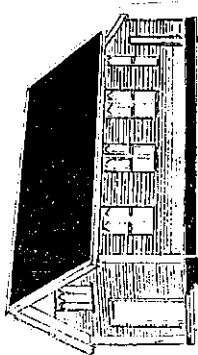
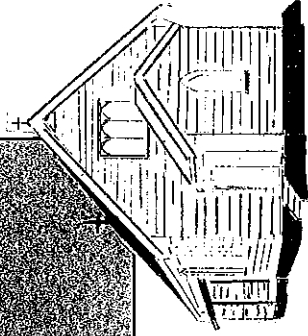




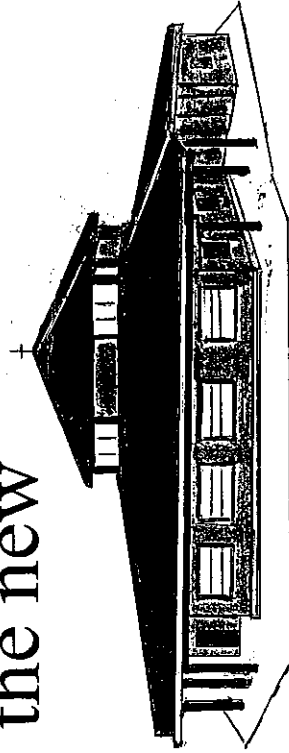
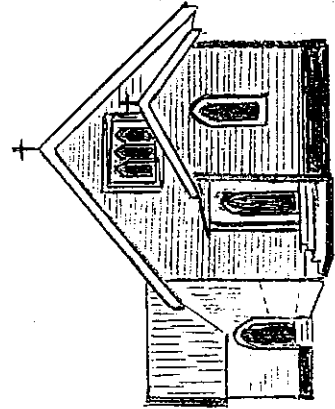
The Catholic Parish of St Ignatius

St Heliers, Auckland, NZ.



A Parish History

from the early 1900's to the new
Millennium



Kindly researched, written and developed by Pat Hickey.
Computer formatting & graphics by Barry Larsen. Typing by Shona Cosgrove.
7/5/99. Powerpoint Version 7

... as it was in the beginning ...

The first Catholics to live in Tamaki - the land west of the Tamaki Estuary - were under the care of Panmure Parish. Father Antoine Garin, a French Marist, was the first parish priest. Gov. Grey appointed him chaplain to the Royal New Zealand Fencibles who arrived in Panmure, January 1848. Of the 79 Fencible families 71 were Catholics. These settlers and part time soldiers were to be available in case of attack by the Maoris and were expected to attend church parade each Sunday in full uniform. Occasional visits on horseback by priests from Panmure were made to the initially wooded, sparsely populated area.

From 1874-1882 the government ran a merchant naval training school in the Mission buildings on the beachfront at Mission Bay - then called Kohimarama. Religious instructions were given to Catholic boys by local farmer George Cutts and Fr. Fynes. From 1882 to its demise in 1893, it became an industrial school and Fr. Walter McDonald from Panmure ministered to the Catholic inmates.

In 1882 area boundaries were redrawn and the St. Heliers Estate was defined. In 1911 the area between Meadowbank and Tamaki estuaries was joined to the new Remuera parish. If you lived in St. Heliers in those days, going to Mass meant travelling six miles over the hills on a dirt road.

In 1920, 12 St. Heliers families (The 12 Apostles) including the Corban and Walshes of flying school fame invited Remuera priests to say Mass in the home of Mrs Blake and then of Mrs McHugh at "Templemore" now site of St. Philips Anglican church. When numbers became too great a shed on the waterfront was used. A church building committee was formed and Remuera parish began vigorous fund raising.



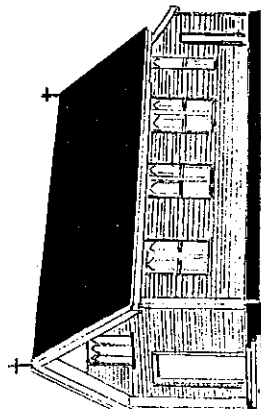
Second edition: Researcher - Mary Skelton, Author and technical
Production - Pat Hickey, 5/24 Auckland Rd., St Heliers Bay



Father Antoine Garin SM

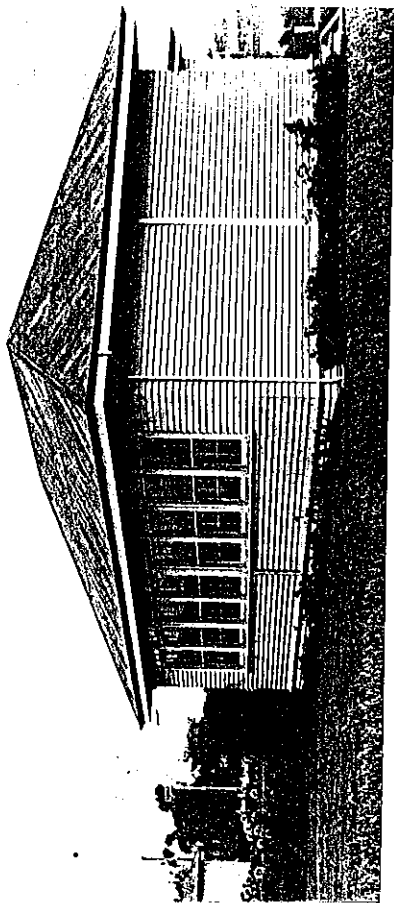
A site for the church on a hill overlooking the sea between the villages of Kohimarama (pop.352) and St. Heliers (pop.760) was chosen by Bishop Liston and bought on friendly terms from Mr D. Main. Then the 12 families prepared foundations etc. so the church could be built in a day. Starting at 5am November 26, 1921 volunteers of many Faiths completed the church by nightfall. The ladies supplied the tea and painted the weatherboards!

The new church was named "St. Ignatius" after a patron saint of Father Doyle, parish priest of Remuera. It seated 100 and cost 700 pound. The first Mass was said December 18, 1921 and the official opening was March 12, 1922. Bishop Liston officiated. Priests from Remuera then visited each week to say Mass.

