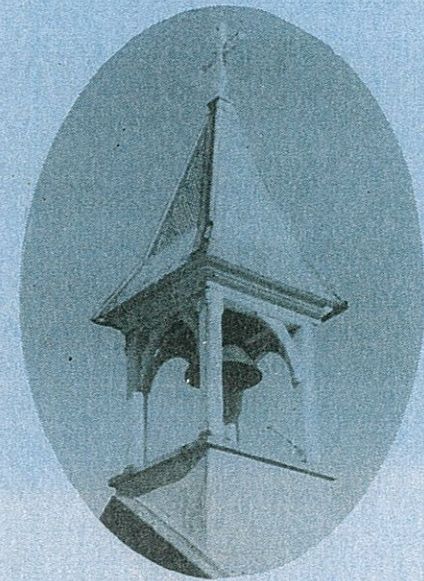


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# Saint Luke's



A Centennial History of the Anglican Church  
in Wadestown  
1881 — 1981



**Saint Luke's**  
**A Centennial History of the Anglican Church**  
**in Wadestown**  
**1881 — 1981**

by  
**T. J. Thorpe, M.A.**

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**Anglican Church, Wadestown**

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## PREFACE

As a relative newcomer to the parish of St Luke's I have faced certain difficulties in writing this centennial record. I have been able, however, to draw on the memories and material of many parishioners who have attended St Luke's for a great many more years than I, and so I record my grateful thanks to all who have assisted me to gather material together to make this an interesting chronicle. One could of course put together a chronological survey simply by working one's way through the minute books and parish registers. But that would be as boring to read as to write. I have tried hard to find supplementary material – to find out about the people of the parish, and to unearth the stories which bring names to life.

But being a newcomer does have an advantage in that one starts off with a certain objectivity, and this is a very helpful attribute where it can be maintained – and I assure you that one has to work hard at it! I have been amused to find myself becoming involved in parish dramas of many years ago – I can recall feeling quite indignant as I realised the diocesan pressure that was inexorably brought to bear on the early church committees to raise funds for one enormous undertaking after another. As I read through the records I would search eagerly for news of progress on various vexed questions – such as the fate of the old churchroom, or controversies over the organ; and I have been consistently astounded at the unremitting efforts of the ladies of the parish of St Luke's who appear to have spent one hundred years unceasingly making cakes, oven cloths and aprons for church fairs.

This is not solely a historical record, because I could not see that it would have very much relevance or more than passing interest if it were. So I have paid quite a lot of attention to the situation of St Luke's today, because not only is it the result of the actions and activities and beliefs of the past hundred years, it is also – and I think more importantly – the foundation for the future. I hope to show that, far from being dead, the church in Wadestown is alive and well and readier than ever to “run the race that is set before us, looking unto Jesus, the author and finisher of our faith.”

T.J.T.  
September 1981

### Acknowledgements

I would like to record my particular gratitude to the Rev. Rex Ford – his help has been invaluable and his patience remarkable; and to my husband, who among many other practical contributions has learnt a lot more about cooking lately. Thanks are also due to Stuart Strachan and Jane Edwards for very valuable advice and assistance, and to Susan Smith and Nan Stuart for typing.

## FOREWORD

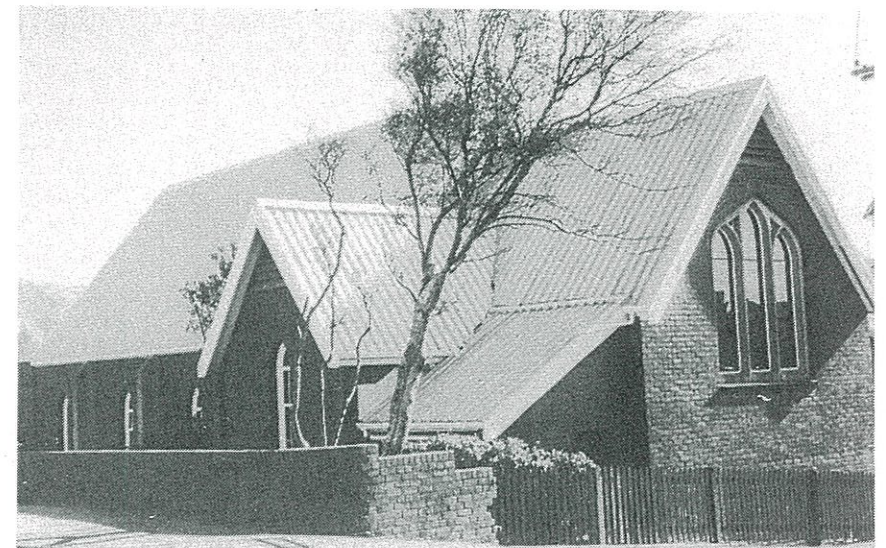
The Diocese of Wellington joins me in offering congratulations and good wishes to the Parish of Wadestown as it celebrates its Centenary.

One hundred years ago Wade's Town was little more than a few farms and homes carved out of the bush on the hills overlooking Port Nicholson. Today it is one of the most densely populated residential suburbs of Wellington. The Parish has kept pace with the growth in the community. But you have not stopped there. To mark your Centenary you have taken steps to ensure that you are able to face its second hundred years in confidence. You have the facilities you need to enable those who will follow you to build on the foundations that have been laid.

May God bless and strengthen you for the task God will call you to in the years that lie ahead.

October, 1981

+ EDWARD WELLINGTON



*St Luke's Church, Wadestown.*



## I: BRICKS AND MORTAR: The building of the Church in Wadestown

*"Except the Lord build the house, they labour in vain that build it" Psalm 127.*

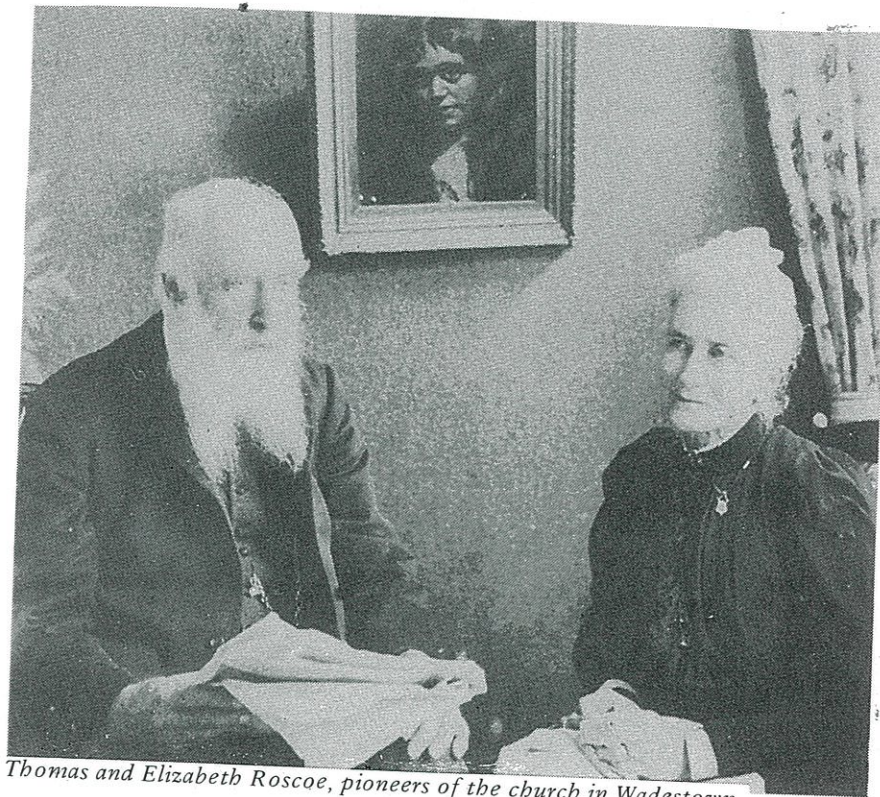
### 1. THE HOUSE CHURCH PERIOD

Thomas Stanford Roscoe and his wife Elizabeth are commemorated in the Church of St Luke in two very significant ways; the font, symbol of the Sacraments, and the pulpit, symbol of the teaching function of the Church, are both dedicated to their memory. As well they might be, for they were the founders of the Anglican communion in the pioneer settlement of Wade's Town. They held services in their home which was probably 3 (now no. 5) Roscoe Terrace. The alternative to meeting in the Roscoes' home was the long trek down the hill to the Cathedral Church of St Pauls in Mulgrave Street – and the even harder trek back again. Public transport was decades away – it was 1911 before a tram service was begun. The opportunity to meet in the Roscoes' home must have been hailed with relief by local Anglicans – especially during windy winter storms. Inveterate walkers though our forefathers were of necessity, gusty Wellington weather conditions do not always favour this mode of transport.

In his "Short History of St Luke's" H.A. Peebles quotes the late Miss E.M. Lomas, who was born in 1878; she was recalling her childhood in Wadestown and added that she was "christened in Mr Roscoe's house".

There is all too little information available about this period. It is interesting to note in passing that the trend in the Church one hundred years later is swinging very much towards a development of the 'housegroup' idea as a supplementary means of fellowship and outreach – so in one sense a century of existence sees us almost back where we started.

In due course the need for more space and a more formalised structure must have become pressing, but the Roscoes' involvement did not diminish in any way when St Paul's Churchroom was opened in Wadestown Road in 1881 – indeed it intensified. Thomas Roscoe was on the planning committee and was the first layreader. Elizabeth Roscoe was the first organist and Bible Class teacher, and they continued to serve God at St Paul's Churchroom until they returned to England in 1902.



*Thomas and Elizabeth Roscoe, pioneers of the church in Wadestown.*

### 2. ST PAUL'S CHURCHROOM 1881 – 1909

The Cathedral Church of St Paul is a beautiful and justly famous example of wooden Gothic architecture which was consecrated in 1866 and served as parish church for the area and Cathedral of the diocese until 1964. The incumbent in the 1870s was the *Rev. Bache Wright Harvey*, who was a distinguished scholar later to be awarded the Lambeth degree of Doctor of Divinity in recognition of his services to the Church in New Zealand. During the latter part of his service at St Paul's, planning began for the establishment of a branch church in Wadestown, and land was found – a quarter-acre site on Blackbridge Road, generously given by Samuel Jonas Woodward, a dairy farmer who had gradually acquired considerable property in Wadestown. A Church Committee was established: the Rev. B.W. Harvey, Messrs Roscoe, Lowe and Charlewood. When it opened on 2nd October 1881 the little wooden building, proudly topped by its little belfry, was packed to the doors. The Rt. Rev. Octavius Hadfield, Bishop of Wellington, preached on the text . . . "not forsaking the assembling of ourselves together" (Heb X:25) and the Rev. Mr Harvey read the service. The Churchroom served the district well for 28 years.



But it did not stay in Blackbridge Road: in 1893 the present site at the corner of Pitt Street and Wadestown Road was acquired for £219.15.2d. The site was originally part of the Fernhill property and was opposite the gates of "Fairlight", the beautiful home of Mr E.W. Lowe, another staunch supporter of the Church. The Churchroom was moved to this site and subsequently enlarged.

Wellington, 22 June 1893

M. J. S. Roscoe Esq  
Wadestown

BOUGHT OF J. H. BETHUNE & CO.,  
AT AUCTION,  
As Agents for the Vendors.

Lot	Description	Area	Price	Shillings	Pence
4	Allotment of Fernhill Estate Wadestown	42 ft 7 in frontage	34/	7	10
5	do	40 ft 8 in do	41/	7	4
6	do	40 ft do do do do do do	6d		
			£ 219 15 2		

Invoice for Lots 4, 5 and 6 of the Fernhill Estate: the site where our church buildings now stand.



St Paul's Churchroom, Pitt Street. 1905.

During these early years of the Wadestown Church, the clergy of St Paul's were responsible for services and priestly duties in Wadestown and it is interesting to note that the vicar who succeeded Rev. B.W. Harvey at St Paul's in 1882 was the Rev. R.J. Thorpe whose granddaughter Mrs Mary Williams is a parishioner, and whose great grandson Michael Thorpe is a Vestryman of St Luke's, one hundred years later. When the Churchroom was moved to Pitt Street the vicar of St Paul's was the Rev. T.H. Sprott, later Bishop of Wellington.

This remarkable man was, like Mr Harvey before him, a great scholar and apologist and Wadestown was fortunate indeed in being under the care of so fine a priest. However by the end of the 1890s, it was clear that Wadestown needed a full-time curate. The Vestry of St Paul's had already (in March 1897) resolved to delegate the affairs of the Wadestown Church to a committee, with the added responsibility of investing offertory funds surplus to expenditure to form the nucleus of a stipend fund. The committee was to consist of Mr Roscoe (Chairman), Mr Lowe, and Mr Brookes.

They plunged in immediately and authorised the Band of Hope to hold a concert in the Churchroom for a hire fee of 7/6. The caretaker was to be paid 2/6 a week. Then the newly-formed committee, evidently not wishing to bite off more than they could chew, postponed until their next meeting decisions pertaining to the planting of the church grounds and the repair of the church windows. When they met again their numbers were augmented by Messrs Withers and Chambers.

By January 1898 they were considering a suggestion from Mr Sprott that they should discover what support would be forthcoming in the district "towards securing regular ministerial services". Mr Sprott subsequently suggested procuring a deacon in holy orders, if one should be available, to undertake all duties save those which needed the attendance of a priest in holy orders, on which occasions a clergyman would attend from St Paul's. Mr Sprott hoped to have such an arrangement operating by about July of that year (1898). But it was to take a further 2 years before the matter was satisfactorily resolved. A long process of canvassing for support, and haggling over terms ensued. At one stage — in early 1899 — the committee minutes note that "having been unable to obtain a guarantee of a sufficient amount (of money) to justify an application for the regular services of a clergyman" the chairman put forward the alternative suggestion of enlarging the Churchroom! Several months were taken up with this proposal but it was formally shelved eventually and the vexed question of a resident clergyman was raised again.

Poor Mr Sprott! Patiently he continued to guide the committee towards a definite commitment, suggesting once more the services of a deacon. The committee continued to hesitate, and haggling continued over the terms of stipends and guarantees. Finally, in June of 1900, an obviously exasperated Bishop called the committee together. "His Lordship stated . . . that as the matter did not seem to come to a head he had wished to see if he could be of any assistance. . ."



He thought the committee's attitudes and conditions were unacceptable and should be modified. Whereupon the committee gratified their episcopal guest by unanimously resolving "that the committee guarantee £90 a year for two years towards the stipend of an additional curate provided he be in holy orders and reside at Wadestown . . ." Mr Sprott lost no time in acting upon the matter and by October the *Rev. P. Fortune* had been appointed an additional curate of St Paul's parish, to reside in Wadestown. Equally relieved, the committee planned a party to welcome Mr Fortune, and borrowed a piano from the Dresden Company to help the festivities along.

In the event Mr Fortune remained only a short time, tendering his resignation in April 1902. The temporary appointment of the *Rev. O. Fitzgerald* lasted until September 1903, during which time the Committee dealt firmly with an attempt by another parish to steal the services of Miss Cook, the organist who took over from Mrs Roscoe. Miss Cook reported to the Committee that an honorarium was being offered as an inducement; and the Committee rose nobly to the occasion and offered her (unanimously) the sum of £10 a year if she would stay.



