward, BA, Dip.Tch.

Treasurer: Mr Hugh Wells

Parish Council Elders

Miss Ellie Boyd MA(Hons), MSoc.Sc.(Hons), Dip.Ed.,LTCL

Mrs Nan Carey Tch.C(Aust)

Mrs Joy Clark Dip.Mus.(Hons) (Cardiff)

Mr Noel Crawley MBE, BA, JP

Mr Brian Dickinson

Mrs Verna Dowdle BA, Dip.Tch.

Mrs Joy Fransham Tch.C.

Mr Alan Fullerton

Mrs Elizabeth Mackenzie QSM,SRN

Mrs Enid Nicholls

Mr Bill Saunders Jnr.

Mr Ken Stewart BDS

Mrs May Sims LRSM, AMusTCL, LOSNZ

Mrs Doreen Wear

Parish Council Committees

Music and Worship

Property and Finance

Pastoral Care and Outreach

Social

DEDICATION

This brief history is produced to celebrate the 50th Jubilee of the formation of the separate Parish of Orewa by the Presbytery of Auckland on 1st February 1951 and is dedicated to all those faithful followers of our Lord who have served in this area, now known as the Hibiscus Coast, since the first church was built at Wainui in 1862.

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FOREWORD

We have attempted in the following pages to summarise something of the events and the people involved in the development of the Presbyterian branch of the Christian Church on the Hibiscus Coast during the last 140 years. As far as we know this is the first attempt to do so in booklet form. We are indebted to member and former Session Clerk Mr Neil Harton for his earlier work and the typewritten notes of our history from 1862 to 1984 which he prepared. Those notes represent key elements in much of the narrative.

The fact that the Wainui and Silverdale Presbyterian churches, which are now part of our Parish, fell within other parishes and under the jurisdiction of the Auckland Presbytery for most of their active lives, means that records for these earlier years have either been lost, are few and far between or are reposing in places as yet undiscovered. Nevertheless there is sufficient material to give us a glimpse of life in those times and an appreciation that life in the very sparsely populated district of those days was hard and the comforts we now take for granted were few indeed. Yet their faith and commitment were strong.

This is by no means a complete account and many important events and people of note have inevitably been omitted. The more we investigate the more we find and one discovers that writing history is never complete. Our hope is that it may be seen as a first step which in later years others may develop and expand.

In compiling an account of past years in this parish one is struck again and again by the loyal, faithful and enormously generous commitment of so many through thick and thin from the earliest days to the present time. Some of these folk could truly be described as "Saints of the Church". Some are named. Others are not. But their example should serve as an ongoing inspiration to us as we seek to respond to our Lord's calling to us in this place.

Alan and Barbara Bolam

May 2001

BEFORE PRESBYTERIANS

Early Maori Occupation of the Land*

The archaeological record indicates that Maori occupation of the district was concentrated around the mouth of the Te Weiti River and on the Whangaparaoa Peninsula. When Europeans arrived in the area in the late 1830s only a few Maori were in occupation of the district, mostly on the southern coastline of the Whangaparaoa Peninsula and at the head of the Te Weiti River. Ngati Kahu was the tribal group that occupied the area. Through intermarriage they had ancient links with the land. In the 14th century the Tainui Canoe visited the area and named it Whangaparaoa, descendants of several crew members settling in the area.

The specific Ngati Kahu identity emerged in the late 1600s when the iwi known as Te Kawerau came to the area and defeated the Ngaoho people in battle. Over the next two centuries Ngati Kahu came under pressure from the Hauraki tribes of the powerful Marutuahu Confederation which wanted control of the important shark fishing grounds lying off the Whangaparaoa Peninsula. In the 1820s a Ngapuhi war party armed with muskets defeated Ngati Kahu at Rarowhara, the large pa located on the northern side of Te Weiti river mouth. The survivors took refuge in the Ararimu Valley north of Riverhead and later in the Waikato. After a decade in exile they returned to the Whangaparaoa area in the late 1830s. They maintained cultivations and seasonal settlement in the district, including Waiparaheka, now Silverdale, although their main settlement was at Te Haruhi, Shakespear Bay. It was here in 1833 that they were visited by Henry Williams, the missionary.

Europeans later visited Whangaparaoa to get spars and timber. On 18th November 1839 Henry Taylor made the first European land purchase of the 20,000 acre Te Weiti block which extended south of the Te Weiti River. The purchase was negotiated not with Ngati Kahu but with Ngati Whatua and several Hauraki tribes. In October 1844 the Ngati Kahu sold much of the land between Silverdale and Orewa to John Hatfield and Mr Buckingham and in June 1845 more land at Te Weiti was sold to John Hatfield. Again in 1845 the land inland of Silverdale was sold to John Williamson. Ngati Kahu now numbered fewer than fifty adults. Between 1851 and 1864 the Crown, in a number of separate transactions, finalised the purchase of all land blocks between North Shore and Omaha. After this Ngati Kahu retained no land in the Whangaparaoa area. Between 1860 and 1880 Maori returned to the area to work in the timber trade. One of the best known was an old rangatira known as Anehana. He had a full facial moko or tattoo. He was the subject of one of Lindauer's first Maori portraits and this painting is in the Partridge Collection at the Auckland City Art Gallery.

* (reprinted by permission of Graeme Murdoch, Historian for the Auckland Regional Council)

Glossary of Geographical Names

Orewa	o(the place of) rewarewa (tree) or rewa (the shrub)
Wainui	wai (water) nui (big) big wet area/lake or river
Whangaparaoa	whanga (harbour or bay) paraoa (whale)

WAINUI

Early Beginnings At Wainui

The oldest part of the Parish is the Wainui District where the first Church was built on one acre of land given to the Presbyterian Church in June 1862. The land was part of the original 140 acres Crown Grant to the famous surveyor Charles Heaphy of Auckland, on 26th May 1856. 104 acres of this land were sold on 27th February 1862 for £100 to William Lamont, brickmaker of Auckland. In 1862 William Lamont, a staunch Presbyterian, gifted one acre of the land –

whereupon to build a church for the said congregation (previously referred to as

the "Congregation of Christians meeting at Wainui in connection with the Presbyterian Church") and for the remainder thereof as a Burying Ground or for such other purpose as the said Congregation may determine.

It appears that Mr Lamont died before the property was formally transferred but a conveyance to transfer the property to the Presbyterian Church was finally completed on 14th June 1896 by his son, Thomas Beattie Lamont. This conveyance was registered and was exchanged in 1941 for the Certificate of Title which now stands in the name of the Presbyterian Church Property Trustees. (Board Minutes 1 July 1964)

This generous gift was the first act in the development of the widespread Hibiscus Coast Parish as we know it today which incorporates Wainui, Silverdale, Orewa and the Whangaparaoa Peninsula. Some background is therefore appropriate and the recollections of Mr Lamont's granddaughter, Mrs Hypatia ("Patia") Vine (nee Lamont), recorded by her in 1986, are of particular interest and significance.

William Lamont

William Lamont was born on 5th February 1831 in Northern Ireland near Cookstown in County Tyrone. At 21 he married Eliza Beattie aged 19 years who was believed to be from Lurg Bay in County Antrim, Northern Ireland. Because William was the second son with no prospect of inheriting his father's farm property, they went to England where he worked as a brickmaker or bricklayer, probably both. They later left England and went first to Melbourne and then to New Zealand in 1854 where they lived for a time in Auckland. By this time they had three daughters. Later the land at Wainui referred to above was purchased. Mr Lamont was then aged 31. Mr Lamont died on 20th November 1894 aged 63 and is buried in the family grave at Wainui Cemetery beside his wife Eliza who died on 14th February 1888 aged 45. The son Thomas Beattie Lamont, having died on 22nd March 1957 aged 88, is also buried in the same cemetery.

The gifting of the land to the Church so soon after the purchase of the larger block reflected not only a generous spirit but also the prevailing view at that time that

even before they built a permanent home for themselves they must build a church to the glory of God, a place for worship and thanksgiving for life in this new and untried land. The people of this era, the pioneers of our country took their religion seriously. (Mrs H. Vine)

A New Church at Wainui in 1862

Mrs Hypatia Vine writes:

The place was a hive of industry. The sound of hammer and saw rang clearly through the still frosty air into the blue and gold of a perfect June day.

Earlier, they had felled a monster kauri from the bush further back, and then from the felled tree, they had pitsawn the timber for the church. Now all the men of the district regardless of their individual religions were busy building a church that all the people of this recently settled district might have somewhere to worship on Sundays.

Mr Samuel King and Mr William Hailton gave the blocks, Messrs H & W Hellyer gave the timber and Mr Yates of "Old Oak farm" was the carpenter who erected the building.

The Rev. Jagger, the Methodist Minister at Kaukapakapa began regular services which were continued for more than 80 years. A Sunday School was also started.

It was an inter-denominational church and has continued so ever since.

I have been to Methodist, Presbyterian and Anglican services in the little church. This sense of community which respected the rights of others to worship as they chose and yet use the same building, was unusual in those days.

For many years it was the only public building in the district and served many pur-

poses besides church for the community. It was the first school and remained so for ten years until the new Wainui School was built. The first new New Zealand-born generation of the district had its early years of schooling in the little church. Mrs Faithful was the first teacher and was later followed by Miss May Rapson. It served too as the earliest Post Office, officially known as the Parakakau Post Office, being the name for the district before it was renamed Wainui. There is still, in the wall of the porch, a slit where letters could be posted though the post office itself has long gone.

Life was hard in many ways; even by the standards of those days, primitive. But it was a free life and a good life, especially for the men. It was harder on the women with its primitive living conditions, hard work and childbearing with little or no medical or nursing help, while household conveniences were non-existent. It is small wonder that many women succumbed under such conditions.

Community Centre

Mrs Hypatia Vine writes:

It served, too, as a community centre for the whole district. In the early days the Mutual Improvement Society held its regular meetings there. They read plays, sang songs, read and discussed poems. If the nostalgic recollections of the people who were old when I was young are anything to go by, then many a happy evening was spent in innocent amusement in the old church.

It even served as a depot for goods delivered from the store at the Wade (Silverdale) for many years until a shed known locally as the "Tin Shed" was built on the road just outside the church. Many a bag of flour and bag of sugar has lain in the porch of the church waiting for its owner to collect it. More recently it served as the public library for the district. In fact it still does. It appeared not so long ago on television when the Country Library Service van made one of its periodic calls and the local women were seen selecting the new books.

The women of the local Women's Division, Federated Farmers also held their meetings there for many years. Yes, it has served the community well and long, possibly in far more ways than its original builders ever imagined.

Black day – but there was one black day in its history. The property was vested in the Presbyterian Church (as might have been expected, as the site was a gift from William Lamont, a staunch Presbyterian). However the Presbyterians had for some years ceased to hold services in the church and the church authorities decided to sell it. The district was appalled. It might not go to church but it did not like the thought of the church being sold and dismantled. But Mrs Thomas Lamont was not one to accept things like this without a struggle.

She tackled the Presbyterian Church in Helensville which had proposed the sale. She used her phone, a party line, and she said afterwards "I talked for twenty solid minutes and nobody interrupted me!" She explained that the church was really a district affair, undenominational, built by the parents and grandparents of the present settlers and still of considerable use to the community. However she saved the church. It is still there and an occasional wedding and christening is held there. Some church services, too, are still held regularly, though not many Presbyterian.

To the outward eye it still looks much as it did when it was first built about 1862. But one modern convenience it has. When electricity arrived in Wainui, electric light was installed in the church to replace the kerosene lamps which had for many years hung on the walls and supplied what light they could for evening functions".

Wainui Church in the 1940's

In 1941 services were held on the 5th Sunday in the month by the Minister of the East Coast Bays Parish and attended by people of various denominations. After a year or two the Wainui

district was transferred to the Helensville Parish. It seems that Presbyterian services in the Church ceased shortly afterwards although Sunday School was continued for some time and monthly services were held in a family home in Waitoki by the Rev. Lilly of Helensville.

The following account written by Mrs Ivy Watkinson of Orewa in 1978 provides a fascinating glimpse of events in the 1940's.

In 1940 when I went to Waitoki to live, there was no Presbyterian Church functioning in the area so I went to a Methodist Service in the Waitoki School once a month. In 1941 a past Minister of one family was living at Mairangi Bay and they created a new Parish called East Coast Bays. Wainui was put into that Parish. The Minister came to visit and he wanted me to play for the Church services he proposed to have each fifth Sunday of the month at Wainui. This was most successful and people came regardless of denomination as they usually do in the country. I remember a prolific Harvest Thanksgiving service we had there. The organ was poor but Mr Lamont brought his violin to lead the singing. There was quite a strong Sunday School going at the time. However these services only lasted a year or two and Wainui was put back into the Helensville Parish. A Methodist Minister used the Church for a while. Then it was closed but Sunday School continued. A family closely related to one of the Missionaries (Paddy Jensen) came to live in Waitoki and Mr Lilly came over and held a house service in their home once a month and we joined the P.W.M.U. at Helensville. Then the new Parish of Orewa was formed and both Waitoki and Wainui were put into that. By this time we had an undenominational Sunday School at Waitoki 1949-1953 (Mrs Roberton – Anglican, myself – Presbyterian and Vic Stevens – Methodist). Mr Lilly asked me to play for services when required. The Methodist family of Stevens would not give us permission to have a service in their Hall so we had an afternoon service in the School because the Headmaster was a Presbyterian Minister's son ! Later we got permission to have a service in the Hall. In the meantime Kaukapakapa had a renewal of spirit and two or three families from Waitoki went to Kaukapakapa and we moved to Orewa 1953.