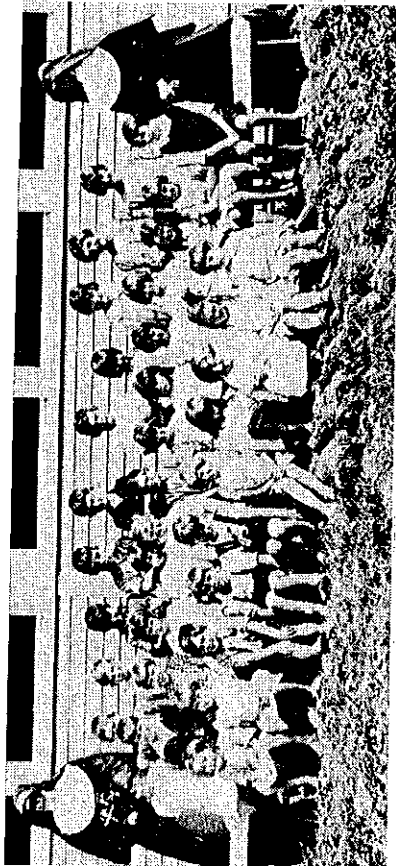


Sisters of St. Joseph from Remuera convent began visits to St. Heliers to prepare children for First Communion early 1921

St. Heliers joined Auckland City and street names near the church were changed to avoid confusion with the same names in the city.



The original two classrooms built for 50 pupils in Elizabeth St. now Speight Rd. officially opened March 1927 - cost £600. The Sisters of St. Joseph were asked to staff the school and they travelled daily from the city for the next three years - a tiresome journey over rough and hilly roads in those days. To make a hot drink the nuns had only a primus stove in the back of the church.



First day pupils with Sisters Carmena Taylor and Cyprian Smith (left) February 1927. For a few weeks previously the children sat on the kneelers and used the seats for desks in the church while the school was being completed.

Early 1929 Bishop Cleary decided to make St. Heliers a separate parish and invited the Marists to open a Mission House there, contrary to the wishes of his coadjutor Bishop Liston. Father McGrath became the first resident priest and first parish priest. The first parish Mass was said on March 10, 1929. Initially the priests lived in a rented house on the corner of Long Drive and Towai Street.

O CRUX AVE SPES UNICA
O Cross, Hail Our Only Hope
...our parish motto chosen by Father McGrath was inscribed above the sanctuary in the first St Ignatius church and carved on front of the altar in the second. It was taken from the coat of arms of Archbishop Redwood who had ordained Father McGrath his former altar boy. When young Redwood was leaving N.Z. to study in Rome he was blessed by Father Garin. They were all Marists linked to St. Heliers

Parishioner Anecdotes

A humble parishioner called on Father Leen to pay the school fees and then had the temerity to ask for a receipt. "Receipt"? bellowed the priest, "Receipt! I am your parish priest! Why do you want a receipt?"

One day the convent children were told they were all going on a picnic the next day. There was great excitement and they all turned up in picnic clothes and with picnic lunches - only to be taken across Hanene St. to the paddock on the other side of the road - big disappointment!

The land belonged to the Nuns and had been bought for a future development and was used for sports days and other activities. It was sold later to help finance the Retreat House at Mission Bay.

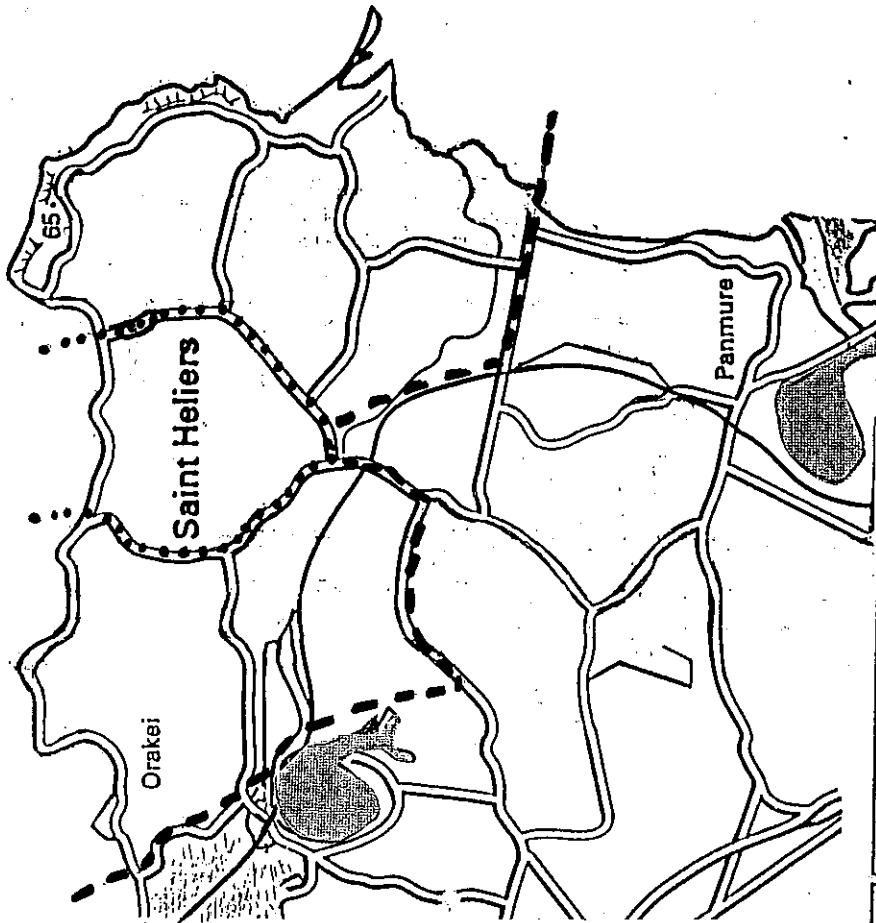
Sister Bernadette could not even stand dogs let alone a mother rat and litter which moved into the convent. She pleaded with parishioners to catch the rats. Finally, two agreed to set a cage but they refused to dispose of the living creatures. Gentle little Sister Lucy said she would do it and calmly dropped the cage and its contents into the flaming incinerator.