*Bishop Sprott: formerly vicar of St Paul's.*

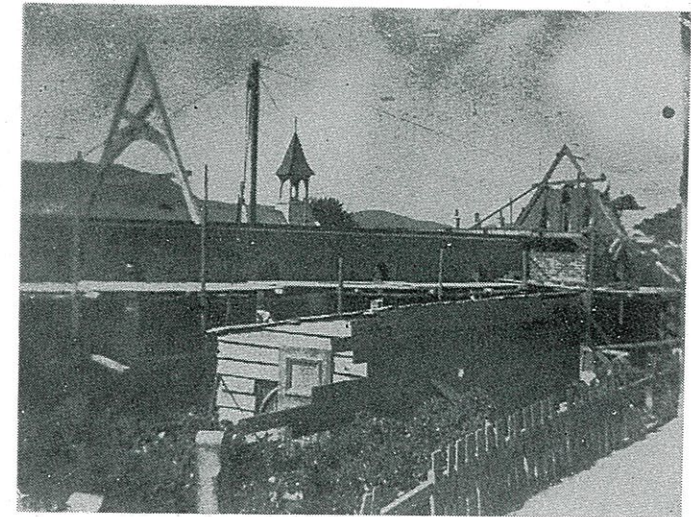


*The Rev. T.G.B. Kay.*

The *Rev. T.G. Kay's* first committee meeting saw broached the matter of providing more space. It was generally agreed that a new building was preferable to extending the Churchroom, and a building fund was established. Another big change was looming as well. In June 1904 negotiations were begun, aimed at the establishment of a new parochial district and in October 1904 the first meeting of members of the Parochial district of Wadestown, Northland and Creswick was convened to elect office bearers. Mr Kay appointed Mr Lowe as his churchwarden and Mr Brookes was elected People's Warden. Messrs Withers, Chambers, Bellett, Halse and Mitchell were elected to the Vestry, and a new era began.

Meanwhile the Churchroom was requiring costly repairs after a severe gale in the spring of 1904 caused extensive damage. Efforts to raise money to build a new church continued for several years. Some of the financial burden of maintaining the promised level of contribution to Mr Kay's stipend was lifted from mid 1905 when the Northland Vestry began to contribute a share. St Anne's Church, Northland, was opened on 15 July 1906, Mr Kay officiating there also.

In April 1908 planning began in earnest for the new church building with the visit to Vestry of Mr F. de J. Clere, the diocesan architect, who submitted a plan for the building. Mr Clere was the son of a Lancashire clergyman who had been diocesan architect since 1883. The building fund stood at £835.19.6d, but the Vestry in its annual report for 1907-8 added; "It is hoped that a portion of the church will be erected, but of course the Vestry looks to the ladies to increase the present amount in hand, in order to open the building free of debt"; and indeed they were rising to the occasion, Mrs S.A. Rhodes, a long-time benefactor of the Wadestown Church having recently donated £153 to the Building Fund. Bazaars and sales of work, those time-honoured institutions for church fund-raising, were regular features of Wadestown church life – as indeed they are today. In August 1908 a tender of £1000 was accepted from Messrs Taft and Obee for building the church, and the foundation stone was laid on 10 October 1908 by Archdeacon Thomas Fancourt. (Vestry had hoped to have Mrs S.A. Rhodes lay the stone, but had decided at the same time to ask Archdeacon Fancourt if Mrs Rhodes was unable to do it.) The new church was to be named St. Luke's.



*St Luke's under construction: 1908.*



### 3. ST LUKE'S 1909 – 1981

There is a triumphant entry in the St Paul's Churchroom Offertory book in Mr Kay's handwriting, taking up a whole page. It says, rejoicingly – and who can blame him, in view of the unremitting hard work he personally put into the project –

ST LUKE'S CHURCH  
WAS OPENED FREE OF DEBT.  
THE FIRST VICAR: REV T.G. KAY, Th. L.  
BEGAN HIS COLLECTION FOR THE  
NEW CHURCH ON THE 8TH OF DEC 1903  
AND THE FOUNDATION STONE WAS  
LAID ON THE 10TH OF OCT 1909.

BUILDERS: TAFT & OBEE  
ARCHITECT: F. DE J. CLERE

It was consecrated by Bishop Wallis on 28 March 1909. In his jubilation Mr Kay made a mistake in recording the date of the stone-laying ceremony as 1909: it was, of course, 1908.

The total cost including furniture was about £1100 and Mr Kay must have been very relieved to be free of the constant need to worry about the state of the Building Fund. The brick church stands today as a monument to his perseverance and vision, and to that of those members of a relatively small district who, not a decade before, had been unable to raise a guaranteed sum of £70 a year to pay a clergyman's stipend.

Hardly had the foundation stone been laid, however, than another new and important need arose. The Vestry was asked by the Diocesan Office to consider the matter of providing a vicarage in the district. One can imagine the consternation that this must surely have caused. The Vestry was still involved in fund-raising for the new church building and furnishings; Vestrymen were personally donating four chairs each and the vicar was appealing to parishioners for subscriptions towards the cost of chairs; lighting fittings were yet to be chosen – and paid for. The Diocesan Office, having broached the subject, was insistent; Vestry postponed the matter and passed on to more heartening business: a proposal to let the old Churchroom to the Wadestown school committee for use of infant classes was adopted, yearly rental to be £35. Subsequently the church property on Blackbridge Road – former site of the Churchroom – was sold for the sum of £101.11.0d. A vicarage Building Fund set up to receive half the annual rental from the Churchroom was augmented by the proceeds of the sale, and St Anne's parishioners proposed to try and contribute to the fund as well. So even before the new church was finished, the parishioners of St Luke's were hard at work on a new and costly project.

At this point Mr Kay departed for England on what one imagines was a well-earned holiday, happy in the knowledge that all the money needed to pay for the new church was at last safely gathered in – and all this in spite of an economic climate of financial depression. When Mr Kay returned from his visit to England he found the parish in good heart, and in his annual report, he noted “signs of spiritual progress and renewed church life in the parish”. Having been offered a living in England, he tendered his resignation, whereupon the vexed question of a vicarage cropped up again. Vestry firmly asked Mr Kay to inform the Bishop “that they were not in a position to build a vicarage, as the funds were insufficient, but that they were doing their best and would keep the matter before them”. Diocesan Secretary Fañcourt must have missed the point of this rather desperate plea, because a special meeting of the Vestry was convened only days later to discuss a letter from the Venerable Archdeacon inquiring blandly if the Vestry could provide – or rent – a vicarage!

So Vestry, recognising the inevitable, agreed to rent a house for £20 per annum provided the vicar stayed for a time. The Diocesan Office seems to have been somewhat dissatisfied by this concession and the annual report for 1911 relates that “it was impressed upon us by the Bishop that there was very little hope of securing a Vicar for this Parish unless we could see our way to increase the assessment to £50 for house allowance, and to take steps to provide a Vicarage. It was also pointed out that unless the £50 was forthcoming, the grant of £40 which the parish receives from the General Church fund would cease. We therefore resolved to raise the sum. . . and we trust that the parishioners will give their cordial help”!

*Rev. J.G.S. Bartlett*

Now the Wadestown parish started to raise funds again, this time for a vicarage. Meanwhile the *Rev. J.G.S. Bartlett* took up his duties as Vicar and remained until 1914. Land in Wadestown Road was purchased; Mr W. Withers was appointed architect and eventually Mr Chapman's tender of £570.10.0d was accepted. The original plans for a two-storied dwelling had had to be modified and the building Mr Chapman tendered to construct was a “six-roomed dwelling on one floor, the cost not exceeding £650”. The indefatigable ladies of the Sewing Guild toiled on and earned the special gratitude of the Churchwardens in the next Annual Report for “their splendid effort in connection with the Vicarage Fund”. And during 1912 the vicarage was completed to everyone's satisfaction – particularly, one hopes, the Diocesan Secretary.

*Rev. C.H. Harvey*

The war years saw the *Rev. C.H. Harvey* acting as vicar for the greater part of the period although he served as Chaplain to the 25th Reinforcements, 1st N.Z.E.F., during 1917 and was compelled to resign from his parish duties for domestic rea-



sons before the war ended. The *Rev. H.W. Thomson* was appointed as acting vicar but after a very short time, ill-health forced him to resign. He was followed by the *Rev. G.V. Kendrick* until his permanent appointment to the parish of Paraparaumu, at which time the parish learnt that the new Vicar was the *Rev. J.E. Ashley-Jones*, whose ministry at Wadestown lasted twenty years.

#### *Rev. J.E. Ashley-Jones*

Financially, the war years saw a slight lessening of the heavy money-raising burdens which had been the lot of successive Vestries since the establishment of the parochial district. True, the Vicarage mortgage, the Diocesan Assessment fund, reviews of clergy stipends, maintenance of land and buildings created a steady demand for fund-raising, and war-related projects, such as the Bishop's appeal for funds for ministry in military camps and among troops at the front, were a regular feature of Vestry financial considerations. But for some years, no major capital projects were undertaken while the War to End All Wars was being fought and then recovered from.

An interesting footnote to the war years concerned the debate over women's rights. No doubt as a response to the furore of the pre-war suffragette movement and the modifications of the extreme views of many in response to the changing roles of women in consequence of the war, General Synod asked for "an expression of opinion from Church people on the question of church franchise for women". This gave rise to some considerable debate. Mr H.K. Simmonds was of the opinion that "the time had come for Christian men to recognise that women had equal rights with themselves in the government of the Church". This was going entirely too far for some, and a proposal he put forward — that women over the age of twenty-one be allowed to vote at church meetings and to hold office — was strongly debated against by Mr Lees, who believed that both the polity of the Church of England, and the Scriptures (*\*in that order*) were opposed to it. More discussion followed; Mr Simmonds withdrew his amendment and Mr Lees' motion that all women over twenty-one who were confirmed should be permitted to vote on church matters was adopted.

In mid-1919 the Vicar and the Vestry began to discuss the possibility of extending the church buildings. Initially it was proposed to extend the churchroom, or schoolroom as it was now most often known, although the Education Board had stopped using it in 1917. Next door to the schoolroom land was bought from Mr Lowe for £200.

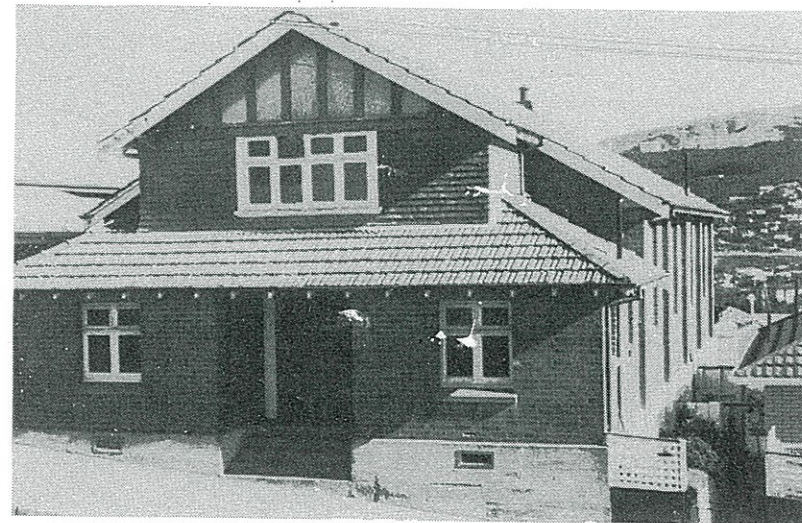
At this point the Vestry minutes and records break off and there is no way of following the regular concerns of the church domestic affairs until 1926; but during this time the original intention to alter the schoolroom gave way to

\* *Author's note.*

a much more ambitious — and expensive — proposal to build a new Parish Hall. And there are hints in the cashbook about an Organ Fund . . . .

By September 1926, the Vestry was therefore again in the throes of large-scale fund-raising. And during a discussion at a general meeting of parishioners to discuss the launching of a canvassing drive in the district, we have the first record of any of the ladies of the parish taking part. An amendment to postpone the date of the canvass until after a planned bazaar was moved by Mrs Thompson and seconded by Mrs Collins — and defeated. (However it is recorded that after all the date of the canvass was changed and the bazaar was a success, with proceeds of £74.) And another triumph for the ladies took place the following year, when Mrs Harvey, Mrs MacKenzie and Miss Turton were elected on to Vestry. (No doubt Mr Simmonds, also on Vestry that year, was pleased.)

The canvass raised £530 when it was finally held early in 1928, and discussions began in earnest to finalise designs for the new hall. The parish had the support of the Bishop — none other than T.H. Sprott, who had laboured so long and hard to encourage the infant church to strike out on its own. While the parish was debating the final questions of design, cost and choice of builder, another old friend of the Wadestown Church came to visit: that much-loved vicar and fund-raiser extraordinary, the *Rev. T.G.B. Kay*. How he must have smiled to see the industrious efforts of the local Anglicans, toiling to add another handsome brick building to the Wadestown landscape! In 1928 also there occurred the death of Edward Lowe, a devoted member of the Wadestown Church from its earliest days as St Paul's Churchroom. He left a bequest of £100 to the church.

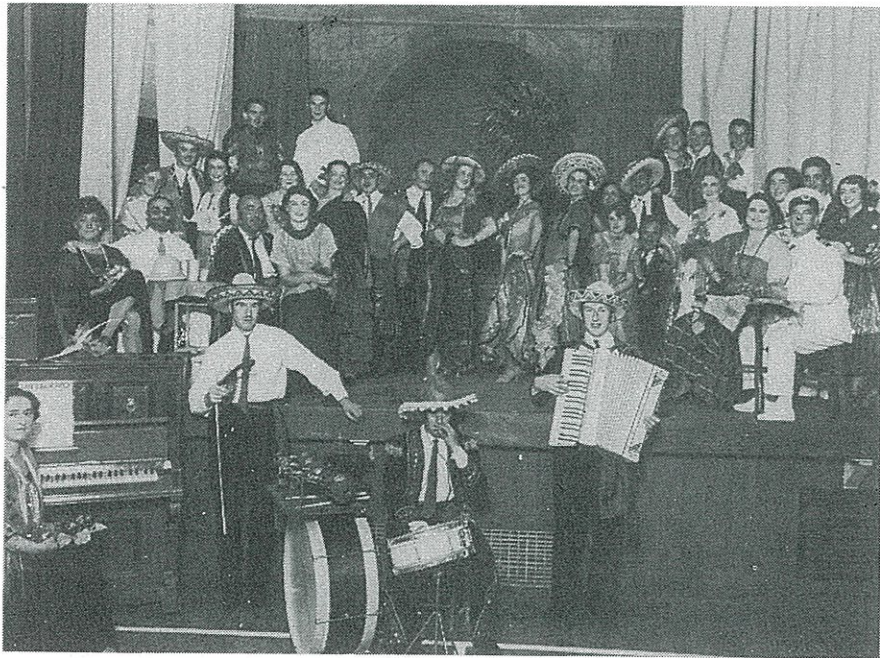


*The Parish Hall, Pitt Street.*



The hall was opened on 29 October 1929 by the Hon. R.A. Wright, Minister of Education. He spoke warmly of the value of religious instruction in childhood as a foundation for good citizenship, and he added "I often wish all people were good Christians, for I wouldn't have half the trouble from them at election time . . ." In his speech in reply, Bishop Sprott spoke of his long connection with the Wadestown parish and congratulated the parishioners on the climax of many years' work, referring not only to the new hall but to the very impressive total list of achievements of the last three decades.

The hall was clearly an asset to Wadestown aside from its primary purpose as accommodation for the Sunday School. Many local organisations have made regular use of the hall over the years, and for much of the time it has been the only hall available to Wadestown for community use. Since its opening, it has at various times been used as a theatre, a venue for film showings, flower shows and socials; for Scouts, Brownies, ballet classes, Red Cross meetings, bazaars, concerts, and electioneering meetings; and regularly as a polling booth for national and local elections. As well as these varied functions it has been in constant use for church purposes. In striving to erect this hall the parishioners of St Luke's bestowed on the whole district of Wadestown a great community asset.