When I first went to Wainui I became friends with Mrs Hec King who was working with the Sunday School and Mrs Lamont who between them and other near neighbours looked after the Church. About the time I went there it was used by the Women's Division of Federated Farmers and they had the electricity installed and paid for it. They also did some painting inside and looked after it well for years until they got a larger Hall. I was on the Managers' Committee here for 14 years and Treasurer for six years and anything that was done to the Wainui Church or grounds was all done and financed by the local people. I remember we had a Managers' meeting over there once as the Headmaster of the Wainui School was on our Managers' Committee at that time. A new fence and gate were required and the late Mr Sam King willingly offered to supply that. Mr Hec. King recently (with the help of his nephew) made a new entrance into the Church grounds after the County had lowered the road. We also had donations from the King families from time to time. The painting and reblocking done a few years ago was the only work done by this Parish.

Poor Support at Wainui

Later on services began again at the Wainui Church and were held on the fourth Sunday of the month but these had not been well attended and the Minister was given the discretion to decide whether to hold services in the Church or in home groups. At the August meeting of Session the Minister reported that he went to Wainui on 22nd July, 1973 to hold a service and "nobody came!"

Wainui Struggles

In 1978 the Board of Managers' report stated that the Wainui Church property had given concern for some time. It had not been used nor was it likely to be required for services in the

future. The Managers were investigating the possibility of selling the property. However because of local opposition and the local community promising support and accepting responsibility for the upkeep and maintenance (a donation of £500 was made to install lighting and to cover necessary repairs) the proposal was eventually dropped.

Wainui Today

Notwithstanding ownership of the property by the Presbyterian Church, local people have always felt a strong sense of ownership as a result of the contribution both in labour and finance contributed over many years, not to mention the part the building played in the development of the community. The building's historic significance is now recognised with its listing by the New Zealand Historic Places Trust in the Grade 2 category, a measure of its importance. Church services, which had been discontinued, were later recommenced and are now held every month at 2p.m. on the fourth Sunday of every month.

DEVELOPMENTS AT SILVERDALE

The township we now know as Silverdale was originally called Wade which was believed to be an anglicised version of Te Weiti, the Maori name for the Wade river and district. Te Weiti means "the river bordered by cabbage trees." It is said that by 1911 the town of Wade had "acquired a bad reputation" and the renaming to Silverdale was intended to give the town a new image.

Once more few records exist of Presbyterian links. We do know that in 1866 the Rev. J Wallace was appointed to the Pastoral charge of North Shore and Wade districts where "divine services for the settlers of the Presbyterian Parish will be conducted in the public school room until such time as the Church can be erected."

By chance too, from a "*Sudden Death*" report in the *Taranaki Herald* "100 years ago" column in 1967, we know the date a Presbyterian Church was actually opened.

A very painful incident occurred at the opening of the Wade Presbyterian Church, on the 22nd January, 1867. During the delivery of Mr McKinney's address, Mr Brunton, aged 65, settler of Orewa, rose from his seat beside the chairman, and was in the act of going out when he fell down immediately in front of the pulpit. He was raised up and carried out, and everything that human ingenuity could contrive was done to restore him from what was at first supposed to be only a fainting fit. In the belief that nothing worse had happened, the proceedings of the evening were being carried on as previously arranged. It was freely whispered that Mr Brunton was suffering from something more serious than a mere fainting fit. The chairman left the meeting to ascertain whether there was any cause for alarm. He returned stating that Mr Brunton was serious and suggested the meeting be closed. Mean-time messages were dispatched and medical aid soon arrived. The doctor examined Mr Brunton and intimated that he was dead.

Many Groups Use the Church

In 1876, there was a proposal to conduct school in the Presbyterian Church. Members of different faiths shared the use of the one church. This arrangement worked well in Wade-Silverdale. On one occasion when the Presbyterian service was being held, the Anglicans arrived for their service. They decided it was time to build their own church! (*Rodney Courier* 14 July 1948)

In the 1920's the Reverend Arch. Dixon was the minister. He rode his horse from Silverdale to take services at Orewa and Waiwera. He would ride back by way of the beach and take a swim before returning home.

Mrs Joyce Scott of Kaukapakapa says her mother was married in that church in the early 1900's. During the second world war (1939 to 1945) the Home Guard took it over. The disruption caused to small communities by the exodus of men to World War II was extensive and had a long term effect. Silverdale was no exception. It appears Presbyterian church services were no longer held at Silverdale by 1950. It was then used as a commercial building and was sold in

1955 for £227 with the money going to a building fund for the proposed Whangaparaoa Church at Stanmore Bay.

Mr Bielby became the first of a succession of garage proprietors to occupy the site which is now the premises of motor vehicle dealer Gregory Ford.

MINISTRY SINCE 1862

Since 1862 as one would expect in an area of sparse population, no permanent parish Minister in the sense that we know it today existed. As we have seen, the church at Wainui was built thanks to a Presbyterian who gave the land and other local settlers no doubt of various persuasions were involved in the construction of the church building. A Methodist Minister took the first services. That Minister probably had responsibility for several churches. Other Ministers or competent lay people would also have appeared from time to time. At Wade (Silverdale) they obviously had a Minister to begin with but he too no doubt oversaw other areas. We can only assume, in the absence of access to proper records, that a faithful succession of many Ministers maintained and encouraged the faith right up to the time that the Parish of Orewa was formed in 1951.

GROWTH AT OREWA

MR H. D. SNOW*

The effects of post-war immigration from Europe and economic prosperity were reaching out to Orewa. Aerial photographs in the early 1950's compared with those of 1947 when there were few houses showed a rapid development of subdivision and housing.

In 1950 prospects for developing a new Parish in the district received enormous encouragement in the wonderful donation of sections by Mr H. D. Snow of Auckland. Initially he had donated three sections in Elliston Crescent but when these were found to be unsuitable for a church, they were sold for £350 and the money placed in a Building Fund. He also generously donated a further two sections in Whangaparaoa Road on which a church was eventually built . . . but it took 12 years before that was to happen!

* (See Appendix for more on H. D. Snow)

A New Parish at Orewa

On 1st February 1951 the Parish of Orewa was formed and the districts of Wainui and Waitoki were transferred to it. On 2nd February 1951 the Rev. Hugh Smyth from Granity on the West Coast was inducted as permanent Home Missioner. A Manse had been provided by the New Life Fund of the Presbyterian Church of New Zealand but there was no Presbyterian Church building in Orewa, so services in the new Parish commenced in the Public Hall on 11th February 1951.

In 1952 two sections were purchased in Orewa at a total cost of £750 paid by the Presbytery Property and Finance Committee. A sustentations grant of £300 was approved by the Missions Committee of Presbytery. Sustentations (a term inherited from the Free Church of Scotland) were subsidies usually granted to new parishes to assist their development and the amount granted invariably represented the stipend (salary) of the newly appointed Missioner (Minister).

On 21 April 1952 the Parish name was changed to the Albany Orewa Parish and the Parish included the districts of Albany, Orewa, Coatesville, Wainui, Waitoki and Stanmore Bay. The Session minutes at that time recorded that "Stanmore Bay was poorly attended and very difficult". The first congregational Annual Meeting was held on 5th July 1952 and recorded the communicants roll as being Orewa 26, Albany 25 and Albany Sunday School roll as 40. In addition there was a weekly Bible Class and a two weekly Bible Study Groups in Albany. In December 1952 the Rev. Hugh Smyth accepted a call to Warkworth and on 31st January 1953 Mr D.S. Barnes was appointed Missioner to the Parish.

The Parish dedicated a new Church Hall in Orewa on 22nd August 1953. The £4,000 building cost was financed by an interest free New Life Loan, contributions from members and considerable voluntary labour from members. The opening was fully described in the following newspaper report. (Aug 22, 1953)

*Presbyterian Church Opening
and Dedication Service*

On Saturday afternoon in brilliant sunshine a large number of people from Orewa and surrounding districts, also from Auckland, gathered at the new Presbyterian Church for the opening and dedication service. This is the first church to be built in Orewa and as many people remarked, a credit to the Presbyterian community in Orewa, and must make them feel very proud indeed.

The church hall has been patterned on an Auckland church (St. Giles) and cost in the vicinity of £4,000. It is 60ft. long and 31ft. wide and is complete with chancel, stage, classroom, vestry, kitchen and store room.

On Saturday it was beautifully decorated with spring flowers. It is very spacious, with a large number of big windows and with the lovely interior colouring looked very bright and attractive. The service was conducted by the Moderator, Rev. A. W. Baxter, who knocked at the door, which was opened by Orewa missionary, Mr D. S. Barnes, who offered the keys to Mr Baxter, who then, followed by the large congregation, went into the church where the dedication service took place.

The organist was Mr Don Suckling (Albany), Rev. M. C. Milmine helped with the service, as also did Mr A. E. Odlin, who read the scripture lesson. Mr Barnes gave a brief outline of affairs leading up to the opening of the church from the forming of a church management committee, then buying the section, until the present time when the church was officially opened.

Mr Baxter gave a very interesting and impressive address on "The Living God." Apologies were received from Rev. Mr and Mrs Smyth, who were unable to be present, Mr & Mrs Fergusson, who are in Australia, and several other apologies were received.

Rev. F. Peterson, Methodist minister from Silverdale, thanked the committee for the invitation received to be present and said he would like to congratulate those concerned on having such a fine building which struck him as a very beautiful place; well ventilated, light and clean; three very important things. It gave him great pleasure to bring greetings from a sister church and prayed for God's blessing on the work done and to be done.

The Rev. J. Brokenshire, Anglican minister, also congratulated the people of Orewa on their new building, saying he has always been interested in colours, he admired the interior colouring and thought the new church a very beautiful building and on behalf of his own congregation congratulated Orewa on the work done, and to thank the people for the number of souls brought to Jesus Christ.

In a few words Mrs Morgan Richards, widow of the first Presbyterian minister for the East Coast Bays parish, said how pleased she was to see so many friends. She also said it is quite a number of years since she and Mr Richards first came to Orewa and as the years went on nothing was started and now to come and find such a beautiful building and not only beauty, but usefulness, too.

Mr Odlin, member of the finance and property committee, spoke a few words explaining how the church hall came into being through the new life movement. Also that it was to serve a dual purpose. When the drapes, which had not yet come to hand, arrived, the chancel would be screened off and the hall could be used for recreation. He also congratulated the people of Orewa for work done and brought good wishes from property and finance committee.

Mr Sealy, on behalf of Albany Orewa Parish (Mr Sealy was Headmaster of the Sil-

verdale School and also father of our own member Jean Saunders), thanked all those too numerous to mention individually, who had helped so much. People from Albany, Coatesville, Silverdale, Wainui, Waitoki, Whangaparaoa, people belonging to the Presbyterian Church and other churches, all who had laboured in the parish and foremost among them the Sunday school teachers.

To Mrs Davis and Miss Eaves, very sincere thanks, also to Mr Barnes, who had recently started a Bible Class. In a few words Mr Barnes thanked all who had come to the opening, saying what a pleasure it was to see a full church and hoping many would come again.

The meeting concluded with prayer. A delicious home-made afternoon tea was served by the ladies and very many thanks to all those ladies who so generously supplied it. And so ended a service which would long remain in the memories of a very large number of people who are very happy to at last have their own place of worship. (Unidentified Newspaper Report)

Home Missioners

When the Parish of Orewa was first established it was regarded as a "Home Mission Station" and fell under the jurisdiction of the Home Missions Committee of the Auckland Presbytery which provided financial support. The first Missioners were therefore described as "Home Missioners" or "Student Missioners" These were usually persons who had been recommended to Presbytery as suitable candidates for such a position and who had expressed an intention to complete a course of study to satisfy the requirements of the Church in respect of full ordination which would be achieved either at Knox College in Dunedin or by a course of study. On completion of that they would be described as having been "raised in status" and ready for a "call" to a self-supporting Parish. This approach was revised in the 1950's when anomalies created by the past approach were resolved. Home Missioners did not at first always have authority to celebrate the sacraments (though this was usually later granted after demonstrating competence) in which case a Minister authorised by Presbytery would officiate. A similar approach occurred at Annual Meetings of the Parish.

Growth Continues

New Ministers

In September 1954 Mr Barnes resigned and on 10th February 1955 Mr E.A.Way was appointed in his place.

At the fourth Congregational Annual Meeting it was recorded that there were 51 on the communicants roll and approximately 500 under Pastoral care. The Sunday School rolls were Orewa 26, Albany 75 and there were Bible Classes at Orewa and Albany. Mr Way also started Bible in Schools in March 1955. On 3rd May 1956 Mr Way transferred to the Otaki Parish. The Parish was without a Missioner until 19th February 1957 when the Rev. H. F. Carston was appointed, from Dannevirke. During the vacancy a new Sunday School building was provided at Albany.

The Parish boundaries were again revised on 30th September 1956 when Albany and Torbay united to form a new Parish.

During 1956 services at Stanmore Bay were discontinued because of lack of support but were recommenced in 1958 being held in the small local hall in Brightside Road.

Mr Carston retired at the end of 1959.

Harbour Bridge Opened

In 1959 the new Auckland Harbour Bridge was opened and considerably shortened the journey from Auckland which was previously accessed by road via Riverhead, by vehicular ferry via Devonport or passenger ferry via Bayswater. The bridge opening was to be the catalyst for rapid development in this district over the following 40 years. One of our members, past Moderator of the General Assembly of the Presbyterian Church of New Zealand, the Very Rev. Owen

Baragwanath and his wife Eileen, now members of our church, recall this period when many Auckland people came up to the Whangaparaoa baches for their weekends and holidays. Visitors with their families often exceeded the number of local members at Sunday services. Early services in the "tobacco smelling" Community hall were also recalled. The key role that Keith and Una Bedford played in sustaining church activity was also recalled. Owen says that he preached in all the different churches in those days except the Baptist Church.