A new arrival wanted to meet the parish priest and engaged of a labourer in overalls who was digging a ditch in Speight Rd. He took her into the presbytery on the corner and then ducked through another door, put on his clericals and came out and introduced himself - Father Ryan.

Over the years many, many parishioners have in their time made major contributions to the life of St. Ignatius parish. Some have worked anonymously and some were well known for what they did. Sadly, the names of many contributors have been forgotten.

To give due recognition to individual parishioners is now impossible as so many names have never been recorded. Rather than include the names of only some contributors, this history has excluded almost all parishioners' names. We are grateful to them all.



— The original parish boundary, 1929. With the increase in population the area was later divided up and separate parishes were created over the years in Orakei, Glen Innes and Glendowie.
 ••••• The boundary of St. Heliers parish after 1965. From the 1980s on fewer Masses and variations of Mass times plus the motor car, meant many attended Mass on occasions in other parishes, making parish boundaries less significant.



REV.
FATHER
KEVIN
McGRATH

FATHER McGRATH was born in Dunedin and worked in the Public Trust for two years before entering the Greenmeadows Seminary. His great personal gifts made him an outstanding missionary before he came to us. After St. Heliers he became parish priest in five different parishes but he produced the **MARIST MESSENGER** wherever he went for 34 years, promoting devotion to Our Lady, raising thousands of dollars for missions and chronicling N.Z. church history.

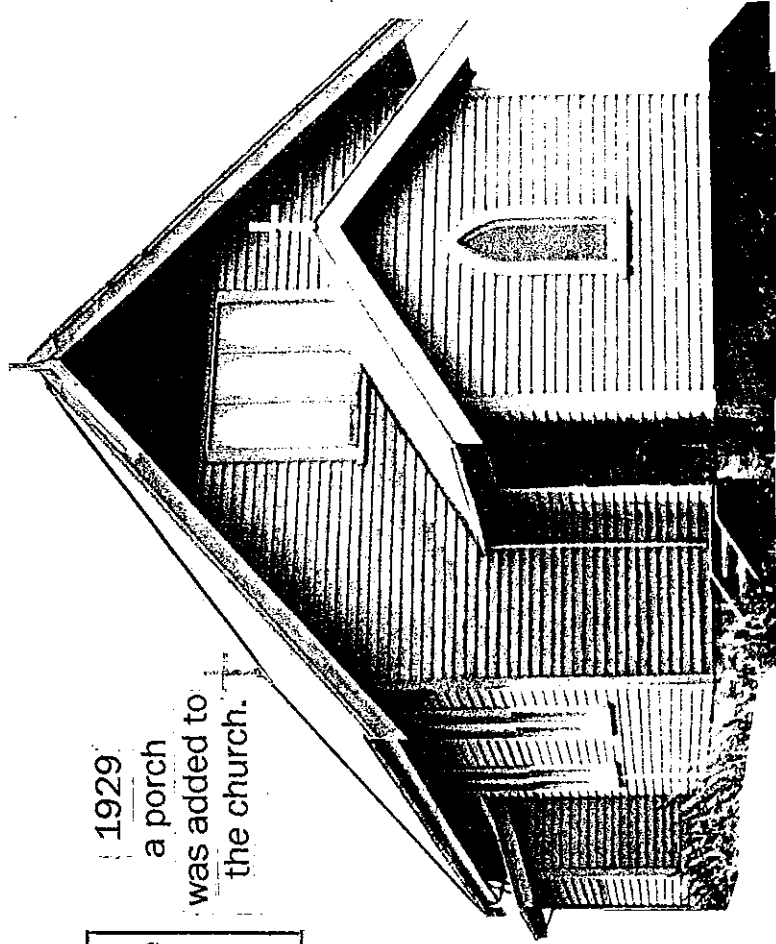
Our new parish ran from Meadowbank Rd., all the side of St. Johns to the College where Panmure Rd. (Apirima Ave) to Point England Rd., separated Howick parish. Both sides of St. Heliers Bay Rd. were in the parish.

The parish fete December 1929 at the Walsh's flying school raised £320 and was opened by the local MP. The Devonport band played during the day and the Holland orchestra at night. Later a concert was held in the Peerless Theatre to crown the King and Queen of the fete.

PARISH FINANCES FEBRUARY 1930

Weekly Income £2-5-0 weekly
 Debt on church £500.
 Annual interest £30
 Other parish debt £200
 Annual interest £13
 Support for nuns £60 annually
 Nuns bus fares £28 annually
 Weekly Presbytery rent £1-15-0
 Above debts required £4-5-0 weekly with support for the priest extra.
 Everyone including children were expected to support the Penny Collection.

1929 a porch was added to the church.



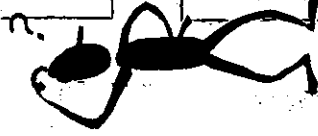
OUR FIRST PARISH NEWSLETTER

To promote a fund raising fete, Father McGrath produced a four page newsletter - November 1929. Written with skill and wit, it was entitled "Empire FeteList" as the stalls were named after countries in the Empire. December and January issues dealt with the fete and parish matters. As the fete was then over, the February issue contained parish and Marist news and was renamed the "MARIST MESSENGER". Bishop Liston objected to Marist affairs being included with parish news so the Marists took the MESSENGER with them when they left St. Heliers in March 1930.

St. Heliers and Kohi were popular seaside resorts. Father McGrath appealed to visiting holiday makers who used the church to give to our struggling small parish.

Parishioner Anecdotes

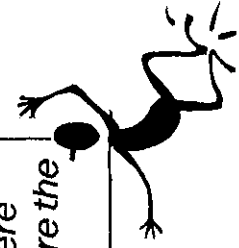
It was decided the convent would form a school rugby team in the thirties. Rugby boots and jerseys in Ponsonby colours were purchased but unfortunately there were not enough boys to form a team and they never played a game.



One of Father Ryan's housekeepers had a strong Polish accent and an outspoken and argumentative tongue. After berating fellow passengers on the bus she would ask in a loud voice to be let off at the Catholic Presbytery. Other Catholics on the bus would cringe with embarrassment.