*A musical revue held in the parish hall soon after it was opened.*

By the early nineteen thirties, depression was beginning to bite, but thanks largely to special fund-raising efforts by the ladies of the parish — oh, those hard-working ladies! — the churchwardens were able to report in 1931 that they were managing to keep their heads just above water, financially speaking. They were therefore able to send money to the Relief Fund set up after the Hawkes Bay earthquake, and it was noted that the Sunday School scholars had voluntarily voted to forgo their picnic that their funds might go to the relief appeal. But, the churchwardens went on rather ominously, "the old Sunday School Room is much too valuable to demolish — yet much too disgraceful to be left in its present state. . ." (Were they perhaps looking meaningfully at the ladies?)

The accounts for the following year, 1932, show a 17% fall in weekly offerings (average fall in the diocese was 10%) but nonetheless the parish had managed to make donations to the Earthquake Relief Fund and the Chinese Famine Fund as well as meeting its usual Mission quotas. The ladies had held two fund-raising markets, and Churchwardens Withers and Liggins noted graciously that the proceeds were "very welcome and acceptable". Mesdames Withers and Pope had organised a concert and the Sunday School a sale of work, so the quotas were met. By the following year it was more obvious that the continuing climate of economic depression was having widespread effects. The Vicar refers to "the difficult and disastrous times we are passing through" and the financial report reminds parishioners of the urgent need to support the Social Services of the Church in Wellington and elsewhere.

By 1936 the treasurer and churchwardens were reporting that the finances of the church were in a most unsatisfactory state. Throughout this difficult period the parish continued to meet its Mission quota, but annual losses were only kept to a minimum by dint of allowing the church and halls to fall into disrepair. The Vicarage was the only building they had been able to keep in a reasonable state of repair and even this was done under compulsion, at the urgent request of the mortgagee.

As the decade wore on, the situation became very grim indeed. The congregation was dwindling, the choir vestigial, and the church buildings were deteriorating very rapidly. In spite of the devoted efforts of a small and loyal band, St Luke's was undoubtedly experiencing a dismal decline, and this period ended with an incident which stands out as a black moment in its history, and one which still is capable of stirring those who remember it to sorrow and outrage. At the Annual General Meeting in 1938 it was baldly and ungraciously made clear to the Rev. Mr Ashley-Jones that the time had come for him to resign. He had apparently been given no tactful warning of this move, no time to prepare himself, and no chance to avoid the inevitable and very public embarrassment to himself and his wife. In fact he behaved impeccably and made the best of a very shameful situation. Parlous though the state of the parish quite clearly was, and obvious though it may be in retrospect that a change of leadership was called for, it seems nonetheless a poor way to repay a man who had



devoted twenty years of his life to the parish under difficult circumstances. The minutes of the Annual General Meeting and Vestry meetings before and after the event contain no references to this incident or its aftermath.

From St Luke's, Mr Ashley-Jones went to St Anne's where he served until his failed health forced him to retire in 1942. He remained a good friend to the parish.

#### *Rev. Neville Watkins*

The appointment of the *Rev. Neville Watkins* (disrespectfully known, as he was well aware, as the "Rev. Nev") was announced in February 1938. Mr Watkins recalls that he was so appalled by the idea when the Bishop offered him the parish that he turned it down, so decrepit was the Vicarage and the church and so near-bankruptcy were the finances. But the Bishop over-ruled his objections, and to Wadestown he duly came. A few weeks after his arrival, he fell up to his knees through the rotten floorboards in the vestry, and the floor under the the font also collapsed. "I nearly ruined my heart – and my family life – by the slog involved in trying to restore life to the parish", he recalls.

To help pay for the fabric repairs he put a "Penny Box" in the church and asked everyone coming to a service to put in a penny. Over the ten years of his vicariate, the penny box raised hundreds of pounds. Not everyone appreciated his efforts, forced upon him though they were; one lady said that when he came to the parish he put a cash register on the front steps of the church.

During 1938 the financial crisis of St Luke's became acute. The need for funds was so desperate that the closing down of the church seemed inevitable.



*This dramatic picture from a 1939 fund-raising campaign leaflet achieved its object and the financial crisis was averted.*

In a last-ditch effort to avoid this, a special campaign for funds was mounted and a dramatic appeal leaflet was printed and distributed throughout the parish. This, and a personal visiting campaign, generated sufficient response to avert this catastrophe and allow some essential maintenance to be carried out to the church and halls, but it was a very ill-timed moment indeed for the organ to be pronounced utterly beyond repair. The Vicar, whose love of music was and is very great, badly wanted the parish to acquire a fine organ which had become available, but his sense of priorities led him to discourage the annual meeting of parishioners in 1939 at which the matter was discussed, from committing the parish to such an expenditure at such a difficult time.

In the event, the parish got its organ, as will be seen, but not until the war was over. In the meantime, an Organ Fund was started: fund-raisers of the parish report for duty please!



*The Rev. L.N. Watkins.*

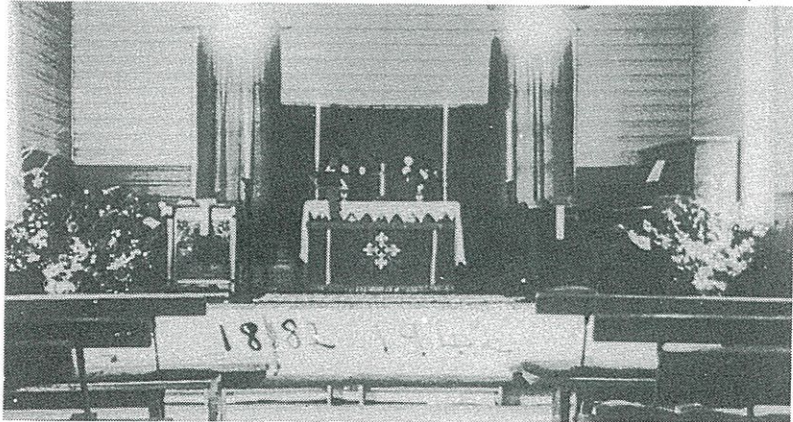
Once again New Zealand was at war. Wartime petrol rationing posed transport problems for Mr Watkins, especially after 1942 when he was asked by the Bishop to take on the task of ministering to St Anne's half of the parochial district after Mr Ashley-Jones retired. The Bishop, Herbert St Barbe Holland, flippantly referred to behind his back as "Barbed-Wire Bert", assured Mr Watkins it would be only for six months, but as it turned out it lasted until many years later. The vicar had to do a lot of walking around that large area. He writes: "On Thursdays I used to walk 15 miles on parish work, in three trips: teaching Bible in Schools at Northland at 9 a.m., followed by 10 o'clock Holy Communion at St Anne's – then home for lunch (food rationing was sufficient of a drain on housewives without having to entertain the Vicar), then back to Northland for Guild meetings or visiting – back to the Vicarage for dinner, then back to Northland for Evensong at 7.30. And so to bed." Exhausted, no doubt. In the early part of the war, he was seriously injured in a car accident which immobilised him for many weeks and was followed by a period of ill-health later in the war, but he was indefatigable in carrying out his duties under the difficult conditions of wartime, and he commanded respect and admiration for his dedication.



Spiritually, the condition of the parish improved during these years. Mr Watkins had made immediate efforts on his arrival to revitalise the musical side of worship, and he restarted a boys' choir. The Bible Class flourished, with 45 members at one stage, one of whom – John Bowles – has just been appointed City Missioner. The door of the church stood open day and night. It was never locked, never closed to anyone who in those years of war needed to come into the church to pray or to seek solace; and although the door was always seen to be open, there was no vandalism and not a thing was ever stolen. The church door is still open every day, although locked at night.

Mr Watkins remembers with gratitude the help and support of the Layreaders, Mr Luxford, Mr Smith and Mr Liggins, who took services and preached at St Luke's while he was taking those at St Anne's.

Fund-raising was, as ever, a constant feature of parish life at this time, except that now the money was channelled into such causes as comforts for the troops, and a project which was started at one point with the aim of accumulating funds to be used after the war to assist in the rebuilding and refurbishing of English churches destroyed in the Blitz. This appears to have been abandoned later, perhaps in favour of special appeals for devastated missions. Towards the end of the war the first discussions began on the subject of a fitting tribute to the memory of those parishioners who gave their lives. In 1941 a list of names of those parishioners serving overseas had been prepared, and placed on the altar. The vicar prayed with those who came to say goodbye; of 100 men from the parish who went, 26 did not return. It was felt that in tribute to their sacrifice, and as a gesture of support to the bereaved families, a memorial of some kind was in order and so the War Memorial Fund was set up. The project came to fruition in 1952 with the unveiling of the magnificent east end stained glass Memorial Window, of which more later.



The Churchroom 1942 ready for a special Communion service to celebrate its 60th Jubilee – which, like the 75th Jubilee, was celebrated in the wrong year.

Outside the church, in mute testimony to wartime restrictions, a fluorescent cross which had been rented from Claude Neon Ltd remained unlit because of blackout regulations.



Sunday School picnic, Days Bay, 1943.

In 1947 the Rev. Herbert Boniface – “Bonny” – came to the parish as curate. He had suffered from polio as a child but had overcome it to the extent that he became a Hockey Blue at Canterbury University College and a N.Z. University Blue as well. Graduated M.A. with First Class Honours, he served as a fighter pilot in the Fleet Air Arm during the War, and while at Wadestown and Northland he did wonderful work with young people, especially with boys' clubs. His main responsibility was for Northland parish.

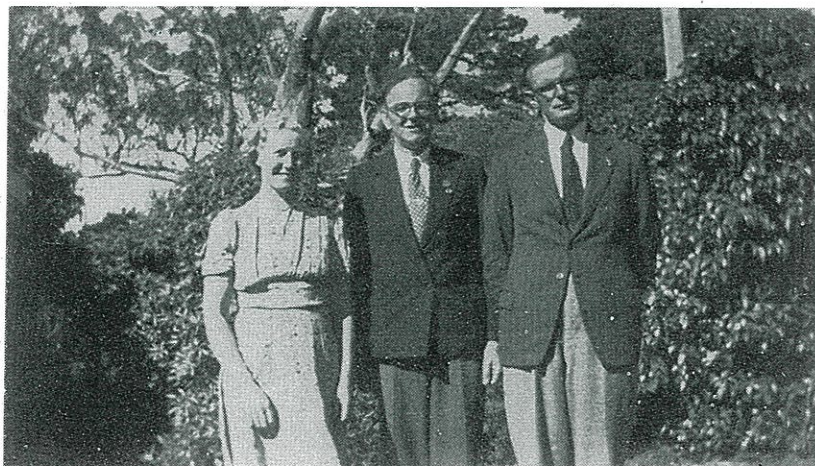
The Rev. Mr Watkins and Mrs Watkins, in the words of one reminiscing parishioner, “got things going. Mr Watkins put things bluntly sometimes, and some people resented that: but even an Archangel from Heaven wouldn't please everybody! But he got things on their feet.” She recalls the revival of the choir, the spiritual growth that took place, the new organ, and the pleasant garden parties in the vicarage garden. The parish was dismayed when, in 1948, the vicar announced he had accepted the post of Vicar of Hawera.

A period ensued which was very unsettling for the parish. Over the next nine years three vicars came, stayed a little while, and went again. The parish had a reputation for being “difficult”, with its heavy workload with no curate to assist and a scattered population over a wide area, finances still precarious, and a parish roll which included many families who preferred to weekend outside the city or who asserted that they liked to attend St Paul's – although the Dean assured one vicar of St Luke's that they certainly didn't go there either. So altogether, the situation was not the most encouraging one from the clergy point of view although much improved over Depression days.



*Rev. Monroe Peaston*

The *Rev. Monroe Peaston* took up his post in October 1948, and when Mr Boniface left shortly after, the burden of the duties of St Anne's parish as well as St Luke's devolved on him also. Perhaps better fitted to be a preacher than a pastor, Mr Peaston nonetheless carried out his pastoral duties very conscientiously; but the memories parishioners have of him are invariably of his memorable and scholarly sermons. From Wadestown he was to go to Christchurch to become Master of College House, the Anglican theological college in Christchurch and he is currently Professor of Pastoral Psychology at McGill University in Canada. In the words of one parishioner, "They had to bring in extra chairs at Evensong. People vied to get on the Vestry in Mr Peaston's time." A tribute indeed!



*The Rev. M. Peaston and Mrs Peaston, with Mr W. Skilton (centre).*

*Rev. A.J. Stewart*

The *Rev. A.J. Stewart* was instituted on 14 March 1952. At the first annual meeting of Mr Stewart's incumbency a formal motion was passed requiring the Vestry to consider the advisability of Wadestown becoming a full parish. The vicar commented in his report that it seemed, however, unlikely that Wadestown and Northland would be able to separate until the Wilton area was built over and the necessary population existed to enable Northland to become independent. The hope that a curate might be found to assist with the growing workload flickered briefly to life, but had been all but extinguished by the end of 1952 when the vicar reported despondently to the Vestry that no curate would be available next year after all, and that although an advertisement was to be put in "Church and People" it was being done with very little optimism!

Vestry digested this information and decided that a deputation of the Churchwardens from St Anne's and St Luke's should beard the Bishop, state the case, and underline it heavily by taking him over the full extent of the parish. That settled, the meeting went on to consider the state of the Virginia creeper on the church wall.

It seems that Vestry had hit on the right approach. The proposed tour of the parish with captive Bishop having been speedily effected, the Churchwardens were able to report to the next vestry meeting that he was "suitably impressed with the task in the district" and, evidently having done his homework, he had immediately suggested that funds should be raised for a hall at Wilton, to which end financial assistance would then be forthcoming from the Diocese at 2% interest. He felt this was the first consideration, but given that, there was every likelihood that the district could be divided about four years hence.

In the meantime the vicar and vestries were gratified to receive an offer of part-time assistance in visiting, layreading and youth work from Mr Maurice Le Fevre. The offer was accepted with alacrity and St Luke's and St Anne's agreed to "go halves" in paying his remuneration of £2.10.0d per week. That particular meeting, we are reliably informed, concluded with a delightful supper. With such an optimistic start to the year it is not surprising they enjoyed it, in spite of the prospect of having to raise £1000 that year in order to qualify for the diocesan loan.

A block of land in Wilton had been acquired during the war, under the aegis of the Rev. Mr Watkins, and had been paid for by parishioners and with the aid of a grant of funds from the Standing Committee of Synod. It was now being suggested that, when a hall stood on the site and the sub-division of the parochial district was effected, the Wilton part of the area should form part of St Anne's parish. The Wadestown parish would then be much more manageable.

The money was duly raised and plans prepared. It was proposed that the building should be erected by voluntary labour. A sharp rap was administered to the collective knuckles of the men of the parish in the Churchwardens' report for 1953-4, after these pleasing progress reports had been dealt with. The report stressed strongly "the apparent lack of interest on the part of male members of the parish, both in worship and in work. Too often so much is owed by so many to so few. . ." To that the vicar added, in slightly different vein, that "he thought we were a friendly lot but we can do still more than we are doing to draw in strangers and to welcome newcomers to St Luke's." (Especially able-bodied and willing men, preferably with building skills?) The meeting went on to demonstrate its friendly nature by instructing the Vestry to wish the Reverend Mr Ashley-Jones a very happy 79th birthday.