Neil Harton also recalls the very small congregations of this time and at one time Mr Galloway preaching to six people, Mrs Ruth Aickin, Mrs Buchan, Christine and Neil and their two children! He remembers too Ruth Aickin and her great love for the church. She was always there to prepare services, not only at the Brightside Road Community Hall but later on at Whangaparaoa Road. She was always there to open the church for services and to greet people as they arrived. In fact her personal record of events and the numerous newspaper cuttings all faithfully recorded in a special book have been an invaluable source in the compilation of our history of this period and we are grateful to Ruth's family for making it available.

Ministers 1951 to 1962

The Rev. Hugh C. Smyth: 1951 to December 1952

At the end of his Orewa Ministry, after being "raised in status" and after accepting a "call" to the Parish of Warkworth (which was a self-sustaining parish and only the fourth church to be established by the Presbytery of Auckland), the Kirk Session minutes recorded:

We wish to record our thanks for his splendid work while with us . . . which met with much fruit from his labours for the Kingdom. We wish to thank Mrs Smyth for her leadership of the PWMU and the splendid job she did.

Mr Smyth was said to be "a man of strong and likeable personality with a keen sense of humour. He carried God's Word fearlessly and loyally among the people."

Mr D. S. Barnes: 1953 to October 1954

Reference was made in the Annual report for 1953 "that Mr Barnes has been used by God to continue establishing Christians in the Faith and has done much in reaching out to claim the young for Christ." Regret was expressed in October 1954 at his resignation and Session thanked him for the work he had put into the Parish.

The Rev. E. A. Way: February 1955 to May 1956

On Mr Way's appointment to Otaki, Session placed on record a minute of appreciation of the earnest and faithful work of their minister.

The Rev. H. F. Carston: February 1957 to December 1959

The Kirk Session placed on record their appreciation of the excellent services rendered by the Rev. H. F. Carston during his three years as Minister of the Parish. Mr Carston had retired from teaching when he first took up the position.

"His sermons have been of a high spiritual standard and of a most helpful nature, the congregation has increased very considerably during his Ministry and his splendid devotion to the Bible Class has resulted in many young people joining the Church as Communicant members. Both Mr and Mrs Carston have endeared themselves, not only to the Church members, but to the community in general by their Christian living, friendliness, hospitable and kindly actions".

Mr F. R. Caldwell: February 1960 to January 1962

Mr F. R. Caldwell was appointed to the vacancy on 17th February 1960 from Dunedin.

At a meeting of the Board of Managers on 4th December 1961 it was resolved that due to the inadequacy of the present Manse, the expensive nature of repairs and extension necessary to

bring it up to anything like standard, Presbytery be requested to investigate the possibility of the disposal of the present Manse and the erection of a new Manse.

It is noted that at that time garden fetes were held in the grounds of Stanmore Bay Motel in both 1966 and 1967 for fundraising purposes.

Mr Caldwell's resignation, as from 31st January 1962 was recorded. Mr Caldwell served as a Student Missioner and on his leaving the Board of Managers recorded that "mention be made of Mr Caldwell's deep sincerity and good work done for the Master in Orewa."

In fact he was to be the last of the Ministers described as Home Missioners, the Parish henceforth having ordained Ministers responding to any "Calls." Before that occurred however Mr Ian Galloway was appointed Student Missionary from 1st February 1962 for one year.

Mr Ian Galloway: February 1962 to January 1963

Mr Galloway served as a Student Missioner. At the end of his term the Rev. J. L Gray paid tribute to him as he left to continue his studies at Knox College saying that he would be a great acquisition to the church. At the Annual General Meeting in 1962 it was said "that he had done so much and was loved by all."

The people at Stanmore Bay were so impressed by Mr Galloway that they held a separate picnic to farewell him. They said "he had been so splendid all through 1962, he had cut down pine trees, cleared the section and dug drains." And presumably ministered to the people also!

DEVELOPMENTS AT WHANGAPARAOA

On 26th March 1962 a Special meeting of the Congregation was held to consider the general development of the future work of the Parish with particular reference to building and status.

Present at the meeting were Rev. J. Freeman (Convener) and Rev. A. Kernohan of the Presbytery Home Ministry Committee. Mr Freeman expressed the view that there was little visible evidence of the Presbyterian cause on the Whangaparaoa Peninsula. Presbyterian visitors to the Peninsula on holiday had expressed regret at this! The members of the committee had visited the site owned by the Church on Whangaparaoa Road and felt the land was well suited. As the site was a gift and not a purchase by the Church, Mr Freeman felt that the Committee may undertake the levelling. The erection of a hall on the site would be the responsibility of the local people with a long term free of interest grant of £2000 and perhaps a 3% loan from the Sarah Dingwall Trust. Presbytery would be very pleased to see greater Presbyterian activity on the Peninsula.

The Congregational meeting unanimously approved the proposal to erect a hall and authorised the Board of Managers to borrow £2750 for the purpose.

At the same meeting it was also unanimously agreed that steps be taken to have the Parish raised to an "Aid-receiving charge" with an appointed ordained Minister.

The Board of Management at its meeting on 23rd September 1962 authorised the ordering of a prefabricated Church/hall from Keith Hay Ltd. of Warkworth.

The cost of the building £2373 and other costs were met by an interest free loan of £2000 from the Home Ministry Committee, proceeds of the sale of an earlier Church at Silverdale, the sale of three sections previously donated by Mr H.P. Snow (in addition to the two sections he donated for the Church site) and donations from Church members.

The new Church hall was eventually erected on the site on 12th November 1962 and the first service held there on 12th January 1963. Mr & Mrs Keith Hay, who visited the area on holiday, donated a piano and hymn books for use in the church.

The following is a narrative read by Student Missioner Ian Galloway at the service of Dedication:

Moderator, It is my privilege to read the Narrative.

Some twelve years ago, Mr H. P. Snow of Auckland presented three building sec-

tions to the Orewa Parish. When it was felt that they were not suitable for a Church site, Mr Snow most graciously donated two further sections and these are they upon which this Hall has been erected. The hope of the donor was that a Church or Hall might soon be erected and while since that time a Church building has from time to time been mooted, it is not until now that the hopes of the donor have been realised.

Early on, the suitability of this present site was questioned – not with regard to position which is as remarkable and commanding as any, but with regard to contour and access – and the Rev. D. S. Borne a neighbouring minister was asked to report to Presbytery on its general suitability. He reported favourably.

For some years there has been concern at the lack of a visible Presbyterian place of worship and witness, to meet the normal growing needs of the area, and particularly, to meet the needs of ministering to the Christmas and New Year holiday makers.

In April of last year, the Director of Home Ministry, the Rev. A. D. Horwell, paid a visit to the Parish and at a special meeting of the congregation, arrangements for the erection of a Hall in Stanmore Bay were made.

A Building sub-committee was formed and a Building fund opened. The present type of building was accepted as being most suitable to the needs and resources of the Parish and subject to alterations suggested by the Property and Finance Committee of the Auckland Presbytery, an order was placed with the builders.

A monetary grant from the Centenary Fund Board of the Presbyterian Church of New Zealand; the sale of the previously donated sections; the gifts of other Presbyterian congregations and the sacrificial giving of many, within and outside the Parish has made the project possible.

Many working-bees have prepared this lovely site for occupation.

On a memorable day, namely 12th November 1962, amid rejoicing and thanksgiving, the Hall was placed on the site.

Subsequently, much giving and hard work has brought us to this present occasion which is a milestone in the life of the Orewa Parish in general and the Stanmore Bay congregation in particular.

Moderator, I have very much pleasure in asking you to proceed with the dedication of this building and its effects to the use and glory of God.

Ian Galloway left the Orewa Parish after the February 1963 meeting of Session to continue studies at the Theological Hall. The Moderator the Very Rev. J. L. Gray paid a warm tribute to Mr Galloway for his work in the Parish.

The minutes of the meeting of the Board of Managers on 3rd December 1962 disclosed that the Parish was still having difficulty in raising sufficient income for its needs. The Moderator the Very Rev J. L. Gray made it clear that, if the Parish became an "aided charge" with an ordained Minister, a further £250 per annum would have to be found.

PUTTING ROOTS DOWN

Our First Ordained Minister

At a congregational meeting on 3rd March 1963, the appointment of the Rev. Challis R. Wilson from North Canterbury for a period of 5 years as the Parish's first ordained Minister was welcomed. "Our own" in this sense meant that for the first time the Parish itself was providing financial assistance to support a Minister whereas previously the Minister had been funded by the New Life Fund of the Presbyterian Church in New Zealand as a whole. Approval was given to the proposal to build a new Manse at a cost of £5000 of which sum £3000 was to be borrowed.

On 4th March 1963 the Board of Managers agreed to request the Home Ministry Committee to increase the grant to the Parish from £375 to £600 in view of the increase in costs

The induction of Rev. C. R. Wilson took place on 22nd May 1963.

Mr Wilson's eldest son Hamish says he remembers his father talking about his time of challenge here after service in the wealthy Parish of Waikari. He found that the parish was a bigger challenge than he expected and that there were many discussions about finance. It seems there was doubt the stipend would be paid at times. It seems too that Mr Wilson also collected quite a bit of money for the church building fund with a technique that amazed some of the parishioners. He picked out well-off local businessmen and the like and simply asked for donations and had quite a good success rate. He also conducted religious instruction in several schools. Hamish recalls that his father was well pleased with the success he achieved while Minister here and the good support he enjoyed from parish members particularly Jess Symes and Neville Nielsen.

Property Development

At this time Presbyterian Church property in Orewa consisted of the Centreway Road sections on which the present Church stands, the Manse building and land and an additional section further along Centreway Road purchased by the Assembly Home Ministry Committee for a new Manse. The Board of Managers recommended that the Assembly Home Ministry Committee be asked to purchase the two sections adjacent to the new Manse sections for future Church development.

The committee subsequently approved the purchase of the additional sections for a future Church and Hall, however it later decided that the three sections would be too small for Manse, Church and Hall and suggested that an alternative site be sought for a Manse. A further suitable site was found in Forest Glen Road and the Home Ministry Committee approved its purchase. Plans for the new Manse were being prepared.

In view of the fact that the cost of the proposed new Manse exceeded £5000 it was decided to abandon the Keith Hay plan. Eventually a Congregational meeting held on 31st March 1965 approved the £1500 from the Dingwall Funds, £1860 from the Centenary Fund Board and donations of £1760 and an existing house in Pine Road in Orewa was purchased as a Manse.

In October 1963 Board members and representatives from the Home Ministry Committee met to discuss the outstanding debt on the Orewa Church and Hall. As a result the Committee agreed to write off the establishment loan amounting to £3865.

During 1964 there was quite a strong youth group consisting of Sunday School with a roll of 26 and junior and senior bible classes.

MOVES TOWARDS CHURCH UNION

An Approach from the Methodist Church

During April 1965 a letter was received from the Silverdale Methodist Circuit suggesting that a Union Parish could be set up in this area. This letter was considered fully at a Session meeting on 23rd June and the following resolution was carried unanimously.

"That though we are deeply interested in Church Union proposals and parishes, we consider the negotiating Churches should enter more fully and formally on a policy before local areas are too deeply committed in particular schemes and there may be differing schemes in different districts. We therefore agree not to enter into formal negotiations in the meantime. We appreciate the value of Christian brotherliness and cooperation in Church work and will play our part to foster this. Our people will join in Methodist Church life on the basis of reciprocal membership. We will watch developments in the area and if we see that a local union of Church should proceed before a wider scheme is developed we will ask you to negotiate with us"

The statistics for the 1966 year showed that there were 46 on the communicants roll, 36 in Sunday School and 10 in Bible Class. There was a proposal by the Methodist Church that the Presbyterian and Methodist Bible Classes be combined but Session could not agree with the

proposals.

Inter-Church Discussions

More than ten years later the Parish again found itself considering the question of cooperation with other Churches and on 7th February 1978 it was agreed that a letter be sent to the Methodist quarterly meeting to consider the possibility of moving the Stanmore Bay Church to the Manly Methodist site for joint use.

The whole question of Church development at Orewa and Whangaparaoa continued to be actively discussed and after consultation between the Anglican, Methodist and Presbyterian Churches, Mr R. A. Dickson produced a report. This outlined the existing properties owned in the area by the three churches and made suggestions as to possible future need, within an expectation that in due course population would rise to 50/60,000. Interestingly only two years earlier a report was obtained from Registered Valuer Mr C. R. Robinson concerning suitability of the site on Whangaparaoa Road. Other sites had been considered by that report which was strongly of the view that the prominence of the Whangaparaoa Road site and its scope for development made it "sufficient for our needs for the next 20 or 30 years". That advice would no doubt have been conditioned by the fact that at that time the Orewa/Whangaparaoa population was only about 9,000. Mr Dickson's report spoke of "expansion and access being difficult on the steep land at Whangaparaoa Road". The report suggested moving to a better site – something that actually was to happen 14 years later!

Joint Talks with Sister Churches

Negotiations were entered into with the Anglican Vicar concerning the joint use of buildings in Orewa and on the Whangaparaoa Peninsula and subsequently Presbytery gave permission to sell the sections adjacent to the land on which the Orewa Church was built.

The October 1979 meeting of Session agreed to further explore the possibility of cooperation with the Anglican and Methodist Churches in the area and a meeting with them was arranged for 28th February 1980.

The Parish Session considered that the alternatives from our point of view were –

- (a) Develop on the present Church sites at Orewa and Stanmore Bay;
- (b) Co-operate with the Anglican Church on one or both of their sites – it was noted that the Presbyterian Church Property Trustees owned one of the three vacant sections beside St. Stephen's Anglican Church at Whangaparaoa. One was owned by the Anglican Diocese and the third held in the name of the Roman Catholic Bishop;
- (c) Co-operate with the Methodist Church at one or both of their sites; or
- (d) Move to another site or sites.