Father Ryan apparently resented having curates. He preferred to run the show on his own. It was popularly believed by parishioners that he never spoke to quiet inoffensive Father Bartlett who had the misfortune to become his curate.

Euchre evenings were held to raise funds to build our first church. Kerosene hurricane lamps were used to light the way along unlighted roads after dark. Each night a check had to be made no more lights were coming down Long Drive or from the cliff side before the players could commence their game.



Our sea scouts held their meetings in a shed on the beach opposite the bottom of Vale Rd. Later, the children's playground was built on the land just beyond the sheds and the creek's outlet pipe became part of the foundations of the present dressing rooms built after the sheds were demolished.

(Photo from the Special Collections
Auckland City Libraries 4-5361)

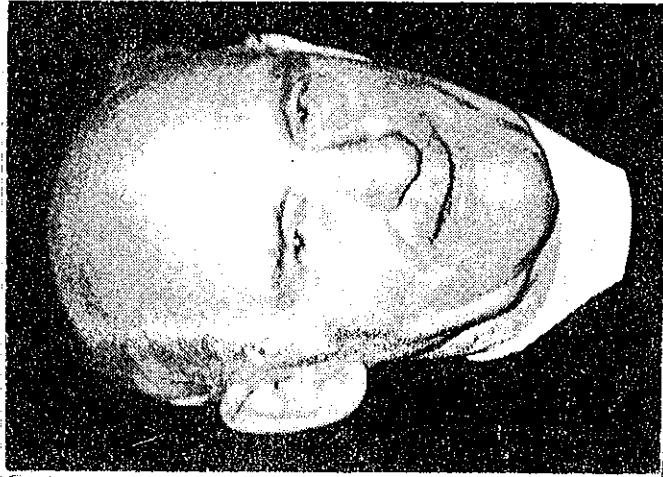
FIRST PARISH PICNIC

It was held in beautiful weather at Motuihi Island January 2, 1930. Return fares from Kohimarama wharf were 2/- for adults, children 1/- . Hot water supplied free.

Bishop Cleary died December 1929 and after a stay of less than a year Bishop Liston had the Marists moved to Mt. Albert in March 1930 and named Father Roderick Ryan the first Diocesan parish priest.

By using relief workers the Tamaki Drive waterfront road was completed. Access to the city for parishioners was revolutionised and huge housing developments in the future in the Eastern suburbs was made easier. 1932

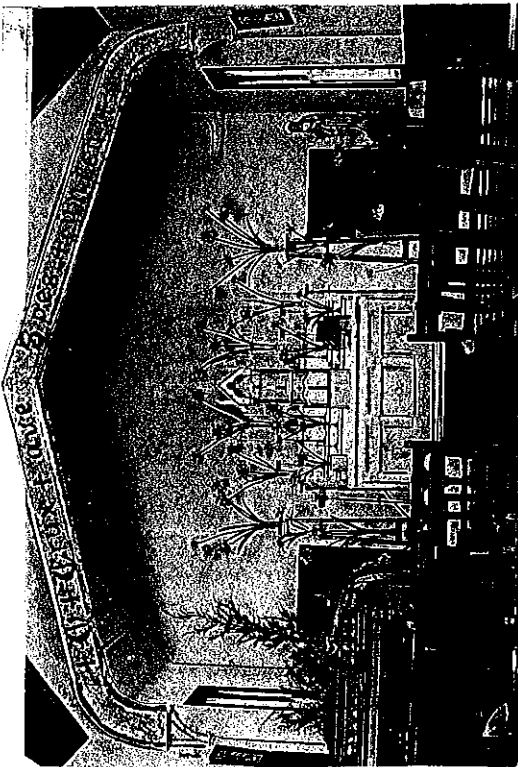
The thirties were depression times with widespread hardship and unemployment. Many went to school without shoes and on cold days kind ladies provided hot cocoa for the children. Nine out of ten left school at standard six. Jobs were difficult to get and poorly paid for school leavers. Shortage of money meant life was a struggle for nuns and priests as well as for the parishioners of St. Ignatius.



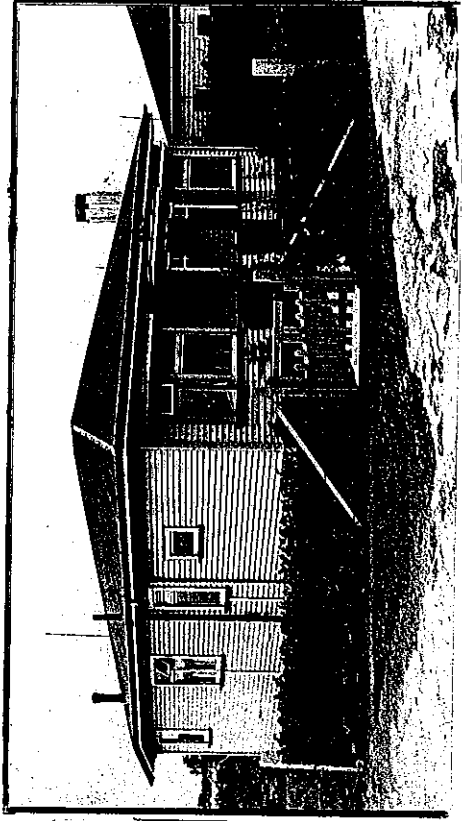
Father Ryan was born in Tipperary in 1897 and became our longest serving parish priest, from 1930 until his death 1963.

Previously he was curate in Te Aroha and Te Awamutu and p.p. of Coromandel. Not only was he unceasing in his care for his parishioners but he also built up the parish plant and assets in difficult financial times. He left his estate for the building of a new St. Ignatius church.