*Rev. M.R. Pirani*

Mr Stewart left the parish in February 1955 to go to St John's, Invercargill and it was felt that the difficulty in keeping clergy in the parish for more than a relatively short time owed much to the unmanageably large and unwieldy size of the parish as it was at that time constituted. The need to finish the Wilton project was therefore more pressing than ever, unless the parish wanted to lose its incoming vicar, *Rev. M.R. Pirani*, as quickly as it had lost the previous two. At this point, the vestry minutes show an attempt at rebellion in the ranks: one vestry member, evidently thoroughly fed up with fund-raising and working-bees, expressed the opinion that the Wilton project was unnecessary, it didn't have the support of the Wilton people, and that if the City Corporation would provide a suitable bus service Wilton people could go to church at St Anne's or St Luke's. But his motion, that the whole project be deferred, not surprisingly lapsed for want of a seconder. With the foundation stone laid amid due ceremony and work on the hall well under way, it was a little late to back out. And, what was more to the point, parishioners' hopes for early division of the parish and a more inviting proposition for prospective clergy lay in getting the Wilton hall finished as soon as possible.

The Rev. Mr Pirani's stay was also a fairly short one. He arrived in May 1955 and stayed just two years, but the major contribution he made, aside from his pastoral duties, was to encourage and complete the renovation of the old churchroom, which was known by this time, after many changes of name, as the "small hall". It was in a very dilapidated state. Perhaps because of other expensive calls on the church finances, successive vestries had carried out only the bare minimum of maintenance, and who can blame them — the Wilton project was a very expensive one; the organ was obviously about to need a very extensive overhaul and in fact there were plans afoot to move it over to the other side of the chancel; the new vicarage was being mooted; the church roof was leaking and would soon need to be renewed . . . but Mr Pirani was enthusiastically committed to saving and restoring the old hall, and he managed to sway the sceptics to his point of view. A previously approved project to build a new Bible Class Room was rescinded and the money diverted to the small hall renovation.

The work was carried out in the winter of 1956 and a team of volunteers then set to work to paint and re-decorate. A new lancet window was inserted in the west wall and all three west windows were reglazed, allowing a beautiful view of the distant hills.

*Rev. H.C. Arnold*

Mr Pirani's successor was the *Rev. H.C. Arnold*, formerly vicar of Tinui. Mr Pirani took up a staff appointment at St Paul's Cathedral Church, St Luke's 'parent' church. And in the Rev. Harry Arnold and his wife Naida, the parishioners of St Luke's gained fine leaders and warm friends. One heavy burden was

lifted from the vicar's shoulders with the appointment of a vicar for the new Parochial District of Northland and Wilton. St Anne's vestry had bought a house to be used as a vicarage, and work was progressing on the Wilton hall, so things were in train for the much-heralded separation.

A big event in 1957 was, of course, the October celebration of the parish Jubilee — its 75th birthday, or so they thought. (Had they checked, they would have realised that it was, in fact, seventy-six years since the Churchroom was opened.) 8 o'clock Communion was celebrated in the original churchroom, fit for the purpose once more, thanks to the Rev. Mr Pirani. The Dean of Wellington (the Very Rev. D.J. Davies) preached at 11 o'clock Communion, and he suggested that, with the strength and inspiration drawn from the remembrance of former things, they should look forward and go forward to greater things. The Rev. L.N. Watkins, now hospital chaplain, preached at the evening service. The previous evening, a parish reunion tea and social had been held and another former vicar, the Rev. Mr Ashley-Jones, was a welcome guest. He was in his 83rd year. Another notable feature of the celebrations was the publication of an illustrated historical booklet compiled by Mr H.A. Peebles — an officer of many year's standing in the service of the parish, and the new parochial district's first synodman.

The Wilton Churchroom was dedicated to St Stephen and services began at Christmastide, 1957. The effect on attendances at St Luke's was immediately visible, and many Sunday School pupils left in order to attend at St Stephen's, nearer home. Within a year of separation, the Rev. Mr Arnold was writing in the parish newsletter of his hopes that St Luke's might become a fully-fledged parish, a fully independent cure. A visitation campaign was carried out with the aim of stimulating interest in church affairs and increasing the regular income so that the necessary independence for achieving parish status might be more quickly realised. The campaign was unsuccessful in reaching its target figure so the need for special appeals continued: the next major task was the provision of pews to replace the existing chairs. In pursuit of suitable and comfortable design and dimension, vestrymen R.M. Williams and K. Rowe sat in pews all over the city.

Full parish status was finally granted to St Luke's in 1960. The next few years were a period of consolidation and growth; unspectacular but steady. The Vicar became Archdeacon in 1964. Funds were raised and spent; from time to time the church roof leaked, and loose roof slates were apt to fall off; the organ continued to cause the organ tuner to shake his head and mutter dire warnings; attendances at services waxed and waned; vestry members came and went. There was the usual diligence and self sacrifice on the part of the few and indifference or at least acceptance on the part of the many — in other words, business as usual.



A stunning blow to the parish, uniting it in shock and grief, was the grave illness and subsequent death from cancer of their deeply-loved vicar. A moving tribute to his indomitable courage occurs in the report of the Churchwardens for 1968/69, and is worth repeating here. It speaks of "the almost incredible example of our late Vicar, Archdeacon Emeritus Harry Coleridge Arnold, in continuing his ministry amongst us despite the most distressing physical discomfort which he endured almost as if it just did not exist. Right up until his death on 17 February he displayed qualities of courage, resource and determination which enabled him to treat his illness with a lack of fuss which was characteristic of him and was an inspiration to us all. His body may have been very sick, but his spirit was as vital as before and his sole concern was, as ever, for others." One parishioner recalls that Archdeacon Arnold called on his family for a festive drink on New Year's Eve, took a New Year Holy Communion service next morning, and the same day entered hospital where he died some six weeks later. Another parishioner records that Archdeacon Arnold was very actively involved in helping and ministering to those affected by the Wahine disaster in 1968. Many others have fond memories of parish picnics, when he evidently threw himself with great gusto into the races and cricket; and he endeared himself to at least one young parishioner by handing out free ice-cream to all children. A sad footnote concerns his wife, Naida, who was equally beloved in Wadestown, for she died of the same disease in 1977.



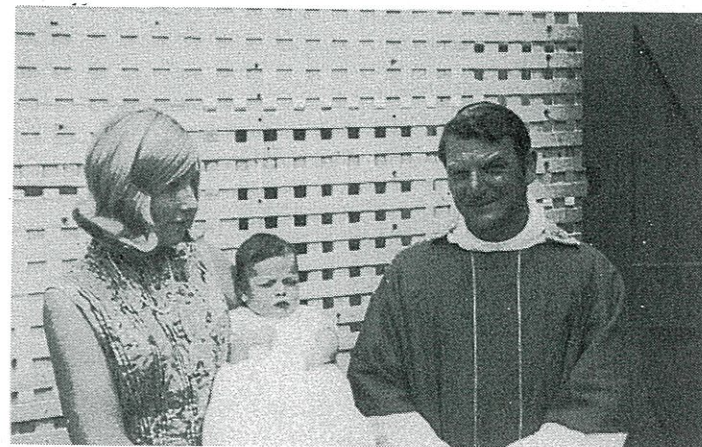
*Archdeacon H. Arnold and Mrs. Arnold.*

*Rev. A.G. Georgantis*

The *Rev. A.G. Georgantis* arrived in July 1969 from Christchurch. During the final months of Archdeacon Arnold's illness the *Rev. R.L. Peck* assisted with pastoral duties and during the interregnum following the vicar's death, he continued to minister to the parish in that sorrowful time. After the Induction of Mr Georgantis, Mr Peck continued to serve as Honorary Assistant Curate, until 1975, when he became Vicar of Raetihi.

Mr Georgantis' term at Wadestown saw a number of important developments, both spiritual and temporal. There were the first moves towards a closer cooperation between St Luke's and the Wadestown Presbyterian Church, which continues to the present day both formally and informally, to the enrichment of both parties; there were the discussions and controversies over the vexed questions of the Plan for Union; there was the introduction of the 'New Liturgy', and like a mighty groundswell, the growth and effects of the charismatic movement. Any and all of these issues were potentially extremely divisive if ill-handled and it is encouraging to see that differences of opinion were respected and not permitted to become destructive – surely a favourite weapon of the Evil One, and one which Christians should unceasingly guard against.

Domestically there were physical changes to church buildings for which, inevitably, there were constant calls on finances and manpower; in particular there was the strengthening of the church against earthquake, some interior renovation and re-decoration, and the purchase of a new vicarage at 55 Pitt Street. There were additions to the small hall which brought the whole complex to its present layout. A generous legacy of the property at 34 Weld Street was left to the Vicar and Churchwardens of St Luke's by Mrs E.J. Derbyshire, for the maintenance of the church, and various other legacies swelled the church building fund.



*The Rev. A.G. Georgantis.*



When the Rev. Tony Georgantīs left Wadestown for Waiwhetu in 1977 there was a period of interregnum, during which Father Charles Harrison generously gave a great deal of time which, as director of religious broadcasting he could probably ill afford, to carrying out many pastoral duties. Many parishioners have the liveliest gratitude to Father Charles for his ministry and for the special blessings they received and the enrichment of their spiritual life as a result.

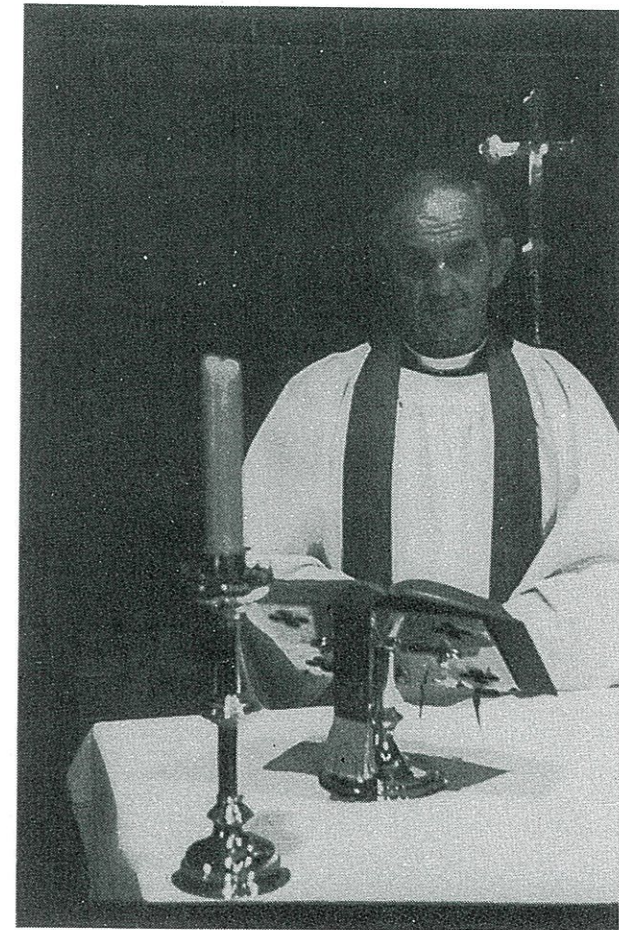
*Rev. G.R. Ford*

But a parish without a priest is a ship without a rudder, and although the lay response to the special problems of interregnum was magnificent, everyone was pleased to welcome the new Vicar at the end of August. The *Rev. G.R. Ford* came to us from Picton, and because his wife, Dorothy, was unable to join him until the end of the year, the women of the parish made special efforts to ensure that his caketins were kept well stocked and he did not lack for invitations to share meals with his new parishioners. The Ford family when reunited settled in quickly at the Vicarage, and Mrs Ford was strongly behind Simon Romanos when, at the vicar's instigation, he re-formed the choir. In fact for quite a lot of the time since then, Mrs Ford has comprised the whole contralto section of the choir, and she and Mr Ike Combs were instrumental in organising the provision of new choir robes, which were sorely needed.

Spiritually the parish was growing and developing in many ways during the second half of the seventies. Over 50 people from St Luke's and the Presbyterian Church attended a "Life in the Spirit Seminar", and many received a real and lasting blessing from this. Others attended a Lay Institute for Evangelism training weekend which led to the formation of a lay visiting team which has been operating ever since, with the aim of making evangelistic home visits to every family on the parish roll. Combined activities with the Presbyterians continued, with Christian education, C.Y.M. and combined annual parish camps being the most notable activities. A very exciting event took place in 1979, the result of a great deal of careful preparation and planning: the "Good Life Mission" which was a combined Anglican and Presbyterian venture, with some participation from Roman Catholic parishioners of St Brigid's.

The most recent event of note in spiritual terms has been the nation-wide participation in "Anglicans in Aotearoa", a conference held in Lower Hutt in August, 1981, where 1300 delegates from parishes all over the country met to discuss the evangelistic mission of the church in today's world, and to participate in learning how to share the Christian faith with others in our community.

In terms of 'bricks and mortar' the last three years could be termed "The Years of the Roof", 'The Years of the Organ' or even both at once. The long-talked-of overhaul of the organ became imperative, and although there were some who opposed the project, the decision was made to go ahead. Similarly the poor condition of the roof, which had been causing concern for many years, made the re-roofing project a matter of urgency, and after many delays and much hard work on the part of vicar and vestry, a new roof of long-run aluminium replaced the old roofing slates, at a cost of about \$12,500. So St Luke's parishioners end their first century as they began it, making Herculean efforts to raise money for the provision and maintenance of the House of God.



*The Rev. G.R. Ford.*



## II: THE CONGREGATION OF THE FAITHFUL: the church at work

*"The visible church of Christ is the congregation of faithful men. . ."*  
— *Articles of Religion No. XIX.*

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### 1. SING UNTO THE LORD: music at Saint Luke's

*"Then shall they sing in the ways of the Lord: that great is the glory of the Lord." Psalm 138:5.*

A Baptist minister who was present at "Anglicans in Aotearoa" in August this year, said of the congregational singing of 1300 parish delegates: "And they say the Anglicans can't sing. . .!" While it is sadly too often the case in Anglican worship that the congregational singing leaves much to be desired, paradoxically it is also true that church music forms a very strong part of the Anglican tradition. Perhaps it is for this reason that, when in the presence of quires or in places where they sing, we are too often content to let the quires get on with it while contributing very little ourselves. The centuries old traditions of cathedral worship where highly trained choirs lead and dominate choral services have perhaps encouraged the ordinary parishioner to a respectful murmur rather than a hearty contribution!

#### The Choir

Throughout the past hundred years many enthusiastic and talented musicians have contributed to the musical side of worship at St Luke's. During most of the century there has been a choir although from time to time it has dwindled and even gone into temporary recession; the present choir was re-formed in 1977 after some years without one, and it is at present gradually gaining in numbers and confidence.

St Luke's choir has been fortunate throughout its existence to have had many members whose membership has extended over very long periods. This gives a strong thread of continuity and helps to engender a sense of loyalty which is very important. The present choir includes three members who have sung as choir members at various times for many years, not necessarily continuously but whenever possible. Mr Jack Withers joined the choir at the age of 7 in 1918, when his father was choirmaster. When his voice broke he subsequently re-joined as a bass. Mrs Gray Hall and Mrs Margaret Copperwheat (nee Tutt) joined in 1950.