It was agreed that we first explore the possibility of cooperation with the Anglican and Methodist Churches.

The meeting of the representatives of the Anglican, Methodist and Presbyterian Churches plus representatives from the Roman Catholic Church, who had asked to be associated with the discussion, took place in a spirit of cooperation and even enthusiasm. The representatives were asked to take back to their respective congregations the vision of a 'joint use' centre of worship, Christian education and other Church and community activities at both Whangaparaoa and Orewa and to report at a further meeting to be held on 29th May 1980 concerning the response of the various congregations. The Methodist representatives advised that they were already committed to going ahead with their Red Beach complex but would be receptive to joint use at Manly. At the congregational meeting in the Parish the following resolution was passed with a vote of 44 for and 4 against.

That the congregation agrees in principle with the vision for Hibiscus Coast Church Development and authorises Session and Board of Managers to enter into further discussion with the other Churches.

One of our members, the Rev. Bill Tibbles notes here the indication of strong support at both district and national level for local cooperation. The Joint Regional Committee which drew its

members from the Negotiating Churches worked with local congregations and sought to persuade them to delay individual plans until a united plan could be developed. The failure of Church Union to eventuate was one of the factors which hindered local cooperation.

National Plan for Church Union

The local discussions coincided with proposals which were being developed by the General Assembly of the Presbyterian Church of New Zealand with other New Zealand churches for Church Union. These proposals had been almost ten years in the making.

Members of the Presbyterian Church of New Zealand were required to vote on the so-called "Plan for Union 1971" during the year. The matter was very fully discussed at the Parish Council in July. For a variety of reasons not least the fact that proposals developed in 1971 were not germane to 1980, the Council by majority decision voted against the Union proposals. In due course throughout New Zealand the Union proposals were rejected.

Whilst discussions by an Inter Church consultative group were held no firm outcomes were determined.

Mr Tibbles points out that the Church Union Plan throughout New Zealand was in fact approved by a substantial majority of all five of the churches involved.

In the Anglican Church the laity were in favour, as was the House of Bishops but in the House of Clergy the plan failed to gain the sufficient majority. In a vote some years later on a related topic, the only change was that the House of Clergy approved but in the House of Bishops one Bishop changed his mind. The Plan was dead. However Union discussions continued and a considerable portion of Presbyterian parishes now belong to co-operative ventures.

More Talks with Sister Churches

In May 1983 there was a meeting of the Joint Regional Committee comprising representatives of the Anglican, Catholic, Methodist and Presbyterian Churches set up to co-ordinate development of the Churches in the area. Unfortunately through a misunderstanding the Bishop of Auckland did not attend the meeting at which he was to have clarified the Anglican plans for use of the Whangaparaoa site adjacent to St. Stephens Church. Both the Catholic and Methodist Churches seemed to be sympathetic to joint venture development.

A Sad Conclusion

In reviewing the series of approaches and discussions since the first approach by the Methodist Church in 1965 one is drawn to the sad conclusion that, after almost twenty years of on and off again discussions, it was all to be of little avail. Whilst the actual discussions may have been beneficial in the sense that people of the different churches came to know each other, the differing church administrative structures and perhaps too, some strongly entrenched denominational beliefs, in the end proved too great an obstacle. However it was not to be the last time similar discussions would take place.

PRESBYTERY VISIT

The Presbytery of Auckland conducted the Quinquennial Visitation of the Parish on 11th October 1966. Such visits are conducted every five years as the description suggests and, as they are a significant factor in Presbyterian Church government, an example of its content is of interest, even if only for its choice of language.

It should be noted that the Parish then still fell within the area of responsibility of the Presbytery of Auckland whereas today it falls within the Presbytery of North Shore which was created in 1973.

The Presbytery of Auckland, having received the report of the Quinquennial Visitation of the Orewa Congregation, gives thanks to God for the progress made and the spirit of unity and love in the parish.

Presbytery notes the consolidation that has taken place and the spirit of optimism which is apparent in minister and people.

Presbytery hears with pleasure of the additional buildings provided in the parish – the new Church Hall, Stanmore Bay and the new manse in Orewa. It also notes the extensive renovations in the Orewa Church and the loving care shown in all buildings and grounds. This living witness to the community shows a sense of stewardship and love from the congregation.

Presbytery notes the scattered nature of the parish and the fact that in some areas rapid expansion is taking place. It commends the people for their vision and sense of stewardship in providing for this increased pastoral work.

Presbytery is aware of the areas of the parish where pastoral care has been difficult and would commend Session to keep these areas under constant supervision so that when the team of office-bearers is built up, adequate pastoral concern will be shown.

Presbytery acknowledges that the Orewa parish is now a parish with an increasingly settled community and can no longer be thought of as a seaside holiday resort. However, Presbytery would urge Session, with the help of Presbytery, to explore ways of communicating the Gospel to the holiday visitors.

Presbytery notes with satisfaction the leadership provided by the Rev. Challis R. Wilson and commends him and his wife to the love and care of our heavenly Father.

Presbytery acknowledges the sustained work by Office-bearers and people and believes that God will call and equip others to share in the ministry of God's people.

PRESBYTERY AGREES: –

- (a) THAT the area of Waitoki be examined by the Home Ministry Committee with a view to seeing whether the parishes of Orewa or Helensville could best serve this area.
- (b) THAT the Christian Education Committee consult with Session about representation on the controlling body of the proposed "Peter Snell" village to be established on the Whangaparaoa Peninsula.
- (c) THAT the Church Music Committee explore possibilities of providing training for Church organists who have not previously played the organ.
- (d) THAT the Life and Work Committee meet with Session to examine methods of outreach and evangelism to the holiday visitors to the parish.

Presbytery assures Minister, Office-bearers and people of the Orewa Parish of its deep interest in the Life and Work of the parish and commends them to the love of God, the grace of Our Lord Jesus Christ and the fellowship of the Holy Spirit.

Waitoki

On 3rd July 1968 it was agreed that Presbytery be advised that the Waitoki geographic area and community interests look towards Kaukapakapa and Helensville as the Waitoki people were attending services in the neighbouring parish.

MINISTERS 1963 TO 1972

The Rev. Challis Wilson: March 1963 to July 1967

Mr Neville Nielsen, Session Clerk at the time, recalls that Mr Wilson did much to establish the Parish on a sound footing in its own right. He was a good preacher and excelled in his pastoral

and visiting role. He left the Parish on 31st July 1967 having accepted a call to Blockhouse Bay.

On his leaving the Parish, thanks were expressed by the Kirk Session –

for his co-operation and wisdom, which have enabled Session to mature in outlook, and for his faithful and accurate preaching of the Word, embracing the full gospel, not neglecting recent controversial issues, which have been dealt with from a sound biblical viewpoint.

The Rev. H. F. Troughton: December 1967 to December 1972

The Rev. H. F. Troughton of Ravensbourne, Dunedin was appointed to fill the vacancy and was inducted on 14th December 1967, the Rev. E. C. Walsh conducting the service.

Mr Troughton gave dedicated service to the Parish. During World War II he was Chaplain at the Japanese Prisoner of War camp at Featherston. He had been invited to go there after a riot by the prisoners when a number were killed. His previous experience as a missionary in Japan and his fluent command of the language made him an ideal person for that position.

His daughter Doreen, (now Doreen Payne) was no doubt influenced by his Japanese service as, with her husband Warren, they later gave many years of dedicated service as missionaries in Japan.

Mrs Troughton also gave sterling service and support during their term of ministry.

When Mr Troughton retired on 31st December 1972 the Kirk Session expressed its appreciation of his sound and faithful ministry. The Orewa A.P.W. expressed their sincere thanks and appreciation to their president Mrs Troughton for her devoted leadership and wise guidance. The Guild report referred to Mr and Mrs Troughton's five years of devoted service. Mrs Troughton also retired as Sunday School Superintendent.

HOPES AND FEARS

Billy Graham Crusade

Billy Graham was an American Evangelist who had achieved world wide fame for his "Crusades" held in many countries of the world. During these campaigns many were influenced by the power of his preaching and converted to Christianity. In 1969 Billy Graham came to New Zealand and conducted a very successful Crusade in Auckland.

The 18th Annual Report for 1969 recorded "that membership had increased and that average attendances at all services was 115. The Parish had assisted in the Billy Graham Crusade and it was reported:

The highlight of the year was the Billy Graham Crusade which was a real triumph for the Lord. In our Parish some 10 names were referred to us following decision, re-dedication etc. but there were many others who were richly blessed! Those who took part in it found it to be a time of real inspiration.

The 1971 Annual Report spoke of steady work in the Parish, average Church attendance of 105, Sunday School roll 51, Bible Class roll 12. Due to a lack of response evening services (no doubt badly affected by the advent of television) were discontinued from Easter to Christmas. The fund set up for building a new Sunday School/Hall building was still £1000 short of the target and the whole question of minister's accommodation was being re-examined by Session – subsequently the project was deferred.

Long Service

At the 22nd Annual meeting a presentation was made to Mrs O. Jeffers who retired in December 1972 after 22 years as a Sunday School teacher.

The Stanmore Bay Sunday School commenced classes on 7th June 1973 in the basement of the home of Mr and Mrs Lowry, next door to the Church. The roll was 19.

During 1974 a survey of the Parish was conducted with heartening response. The Bible Class combined with the Methodist Bible Study Group in 1975, meeting in different homes during the year.

Troubling Times

After the retirement of the Rev. H. F. Troughton on 31 December 1972, A call was made to the Rev. P. L. Connell who took up his duties in the Parish on 1st April 1973.

By 1976, things were not going well in the Parish. The Quinquennial Visitation of the Parish by the newly formed North Shore Presbytery took place on 29th June 1976. Presbytery decided to delay the finding for six months and appointed four assessor elders to strengthen Session.

At the August 1976 meeting of Session the Rev. P. Beere convenor of the Quinquennial Visitation Committee was invited by the Moderator to share in the December Session meeting. At that meeting after discussion it was agreed to ask the Visitation Committee to meet the congregation again on 1st March 1977. A meeting of office-bearers and members was held on that date with the Visitation Committee. The chairman of the Committee the Rev. P. Beere and the Moderator of the North Shore Presbytery the Rev. S. Robertson, informed the congregation of the Presbytery's decisions. These were that the pastoral tie between the Rev. P. Connell and the Parish be dissolved as from 31st August 1977; that the Session Clerk be asked to resign from Session for the present; that four assessor elders be appointed; that an Interim Moderator be appointed; and that the Parish remain vacant for a year. "Pulpit supply" would be arranged.

A report of the Visitation and details leading up to the forgoing is held in Parish records.

At the Session meeting on 12th July 1977 the Moderator (the Rev. P. Connell) reported that the Rev. Laurie Moore had been appointed Interim Moderator and three assessor elders appointed, though their names were not available. On August 9th the Interim Moderator reported that on September 4th he would "preach the Parish vacant" at both Stanmore Bay and Orewa. The Session would then meet the Rev. E. Walsh who agreed to serve the Parish for a time in the role described as "Pulpit Supply." In fact, in terms of the great pastoral care that he assumed, he was to be far more than that!

GOOD THINGS HAPPEN

Family Camp and Sunday School

A Church Family camp was held at Mangawhai Heads from 21st to 23rd April 1978 (report in Session minutes 2/5/78) A further Camp was also held in February of 1979.

The Sunday School at Stanmore Bay was growing in numbers and it was considered that the Sunday School buildings were inadequate. These consisted of an old hut and a decrepit caravan. Two evening Bible study groups were established, one at Orewa and one at Stanmore Bay and interest was maintained at both groups throughout the series.

A small youth group also met at the home of David and Rosemary Kilgour and at other homes during 1979 and 1980. However two of the four or five families supporting this group left to go to the Baptist Church and the group then became too small to sustain itself.

Growth and the Challenges Ahead

An expanding population and the rapid development of the area is reflected in the numerous discussions which were held over the next few years in which a number of proposals were examined. As already shown Church Union was also in the air at this time which had a strong influence on proposals but which in the end came to nothing.

In April 1978 an ambitious plan was put to a congregational meeting.

In Orewa it was proposed that the present sections on which the Church hall stood be sold as industrial sections and that the church be moved to another property, then held in Orewa, and refurbished. Net cost \$23,000.

At Stanmore Bay it was proposed that the hall be relocated on the same property and a new church for 250 people be built on the same site at a total cost of \$83,000.

Subsequent to the Congregational Meeting in April and the June and July meetings of Session a meeting was held at the Glenfield Manse the home of the Interim Moderator, the Rev. I. Galloway. It was attended by Mr Galloway, the Very Rev. W. B. Watt, Director of Ministry, a representative of the Presbytery Ministry Committee and members of the Parish Planning Committee. The question of future development within the Orewa Parish was discussed fully and despite strong representations by the Parish, Ministry Committee members intimated that if sections in Orewa were sold it would be most unlikely that much, if any, of the proceeds would be available to Orewa Parish and that neither the Ministry Committee nor Presbytery would be likely to give approval to the Parish Plan for Development without a full investigation of the possibilities of joint use of buildings with other denominations in the area.

The challenging words of the Interim Moderator the Rev. Roger L. D. Wiig in an Orewa Newsletter at that time were pertinent then and remain so until the present day.

How can a small Church grow?

Growing is something that the Orewa Presbyterian Church can and must do. There is an ability and a willingness amongst our people to begin to do new things. In fact I believe the parish is on the move, but it is the beginning of the movement which will be resisted by some and which will be felt as pain by many. For growth means change. Change means being different. And the thought of being different can be very painful.