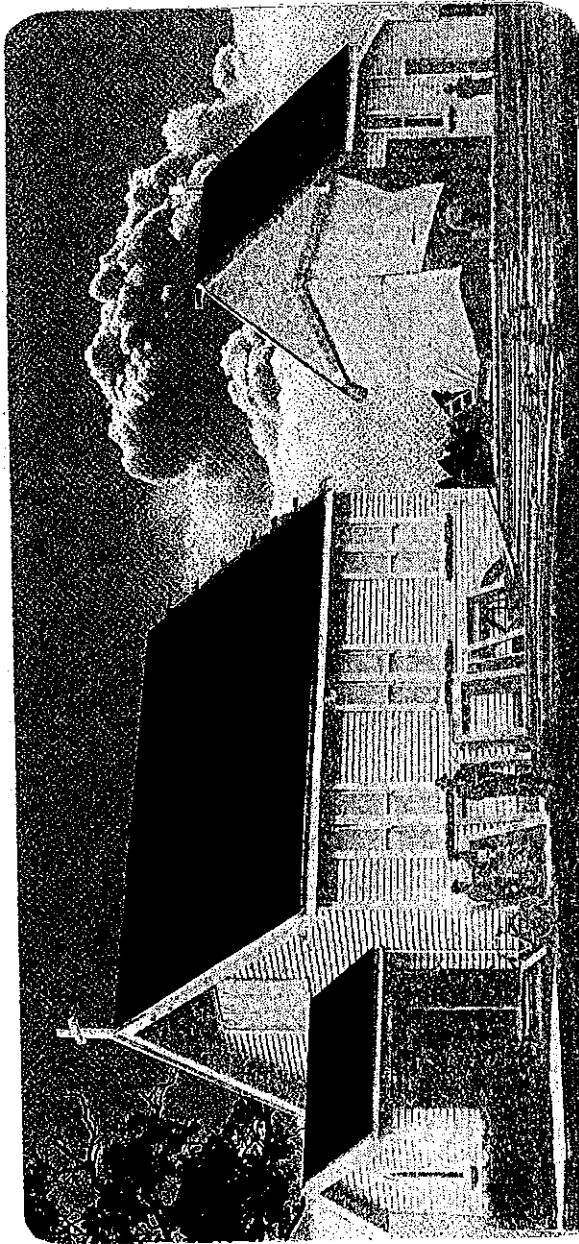
A troop of Sea Scouts was formed in the parish and the boys in neat uniforms with pocket knives on their belts met regularly in a boatshed on the eastern end of St. Helier's beach. There were also many harbour activities but the war came and the scout master joined the Navy. His assistant joined the Airforce and was killed in action. The troop went into recess. 1939



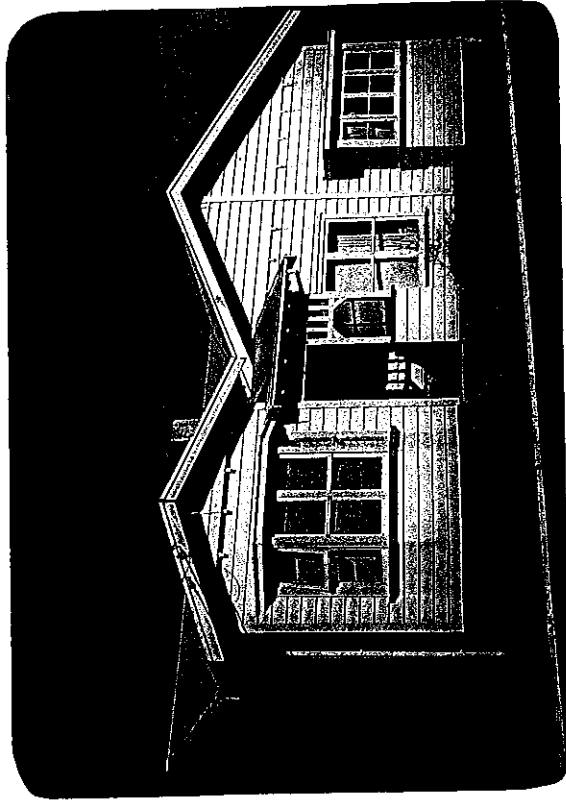
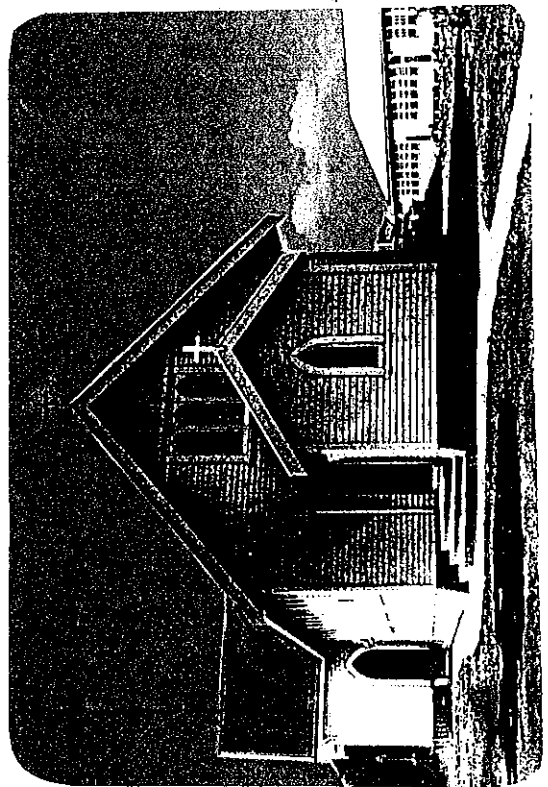
The parish motto was painted above the sanctuary. Mass was said by the priest with his back to the Congregation. Only the Pope said Mass facing the people.