In its earliest days, under the leadership of Mr G. Carwell-Cooke, a long-serving member was Miss Ada Lowe who sang with the choir from its beginnings soon after the Churchroom was moved to its present site until her death in 1924. Miss Constance Castle was a member for 15 years in addition to her splendid work with the Sunday School. Many other choristers of note have been part of our choir at various times, some of them musicians of professional standing, such as Mrs Joan Jones (professionally known as Joan Howard), and her son, Michael Jones. Others who have given long service to the choir include Mrs Gwynn, and Mrs Blake. The choir has at various times had particularly strong emphasis on choirboy membership; when the choir was re-formed in 1977 at the instigation of the new vicar, Mr Ford, the choirmaster-organist, Simon Romanos, tried hard to get a children's choir started, but to his great disappointment nothing came of it and so the present choir is one of adults only. However there is a children's group which meets regularly though not under choir auspices, and they make frequent and enjoyable contributions to our family services. Mr Jack Withers recalls the days when there were boy sopranos as an integral part of the choir; in those days the choir boys wore celluloid collars and "looked like angels even if they weren't . . ." He recalls particularly that there was always a very good attendance of choirboys on Easter Sunday. Was it coincidence that on that day the Vicar used to give each of the boys who attended a fine Easter egg filled with peppermints?

Between the wars choir membership fluctuated; in the post Great War period the choir was large and the choirstalls extended down to where the pulpit now is. Mr Withers particularly recalls the fine strong voice of Miss Cheetham-Hardy, and the magnificent boy soprano voice of Rodney Pankhurst; on one occasion he remembers Mr Carwell-Cooke boomed forth in his rather roaring style in "Fierce raged the tempest o'er the deep" in a very appropriate manner . . . Before war broke out again Mr Watkins became vicar and he worked hard to encourage the choir; during his incumbency the number of choirboys reached a high point of 18. A falling-off in choir numbers, particularly of boys, reversed during the incumbency of Mr Pirani, himself a keen musician. About this time Mrs Joan Jones became choirmistress and again the boys' section of the choir was revived and some very fine work done.

Needless to say there are hosts of anecdotes to be heard from past and present members of St Luke's Choir. Consider the plight of the lady chorister whose front tooth broke just before she was ready to leave for church. Thinking quickly, she stuck it back on with glue and went to get ready for the service. Her friend commented on her silence as they were robing. 'You'd be quiet too if your front tooth was stuck in place with Lepage's White Glue!' was the not unreasonable retort. So one can imagine the feelings of those two ladies when they reached the verse in that morning's psalm ". . . and he shall break the teeth of the ungodly . . ."



On another occasion, before the halls were joined together, a choir member slipped and fell into the mud as she hurried up the path to the Vestry door. The other choir members helped her to clean off the worst of the mud, but it was a severe trial to the discipline of the whole choir when the first hymn proved to include a verse which went:

“Be Thou my guardian and my guide  
And hear me when I call  
Let not my slippery footsteps slide  
And hold me lest I fall.”

And then there was the unfortunate day when the choirboy crucifer, now a respected member of the cloth, let the processional cross slip so that it (inadvertently, one hopes) hit Mr Bernard Withers on his bald pate, whereupon he forgot himself sufficiently to exclaim “Oh you *damned* young fool!” Those who were seated towards the back of the church and did not hear what he said, soon had it relayed to them in a whisper passed from person to person throughout the entire congregation.

And finally, there was the reprehensible habit of choir members, to occupy their minds when the vicar’s sermon became rather heavy going, of counting the number of figures in the Memorial Window. New members always got it wrong – they invariably failed to take note of the “White Friar” in the bottom corner, which was the trademark of the makers of the window.



*St Luke’s Choir with Bishop Baines (centre) and the Rev. H. Arnold after a confirmation service, October 1961.*

### The Organ:

The first organist was Mrs Roscoe, and the first instrument a harmonium donated to St Paul’s Churchroom by Mrs Rhodes. The post was a voluntary one until 1903, when an honorarium of £10 a year was offered to Miss Cook, the organist at that time, in consequence of her being offered an inducement to take a post as organist in another parish. The present organist, Mr W. Craigie, travels over to Wadestown from Wainuiomata on Thursdays and Sundays for choir practices and services, and receives a travelling allowance in reimbursement for his expenses.

The first mention of an organ for St Luke’s comes in a rather mysterious and isolated entry in the cashbook for 1921; a donation was made for the ‘New Organ Fund’ in February of that year. It was made by Mrs J.E. Jones and was the generous sum of £35. Because the records and vestry minutes for the period 1919 to 1926 are lost there is no way of discovering whether there was any other reference to the fund, and indeed there appears to have been no further donation or even discussion of the matter until the ‘thirties, and it was not until the annual meeting of parishioners in 1939 that formal discussion began on the subject of the purchase of a pipe organ. During the previous year the choir had given a performance of Stainer’s “Crucifixion” and for that occasion the parish had borrowed a Hammond electric organ by kind permission of Charles Begg & Co., but the need for the parish to acquire a good organ for its own regular use was becoming urgent, Vestry considered. St Luke’s had been offered the opportunity to buy a very good instrument at a very modest cost, but the Vicar, reminding the meeting of the current financial difficulties the parish was in in this time of Depression, recommended that the matter of ways and means be referred to the incoming Vestry. In the event it was not until 1941 that Vestry saw its way clear to go ahead with the offer to purchase an organ from the parish of Christ Church, Wanganui. In the meantime Lay-reader and vestry treasurer, Mr Reuben Liggins, had very generously offered an organ to be used in the interim, as the old existing instrument had been pronounced quite past repair.

Because it was wartime and manpower and resources were stretched to the utmost, it was decided to defer the matter of the organ for the duration, and so it was 1945 before the instrument was delivered. But it was worth waiting for. Built by Bishop of London (in 1878), it was installed in Christ Church, Wanganui in 1879 and subsequently added to by E.H. Jenkins, one of the pioneer organ-builders of New Zealand, and later again by Hobday. He added more stops and a water-engine for blowing, still in use up to the time the organ was dismantled to be sent to St Luke’s. The notes included in the service sheet for the Dedication on September 15, 1946, relate the following, culled from the vestry minutes of Christ Church: “Before the water engine was installed, the blowing was done by hand, and the Organist complained that the boy who blew the bellows was very inattentive to his duties. Vestry tactfully increased her salary by £5 and told her that in future she was to appoint and pay the blower.”



Conversion from the old "tracker action" to modern "tubular pneumatic action" was necessary, and Lawton and Osborne of Auckland were instructed to undertake the work of complete overhaul and installation. Three stops were discarded: the Trumpet and Orchestral Oboe on the Great, because of poor tone quality and the Open Diapason on the Pedal because of borer and lack of space in the organ chamber. At the same time, however, was added a Sub-Octave Coupler and a Tremulant, and to the pedal organ was added an 8ft Bass Flute. The restored console with its new keys, draw-stop knobs and balanced swell pedal was the gift of Mrs G. Saunders in memory of her father, Sir James Grose, for some years Vicar's Warden and an enthusiastic supporter of the organ scheme.

Not everyone in the parish was wholeheartedly in support of the proposition, but eventually the organ, which cost £300, was purchased by Mrs L. Watkins, mother of the then Vicar, the Rev. Neville Watkins. Mr Watkins is very knowledgeable about organs, and was then, and still is, convinced that this was a very fine instrument and a great acquisition. The final cost of the work of renovating and installing the organ was £1,246 and it was then valued at £2,300. Mrs Watkins also paid for the organ which was installed in St Anne's, Northland.

The dedication service took place on September 15, 1946. The Bishop of Wellington, the Right Reverend H. St Barbe Holland dedicated the instrument and the organist, Andrew Higham, gave a recital after the service of Andante Cantabile (Tschaikowsky, arr. Henderson), Arioso in E Flat Major (Rheinberger) and Bach's Prelude and Fugue in C Minor. A recital on September 24th by John Randal, Organist of St Peter's, Willis Street, and soprano June Harris, added a particularly appropriate note to the festivities, for throughout the protracted period of negotiation and installation the Organ Committee had received a great deal of help and encouragement from Mr Randal.

Thirty years of continuous use ensued and a succession of fine organists made excellent use of the instrument. This use was not always strictly ecclesiastical in nature — the story goes that on one occasion when the Rev. Mr Stewart was passing the church he heard the organ being played. He came in to listen, only to find that the musician, a choir member and very talented friend of the then organist, Colin Rouse, was engaged in giving a spirited but decidedly secular rendering of "The Teddy Bears' Picnic". The Vicar, we are told, was quite unamused.

Somewhat more orthodox in her approach to the instrument was a later organist, Miss Svetlana Marand. Lana and her mother came to New Zealand from Estonia and settled in Wadestown. At that time the vicar, the Rev. Mr Pirani, was attempting to combine the offices of vicar and organist and finding it a rather unsatisfactory combination. Lana was having organ lessons at the time so

Mr Pirani asked her to take on the duties of organist with Mrs Joan Jones as choirmistress. Lana did so and subsequently took lessons from noted musician and organist, Maxwell Fernie. She spent long hours practising at the instrument and choir members admired her greatly for her dedication. When she and her mother moved to Upper Hutt she continued to come in to St Luke's, and for eight years she travelled in to Wadestown for Sunday services, returning home on the late train. After her marriage she continued to serve as organist until 1976.

Her place was taken by Simon Romanos, a talented young man who was studying music at Victoria University. He and the Rev. Rex Ford re-formed the choir which by then had been defunct for some years, and Simon's vigour and enthusiasm were encouraging to those lovers of church music who had viewed with regret the lack of a choir. Simon continued the work with singers from both the Wadestown Presbyterian Church and St Luke's who combined each Christmas for a joint carol service, always an enormously popular and well-attended service.

Inevitably, Simon left New Zealand to further his music studies overseas and his place was taken by Mr William Craigie, who took over from Simon at a time when the organ was out of use and music in the church was made possible by the generosity of Mr and Mrs W.H. Hall in letting us use their piano. Time had taken its toll on the organ and water damage over a period of years, in consequence of a leaking roof, made a major restoration imperative.

The task of restoration was undertaken by Croft & Son of Auckland, and took nearly two years to complete. Mr George Sanders, the craftsman responsible for work on the spot, reported that it was a most satisfactory and satisfying job to do; and it is fitting that the organ, itself a little older than our parish, is once again in use and helping us in our worship in this our centennial year. The work carried out was extensive. It was found that in spite of dampness there had been no structural damage, a tribute to the fine quality of the original materials and workmanship. All the chambers were flooded with hot glue to ensure the air-tightness of the joints; all pallets were recovered and the soundboards were fitted with new screw eyes and pallet springs. The console was overhauled and the old wind trunking replaced. The pneumatic action fitted in 1946 was replaced by the most modern electro-solid state action, which means that all couplers are now worked electronically and are thus more reliable since they have no moving parts. All the pipe work was cleaned and tuning slides were fitted, restoring them to their original condition. New swell shutters were fitted, giving a much larger opening and thus more sounding in the church. The organ was moved forward 12 inches and the front pipes were raised in height.

The final cost of the restoration was about \$25,000.



## The Congregation

Church music has undergone some rather startling changes in the last decade, and many parishioners, particularly older ones, view some of these changes with decidedly mixed feelings. Notable among these changes has been a change in style of many new songs and choruses popular among young people and adherents of the "Charismatic Movement". In St Luke's, however, patience and tolerance have generally prevailed to the point where most parishioners have come to accept and enjoy a blend of both — a compromise in the true and rational tradition of Anglicanism. Some services continue to use only the traditional modes, while others, particularly the family services and youth services, contain much more of the newer and perhaps more "swinging" musical offerings. There can be little doubt in the minds of those present at the monthly Family Services, that the enthusiastic participation of the congregation is indication of enjoyment; and the appeal to younger members is indisputable. Much of the new wave of religious music is strongly scriptural in text; if one can often quibble at the occasional mishandling of rhythm and rhyme, it must also be said that there is some superlatively beautiful devotional music beginning to emerge from the genre. During the "Good Life Mission" of 1979, a group of parishioners from all Wadestown churches put a great deal of hard work into preparing and leading the musical worship at the mission meetings. In this way the parishioners learned many new songs presented in the modern style, and with recognition and familiarity often also comes appreciation and enjoyment, and many of the songs learned during the mission are now frequently used in church services. The "Mission Musicians" as they were dubbed for the duration included guitarists, flautists, string players, and others — not forgetting Rex Ford and his impressive set of drums.

From time to time too, our services are enriched by a variety of instrumental music, for Wadestown seems to be full of people talented on a wide range of instruments and this after all is only the continuation of a tradition as old as worship, as the Psalms will testify. Blessed as we are in St Luke's with a very fine organ, it would be a wanton waste of the talents of many folk for whom music is their finest offering, if we were to deny them the opportunity to lay their talents at God's feet in His House. So it is good that St Luke's is a church where the most is made of a host of talents and interests, but not at the expense of the centuries of tradition and the wealth of musical material which is our heritage.

Saint Luke's is poised to embark upon its second century of musical worship in good heart; with a fine organ, a talented group of musical leaders, a congregation with an ear attuned to the role of a diverse variety of music in worship, and a choir clad in splendid new robes and with a strong musical history at its back.

## 2. OF GOOD WORKS: The Church at work

*"Good works . . . are pleasing and acceptable to God in Christ" — Articles of Religion No. XIX.*

How can one write of one hundred years of ceaseless effort, much of which was unrecorded, and hope to bear true witness? In dealing with buildings and property, the chronicler is fortunate, for such matters are usually well documented. But so much of the work of the church in the spiritual sphere is never recorded in any useful detail, and although there are often tantalising glimpses to be found in annual reports and vicars' addresses to general meetings, it is nearly impossible to assemble a comprehensive picture of all the endeavour which is an integral part of the functioning of a parish such as St Luke's. So this is, then, a woefully incomplete survey: but enough can be said to show the reader that a great deal of faithful work has been done over the last hundred years in the service of God in Wadestown.

### Christian Education

There has been a Sunday School in the parish from its very earliest days as St Paul's Churchroom, and indeed it is quite likely that even before 1881 Sunday School meetings were held in the Roscoes' home, because such work was one of Mrs Roscoe's special concerns. When the Churchroom was opened in 1881 Mrs Roscoe was responsible for the first Bible class and Miss Lowe was superintendent of the Sunday School. These ladies continued to serve in this capacity for many years, setting for the parish a precedent so typical of Sunday Schools everywhere: the majority of teachers are women. Why is it that when the question of religious education comes up, all too many men respond willingly with "Lord, here am I: use my sister"? As a parish, we have had outstandingly good teachers of both sexes, but more women than men choose this sphere of service, which is an unfortunate but apparently persisting situation.

Should anyone imagine that discipline problems in Sunday School are peculiar to the present generation, read on:

"17 February 1901. . . . An informal meeting of the committee was held at the conclusion of Service. The Rev. P. Fortune informed the committee that a boy who had given much trouble at Sunday School had been caught in the act of throwing stones at the building. As there had been great annoyance caused by stone-throwing, he desired to know if the feeling of the committee was in favour of measures being taken to punish the offender. . . ." The church committee was indeed in favour, and decided unanimously to institute court proceedings against the culprit. History does not record the outcome.



Being naughty in Sunday School does not inevitably lead to a life of crime, although many an exasperated teacher has from time to time been driven to wonder! The author recalls vividly a recent stint as teacher when the antics of one lively small boy were driving her almost to distraction. Then came the morning when the activity was to be the re-enactment of the tale of the man who built his house upon the sand. All of his own accord, the said small boy brightly offered to be the tempest. "And," he added, "I'll hide in the cupboard until it's time for the storm to break." Which he cheerfully did — and in due course was a splendid tempest, a role for which he was uniquely suited. In the meantime the teacher enjoyed the quietest session she had had for weeks!

After the church was built in 1909, Sunday School was held in the churchroom, and when it outgrew that, the need for a parish hall became acute. After the hall was opened in 1926, the Sunday School remained satisfactorily housed there for many years. The biggest change since then has been the development of the new combined Anglican-Presbyterian Christian Education programme, in which both churches have pooled their resources to use the Christian Life Curriculum, an inter-denominational project which was introduced in 1970. The material included in the curriculum makes use of art, music, drama and discussion topics; the opportunities for team teaching are immense and are limited only by the recurrent difficulty in finding enough willing teachers — especially male.