A small church cannot grow in membership without giving up something very precious: the basic satisfaction that everyone knows or knows about everyone else. The intimacy of the Orewa parish is not an accident. It is a gift. For in the small church there is the capacity to know and care about others. So we feel we belong and as we found out recently the closeness of the belonging can mean at times that we are hurt. But that hurt can be cared for and healed.

If the church, however, is to grow it must want to grow. Its growth depends on the values and attitudes of the church membership. The church members must want growth so much that they are willing to give up the satisfaction of knowing or knowing about everyone else in the congregation.

The areas for our growth are twofold: Firstly amongst our people there must grow up a deepening awareness of God's presence and from this will flow a kind of commitment to all known Presbyterians that allows for the feeling of inclusion. It will mean a greater number attending; more at worship, more in our educational programme, more in parish activities.

The other area of growth will have to do with our buildings. Many are feeling the need to begin building places that are worthy of the worship we would give to God. My prayer is that we will capture a vision of the things God is calling us to and will be willing to work wholeheartedly for their accomplishment in spite of the pain and the change."

Better Times Ahead

The Church year up to 30th June 1978 proved to be one of division and difficulty for the congregation but with the devoted work and enthusiasm of the Rev. E. Walsh and Mrs Walsh much progress was made and there was a new sense of purpose and dedication within the Parish.

He was an inspirational preacher and his warmth and enthusiasm showed in all that he did. A member of the congregation once chided him for the length of his sermons to which he replied "But I have so much to tell and so little time" Mr Walsh's compelling words to the congregation on Sunday 22nd August 1978 are certainly worth recording.

The Christian life has been described under many figures a pilgrimage, a voyage, a race and a fight; in all these pictures there is a sense of strenuousness of purpose,

of direction and necessary progress. The same figures apply in an amplified sense to the life of the church. All that is achieved, every advance made is the result of strenuous effort and often our gains are splashed with blood. This has not been an easy year but it has surely been a year of heartwarming experience. In the face of many discouragements we give thanks to God for those who stood by us in difficult times. We remember that Jesus in the upper room deserted by all but that small group of disciples looked round upon them and said "you have stood by me". If love is the greatest virtue, loyalty is its greatest expression. It is so easy to opt out in face of problems but if in our circumstances we join those first disciples in character, vision, faith and loyalty we shall be as right as they were. Thanks be to God for all the loving loyalty of those who stood by our Lord and his Church in our trials and who are making possible the realisation of new and vital forward movement.

May I express to you all my deep gratitude for your encouragement and support and your warm helpfulness and hospitality to both Mrs Walsh and myself.

The Kirk Session report for the year ending 30th June 1978 is also worthy of note and an indication of better times to come.

During the year regular meetings have been held at which the needs of the parish have been considered. We have had our problems and difficulties but now through the loyal support of our people these seem to be behind us and we look forward to a period of growth and development.

The Session now stood at 14 members which included two assessor Elders appointed by the Presbytery and the Communion Roll at 103 against 85 at the beginning of the year.

During the year the Sacrament of the Lord's Supper has been celebrated at the four quarterly communions with an average attendance of 70.

The Presbytery appointed the Rev. L. Moore as our Interim Moderator at the commencement of the vacancy. However he took up the position as Senior Chaplain and was replaced by the Rev. Roger Wiig who had recently accepted an appointment in Australia. They were both thanked for their guidance and wished well in their new positions. The new Interim Moderator became the Rev. Ian Galloway who of course had served the parish well as a Student Missioner before completing his course of study and his subsequent ordination..

New Sunday School At Stanmore Bay

A congregational meeting on 19th November 1978 agreed that the building of a Sunday School Hall at Stanmore Bay be proceeded with. The building 30' x 18' was erected under the supervision of Hugh Gibson entirely with voluntary labour. The congregations were generous with donations of money and materials enabling the building to be completed debt free. Unfortunately the Sunday School at Orewa closed down for lack of support in the previous month.

A New Minister and a Spruced up Manse

On 10th December 1978 a call was extended to the Rev. D. S. Knight of Taupo. Mr Knight accepted the call and took up duties in the Parish from 1st February 1979.

Prior to Mr Knight and his family moving into the Manse, working bees were organised and renovations were undertaken. The house and grounds were 'spring cleaned'. The interior and exterior and roof were repainted, wallpapers renewed, shower re-built, new carpet and light fittings provided, town water supply connected and cupboards stocked. It said much for the commitment of the congregation when it was noted that the ages of the 6 members painting the roof ranged from 60 to 75 and that many of those involved worked long hours under the supervision of Hugh Gibson.

MINISTERS 1973 to 1982

The Rev. P. L. Connell: April 1973 to September 1977

Mr Connell gave 4½ years of ministry and was ably supported by his wife Lynne who had a fine singing voice. During this period there was a strong presence with young people and the Sunday School was ably taught by Doreen Troughton, Mrs Celia McLean and Mrs Ollie Jeffers

Rev E. Walsh: September 1977 to 1979

Mr Walsh was an inspirational influence during his time here as Pulpit Supply. He had the wonderful ability to quote from memory whole scripture passages for each Sunday. It was Mr Walsh who first sowed the seeds for the remodeling and rebuilding of the two main churches in the Parish. In fact he had plans for a new church at Whangaparaoa drawn up at his own expense and he only drew half his stipend to assist the church finances.

At the end of their time here, Mr Walsh was thanked for his devoted service as Pulpit Supply during the vacancy. Sincere thanks were expressed to Mr and Mrs Walsh for their friendly and devoted approach to their work in the parish. When he died in November 1997 Session recorded its appreciation of the considerable contribution made by Mr Walsh to the development of the Parish:

He had a great love for his fellow Christians and was a fine preacher. He was greatly loved and deeply respected and is remembered with affection by those who were privileged to share his devoted and inspired Ministry.

The Rev D. S. Knight: February 1979 to August 1982

Mr Don Knight was remembered for his gift of humour. His wife Paula supported his work in every way. Mr Knight was also Chairman of the Orewa Primary School Committee for a time.

Mr Knight left the Parish to go to Napier with much regret on the part of parishioners. "They leave as friends and will be remembered gratefully for their contribution to the on-going life of the Church."

NEVER A DULL MOMENT

Parish Council Format Adopted

At the 1980 Annual Meeting of the congregation, Session advised that "it had no unanimity on the matter of the formation of a Parish Council to combine the Kirk Session and the Board of Managers and therefore had no recommendation to make to the meeting." After some explanation from the Moderator and discussion a motion to establish a Parish Council for a trial period of two years was carried by a substantial majority. Until this time the Church had been administered in the traditional manner comprising the Kirk Session (which oversaw pastoral and spiritual aspects) made up of ordained Elders and the Board of Managers (which oversaw aspects relating to property, finance and administration) to which Managers were appointed.

Evangelism in Stanmore Bay

Fourteen members of the congregation carried out a house to house visitation of 170 homes in Stanmore Bay speaking to residents and inviting them to a 'pot luck' tea and social evening on 19th July 1981. The guest speaker was Tom Bradley of Television N.Z. – the attendance 54 adults and 16 children included a number of people who came as a result of the visitation. This was a very enjoyable social occasion.

Presbytery Visit

The 1981 Quinquennial Visitation was conducted on 22nd October. Significantly the report commented on

the healing of divisions, increased cohesion, spiritual growth and an increase in numbers attending public worship. It has been a slow process involving the prayer, care and work of a core of loyal members. The visitation committee is appreciatively aware of what the parish was and what it is now.

The visit also highlighted a major concern of the Parish at that time.

The Parish Council's basic question was: Can the parish survive in view of the lack of families in the 25-45 age group, insufficient financial support, lack of younger men for working bees and the proximity of vigorous, younger congregations (Baptist and Methodist)?

Orewa Proposals Resurface

In view of the interest expressed by Managh Herman Ltd in purchasing the Church site in Orewa, which had a common boundary with their property, a meeting of the Orewa congregation was arranged in February 1982 to discuss the advisability of selling the property and moving the building to the other Centreway Rd. site.

Only five people responded to the invitation to meet and it appeared that the majority preference was to remain on the present site as it was nearer to the residential centre.

Parish Council debated the issue at length at the February meeting and the following points were made:

- There are undesirable features about the present building such as side rooms being too small for any use, the kitchen space was hopelessly inadequate for some needs.
- Re-development could cost some thousands of dollars for which money was not at present available.
- There was the possible joint use of facilities with other denominations. The Anglicans were not at present interested. The Methodists were adequately provided for by the new Red Beach complex. The Roman Catholics would need buildings at the same time as the Presbyterian congregation.
- If the Presbyterian Church Property Trustees could be persuaded to dispose of the other sections in Centreway Road owned by the Church (not the Parish), money from that sale would probably only be made available to the local Parish for completion of some approved property extension, not for merely "remodelling".

It was agreed that the Minister be asked to discuss the matter with (a) Church Regional Officer the Rev. W. Tibbles and (b) North Shore Presbytery Ministry Committee Convenor the Rev. K. Orange.

Minister Is Called to Napier

After nearly three years in the Parish the Rev. D. S. Knight advised the June meeting of Parish Council that a call to him had been sustained by 100% of those present at a Congregational meeting of the Napier West Parish and by the Hawkes Bay Presbytery and that provided no barrier was raised by the Orewa congregation or North Shore Presbytery it was his intention to accept the call. Neither the Parish nor Presbytery raised objections and the Parish became vacant from 23 August 1982.

Friendship and Service

The Parish Council report to the Annual meeting contained the following comment:

In a really effective Church community outreach is an inescapable commitment shared by the whole Church family. At the same time we do not underestimate the work in the community of the unassuming testimony of the sincere Christian lives of many of our people, caring, helping, sharing in so many ways.

In confirmation so many of our visitors from other congregations have expressed their appreciation of the warmth, friendliness and concern experienced while worshipping in the Orewa Parish.

Miss Mollie Harries and Miss Nancy Scott retired from the Parish Council after some six years' service.

They took up this responsibility at an age when people are usually seeking to lay it

down after a fruitful lifetime as missionaries in the Lebanon from which each of them had been retired with honour. The duties undertaken by each of them in their new role have been performed diligently, faithfully and with great benefit to the Church, reflecting their deep pastoral concern.

Enthusiasm Develops

During the vacancy the work of the Parish continued and enthusiasm for growth developed in the congregation.

On June 11th a progressive dinner was organised by the Parish Clerk, David Kilgour and 50 people enjoyed the fellowship.

Parish statistics for the year to June 1983 showed that there were 300 people under pastoral care, 101 communicant members with average Church attendance of 90 and 19 children in Sunday School.

PLANNING AND OUTREACH

Stanmore Bay Review

A subcommittee of Parish Council was set up to investigate the possibilities of the Stanmore Bay Church $\frac{3}{4}$ acre site and its report was presented to the August 1983 meeting of Session. This concluded that at no great cost additional space could be provided to the main building and that with site improvements extra car parks could be provided.

During the 1983 year a fund was established for the replacement of the pews at Orewa and the chairs at Stanmore Bay. Donations made provided sufficient for the provision of 72 more comfortable chairs at Stanmore Bay and 60 at Orewa. Two members of the congregation, Mr Andy Gray and the Rev. John Kilgour offered to undertake the work of removing partitions to permit the vestry room space to be incorporated in the main body of the Church thus increasing the seating capacity. This work was quickly completed with beneficial results. Mr Ian Thompson and Mr Tom Hill worked quietly away during the year repainting the Stanmore Bay Church and upgrading the kitchen area. Members associated with these years still remember the large part played by Una Bedford who truly loved her church. She had an amazing ability to keep an eye on everything and everyone and to communicate well with people.

Funds for the purchase of organs for both Orewa and Stanmore Bay were established with the result that both Churches were provided with excellent instruments because of the generous giving by the congregations.

Statistics for the year to June 1984 showed the number under Pastoral care to be 229, membership of 126, average attendance 94 and youth group roll reduced to four.

Change of Name

During the year the name of the Parish was changed from Orewa to Hibiscus Coast.

A New Minister

The highlight of the year was a call to the Rev. John R. Carruthers of Papakura which was accepted ending a period of two years without a full time Minister. Mr Carruthers had previously served as a Chaplain with the Royal New Zealand Army.

During the long vacancy the Parish was very fortunate in having such a high standard of pulpit supply from the Rev. S. Clark, the Rev. J. Kilgour, the Very Rev. O. Baragwanath, the Rev. A. Munro and the Rev. Ken Baillie. The service went far beyond normal pulpit supply. The visitation of and caring for those in need continued and considerable help in this respect in the Orewa district was provided by the Rev. H. Troughton and the Rev. Dr. R. Dun.

On 16th September 1984 the induction of the Rev. J.R. Carruthers took place and he was received very warmly by the Presbytery, Parish Council and members of the congregation. After

the service Trevor Small (acting Moderator of Presbytery) and John Carruthers planted a new Hibiscus bush in front of the Orewa Church in recognition of the change in name to the Hibiscus Coast Parish

Outreach

The Ministers' Fraternal (an association of Vicars, Priests and Ministers in the district) agreed that a mission should be held in Orewa and on the Whangaparaoa Peninsula in the last week of September 1985, each Church in the area running its own mission during that week. The Rev. John Balchin of Papakura agreed to conduct the Mission for the Presbyterian Parish. In preparation for the September Mission, 12 Home groups were set up to view and discuss the video series "Jesus Then and Now", there being 6 separate sessions at two weekly intervals in each home. These study groups proved to be very successful, being attended by a total of approximately 100 people, the numbers in each group varying between four and thirteen.

June 1985 statistics showed continued growth of the Church with 300 persons under pastoral care, 140 communicant members, average attendance at worship 125 and 16 in the youth group.

In October 1985 Parish Council agreed to recommend to Presbytery that Parish Council should purchase the neighbouring house and land (2 sections) for \$150,000 for development of Stanmore Bay church but unfortunately they were unable to proceed with this due to a shortfall of \$75,000.