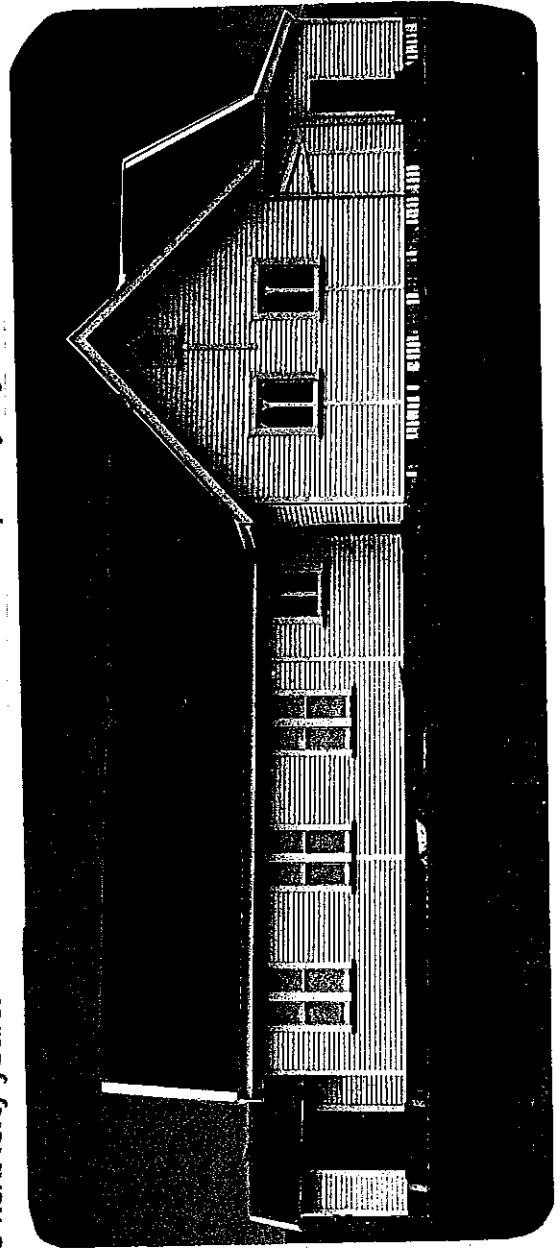
Father Ryan's presbytery was on the corner of Long Drive (No.23) and Speight Rd. for 50 years.



As the area's population grew in the 1930's, the church became too small for the increasing congregation. Father Ryan began fund raising so the building could be extended. In September 1937, Harold Patton, an Orakei parishioner, and another carpenter cut off the sanctuary with handsaws in two and a half hours. The sanctuary was then moved back 23 feet. This allowed for the nave to be extended and two transepts added. The church was to serve the parish in this form (see below) for the next forty years.

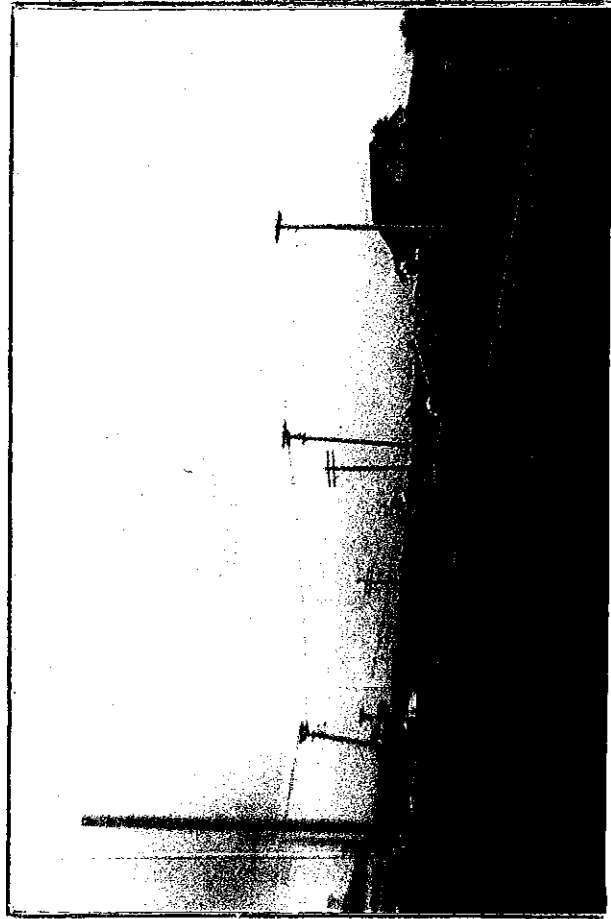


In 1930 Mr. Walsh bought this house for £900 and gave it to the parish. £500 was spent converting it to a convent for the Sisters of St. Joseph who had travelled by bus each day from Remuera. It was their convent for 37 years until it became too small for the Nuns and a new building was provided. It then became the presbytery for 20 more years.



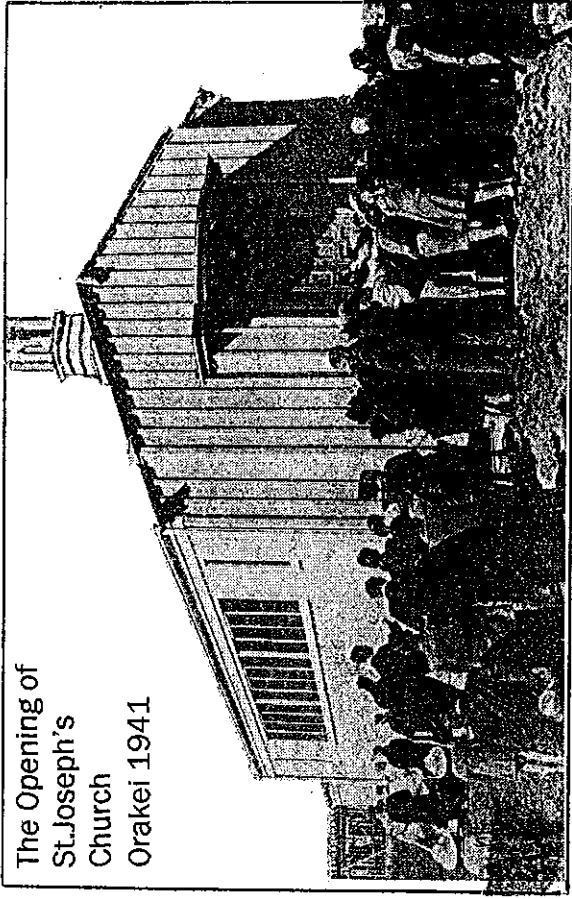
War impacted on the daily life of parishioners as men left their homes to join the armed forces. All labour was government directed into jobs. Huge numbers of women went out to work – many for the first time. Unemployment disappeared. Homes had to be blacked out at night and rationing of petrol, egg, meat, butter, sugar, tea and clothing had to be coped with. War casualties exacted their toll on families and the names of war dead were announced from the pulpit.

It appears that only two vocations to the religious life were born in the parish. Peggy Ruane joined the Sisters of St. Joseph in the 1940s and Fay Johnson joined the Sisters of Mercy.