Similarly, work with older children and teenagers has always had the same staffing problems. Some high points in this sphere over the last hundred years include the very lively and successful groups run by Mrs Withers in the twenties and the large and effective Bible Class of the nineteen-forties, which at its zenith had 45 members and made a very festive appearance in Wadestown streets at Christmastime when they sang carols and collected funds for various projects. One notable evening the whole bunch were invited into the home of the British High Commissioner in Orchard Street, where Sir Patrick and Lady Duff and Lord and Lady Freyberg had enjoyed listening to the street concert. We are told that 45 young people, and assorted adult choir members very soon made the diplomatic Christmas cake look very much depleted.

In more recent years the youth programme has been run on a combined basis with the Presbyterians, and grateful thanks are due to Mr Roger Lane, a Presbyterian parishioner, whose contribution in this sphere has been very great, at a time when the Anglican participation in this very important work has not always been as whole-hearted as one could wish. It is always easier to criticise those who run youth groups than it is to get involved, and inevitably this leads to problems from time to time, yet this is arguably one of the most important missions of any local church. Those who have a ministry for youth work are especially deserving of the prayerful support of the whole church family.

"Bible-in Schools" has been a regular feature of the education programme of the church, and so it has been in Wadestown. The Rev. Mr Watkins vividly remembers his "Bible-in-Schools" sessions in the Northland School, the Main Wadestown School and the Side School where the children used to pull him up the steep slope of Upper Weld Street with ropes and then put him into the big school rubbish-bin. One hopes this was not an expression of the children's opinion of the "Bible-in-Schools" programme!

Today this programme is still in operation, not without opposition from some parents who desire a totally secular education for their children and are thus very much opposed to the expression of Christian beliefs in state schools. Previously the task of the clergy, religious instruction in schools is now carried out by a team of clergy and laypeople from both the Anglican and the Presbyterian Churches.

#### Church Organisations

While the needs of men have not been entirely neglected in a century of existence — a branch of the Church of England Men's Society flourished at St Luke's for a number of years — on the whole it is the women's organisations which play the more prominent role. Until recent years, women were freer to meet during the day, and much time was devoted to sewing for bazaars, listening to edifying lectures, creating or mending church linen, and endlessly planning fund-raising efforts. Today the picture is rather different. More women are at work during the day; and perhaps more importantly, there is a growing trend now towards housegroups of mixed sexes. However two women's groups still flourish at St Luke's and seem likely to continue to do so, so well do they serve a well-defined need.

It was because the members felt they were no longer serving the need for which they had been constituted, that the St Luke's Ladies' guild voted to disband in 1969. For 36 years they had been a feature of the life of St Luke's but the decision was a wise one, for times had changed and so had the needs of the parish. When they were formed in 1933, their aims were "to promote fellowship and to keep the church furnishings in good repair". They funded projects such as choir robes and carpets, they provided kneelers and church linen, they contributed to missionary quotas, the memorial window fund, and the organ fund; and they cooked, baked and sewed endlessly where cooking, baking and sewing were required. They met monthly in the afternoons. During World War II much knitting and sewing was done — although strangely enough the only mention of the war in the Guild minutes does not occur until well after the war was actually over, and some mention is made of sending food parcels to England.



In 1952 a Mother's Union group was started and although the two organisations co-existed for many years, it was eventually clear that there was no need for two such organisations in a small parish, and the Guild disbanded.

The Mother's Union had certain profoundly different features in that it was an international organisation; it had a significant set of rules and regulations; and it was initially started in Wadestown as a response to the needs of younger women with small families, where the Guild membership was mainly of older women. The stated aim of the Mother's Union was to help mothers to raise Christian children, and to help in the mission of the Church. Meetings were held in the evenings, began with prayer and worship, and were chaired by a leader who was commissioned by the Vicar.

In 1970 another group was formed under the aegis of Mrs Georgantis: the Young Wives' Group, which has recently changed its name to Young Women's Group. Shortly after, the New Zealand branch of the Mother's Union split off from the parent U.K. organisation, and became the Association of Anglican Women. The St Luke's Mother's Union became a member of the A.A.W. under the name of the St Luke's Women's Fellowship, and the Young Wives' Group also became affiliated. They serve different functions in a rather indefinable way, and one could easily belong to both and receive much of value — if time permitted! As members of the same parent organisation — the A.A.W. — they have the same basic aims and work together well when the occasion arises.



*A cup of tea in the small hall after Wednesday Holy Communion.*

Now that the Guild no longer functions, there is no longer an organisation with special responsibility for such matters as the care and repair of church linen, church cleaning, flower arranging, and special cleaning duties; rather, these, and parish morning teas are now in the care of rostered teams of women who quietly and efficiently carry out these tasks week by week. In gathering material for this history, it was discovered that very little is specifically known about the church linen, all of which has been lovingly and carefully made and presented to St Luke's over the years by people whose generosity and skill must remain unrecorded. Such information as can be found is incomplete, which is unfortunate; but such as there is, has been recorded in another section of this publication.

An organisation with a very special function existed for some time in St Luke's: the Guild of St Raphael, which was specifically concerned with the ministry of healing. With the growth of the charismatic movement and its emphasis on the gifts of the Spirit, we are more accustomed today to the concept of the healing ministry, but this has not always been so, and the Guild of St Raphael was for a long time a voice in the wilderness. The St Luke's branch was very small, with fewer than 10 members for much of its existence, but it received warm support from the Rev. Mr Arnold, during whose incumbency it was formed at the suggestion of a parishioner. It is no longer in existence as such, but some parishioners belong to the inter-denominational Order of St Luke which is similarly devoted to the healing ministry. Intercessory prayer groups, which meet weekly at St Luke's and in parishioners' homes, regularly include prayer for healing and the prayer chains, which are a feature of the prayer life of many Wadestown Christians of various denominations, regularly deal with prayer requests for healing, and are able frequently to give joyful thanks for healings witnessed.

### **The Helping Hand**

Giving to missions has always been a commitment given high priority in the financial affairs of the church, and our most recent donation (over and above the normal mission quota) was in response to an appeal from Fiji for funds to help the parishioners of St Mark's Anglican Church in Newtown, near Suva, to build a much-needed extension and provide facilities such as toilets.

Since the second world war, St Luke's has also been active in a very different sort of aid: the resettlement of refugees. New Zealand has always been so far from the actual scenes of war, pestilence and famine that they have inevitably had a certain remote quality, seen as it were "through a glass, darkly". But with the communications revolution of the past few decades and more particularly with the advent of television, the impact of such disasters comes much more starkly home to us. Confronted with the needs of refugees, like many other New Zealand churches, St Luke's has responded with very practical assistance. Among others who have been assisted to come to New Zealand have been several White



Russian groups – most notably Mrs Fitkevich, her mother, son, and daughter; two Czechoslovakian men who were in Hungary at the time of the Uprising, a family of Ugandan Asians who were expelled from Uganda by President Amin, and most recently Sen San, his wife, and other members of his family – refugees from Kampuchea who now, with assistance from many local people and the Diocese, have been able to buy a house in Wadestown. Before their arrival in New Zealand, a committee of Christians from all three Wadestown churches worked hard to acquire clothing, furniture and temporary accommodation against their coming.

The parish has also supported several children through the Save The Children Fund.

It is to be hoped that Wadestown Christians will always continue to be alert to offer a helping hand in Christ's name.

#### Good and Faithful Servants

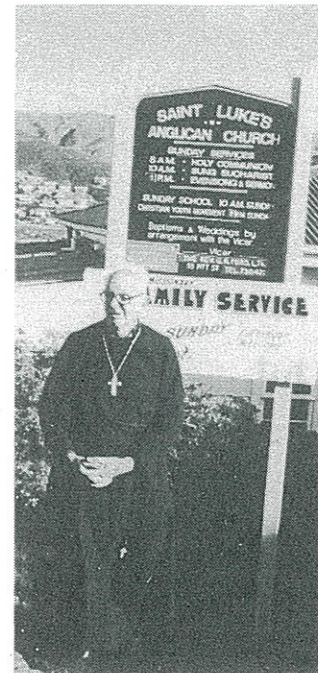
Throughout one hundred years of existence the church in Wadestown has been faithfully served by many laypeople whose devotion to the parish has been outstanding and whose service has been vital to its smooth functioning, both in the spiritual and temporal spheres. It is not possible to name them all and to describe the nature of their service, and it is certain that the people concerned gave of their time and skill not for earthly reward but in the service of the Lord. But in the records of past years certain names of individuals and families – sometimes several generations – appear over and over, and it is only right that an attempt should be made at least to record those names. To those whose names are inadvertently omitted, I place on record my apologies and at the same time my conviction that any service, no matter how small or unrecorded, which is rendered to God will in due time receive the ultimate accolade "Well done, thou good and faithful servant".

St Luke's owes much to these individuals and families: Roscoe, Lowe, Withers, Bellett, Carwell-Cooke, Clere, Rhodes, Lees, Halse, Harley-Brown, Rowe, Richardson, Liggins, Lomas, Gwynn, Smith, Castle, Jones, Skilton, Peebles, Coveney, Grose, Combs, Hartrick, Cooke, MacKay, Quintrell, Palmer and a host of others.

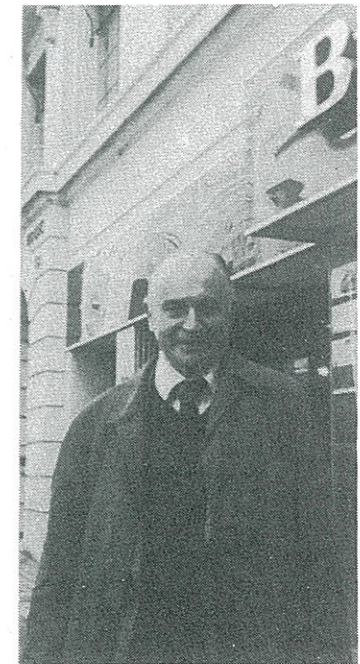
Two members of St Luke's parish who have rendered outstanding service to the church all their lives are *W.J. Skilton* and *J.S. Withers*.

*Bill Skilton* was born in Fernhill Terrace in 1903; he has lived in Wadestown all his life. He attended Sunday School and served as a choirboy, but his real life-long service began in 1918 when he began to act as a server which he has done ever since. His job as Sacristan is to look after the wine and the wafers and to act as Senior Server; in 1978 the parish celebrated the 60th anniversary of his taking up the office of server, to show their appreciation of his unbroken years of quiet and unassuming service.

*Jack Withers* was born in 1911 into a family noted for its involvement in church affairs. William Withers, his grandfather, was the architect who designed the original Vicarage; Jack's father Bernard was choirmaster for many years, his mother Geraldine was much involved with youth work in the parish and his sister Mollie was organist for many years. Jack has continued that tradition as choirmember, youth worker, layreader, and synod representative at various times, and, with the exception of a few years spent away from Wellington, has been a life-long supporter of St Luke's, a stalwart of its choir, and a walking compendium of its history.



*63 years of service:  
Bill Skilton, Sacristan.*



*Jack Withers: prominent layman  
and lifelong supporter of St Luke's.*



### 3. "AN OFFERING UNTO THE LORD"

When Moses was relaying to the Children of Israel the Lord's commands for the creation of the Tabernacle, he reminded them that the gifts of a willing heart were an offering unto the Lord (Exodus 35). The interior of St Luke's reflects the offerings of decades of willing hearts, and it will repay us to make a tour of the church and consider these in some detail.

As we come into the church through the double doors on the Wadestown Road side, let us pause for a moment and remember the faith, the vision and the sheer hard work of the Rev. Mr Kay and his parishioners who built the church, furnished it and opened it free of debt in 1909. On the wall behind the font, straight ahead of us as we enter, the foundation stone reads:

"To the Glory of God this stone was laid by Thomas Fancourt Archdeacon of Wellington on Saturday October 10th, 1908. T.G. Kay; Vicar, T.D. Bellett, F.J. Halse; Churchwardens."

The font itself reminds us of the man to whom we owe perhaps the greatest debt of all: Thomas Roscoe, who opened his home for the worship of God before an Anglican church existed in Wadestown. The plaque reads:

"In memory of THOS. S. ROSCOE For many years layreader in this district. Erected by the Vicar, REV. T.G. KAY and the SUNDAY SCHOOL CHILDREN."

In a glass case on the wall behind the font rests the Book of Remembrance. In it are recorded the names of twenty-five parishioners who gave their lives in two world wars. As we pass into the nave two tinted glass windows meet the eye, one on either side. The inscription below the north one reads:

"This window and the one opposite formed part of the original St Lukes Church built in Wadestown in 1882."

This of course contains two inaccuracies; firstly the church from which the windows came was known as St Paul's Churchroom, and secondly the date should read 1881. This error persisted as we have already noted. These windows were placed in their present position in 1941, at which time the future of the old churchroom was in jeopardy.

Next on the north wall there is a brass plate bearing the legend:

"In memory of Reuben Liggins, honoured and beloved Vestryman, treasurer, synodsmen, layreader and youth leader. Passed to higher service 1953."

Also part of the Liggins Memorial is the superb silver chalice and paten which is in regular use for parish communion services.

The lovely stained-glass window depicting the Annunciation is a memorial to a much-loved parishioner who lived in Wadestown all her life and worshipped in St Luke's from its founding until the very day she died:

"Behold the handmaid of the Lord. This window is in memory of ELLEN MARTHA LOMAS 1878 - 1958."

Next to that window there is a brass plaque in the shape of a cross, and it reads:

"In loving memory of ROBERT C. WITHERS killed in action in France Sept 1st 1918 Age 32 Pro Patria."

Near the door to the small hall hangs the Mother's Union banner, which was embroidered in England during the fifties. When the sketch of the proposed design was sent to New Zealand for approval, the members thought the bull looked a little too ferocious and they asked to have his expression tamed a little - with the result that many now think he looks altogether "gormless"!

On the north wall of the chancel is a memorial to Mr Kay:

"To the Glory of God and in kindly remembrance of the Rev. T.G.B. KAY, L.Th, Vicar 1903 - 1910 Through whose efforts this church was built."

In the sanctuary stands a handsome pair of tall wooden candlesticks, given in 1922 by the present Sacristan, Mr W.J. Skilton; he also gave a choir pew, and in 1981 is donating new carpet for the Vicar's vestry in memory of his wife, Claire.

On the east end wall is the glorious Memorial Window which is the outstandingly beautiful focal point of the whole interior and a fitting tribute to those who gave their lives in the war. It was unveiled on 3rd August 1952 by His Excellency the Governor-General, Lieut.-General the Right Honourable Lord Freyberg of Wellington, himself a very distinguished soldier, and dedicated by the Archdeacon of Wellington, the Ven. E.J. Rich.

The prayer desk on the south side of the chancel is dedicated

"To the glory of God and in memory of Harry Arnold, Archdeacon, vicar of this parish 1957 - 1969."

Nearby, the organ console bears a plate with the legend

"The reconstructed console of this organ is erected in memory of JAMES TREVILLY GROSE KT by his daughter Melicent Saunders."

Sir James Grose died shortly before the arrival of the new organ - a project which he had enthusiastically supported.



The pulpit was dedicated on May 18, 1913 by Archdeacon Thomas Fancourt, in further recognition of the Roscoes' services:

"To the Glory of God and in memory  
of THOMAS ROSCOE and ELIZABETH ROSCOE."