A NEW CHURCH AT WHANGAPARAOA AND AN UPGRADE AT OREWA

Responding to Growth

The rapid growth on the Whangaparaoa Peninsula and the increase in traffic on the Whangaparaoa Road past the church site and hazards this created, led to a change of thinking as to the suitability of the positioning of the existing church.

A new subdivision was being opened up in Waiora Road in Stanmore Bay and in 1986 the Parish Council decided to take steps to purchase 4 sections there close to the Stanmore Bay School and the site where a kindergarten was later built. This development charged the whole Parish with a vision to create church facilities which were in keeping with the needs of a rapidly growing population and began one of the most significant developments in the Parish history. A Planning Committee was formed and under the wise leadership of Mr Bain McGlashan, a member of our church and a civil engineer by profession, plans were drawn up for the new Church. In retrospect it seems highly unlikely that, without Mr McGlashan's sensible direction and the professional skills that he lent during the whole construction process, the project would ever have been completed.

The Parish in 1986 had only about \$20,000 in reserve to apply towards any redevelopment project. It needed a considerable step out in faith for all involved to embrace the goals which were later to involve expenditure of several hundreds of thousands of dollars. Bain's gentle and persuasive encouragement to keep going was a key factor in the eventual success of the project.

The Rev. John Carruthers, who was Minister throughout this period, has asked for this comment to be recorded.

One of the things that will stay in my mind, regarding the Planning Committee, was that the right person came forward at the right time to lead the Committee. Bain McGlashan was there to lead us at the beginning in the design and planning phases and to facilitate those matters that had to be dealt with by the local authority. The next phase that the Committee had to deal with was the financing of both Whangaparaoa and Orewa building projects. And it was there that the Planning Committee was fortunate to be led by Alan Bolam, whose drive and expertise got things off the ground. We were fortunate to have people of that calibre leading us. We certainly had a lot to thank God for in the contribution that these two made.

Building Programme

The main objectives were:

1. To resite, reconstruct and expand the existing Church buildings on the new site in Waiora Rd, Stanmore Bay, Whangaparaoa.
2. To upgrade the existing building at Orewa and provide extensions with adequate social and kitchen facilities.

Much could be written about the implementation of the project through its various stages; of the many meetings and decisions made by the Planning Committee; of the difficulties encountered on the way; of the enormous commitment within the whole Parish; and of the amazing generosity experienced.

Put very simply within the space of 4 years the Parish did this:

- It built a new Opportunity Shop (following the fire) for \$8,000;
- It moved its Whangaparaoa Road church buildings to the new site in Waiora Road and added extensions and improvements which increased space threefold, all for \$200,000;
- It upgraded the existing Orewa Church and added extensions which almost doubled the previous space for \$140,000.

The total cost of these three projects was \$348,000 and this was paid for by proceeds from the sale of the Whangaparaoa Road sections, donations and fundraising \$178,000, Opportunity Shop contributions \$40,000, a grant from Wellington headquarters of \$5,000 and interest free loans from both the national church and members.

All loans in respect of the building programme were fully repaid by 1995. It was truly an amazing accomplishment in an overall time span of about 8 years. And all this by a communicant membership at the time of only 155.

New Church Opened

The new church known as St. Andrew's Whangaparaoa Presbyterian Church Centre was opened and dedicated on March 10, 1991 the Moderator of the North Shore Presbytery, the Rev. L. Grosse, at a service attended by clergy, present and former members of the church and local dignitaries including the local Member of Parliament, Don. McKinnon.

A plaque in the Church acknowledges the outstanding labour of love and involvement in the construction process by Bill Saunders Senior and the Rev. Dallas Clark who were prominent amongst the many who volunteered their labour. The enthusiasm and physical fitness of many of our older members was often evident and many still remember the sight of a very fit Ray Glasgow, at aged 78, staining the church roof beams !

In the preceding week a daily programme of events had been held beginning on Monday night with a musical concert, which was attended by an absolute capacity audience of about 220 people, a Ladies Fellowship Hostess Day on Wednesday, a Kids Klub Special on Thursday, a Parish Dinner on Friday, an "At Home" for the local community on Saturday afternoon and a Youth Social on Saturday evening.

Orewa Extensions Dedicated

On August 18th of the same year the enlarged and refurbished church named St Andrew's Orewa Presbyterian Church Centre was also opened and dedicated by the Rev. W. A. Smales, representing the Moderator of the North Shore Presbytery, at a packed service attended by clergy, present and former members and local dignitaries. At the same service presentations of appreciation were made to Mr Bain McGlashan and Mr Alan Bolam for their leadership roles during the building programme. A plaque in the church makes reference to the outstanding contribution in the building process by Rid Aubrey and Malcolm Cochrane.

Much could be said about the selfless commitment of so many in the actual process; of being blessed with a kindred Christian spirit in the builders Wes & Ken Brown; of the help given by Ken Canton in the design of the two churches, of the individual acts of generosity whether they

be of donations, of interest free loans, of chancel furniture donated, of a glorious banner made for the church, of bibles given, of pulpit falls made, of sound systems donated, of kitchen furniture constructed and donated, of kitchen lino donated, of carpet fund appeals fully subscribed, of refrigerator and dishwasher donated, of memorial gardens given, of bequests received, of opportunity shop activities, of new covers for sanctuary chairs, of a magnificent stained glass window donated. The list goes on and on and it would be invidious to single any one contribution out. The widow's mite is valued equally with the millionaire's munificence. All are given to the Glory of God in this place.*

It was a time when it was a privilege to be part of the whole process and one of shared achievement.

Bain McGlashan was to say at the end that all that was achieved left him "in no doubt that miracles can and do work among us."

In more recent years six magnificent lectern hangings depicting the church's year have been donated. And then as a result of a very generous donation a glorious new Allen digital organ was purchased for the Whangaparaoa church.

* (A list of items donated has been completed and is held as a separate record.)

Hiccups

If all the above sounds like hard work let it be said there was a great deal of fun in working together and many stories of certain events, some of which might best be left unsaid. But there was a chain of events leading up to the purchase of the sections in Waiora Road, Whangaparaoa which may be worth telling because it involved a famous author and person of renown. It also involved others who fell on hard times as a result of the business excesses of the 1980's.

Due to the ownership by the well-known British author and public figure Jeffrey Archer of a ten acre block adjacent to the church's Whangaparaoa Road property, he became the logical purchaser of the church property because it gave him road access. He had purchased the original block (sight unseen we believe) in the euphoria of America's Cup yacht racing at Freemantle in 1987 when the New Zealand yacht known affectionately as "Black Magic Plastic Fantastic" seemed a certain winner and when viewpoint properties on Whangaparaoa would (supposedly) command exorbitant prices in the next Hauraki Gulf challenge ! Of course as we now know "Black Magic" did not win so Mr Archer (now Lord Archer) finished up with a bit of a lemon at the time though ten years later he was to sell the whole block to the Rodney District Council for a handsome profit ! So an agreement to purchase the Church property was concluded with Mr Archer but no money arrived on settlement day! It took three phone calls to London before \$190,000 was finally received 53 days later plus a penalty interest payment of \$4,966. But this was not the last of our troubles. Mr Armitage, the developer of the Waiora Road sub division from whom we were purchasing our sections and to whom we had paid a deposit fell on hard times and the first mortgagee Registered Securities Ltd. (R.S.L.) took possession. They too got into difficulties and it wasn't until Mr Boocock, a local developer, bought the subdivision from the Receiver of R.S.L. Ltd, that we were finally able to secure title to our properties.

THE KEY ROLE OF WOMEN IN THE CHURCH

Presbyterian Women's' Missionary Union (PWMU)

The Orewa branch was formed in 1951 and the first meeting was held on 29 September 1951 with the Minister's wife Mrs Smyth as President. One of the first members was Mrs Sealy, mother of our present member – Jean Saunders. Affiliation fees to Presbyterian Association were increased by 3d (pence) from 9d per member to 1/- (one shilling equivalent to 10 cents). Members were kept informed of the work of missionaries and they were often the speakers at meetings. Amongst the speakers was Doreen Payne daughter of the Rev. Hessel Troughton, minister from 1967 to 1972. She and her husband Warren Payne had been on missionary work in Japan since October 1973. They returned to New Zealand in 2000 and Warren is now Director of Public Ministries of the Overseas Missionary Fellowship and is able to spend a third of his

time in ministry to the Japanese. Mrs Ollie Jeffers, still a member of our church, took responsibility for distribution of the magazine Harvest Field. Mrs Lottie Poynter was secretary of the group from 1961 to 1968. She left in 1971 returning in 1995 and is currently looking after the collection of used stamps for the church as a means of fund raising for Missions.

Support for the Maori Mission Birthday League was started in 1951 and continues to this day, although it is now called the Mission Birthday Gift. In 1969 the money from this nationally paid the salaries of 2 Maori Mission deaconesses, 1 Maori Minister, 1 lay worker and the bursar of the David Hogg Memorial Hostel in Whakatane. Support for Mission work amongst Maori was further evidenced by an address given in 1951 when Mrs Paulger, a teacher at the Silverdale School, spoke of her work as a Missionary for 24 years with the Maori people in the Ureweras. Mission boxes were also collected throughout the parish and the missionary budget for our church was met almost entirely by the P.W.M.U at first, then supplemented from funds raised at social afternoons.

In 1957 social afternoons called the Honouring of Age were arranged for elderly folk. This was appreciated so much that other churches offered to take their turn and was continued until in due course an independent Senior Citizens Association was formed in the early 1970s.

The PWMU became the Association of Presbyterian Women (A.P.W) in 1964 when the North Shore Presbyterial was formed.

The 21st anniversary of the foundation of the Orewa PWMU was celebrated in 1972.

Missionary Support

Support given to Missionaries included the following and included those who were "adopted" by the parish as "Associate Missionaries":

- Shirley Snowden (nee Dakers) in Papua 1957 to 1965(Associate Missionary).
- The Rev. Albert and Mrs Scarlett in Papua until Rev Scarlett's death there in 1972.
- Sister Catherine Hollister-Jones
- The Rev. R. S. & Mrs Roxburgh in Jagadhri, India
- The Rev. Peter and Mrs Barbara Wedde in Papua from 1964 to 1975. (Associate Missionaries)
- Miss Molly Harries. Retired Missionary from Lebanon for 37 years with Miss Scott (served as members of the Kirk Session in this parish in retirement)
- Warren and Doreen Payne (nee Troughton) in Japan from 1972 to 2000
- (Doreen's brother Dr David Troughton together with his wife were extended a welcome in 1972 on furlough from the Ludhiana Christian Medical College where they completed their term in 1972
- The Rev. Alistair & Mrs Jacki Smales in Jakarta,Indonesia 1975

Orewa Presbyterian Ladies Guild

This was founded on 29th July 1953 "to foster spiritual fellowship amongst ladies and to provide such things or monies as may in their estimation be most necessary for the efficient work of the church in Orewa".

Each January a Street Stall was held and Flower Shows were held from August 1954 until 1982; also Garden parties. "Flowers in Praise", started in 1990 under the auspices of the Ministers' Fraternal and following different themes each year, has been well supported by the public with proceeds going to local charities.

In 1964 the North Shore Presbyterial was formed and the Guild meetings were held directly after the A.P.W. meetings until the Guild merged with the A.P.W. in 1976.

The Guild also took part with other churches from March 1970 in the World Day of Prayer service, also held in a different church each year organised by a committee representing all the churches.

A team of members helped cook meals for Old People's Welfare League in 1983 and has continued each year since. Members helped in delivering Red Cross "Meals on Wheels".

A.P.W. produced a monthly newsletter, edited by Norma Crawley, until it was discontinued in 1991 as it was felt that the weekly church bulletin was sufficient.

Birthday cards were sent to prisoners in Paremoremo for many years.

After the upgrade of the Orewa church in 1991 the ladies at both Orewa and Whangaparaoa helped with funeral catering until Sept 1995 to raise funds to help repay the loans on the church alterations. Meals on Ice Service was started through Presbyterian Support in August 1995 co-ordinated at first by Mrs Val Dymock, then by Mrs Una Dymock but discontinued in March 1999 when another group took over supply and Presbyterian Support's involvement lessened.

A Craft group was formed in Orewa in 1991 and they were responsible for embroidering new seats for the sanctuary chairs at Orewa and also making a banner.

Stanmore Bay Ladies Fellowship

Ladies from Stanmore Bay church joined in A.P.W. meetings at Orewa until they formed their own group in 1966 with Mrs Ruth Aickin as their first President. They held an annual fair in 1968, then fairs and bring and buys to raise money for donation to Manse and budget funds. They were responsible for organising rosters for cleaning the church, providing morning tea and arranging flowers in the church, as was the Orewa APW. They helped with the Flower Show held at Orewa till 1982 and since then with "Flowers in Praise" and the World Day of Prayer.

In 1973 A Women's Friendship Circle for younger women started and continued till 1975/6.

In 1973 the Ladies Fellowship group chose to become an A.P.W. branch with Mrs Nan Baillie as convenor, but in 1976 decided to resume being a Fellowship group meeting informally. Speakers at Fellowship meetings have covered many subjects and include missionaries. The late Evelyn Kidd reported on Mission News regularly. A trading table is held each month and donations are made to various organisations each year and funds to the church.

A Cradle Roll was started in 1969/70 for children up the age of 4. Members also helped with "Meals on Wheels".