Fr. Ryan was a man who never shirked hard physical work. He worked like a farmer and this snap of him putting in posts along Hanene St. seems to reflect the harshness of the times and the loneliness of his vocation.

The Opening of
St. Joseph's
Church
Orakei 1941

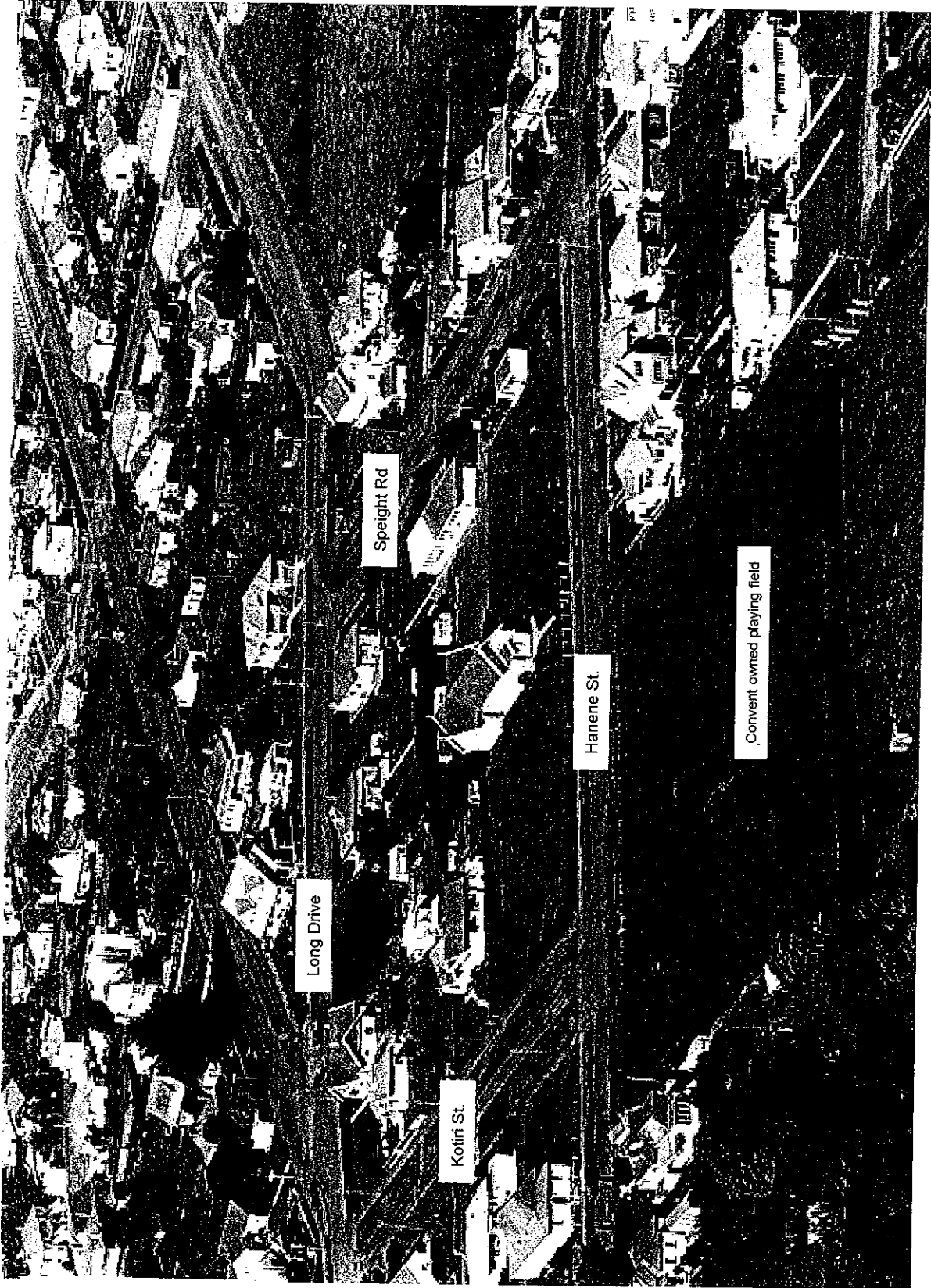


With the building of many state houses in the district the congregation continued to grow and Father Ryan began fund raising again – to build a church at the Orakei end of the parish. November 2, 1941 the new 60ft. x 22ft. church was opened in Takitimu St. It cost about £2000 and seated 125. The church was serviced by Fr. Ryan from St. Ignatius with the help of his curates – Fathers O'Sullivan 1941-45, Bartlett 1945-49 and Burke 1949-51.



After working in the parish since 1921 the Sisters of St. Joseph bought the property of Sir Ernest Davis in Mission Bay for their Retreat House and Province Centre. Their paddock in Hanene St. originally intended to be the site of their Centre was sold to help fund the purchase.
1949

Two more rooms were added to St. Ignatius School to cope with the increasing population in the area - 1946



Centre - Convent (10 Kotiri St), Church and School 1947. Foreground -Convent owned playing field. Cnr Hanene, Kotiri Sts - site later of tennis courts 1960's, new church 1978, and parish centre 1993. Cnr Long Dr/Speight Rd, original presbytery, later moved to Orakei. To it's left, 21 Long Drive, the replacement presbytery which became a parish centre and spare classrooms during 1967-96.

The post war housing building boom led by the state housing programme, changed the face of the Eastern suburbs and put new pressures on St. Ignatius parish as hundreds of open farms in St. Heliers, Glendowie, Glen Innes and Orakei were turned into residential suburbs. As the population exploded, aided by the baby boom and immigration so did the need for more Catholic Schools and churches.

Sodalities flourished and the Holy Name Society paraded in allocated seats each month. The members recited the Holy Name pledge and went to Communion as a body. They preceded all other communicants. The Children of Mary also had their special Sunday when they wore their regalia and went to Communion as a body again receding all other communicants that day. Everyone in the parish was expected to go to Confession once a month and each Thursday and Sunday evening. (pre TV) there were good attendances for the Rosary and Benediction.