On the North wall a series of plaques are dedicated to the memory of members of several families who were well-known for their service to St Luke's:

"To the Glory of God and in affectionate memory of  
ADA MARY LOWE died 30 September 1924 Aged 75 years.  
Superintendent of the Sunday School for many years.  
Zealous of good works."

"To the glory of God and in grateful memory of  
EDWARD WILLIAM LOWE died 3rd July 1928 aged 80  
years. A pioneer of this parish."

"In loving memory of JAMES TREVILLY GROSE KT  
Churchwarden Died 5.12.1944 and of his son  
EDWARD ROBERT GROSE Lieutenant, N.Z.A. Killed  
in action Minquar Q'aim North Africa 17.6.1942."

"To the glory of God and in memory of MYRTLE  
ALICE COOK Sept 28, 1904" is engraved on a cross.

and on the west wall a painting of the Madonna and Child is dedicated:

"To the glory of God and in thankful remembrance of  
HENRY and JULIET ESTHER SIMMONS Pioneers of this  
Parish. Given by their daughter Eleanor."

Other memorials are the Parishioners' Book of Remembrance, "Presented to St Luke's Church 15 May 1980, in memory of Harold and Gertrude Brown, outstanding parishioners for many years", a portable Holy Communion set "Presented to St Luke's Church, Wadestown, by St Luke's Women's Guild April 1950", and, in the small hall, a wall plaque reminds us that "This Church Bell was installed in memory of Edward Charles Rowe 1879-1957 and Caroline Emily Rowe 1880-1953. Faithful worshippers here for many years". The alms dish is in memory of G.H. Archer who died in 1905, the processional cross was given by Mr C. Peake in memory of his wife Alice, and the silver communion bread box was given by Nancy Dalton in memory of her sister, Olive Marion Riordan, who died in 1962.

## Church Flowers

Each weekend a huge sheaf of beautiful flowers appears in the kitchen adjoining the small hall. Some time on Saturday those flowers will be arranged in graceful flower stands and placed in the church to make it beautiful. The donor of the flowers is, and has been for many years, Mr Ike Combs. The arranger is one of a roster of women who take turns at this pleasant task, and for many of them this is a treasured duty, a chance to work with extravagantly beautiful flowers on a larger scale than most of us can use in a domestic setting. Ike Combs has some reminiscences concerning the church flowers over the last quarter century:

"St Luke's has for many years been blessed with the talents of local parishioners who have given of their time and ability to keep the house of God fresh with the beauty of their gardens, many of them growing special flowers just for decorating the church they loved. Gertrude Harley-Brown, Miss Quaintrell and Mrs Litchfield were just three of the regulars who did so much towards this work. Mrs Tom Seddon was also a very generous giver from her garden. She was always so thrilled to be asked for flowers in the early spring and would ask dear old Tom Seddon to carry down a basket of the choicest spring blossoms.

In those days we had altar vases — two during the week and on special days and festivals we would use four — things have changed now; our pattern now is to use one or perhaps two large bowls which our flower guild keep well furnished.

Gradually the task became too much for Mrs Harley-Brown and her helpers and this is when I took over, a responsibility I have loved. It is now about twenty years that this has been part of my life. I have always been able to supply flowers and on those occasions when I was not able to arrange them, Naida Arnold was always one I could ask to help. She just loved doing them. Hazel Georgantis, too, had great skill. Lots of others came to the fore too and made what they could of the flowers I was able to supply.

I remember that Eastertide, St Luke's Festival, and Christmas were times when the church almost became a miniature Chelsea Flower Show — with the altar vases, large bowls each side of the sanctuary steps, at the font and the rear of the church just a bower of beauty. And lots of these flowers came from local gardens. Each windowsill had a flower box and these seemed always to be the responsibility of Miss Quaintrell, and indeed helped to create a parish garden.

I can look back on four parish flower festivals, the first during the late Harry Arnold's time. This I had arranged for the Wellington members of the N.Z. Professional Florists to do. I remember we used 500 arum lilies besides other choice blooms. The font was truly magnificent in blue and white, the window boxes scarlet carnations, and the flowers at the foot of the lectern were red carnations and blue iris. The bowl at the foot of the pulpit was in reds, blues,



white and gold, and two large bowls in the sanctuary picked up all the colours in the east end memorial window. On another occasion we had a special display of orchids — 5 great bowls of them, then again a display of modern and new chrysanthemums all arranged in their own bowls and named, about 500 blooms.

My 20 years of service to St Luke's in this sphere has been to me a very rewarding part of my church life. Now we have the flower guild — a devoted and capable team of floral artists all gathered together and organised, initially by Shirley Rowe, and now, by Betty Porritt. So all I do is to make the flowers available, and know that each week there is someone to arrange them, and I am proud of the job that they are doing. One day we will have another flower festival and so give them the thrill of making our little church on the hill a paradise of flowers.

I.C.”

#### Church Linen

No records have been kept over the hundred years of the church's existence which adequately cover the details of the acquisition of the various items of linen which St Luke's possesses. This is a great pity, because church linen is traditionally hand-made and in the finest possible materials, and each piece is the product of hours of painstaking work. Fragments of information have been gathered from many sources, but alas, much of the detail has been lost.

Some of the earliest pieces were still in use up to the time of the second world war, but by then they were in a state of disrepair which meant they were exceedingly fragile. Mrs Castle and Miss Constance Castle worked very hard to repair and restore them; they were made of very costly fabrics, and in wartime it was terribly difficult to find suitable stuff to mend them with. It was a very painstaking search, and took a long time.

The Guild members presented the church with many pieces over the years. At one stage, several of the sets formerly in use at St Luke's were sent to the Waioluku Settlement in Fiji. Of those still in use in St Luke's, the white set was made in the early 1970's by Mrs G. Robertson, Mrs A. Bennett, and Mrs H. Georgantis; the oatmeal set by Mrs Marie Spiers in the mid-1960's; the red set by Mrs A. Bennett; the green set by Mrs A. Reid and Miss N. Dalton; and the most recent, a purple set, by Mrs R. Green in time for Advent, 1979.

For a time purificators were made by Sister Francis of the Community of the Sacred Name, when she visited family each year in Wadestown for Christmas, and, more recently, Mrs A. Hayman led a group of women in the task of making and mending purificators. It is now one of the duties undertaken by members of the Women's Fellowship.

### III. TO RUN WITH COURAGE: preparing for the future

*'Wherefore seeing we also are compassed about with so great a cloud of witnesses. . . let us run with courage the race that is set before us, looking unto Jesus, the author and finisher of our faith. . .'*

*Hebrews 12. 1,2 (AV)*

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#### 1. THE CLOUD OF WITNESSES

These words are emblazoned before our eyes whenever we worship in St Luke's, for they are the words on our beautiful Memorial Window. Set high above the altar they are a constant reminder of what the day-to-day business of Christian commitment is all about: and as we celebrate one hundred years of the Anglican Church in Wadestown, we are particularly aware of the debt we owe to all those parishioners who have gone before us. . . our own small part of that great "cloud of witnesses". We are indeed encompassed about with the tangible proof of their faith and steadfastness, in the buildings and memorials around us as we worship; and these are undoubtedly very important things, and valuable. But they are not the whole story. Church membership, if it is founded solely on a pleasant feeling of belonging and continuity, is a meaningless thing: for what really matters, we must look to the final words of the verse: "*looking unto Jesus, the author and finisher of our faith.*" It was their faith in Jesus Christ which prompted the Roscoes to hold services in their own home; it was the desire to minister to their neighbours which drove the early committees and vestries to Herculean fund-raising efforts to provide first a vicar, then a larger church, and a parish hall for the burgeoning Sunday School; and it is our faith in Jesus Christ today, and in the next hundred years, which determines our fitness to be numbered with that cloud of witnesses.

How fit are we, in 1981, to carry on with that race? Life for our church founders in 1881 had its own special problems, for Wadestown was at that time barely past the pioneering period. The young nation was still in a formative stage; mobility was extremely limited by today's standards and England — "Home" to the overwhelming majority — months away by sea. But against that weigh the staggering complexity of life in the 1980's. The revolutions in transport, communications, and social structure have brought with them problems undreamed of in 1881. The Christian ethic was entrenched in Victorian society. Though not necessarily universally practised in the sense of true spiritual commitment, it was a fundamental of the social fabric. Today the Christian faith is increasingly under attack; there are many people actively committed to the complete abolition of Christian observances or teachings from the public education system; to Christians many of the trends in modern life represent anathema, which may not be a new situation but is undoubtedly a more comprehensive one.



Given that we are now in what has been called the "post-Christian era", where do we, as parishioners of St Luke's, stand with regard to the community of Wadestown? Do we represent a stereotype of "social church-going" which is now rather outdated, or do we stand up to be counted as members of a minority group? Have we something to offer neighbours which will enrich their lives and help them to find peace and spiritual understanding? Or are we simply seen as being slightly odd, or naive, or old-fashioned?

Do we preach Christ crucified and man reconciled to God?

Are we worthy successors to our church fathers? Age is valuable only if it brings maturity with it. What have we learned from a century of existence which fits us for the century to come?

## 2. ST LUKE'S TODAY: The Church in the Community.

The 1976 Census figures give some interesting information about the suburb of Wadestown:

- it is a predominantly middle class, "pakeha" (95% as against 2.3% Maori) suburb;
- the percentage of people claiming to have religious affiliations to other than the main-line denominations, or claiming affiliation to no religious group, more than doubled over the previous Census (from 16% to 35%);
- it has more people (34%) claiming to be Anglicans than any other denomination;
- of a total population of 3060, therefore, 1040 claim affiliation to the Anglican Church.

The statistics from St Luke's Register of Services for 1976 show a rather different picture:

- of a possible total of 1040 church attenders (it being impossible to judge whether all of these are of communicant status), the total number of acts of communion for the whole of 1976 was 3660.
- the total number of Easter Day communicants in 1976 was 207.
- the total number of Christmas Day communicants in 1976 was 307.

Earlier in the decade, the Anglican Church held a referendum of its members on the subject of the Plan for Union.

- In Wadestown only 189 people registered to vote.
- Taken against the previous year's Christmas communicant figure (285), the percentage of voters was 62%.
- Taken against the number of possible voters in the parish, the percentage is less than 20%.

There are obvious dangers inherent in the use of broad statistics such as these. But it is quite clear that while St Luke's is a very real and important part of the lives of a small percentage of Wadestown Anglicans—certainly not more than 20%—to the remainder, and certainly to those of the 35% who claim no religious affiliation it means very little, if anything. The days when the Church was the main dispenser of charitable aid have long gone and its functions in this sphere are now largely the responsibility of the state and of secular charitable organisations. The Church has similarly lost its position as the social meeting place, the focal point of community life; increased mobility began this process and the secularisation of society has guaranteed its continuance. One important result of this "secularisation" process is that people in need are now much less likely than before to turn to the Church for help, be it spiritual, social or financial. Another is that the Church itself can very easily allow these aspects of its function to become rusty through disuse. The needs of our neighbour are just as much our concern today as they were in the days of Jesus' ministry on earth, when He told the parable of the Good Samaritan. But we may need now to go out and seek that neighbour; in 1981 it is unlikely, or less likely, than before, that he will seek us out.

### The Visiting Programme:

But we have something to offer, and in Wadestown there are serious attempts being made to go out into the community and spread the Gospel. For as there are those to whom the growth of a secular society has meant freedom from religious bondage, even so there are many who are seeking spiritual meaning in their lives. The need for Christians to take the faith to the people is greater than ever, for they are less likely than ever before to come to the Church to seek it.

There are several ways in which St Luke's reaches out into the community. The visiting programme is one of them. The following is a reflection on the ways in which Christians are going out into Wadestown from their base at St Luke's, from a layman deeply committed to the programme:

"The Church and the community were once closely connected. In the recent past the two have drifted apart. This has led to non-Christian members of the community holding a number of stereotyped images of the Church. Lack of close contact has meant that these stereotypes have not been challenged.

The task of the Church today is first to challenge these various stereotypes. We do this by our actions both individually and corporately. Individually, we are known as Christians and so act as witnesses for Christ in words and actions in our everyday life. Corporately, we have begun to organise a team of evangelists to knock on doors to find out where there is interest in the gospel. A fairly frequent response is surprise that the Anglican church is acting in the same manner as Mormons. On the whole people seem to prefer being visited by Anglicans.



Religious curiosity occasionally leads people in the direction of non-Christian religions because they are not impressed by Christianity as they see it. There is a call to the Church to dispel these stereotype images by being authentic witnesses to the Gospel of love and unconditional acceptance. Some church leaders are calling us into involvement in cell groups to build strong bonds of love which will act as a witness to the gospel. Others are calling us to care for and protect the poor and disadvantaged.

If we try to get close to Jesus Christ and stay close to Him, our witness will be strong and clear. It is likely that our lifestyles may change as our lives change and our commitment to God deepens.

At present our witness is, I feel, received with silence. I feel that the community is waiting to see if the actions of the Church match its words. I hope that they will.

— D.J.B.”

#### The Caring Group:

St Luke's Caring Group is another way in which the needs of a section of the community are being met:

“St Luke's Caring Group began in July 1980 with a coffee morning at the home of Ruth Munro. A group of our elderly people were invited and at this and subsequent gatherings, we have attempted to find out and care for the needs of the elderly and shut-ins in the community.

With Lynette Dobbie as co-ordinator of all activities, a transport roster has been started by Miss Mackay, to provide transport not only in emergencies, but also for shopping and social purposes.

Margaret Protheroe visits and helps those who are ill or incapacitated. People are asked to telephone Margaret if any help is required.

Every 4–6 weeks there is a coffee or lunch gathering and the chance to have a chat. Transport is provided where required. Dates of these meetings are printed in the newsletter and a list of people telephoned. We would be pleased to add to this list anybody who would care to be notified and invited to the gatherings. We would also be happy to be informed of any other ways in which we can care for our elderly.

B.L.”

#### Youth Work:

“The ministry of the Church to young people is a contentious issue. All would agree, I hope, that the Church — by which I mean the congregation — has a duty to expound the gospel to all sections of our community. It would be difficult to think of a more appropriate time to hear the gospel than the teenage years in which we all throw off the values and beliefs we accepted in the past from our parents and restructure our lives on our own decisions and commitments. Unfortunately throwing off the values of the past is a good deal easier than coming to your own decisions and the needs of young people in this difficult period are a good deal more complex than a simple presentation of the gospel. In fact, if we have accepted this gospel ourselves and are living it out in our own lives, then how can we ignore such an obvious and crying need in our community? With apparent ease, the cynic might comment, for youth work is, by and large, a spectator sport.

This is, in fact, an overstatement; St Luke's and particularly the Presbyterian Church have provided youth leaders who have endeavoured to meet both the need to explain the gospel of Jesus, and the various needs for friendship, advice and, perhaps most importantly, acceptance. These leaders, too, have leaned on the prayer support of those deeply concerned, but not called to direct involvement. As I see it, the number of actively involved youth leaders will always be limited, but their effectiveness will often depend on the prayerful love and concern of the remainder of God's family. Unhelpful criticisms of the church youth group are doubly destructive in that they serve to sap the morale of a leader all too often already well aware of the group's shortcomings.

Sometimes surprisingly, young people readily accept that the Church has something important to say — and something worth considering. The regular Youth Services at St Luke's are important in demonstrating that worship, prayer and the good news can be translated into modern idiom without losing their meaning and the embodiment of our faith is not an outdated liturgy where the true meaning is often indecipherable to all but those steeped in years of tradition. A message which sometimes needs relaying to those not so young. Ironically, in the age of communications, communication itself has never been harder as the pace of technology separates one generation ever more rapidly from the next. The church must have a role in bridging these gaps in families and in societies.