A PARISH AT WORK

Worship

Since the earliest days, worship has been the central feature of Church life invariably following the traditional Presbyterian pattern which prescribed a disciplined and orderly pattern of service. Communion Services are held at Easter and on a quarterly basis from March onwards. Sunday morning services have been held at both Orewa and Whangaparaoa at different times to enable the Minister to take both services. On the 4th Sunday in each month a Sunday afternoon service has also been held at Wainui. The church is also involved with other churches in leading services on a roster basis at the Northhaven Hospital and with a fortnightly service at Haldene Rest Home by the Rev. Dallas Clark.

Occasionally combined services have been held with the Methodist Church.

Easter, as the highlight of the church year, has always been a special time preceded by Lenten studies and other observances have been held on Maundy Thursday and Passover. Harvest Festival last year was observed as "The Gifts of Creation".

Through its ordination of Elders the church maintains contact with its Communicant members by a system of visiting prior to Communion services each quarter.

Lists of Members and adherents have been compiled annually since 1985. Members are also kept in touch through weekly Bulletins and monthly Newsletters which have been faithfully produced in recent years thanks to Mr and Mrs Keith Bedford, the late Mrs Dorothy Lord and Max and Colleen Edward.

A number of Home Groups have been formed during past years with groups meeting in various homes to either pursue Bible study, follow specific study material relating to outreach or to dis-

cuss the works of various theologians.

Music In Worship

Music has so often been an inspirational part of our worship activity that it would be hard to overestimate the value of those skilled instrumentalists and singers who have been so much a part of our history. Consider the number and skill of our organists:

Of Alice McGlashan and Dorothy Lord at Wainui services; of Ivy Watkinson, Mr Schoemaker, Mrs May Sims and Mrs D Jamieson with Mrs Pat Graham at Orewa; and then at Stanmore Bay where John Marshall, Mrs Bagley, Mrs L. Smith, David Kilgour and Neville Nielsen played either for church services or for A.P.W. and Guild meetings. David Kilgour and Mavis Harris alternated at Stanmore Bay services from 1981 to 1992. Mavis Harris was in fact a Methodist but willingly offered her services. Since then at Stanmore Bay we have enjoyed the skills of no less than seven organists including Verna Dowdle, Max Edward, Maureen Fullerton, Maurice Gorbey, Ian Harvey, Fiona Lindegren and Ken Stewart. A choir directed by Maurice Gorbey has also led special services at Stanmore Bay and has recently sung Stainer's "Crucifixion" on Palm Sunday.

Carol singing at Christmas and Easter hymn singing have been regular features at eight local rest homes for the past eight years or more.

Outreach

From the day of its inception the people of the church have continuously reached out to the community and this has taken many forms. It has included visiting the sick and needy whether at home or in hospital. Pastoral concerns have also been supported by a Prayer Circle which, though small, faithfully remembers in prayer such people and has been active for the last twenty years under the leadership of Mrs Pearl Morgan and now Mrs Jean Saunders at Whangaparaoa. Other Prayer Groups have also met from time to time.

Youth Work

An Interdenominational *Sunday School* operated in Albany in 1952 and Sunday School started at Orewa in 1954 with Mrs Davis as Superintendent until 1959. Mrs Ollie Jeffers took over in 1960.

The children from Stanmore Bay went to Orewa until 1973. In June they met in the basement of Mr and Mrs Lowry's home next to the church site on Whangaparaoa Road until a Sunday School building brought from Onehunga was available in October. About 40 children were attending and at one stage 21 families were involved at Orewa and 19 children were attending at Stanmore Bay. Mrs Troughton, Mrs Connell, Mrs Nielsen, Mrs Rosemary Kilgour and Warren and Doreen Payne all played their part in leadership. The Sunday School at Orewa closed in 1979.

Bible Class in 1952 began under the leadership of Mr Barnes, Mr Way and the Rev. Carston. Doreen Troughton (now Payne) was leader in 1968 until she left to be married when David Crawley took her place. The records note that leaders David Crawley (son of Noel and the late Norma Crawley) and Julie Reid were married on 1 February 1975. David later achieved academic distinction completing Masters Degrees in Science and Theology and is now a Lecturer in New Testament Studies and Spiritual Formation at the Bible College of New Zealand.

Senior and Junior Bible classes combined in 1975 and there was a combined Presbyterian/Methodist Bible Class in 1975/6 led by Mrs Kay Rodgers. A group for all ages S.A.L.T. (sharing and learning together) was started by Barbara and Colin Robinson in the 1980s and continued until 1988. A Busy Bees group started in Orewa in 1975 but was no longer active in 1978.

Kids Klub started in 1986 organised by Mrs Ethel Lawrence and that continued until 1999 in the new church at Whangaparaoa.

A Pizza Club (following on from the SALT group) started for those aged 9 to 12 years in 1989 but went into recess in 1990.

Fun for families has been operating in 2000 and 2001 as Kid's Klub was no longer functioning.

Mrs Ethel Lawrence played a key role in organising all the young persons' activities. In the 1990s Mrs Nan Carey was responsible for organising Children's talks at services and young person's Christian Education activities on Sundays.

Sunday School activities still operate at Whangaparaoa where a team of 10 leaders take turns in teaching each Sunday but the numbers attending are small.

Social Activities

In addition to the ladies activities, social events were organised from 1991 to 1995 to raise funds to repay the church loan for building the Whangaparaoa church. These included musical evenings, antiques fair, craft fair, cabaret evening. We also had a visit to older churches in the district, Warkworth, Kaukapakapa & Wainui churches. There have been visits to other churches for lunch, a train trip in the Waitakeres, visits to the Matakoho Museum, Presbyterian Support homes and school and the Naval Base over recent years.

Morning tea after the morning service is a regular feature at Whangaparaoa. Luncheons are also organised occasionally at both Whangaparaoa and Orewa.

Indoor Bowls started at Orewa in late 1973 and is still flourishing. Mr A. Bridle was the president in 1974 and he is still involved with the group at the age of 90.

A 500/Scrabble Group ran for 4 years from 1990 at Stanmore Bay.

Table Tennis Club started in 1991 in the lower level at Stanmore Bay with two tables and is still very active with five tables.

Grandmas' Group

This crèche for infants was started by Mrs Nan Carey in 1991 and ran till the end of 1999. Many referrals came from community organisations. Up to 24 children attended once a week and the crèche became a significant outreach to the community.

Opportunity Shop

This was started in August 1973 by the Rev. and Mrs Connell with the object of boosting Parish Funds and to provide an opportunity for people to get to know each other through working together. It was one of the first such ventures in the district but has since been copied by other organisations. It was burned down in 1988 by arsonists and a new double garage was purchased to replace it and a storage shed. It operates Thursdays and on Saturday mornings at present. It has raised substantial amounts towards church building funds in particular but money has also been donated to the wider work of the church. It has been staffed entirely by volunteers and has provided a valuable service to the community. For many years Mrs Alison Chisholm has taken responsibility for the smooth running of the shop supported by Mrs Jocelyn Petty who has organised the Saturday roster. Clothes and other items have been sorted and cleaned by Pam Gibson (for 20 years), the late Connie Craig (10 years) and others.

MINISTERS 1982 TO 1997

The Rev. J. R Carruthers: September 1984 to January 1997

Mr Carruthers was our longest serving minister since the Parish was formed and his resignation on retirement was received with regret. Members remember him as a warm and caring person with the emphasis in his ministry being on pastoral visitation and personal relationships. His visits to the sick and 'heavy laden' were always appreciated. It is significant too that it was during his ministry that the major building programmes in the parish were completed. His ability to stand back and allow lay people to take responsibility and to encourage them was a major factor in that achievement. At Parish Council Mr Crawley said that Mr Carruthers' guidance and personal friendship was something which he and all members had treasured. In the Annual Re-

port for 1996 the Council said that:

John Carruthers has endeared himself to us all and his caring presence will be sadly missed. We can but give grateful thanks that we have been privileged to share such a large part of his dedicated ministry.

Our “Retired” Ministers

The attraction of the Hibiscus Coast with its pleasant marine environment has meant that it has been popular as a place for retirement and that has included a number of retired Ministers of our Church who have served in other places. This has been a source of great strength to the parish over many years and particularly during the past 30 years during the period of rapid growth. As Minister here, John Carruthers often referred to the great support and encouragement that he received from the retired Ministers. These have included the Very Rev. Owen Baragwanath who has frequently occupied the pulpit and on 29th August 2000 we shared in celebration of his 60 years as a Minister. We recognised too the role of Eileen, who has, like most ministers' wives, always been part of the Ministry team. The Reverends Dr R. Dun, J. D. Kilgour, Steve Clark, Bill Tibbles, Dallas Clark, Michael Jackson-Campbell and Barbara Ritchie were also here at various times and each has made enormous contributions ably supported by their spouses. The Reverend Ernie Walsh, to whom reference is made elsewhere also served with distinction at a crucial time in the life of the parish.

The contribution of lay people in ministry should also not be overlooked and in times of Ministry Vacancy such people have often willingly come forward and revealed rich, previously hidden, talents.

A HAPPY ENDING

Our Manse

Reference has already been made to the acquisition of a house in Pine Road in 1964 from Mr R. H. Holder to serve as a Manse for the parish. Previously the Manse had been a rented house in Ross Crescent. The new house cost £5,500 and was dedicated on 20 June 1965 and became free of debt by 1985.

Following the retirement of the Rev. John Carruthers in 1997 and the formation of a Nomination Committee under the Rev. Margaret Wilkinson for the purpose of calling a new Minister, it was agreed that in view of the age and condition of the Manse it would be wise to seek a more appropriate residence. The Manse was therefore sold and in 1998 a new four bedroomed house with study was built in Blue Heron Rise, Whangaparaoa at a cost of just over \$330,000. This was financed by a combination of sale proceeds of the old Manse, cash resources and, following an appeal, about \$50,000 in interest free loans and donations from members. The new Manse was dedicated on 6th June 1998 and represents accommodation for our Minister of which the parish can be proud. The interest free loans have since been repaid.

Finances

The quest for finance to support the work of the church in its community has been an ongoing obligation since the church began and has always been recognised too as an ongoing obligation of membership and commitment. The Parish in its early years struggled to find finance to maintain its operation but the policy of the Presbyterian Church of New Zealand was always to support newer Parishes until such time as they became self-sustaining. The Parish of Orewa was no exception and has received, even until recent times, generous support in that regard either by way of Grants or interest free loans.

At the first Annual Meeting of the Parish on the 5th July 1952 the Treasurer Mr Fergusson, who was also the first Session Clerk, presented his report and stated that “the church financial position was very satisfactory with a credit balance of £138.12.3d being in the Trading Bank”. Early records show that church giving for the year ended 30th June 1956 totalled £316 and with the addition of donations, giving to the wider work of the national Church and golden offerings a

balance of £881 had been accumulated in the Bank. Of interest is that one month's stipend for the Minister in July 1955 was £61.7.10d

For the financial year 1958/59 total giving had increased to £958 against expenditure of £913.

By 1968/69 Income (after decimal currency conversion) was \$3,846 and expenditure \$3,666.

In the year ending 30th June 2000, Income was \$90,648 with expenditure of \$72,171 and a recent valuation of all church property for insurance purposes totalled almost \$1.75 million.

A succession of Treasurers have faithfully served the church since its earliest days.

In this regard we note the outstanding service given by Mr Ridley Aubrey, who became Treasurer in 1960, and served without a break and with quiet efficiency in that position for 33 years until 1993. He was ordained as an Elder on 5th November 1962. Auditors during the time of his stewardship paid tribute to the excellence of the records. This too was remarkable when one realises that Mr Aubrey was a Mechanical Engineer by profession with no formal training in book keeping.

A New Minister for a New Millennium

Following the retirement to Warkworth of the Rev. John Carruthers, a Nomination Committee, comprising candidates elected by the Parish, together with Presbytery appointees considered several candidates. It finally recommended to Parish Council that a Call be extended to Dr. Ronald Mills of Dunedin. After achieving a Law Degree, Dr. Mills practised as a solicitor for several years before accepting a position as Legal Officer for the Armed Services where he rose to the rank of Major. He served for seven years in this position before entering into a course of study at Knox College on completion of which he was encouraged to pursue a doctorate. With the support of his wife in the work force, he completed this in 1997. Dr. Mills accepted the call by the Parish and in April 1998 was inducted and ordained by Presbytery into his first Parish as Minister. Dr. Mills has brought a fresh approach to ministry on the Hibiscus Coast and a depth to his preaching that is appreciated by all. He lives with his wife Dianne, an able supporter in his ministry, and their two sons in the new Manse.

HIBISCUS COAST PARISH TODAY

In a recently compiled Profile, the following was the description given to the particular characteristics of the Parish location today and by quoting it in full, is an appropriate means of concluding this narrative.

The Parish of Hibiscus Coast is situated in an area some 35 kilometres north of central Auckland. It covers the region from Waiwera in the north to Dairy Flat in the south and from Wainui in the west to the Whangaparaoa Peninsula in the east. It includes the residential areas of Orewa, Whangaparaoa, Hatfields Beach, Silverdale and Stillwater.

The region is currently one of the fastest growing areas in the country. The population estimate in 1994 was 28,165. The 1991 census showed 21% aged over 45 years - considerably higher than the national average.

Rodney District Council predicts a population growth of 5000 people every five years.

The Parish territory includes the significant development at Gulf Harbour which includes a marina and related facilities, an international standard golf course and widespread residential growth.

In 1990 the Parish embarked upon a significant building programme for its churches at Orewa and Whangaparaoa. This resulted in the establishment of a multi-use Church complex at Whangaparaoa and remodelling and additions to the church at Orewa.

In 1998 the Parish also constructed a new Manse on a site centrally situated in the

Parish. All associated borrowing to meet the cost of Church and Manse developments have been repaid.

An historic treasure is the tiny church at Wainui.