The freedoms that past generations strove so hard to achieve mean that young people today are confronted with a world in which there are fewer and fewer supports and guidelines. Let us make sure that the hand which reaches out to them is the lifeline of the living Lord Jesus.

R.J.H.”



### Role of Women:

There have been many changes in the roles and status of women in recent years, both in the Church and beyond. For many Christian women, the feminist movement has meant the need for a sometimes agonising reappraisal of their beliefs and attitudes towards themselves and their roles in the Church; for many Christian men it has been a time for readjustment of long-held ideas, which has not always come easily. The decision of the Church to accept women as candidates for ordination has been a most momentous undertaking, and one which has caused a great deal of controversy. For many women it has, however, signified the Church's acceptance of them — at long last — as having more to offer than just the baking of cakes and sewing of oven-cloths to raise money for church funds. In the words of a laywoman who has been a pioneer in St Luke's of some of the new spheres of service opening up to women (she has served as church warden, treasurer, and synod representative):

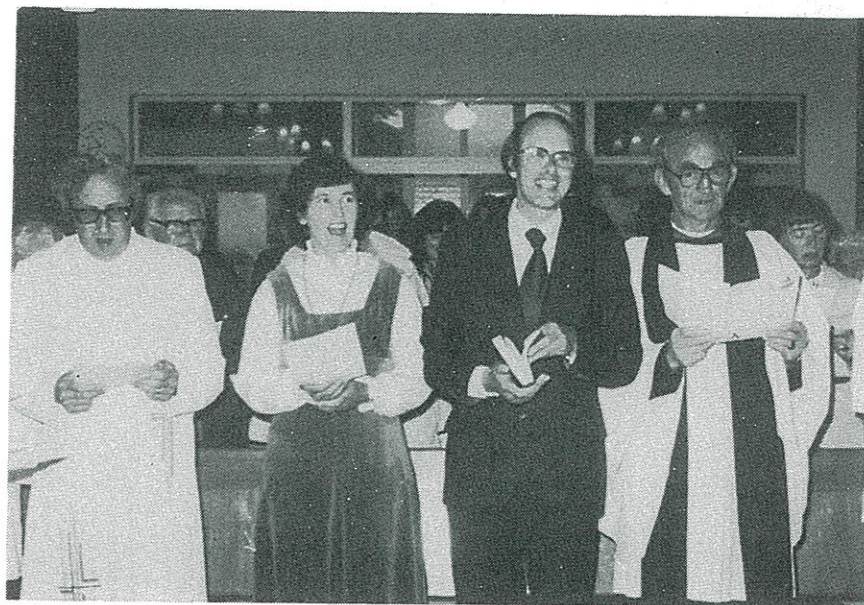
“The role of women in St Luke's has changed much more in the past twenty-five years than has that of men. Women now are free to serve in any of the offices of the church; but men have not yet, it seems, generally been freed to undertake such tasks as church cleaning, care of brasses and linen, serving of morning teas, etcetera! Women were first elected to Vestry in the twenties, but that seemed to peter out and it is only since the mid-50s that women have regularly formed part of Vestry. Although there have rarely been more than two women members out of a total of twelve, at least their presence has been continuous and continuing. . . . In 1973 St Luke's elected its first female churchwarden, and in 1975 their first woman synod representative was elected; in 1976 she was elected to the Standing Committee of the Wellington Diocese. The past decade has also seen the inauguration of both men and women readers, women have joined men in carrying out sidesmen's duties, and a shortage of young male servers during the interregnum in 1977 led to the training of girls and women to undertake this task; now although there are once again boy servers, the servers' roster continues to include females. Because they are in many cases still better able to meet during the day than men, many women have committed themselves to membership of small groups which meet as house-groups for prayer, praise and Bible study, or for intercessory prayer. A mid-week morning Communion is open to all but caters almost entirely for older women.

— G.B.H.R.”

### Ecumenical Relationships:

In its relations with other Christian groups and denominations, St Luke's has made some valuable progress in recent years. “Behold, how good and how pleasant it is for brethren to dwell together in unity”, said the Psalmist (Psalm 133:1). The vote against the Plan for Union might be seen to have been a set-

back for the accomplishment of this ideal, but it is not necessary to be formally and liturgically united in order to work side-by-side in pursuit of a common aim, and Wadestown Christians are sharing more and more, in an informal way, in growth and outreach. Several house-groups exist, with members from several denominations meeting together for prayer, praise and Bible study. The Christian Education programme is a combined one. Annually the women of St Luke's, St Brigid's and the Presbyterian Church meet in a World Day of Prayer service. A combined service is held from time to time in either the Presbyterian or the Anglican church; for some years now a combined family parish weekend camp has been a popular fixture; the annual combined Carol and Sunday School services at Christmas are packed to the doors. More important than formal co-operation is a *spirit* of unity, and although in many ways we have a long path still to tread, progress is being made.



Anglicans joined with the Presbyterians in December 1979 in celebrating the ordination of the Rev. Margaret Schrader. (L. to r.) the Rev. W. Schrader, the Rev. M. Schrader, Mr R. Feist (Session Clerk), the Rev. R. Ford.

Some of the activities in the community began as a result of the 1979 Good Life Mission. A city workers' lunch and regular healing services were two of these which, sadly, seem to be faltering, but which filled a need. Several families meet regularly in a “family cluster” which combines social, educational and spiritual fellowship in a family context, and, although various plans have been made to begin more groups of this type, none have yet reached fulfilment — but this is an activity full of promise for future growth.





*The Combined Choir, Christmas 1978.*

### 3. ST LUKE'S TOMORROW: Into the Future.

#### Are We Ready?

“The true measure of the strength of a church is not contained in the obvious outward signs — its buildings, programmes, financial position or attendance numbers — but in its people. So when I look at the strength of St Luke’s I see a wide diversity. We have amongst our members, people with a commitment to the traditional style of worship and others who are more charismatic; those who prefer the peace of an 8 a.m. service, and those who like the singing and fellowship of the 10 a.m. service with the morning tea that follows; some who value the sharing we have with the Wadestown Presbyterians and (less frequently) the Roman Catholics, and those who prefer to remain just “Anglican”; and we have wide differences of opinion on some of the pressing social issues of our time.

On the whole, I believe we are coping with this diversity well — in true Anglican fashion! We have not been split as some other churches have. But we need at the same time to be sure that this is due to neither a shallowness of commitment nor a desire to sweep divisive issues under the carpet.

I see the strongest protection against the divisions and pressures of a rapidly changing world as being a common commitment to Jesus Christ and through Him to an understanding of each other. Our church is currently experiencing a growth in commitment common to many throughout the country, and it is through this that I believe we are well poised to continue the work of those who have gone before us.

— D.J.G.”

#### — Let’s Go!

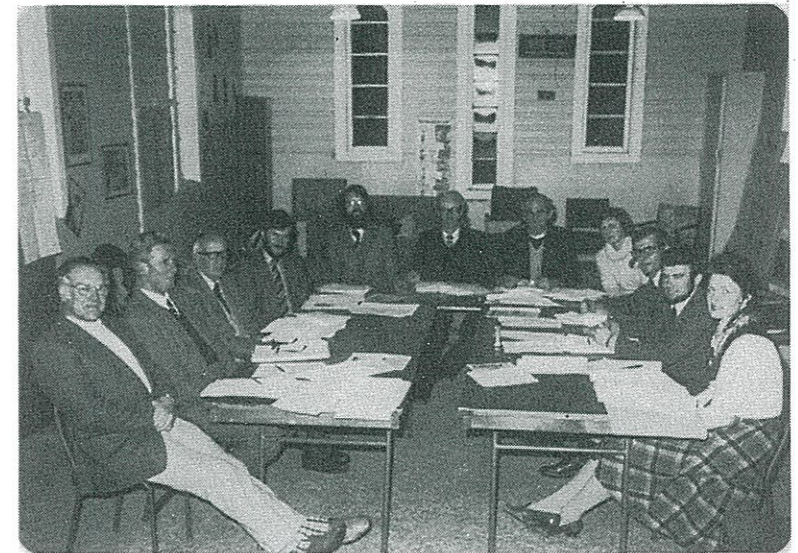
“The years, one hundred of them, have gone beyond recall. Obviously, it is not possible to bring back the past and live again all that has happened, but we can recall to memory, many of the happenings of those years. That is what this booklet is all about. In one sense, this historical record was not written by the author, but by numerous parishioners who lived and worked and witnessed during the years it reviews.

Our centenary celebrations are a celebration of what the living Lord Jesus has done in and through the lives of countless people who have passed through the doors of Saint Paul’s Church Room and Saint Luke’s Church.

At this point in time, we can do three things. Firstly, we can give thankful praise to the Lord for the blessings of the past. Secondly, we can ask him to forgive, where, so often, we have fallen short. Thirdly, we can pray that God’s grace will equip us to meet the many challenges and changes which are surely in store for us all.

Let’s always remember, shall we, that if the Church is to be true to its nature, it must be prepared for adventure. God is alive! Let us be up and doing.

— REX FORD”



*A vestry meeting in the Small Hall, August 1981. (L. to r.) K. Mowat, C. Waugh, I. Combs, T. Reeves, D. Baskerville, K. Dobbie, the Rev. R. Ford, G. Robertson, J. Lee, J. Green, M. Stevens. (Absent: B. Davis, P. Milne, M. Thorpe.)*



## IV. APPENDICES

### CLERGY

1881 – 1900: (Vicars of St Paul's)

1881	B.W. Harvey
1882 – 1885	R.J. Thorpe
1885 – 1892	J. Still
1892 –	T.H. Spratt

In 1900 St Paul's appointed a curate with special responsibility for Wadestown:

1900 – 1902	P. Fortune
1902 – 1903	O. Fitzgerald
1903 – 1904	T.G.B. Kay

In 1904 the Parochial district of Wadestown, Northland and Creswick was established, the clergyman residing at Wadestown.

1904 – 1910	T.G.B. Kay
1910 – 1914	J.G.S. Bartlett (1914 Priest-in-charge A.D. Mitchell)
1914 – 1917	C.H. Harvey (1917 Priest-in-charge H.W. Thomson, G.V. Kendrick)
1918 – 1938	J.E. Ashley-Jones
1938 – 1948	L.N. Watkins (1940 – 41 Priest-in-charge T.V. Pearson)
1948 – 1952	M. Peaston
1952 – 1955	A.J. Stewart
1955 – 1957	M.R. Pirani
1957 – 1969	H.C. Arnold
1969 – 1977	A.G. Georgantis (1977 Priest-in-charge C. Harrison)
1977 –	G.R. Ford

Assistant Curate 1947 – 1949 H.G. Boniface (mainly St Anne's)  
Hon. Ass't Curate 1969 – 1975 R.L. Peck

### CHURCHWARDENS

E.W. Lowe	1904–06	R. Gray	1953–56
F. Brookes	1904	J.S. Withers	1953–54
F.J. Halse	1905–09, 11–18, 27	R. Rae Hawkins	1955–56
T.D. Bellett	1907–10	N. Lake	1957–58
C.W. Holt	1910	S.G. Mudge	1957–58
A.H. Stuart	1911–12	R.M. Williams	1959–60
B.S. Withers	1913–14, 1930–34	K.G. Dobbie	1961, 1979–
H. Pankhurst	1915–18	T.E.J. Palmer	1962–68, 1978
W.G. Hand-Newton	1926–29	J. Walton	1963–64
E.C. Rowe	1926, 28, 29	D.C. Oram	1965–66
R. Liggins	1930–36	H.L. Jones	1967
P.H. Gwynn	1935–40	T.W. Hartrick	1968–70
B.E. Pike	1937–39	K. Mowat	1971–77
H.A. Peebles	1940–50	G. Little	1971–72
Sir James Grose	1941–44	G.B.H. Robertson	1973–75
F.T. Clere	1945–47	J.G. Stevens	1976–78
K.R.C. Rowe	1948–52, 59, 62, 69, 70	J. Humphries	1979, 80
D. Ferguson	1951–52	D.J. Green	1981–

Sources: "A Short History of St Luke's" H.A. Peebles (1957) Diocesan Yearbooks (1958–66)

### LAYREADERS

T.S. Roscoe	–1902	E.K. Braybrooke	1951–56
T.H. Bellett	1905–19	C.A. Pond	1952–56
J. Kemp	1905	M.A. Le Fevre	1953–56
J. Reynolds	1906–08	J. Bowles	1960–61
A.T. Perry	1909	T.E.J. Palmer	1961–
J.M. Richardson	1911–33	J.W. Rowe	1961–64
W.J. Lees	1912–1928	J.S. Withers	1962–
H.K. Simmons	1914–1938	J.C.W. Waugh	1973–
F.A. Catterell	1938–1957	G.G. Roch	1977–79
J.H. Luxford	1939–1941	D.J. Baskerville	1980–
J.R. Smith	1943–62		
T.A. Tarrant	1949–52		

Source: Wellington Diocesan Yearbooks.

### ORGANISTS

Mrs E. Roscoe, Mrs Evans, Rodney Pankhurst, E.C. Alderson, Mrs Henry Smith, Mrs Kindred, Brian Withers, Molly Withers, Andrew Higham, Colin Rouse, Alan Hewson, Svetlana Marand, Colin Rouse, Ken Deighton, Svetlana Lushkott, Simon Romanos, William Craigie.

### CHOIRMASTERS

Carwell-Cooke, Bernard Withers, Joan Jones, Tony Vercoe, Harry Brusey, Colin Rouse, Simon Romanos, William Craigie, Eric Copperwheat.

### SYNOD REPRESENTATIVES

F.J. Halse	1905–1907	J.R. Smith	1953–55
J.H. Reynolds	1908	E.K. Braybrooke	1956–57
L. George	1909–1910	H.A. Peebles	1958–61
W. Withers	1911–1913	K.L. Johnston	1962–67
E. Jones	1914–16, 1920–22, 1926–28, 1932–34	T.E.J. Palmer	1968
W.J. Lees	1917–1919	J.S. Withers	1969–73
F. Temple Clere	1923–25, 1929–31, 1935–49	G.B.H. Robertson	1974–
F.A. Cotterell	1950–51	T.E.J. Palmer	1977–79
R. Liggins	1952	C. Waugh	1980–

### CHURCH PEWS

The church pews all bear plates with inscriptions as follows:

In memory of Kathleen MacLaughlan – Benefactor of this Parish  
In memory of Harold Alexander Peebles – For many years Churchwarden, Synodman and Vestryman  
In Memory of Bernard Stanley Withers  
In memory of E.R. Dyson 1878–1960 and Ethel Mary Dyson 1875–1963  
In memory of F.W.D. Quaintrell and Clara Quaintrell – Given by their daughter 1963  
In memory of Ina Elizabeth Tosswill  
Given by Arthur Robert and Stella Frances Otway  
In memory of my dear father, mother and brothers – given by Constance Castle  
In memory of Malcolm Gordon Mace 1928–1951  
Given by Neville Watkins, Vicar 1938–1948 In memory of his parents  
In memory of Geoffrey Tyndall Withers  
In memory of Frank McNatty, Benefactor of this Parish  
In memory of Molly Withers  
In memory of Laura Maude Liggins  
In memory of Joyce Baillie, Benefactor of this Parish  
In memory of Ann Martin  
In memory of Edward Harold Lowe – Given by Alfred & Mary Taylor  
In memory of Elinor Low – Given by Saint Luke's Guild  
In memory of Ellen Martha Lomas – Given by Saint Luke's Guild  
In memory of William Lowe – Benefactor of this Parish





*The Lomas Memorial Window: "The Annunciation".*

NOTES

*[Faint, illegible handwritten notes in pencil or light ink.]*