The parish has over 300 people under Pastoral Care and 175 of these are Communicant Members. The membership is mainly in the over 50 years old age bracket. A further characteristic of membership is the presence of considerable number of Communicants who have served the Church faithfully in other Parishes prior to retirement in this Parish. Average attendance at worship is 115 distributed approximately 2 : 1 between Whangaparaoa and Orewa.

Each Sunday, there is a 9.30am service at Whangaparaoa and an 11.00am service at Orewa. Monthly services are held at Wainui and occasional services at Northhaven Hospital.

There are three large Retirement Villages in the Parish and a number of Rest Homes. There are numerous Clubs and Sporting facilities to cater for both young and old. The community has an excellent 200 seat modern theatre at Orewa and an older hall at Whangaparaoa.

Recreational facilities are first class with numerous beaches in the largely marine environment and the Regional Park of Shakespear Park within the Parish and those of Wenderholm and Mahurangi West close by. A large, modern Leisure Centre is also available at Stanmore Bay.

EPILOGUE: THE REV. DR. RON MILLS

This history tells of the visible presence of Presbyterians on the Hibiscus Coast during the period 1862 to 2001. There are many things that a history like this can achieve and has achieved. It has recorded the generosity of early Presbyterians such as William Lamont and H. P. Snow. It has described the foresight, vision and commitment that has yielded the present set of buildings available to the Parish for its activities. It has properly recited the passage of home missionaries and ministers from the early days down to the present time. It has acknowledged the significant contributions made by people such as Bain McGlashan, Ollie Jeffers and Ethel Lawrence, to mention just a few representative names. It has listed the names of past and present treasurers, Session or Parish Clerks and secretaries of the Board of Managers. It has described something of the worship in the Parish, of ministry with children and young people and of the activities of the women's groups. There are, however, some things that a Parish history like this cannot do.

It cannot record in detail the many aspects of Parish life that are carried on quietly without any fanfare but are nevertheless an important component of any faith community. There are the many acts of caring and compassion, often unnoticed, that members have done and continue to do for one another and for people in the wider community. There are the countless low profile activities that are necessary simply to ensure our buildings are functioning properly, such as the cleaning and garden maintenance and helping on the morning tea or catering rosters. It is unable to report on the contribution made to the pastoral care in this Parish of groups such as the table tennis and the indoor bowls, simply because nothing is recorded and it happens as a matter of course – as is the case with much of the pastoral care that is carried out. It cannot record the involvement of our members in community organisations such as the Hospice, the Forest and Bird Society, Boards of Trustees, Victim Support or Accredited Hospital Visitors, to mention just a few representative examples. And a Parish history like this cannot report on the prayer life or the growth in faith among members and the impact these have upon the way they live their lives.

Moreover, although a Parish history can identify the significant turning points in the past, it cannot point out the way ahead. Certainly we need to be aware of the history of our Parish or we will be consigned to repeating the mistakes of the past. This is something that happens frequently to anyone who ignores history. But we are now living in an age of rapid change. Consequently, it is likely that the history of the next 25 years will be quite different from the history of the last 50 years, just as the history of that period was different from that of the preceding

era. It is probable that in the next 25 years we will be much less concerned with achieving a visible presence through buildings and more concerned with a visible presence through people active in the community. We will be less concerned with where we have come from and more concerned with where God is calling us to go. We will be at least as vitally concerned with offering people a living faith and spirituality, as we will be with being Presbyterian. We are ready to begin meeting the challenges of the next 25 years because of the legacy that has been handed down to us by the many faithful people who have been part of the history of this Parish and of Presbyterianism on the Hibiscus Coast.

LIST OF PEOPLE AND DATES

Home Missioners

1/2/51 to 12/52	Rev Hugh Smyth
31/1/53 to 9/54	Mr W. Barnes
10/2/55 to 5/56	Rev. E.A Way
19/2/57 to 12/59	Mr H.F. Carston (Retired)
17/2/60 to 31/1/62	Mr F. R. Caldwell (Student Missioner)
1/2/62 to 2/63	Mr Ian Galloway (Student Missioner)

Ministers

23/5/63 to 7/67	Rev. Challis Wilson
14/12/67 to 31/12/72	Rev. H. W. Troughton (Retired)
1/4/72 to 9/77	Rev. P. L. Connell
4/9/77	Rev. E. Walsh (Pulpit Supply)
1/2/79 to 8/82	Rev. D Knight
16/9/84 to 1/1/97	Rev. J. R. Carruthers (Retired)
21/4/98	Rev. Dr. Ronald Mills

Kirk Session

Session Clerks

2/51 to 7/65	Ernest Fergusson
9/64 to 1/68	A. P. McDonald
3/68 to 6/77	Neville Nielsen
9/77 to 9/79	Rev. Ken Baillie (Retired)
9/79 to 6/81	Neil Harton

Board of Managers

Secretaries

3/51 to 6/64	Mrs Ivy Davis
7/64 to 6/68	Neville Nielsen
6/68 to 1970	J. A. Hay
1970 to 1972	Len W. Swift
1972 to 1974	M Walton
1974 to 1978	Mrs Ruth Aickin
1978 to 1980	Len W. Swift

Note

Parish Council format adopted in 1980 which combined the responsibilities of Kirk Session and Board of Managers.

Parish Council

Parish Clerks

7/81 to 7/83	Keith Bedford
7/83 to 7/93	David Kilgour
7/93 to 2/96	Dorothy Lord
2/96	Max Edward

Treasurers

3/51	Ernest Fergusson
8/53	Len Sealy
7/54	D. Suckling
7/55	Mrs Ivy Watkinson
1960	Ridley Aubrey
1993	Mrs Natalie Deed(Martin)
1994	Greg Clarke
1998	H.W Wells

SOME KEY DATES

1833	Henry Williams visits Te Haruhi, Shakespear Bay
1862	Wainui Church built on land given by William Lamont
1867	Silverdale Church built
1951	Orewa Parish formed on February 1st
1953	Orewa Church opened on 22nd August
1955	Silverdale Church sold for £227
1962	Whangaparaoa Church opened on 12th November
1965	Pine Road Manse purchased
1991	New Whangaparaoa Church opened on 10th March
1991	Orewa Church extensions and upgrade opened 18th August
1998	Old manse sold and new Manse built

APPENDIX

ARCHIVALSNIPPETS FROM PARISH NEWSLETTER

Hastings D'Oyly Snow: Generous Benefactor

Origins of Names

We have in earlier Newsletters thrown some light on the identity and background of this amazingly generous benefactor of the 1950's about whom little had hitherto been known or recorded. It is not every day of the week that the church is the recipient of donations which in today's values would be worth anything between one and two million dollars. It seems to us that some background about the donor is long overdue..

Following a somewhat tortuous trail from one contact to another we have at last made contact with a nephew Robert Snow of Christchurch who, in his young days, knew his uncle well. He has been invaluable in helping us to shed more light on our subject. We have also been helped by a more distant relative in Auckland, Denis Snow who has given us a copy of an amazing family document. So we now have something more about this person to whom we owe so much relative to the foundations of our church at Whangaparaoa in the days when most activity tended to be centred in Stanmore Bay.

But first of all the name. Why Hastings; why D'Oyly; why Snow ?.

To say that through the contacts referred to above we have come into possession of one of the most unique charts of family lineage that we have ever seen is no exaggeration. With its earliest recorded date showing as 1016, the aristocratic blue blooded links are prominent throughout. Apparently drawn up by a great aunt of Hastings Snow it reveals the family name origins.

The *Snow* name began when the Rev Thomas Snow, previously rector of St Dunstan's in the West End of London in about 1840 married Maynard Elizabeth D'Oyly, the eldest daughter of Sir John D'Oyly, 6th Baronet of Calcutta and D'Oyly Park Hants who (quote) "was of the ancient French house of D'Oily, the cradle of whose house was Onilly le Basset, in the arrondissement of Falaise , Normandy."

It is not hard to see why the D'Oyly name has been maintained from generation to generation since. The D'Oyly family has links going back to 1399 with John of Gaunt, Duke of Lancaster and Regent of France and also 4th son of King Edward III.

The *Hastings* name, traced through great grandmother Maynard Elizabeth D'Oyley's maternal links, appears to have its origins with William created 1st Baron Hastings about 1500 and later (quote) "enticed to the Tower and beheaded by order of King Richard III" but not before he had fathered Edward 2nd Baron Hastings who continued the family line and whose granddaughter Lady Dorothea Hastings married the Hon. Sir Richard Deveraux who had links traceable to McMurrough King of Ireland till 1171 and Richard de Burgh, Lord Connaught and Viceroy of Ireland in 1227.

Other family lines are traceable to Malcolm III King of Scotland until 1093, Henri I King of France until 1060, Henry II of England and Llewellyn the Great, Prince of Wales until 1240.

There is only so much that can be written about a family tree of this magnitude and with so many prominent links revealed not to mention several beheadings. A copy is held in the church archives for those interested in examining it.

New Zealand Origins

But we come now to the New Zealand origins of this family which is a story on its own . This began with the arrival in Auckland in 1860 of *Charles Hastings Snow*, son of the *Rev Thomas Snow*, who had married in 1850 Helen Clara Piers who had family links traceable to Conor

O'Brien, King of Thomond who was a direct descendant of the King of All Ireland killed in battle with the Danes in 1014.

Charles Hastings Snow was in business as a banker with the Strachan Paul & Co of London said to be one of the oldest private banks in England dating back to the time of Charles II. The family notes show Charles Snow was ruined in the cotton price failure in the 1850's which led to the family making a new life in New Zealand.

Charles was born at Langton Lodge, Yorkshire the country seat of his father, educated at King Edward VI's Grammar School in Dorset and then at Caius College, Cambridge. Clearly his education, banking and stockbroking experience stood him in good stead when he arrived in New Zealand because he immediately found a position with the Civil Service and ended his career as Head of the Audit Department. He died in Wellington aged 76.

Charles had three sons and two daughters. The third son *Charles D'Oyly Snow* born in 1863 and later married to Emily Rose Forlong (of a well-known Waikato family and her father said to be a "fiery fundamentalist" preacher) had five children, four boys and a daughter.

The second son born at Bunnythorpe. Manawatu in 1900 is our subject *Hastings D'Oyly Snow*. There was also a brother two years younger *Reginald Percival D'Oyly Snow* who features later in this article.

Hastings D'Oyly Snow married Dorothy Gledstane who came from a substantial landowning family which apparently had strong Anglican links with several clergy in the family. They had two daughters Addeen Forlong Snow, who married but later divorced Gordon Elliston, and Margaret Helen Snow.

It is our principal informant *Robert Snow* of Christchurch who knew both Hastings and Dorothy well as a young man who has supplied us with photographs. In fact one of Robert's first jobs in 1965 was as a clerk and at times a chauffeur for his uncle.

Hastings was born with club feet which made walking difficult, hence the chauffeuring by Robert. Hastings was something of an entrepreneur and he apparently turned his hand to meat exporting at one stage with some unfortunate results. But he was also a Real Estate Agent and, what we would now call, a property developer. As we now know he was responsible for the 50 acre subdivision appropriately named Gledstane's Estate at Stanmore Bay from which the gift to our church later emerged.

Robert Snow describes his uncle as "generous to a fault" which suggests that his generosity was perhaps not always in his own best interests.

Perhaps when we think of that we could relate it to the fact that FIVE sections were given and that as Missioner Ian Galloway said in 1962 at the service of Dedication of a new church in Whangaparaoa Road, Stanmore Bay:

Some twelve years ago, Mr H. D. Snow of Auckland presented three building sections to the Orewa Parish. When it was felt that they were not suitable for a Church site, Mr Snow most graciously donated two further sections and these are they upon which this Hall has been erected. The hope of the donor was that a Church or Hall might soon be erected and while since that time a Church building has from time to time been mooted, it is not until now that the hopes of the donor have been realised.

Hastings and his family are believed to have lived in Whangaparaoa Road opposite what is now D'Oyly Drive and also in Stanmore Bay Road near what is now Polkinghorne Drive. Several roads in the subdivision were named after members of the family obvious examples being D'Oyly, Gledstane, Kathy, Brian and John.

But again we ask why the generosity to the Presbyterian Church with such a strong link to Anglicans?

We now learn that while Hastings' parents had both been Captains with the Salvation Army they later became Presbyterian. It was through that Presbyterian link we learn that Hastings' brother Reginald, shown in 1917 to be a member of St Andrews Presbyterian Church in Hamilton, later

trained at the Bible Training Institute in Auckland graduating in 1931 and went on to serve with the interdenominational Poona and Indian Village Mission of which he was Chairman from 1946 to 1963.

He returned to New Zealand in 1964 when he was appointed General Secretary in New Zealand of the Poona and Indian Village Mission, living firstly at Sandringham where they worshipped at Greyfriar's Presbyterian Church and later at St Stephen's Presbyterian Church in Ponsonby before moving to Glenfield in which parish he died in the early 1990's.

Hastings died on 26th September 1979 in a rest home in Remuera. His wife predeceased him. Hastings is buried at Glenfield cemetery

So there were good reasons why Hastings would have retained strong links and sympathies for the Presbyterian Church. Hence his motivation and his generosity.

Which of course satisfies our particular quest thanks to the trail established firstly with Robin Grover's book "Why the Hibiscus", then the clue given by Ian Hopper that a Snow relative John Snow, father of Denis lived at Pauanui, John's clue as to the existence of the family lineage chart, his son Denis in turn supplying us with a copy of that and then his suggestion concerning the invaluable contact with Robert Snow in Christchurch with whom we struck gold with the photos and background information about Hastings. We acknowledge too the support received from Presbyterian Archives in Dunedin.

Perhaps as we remember Hastings Snow in this article we can give thanks for all those other generous folk who have down the ages laid the foundations for the church in which we now worship.

Alan and Barbara Bolam 10/2/2010