The Redemptorists were invited to the diocese by the Bishop in 1951. They bought a nightclub in Glendowie and turned it into their monastery. Within a few weeks they developed a chapel in the building and it became a very convenient Mass centre for St. Ignatius parishioners living in the area. Father Ryan gave parishioners permission to attend Mass there but said they must continue to support St. Ignatius parish financially. The second collection at the monastery went to Father Ryan.

St. Ignatius school buildings had to be enlarged again in 1954. The school role peaked at 290 in 1956 but then dropped to 137 with the opening of Orakei and Glen Innes Convent schools. There was a strong obligation on all Catholics to send their children to a Catholic school - a considerable financial burden for all parents. Most parishioners signed the nation wide petition for State Aid to Private Schools organised by the Holy Name Society and felt very bitter when Parliament rejected it.

In 1959 the St. Ignatius Mothers Guild was formed to fund and support the money-strapped Nuns in providing urgently needed improvements to the school's teaching facilities. An outbreak of hepatitis in the school caused the toilets to be condemned. A replacement block was paid for and built in his weekends by parishioner Jack Heron. In 1978 he was to build the second St. Ignatius Church. The Guild handed over its role to the Parents and Friends Association which was formed in 1964.

WITH A ROLL OF 290 AND ONLY FOUR
CLASSROOMS TEACHING MUST HAVE BEEN
A DAUNTING TASK FOR THE POOR NUNS

There were many fund raising drives to collect money for a much needed church hall. However, the funds were taken by Bishop Liston who decided, without consulting parishioners to have the presbytery on the corner of Long Drive, moved and gifted to the new Orakei Parish. The hall funds were then used to buy 21 Long Drive from the Simpson family to replace the presbytery given to Orakei. The strongest protests by parishioners could not prevail against the Bishop. Deep resentment was caused which many parishioners took to their graves. It was 40 years before the parish built a church hall. 1951

In July 1960 a meeting was called to form a Parent Teachers Assn. for St. Ignatius School. Only one person turned up so the matter was dropped. Parents were comfortable to leave school matters in the hands of the nuns.



The Men's Committee
 Front Far Right:
 Terry Connelly – Canvas
 Chairman



Father James Shannahan

In the 1960s the Church faced increasing financial difficulties caused by opening new parishes and the cost of our schools. Bishop Liston decided to introduce the Wells system of Pledge Giving. Eighty three parishes in the diocese were adopting the system when Father Shannahan was instructed to introduce it at St. Ignatius. He faced a daunting task. Many parishioners were horrified at the thought. He was new to the parish and only a temporary appointment. The campaign was a great success as hard working committees gave enthusiastic support. The pledge incorporated all collections except the first, Christmas and Easter dues and school fees. The traditional Penny Collection for schools was gone forever.

PLANNED GIVING

COMES TO

ST. IGNATIUS PARISH

1963



The Women's Committee
 Front Far Left: Gwenda Heron
 And front Second from Right:
 Gwen Foote – Joint Hostesses

Orakei, served from St. Ignatius for ten years, was made a separate parish in 1952. In 1956 a convent school was opened there, greatly relieving over-crowding at St. Ignatius.

The Religious Order of the Cenacle moved into West Tamaki Rd. - former home of R.J.Kerridge - 1953.

Because of huge building of state houses, Glen Innes rapidly outgrew St. Heilers. It was made a separate parish in 1957 and soon built its own Convent School

St. Ignatius fielded a Marist 7-a-side Rugby team -1962

Our much loved and respected Father Ryan died in 1963 - ending the pioneering era of the parish, now well established due to his unceasing work. Vatican Two had begun and many of the ways we thought about and practised our Faith in Father Ryan's day were to be greatly changed by the Council. He belonged to the great tradition of Irish priests who gave their lives to the service of the Church in New Zealand.

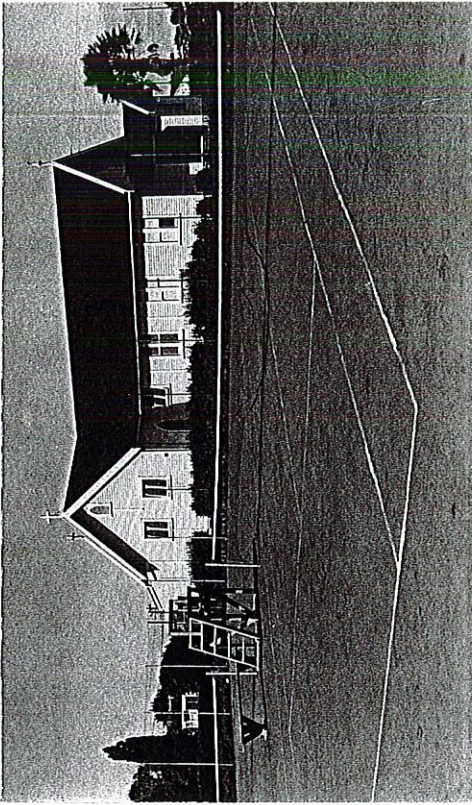
In 1962 Pope John XXIII called all the bishops to Rome for a general council - only the second in the Church's history. Its purpose was to review all aspects of the Church and its role in the modern world. We wondered what it would mean



Father Denis Leen, our third parish priest was born in Kerry, Ireland. He had served in Hamilton, Coromandel, Puhoi, Whakatane, Ormond and Ngaruawahia. He was 63 and on holiday in Ireland when appointed to replace Fr. Ryan in St. Heilers, so Fr. Jim Shannahan was made acting p.p. with instructions from Bishop Liston to establish a P.T.A., a Youth Movement and planned giving in the parish.

In 1964 our school had its first lay teacher - Mrs. Gates who taught Standards Two and Three.

The Vatican Two decision to have the Mass said in English was hard to believe - we were so schooled in the Latin tradition. On a sunny morning in late 1964 after the first Mass partly in English, the congregation was elated and wanted more. The English changes were brought in over six years and then we were handed out Mass books until we learned the liturgy by heart. There were many ritual changes. Introductory prayers at the foot of the altar, the "Last Gospel" and prayers for Russia just disappeared. Mass was now a public celebration. Previously it had been time for a personal and private prayer.



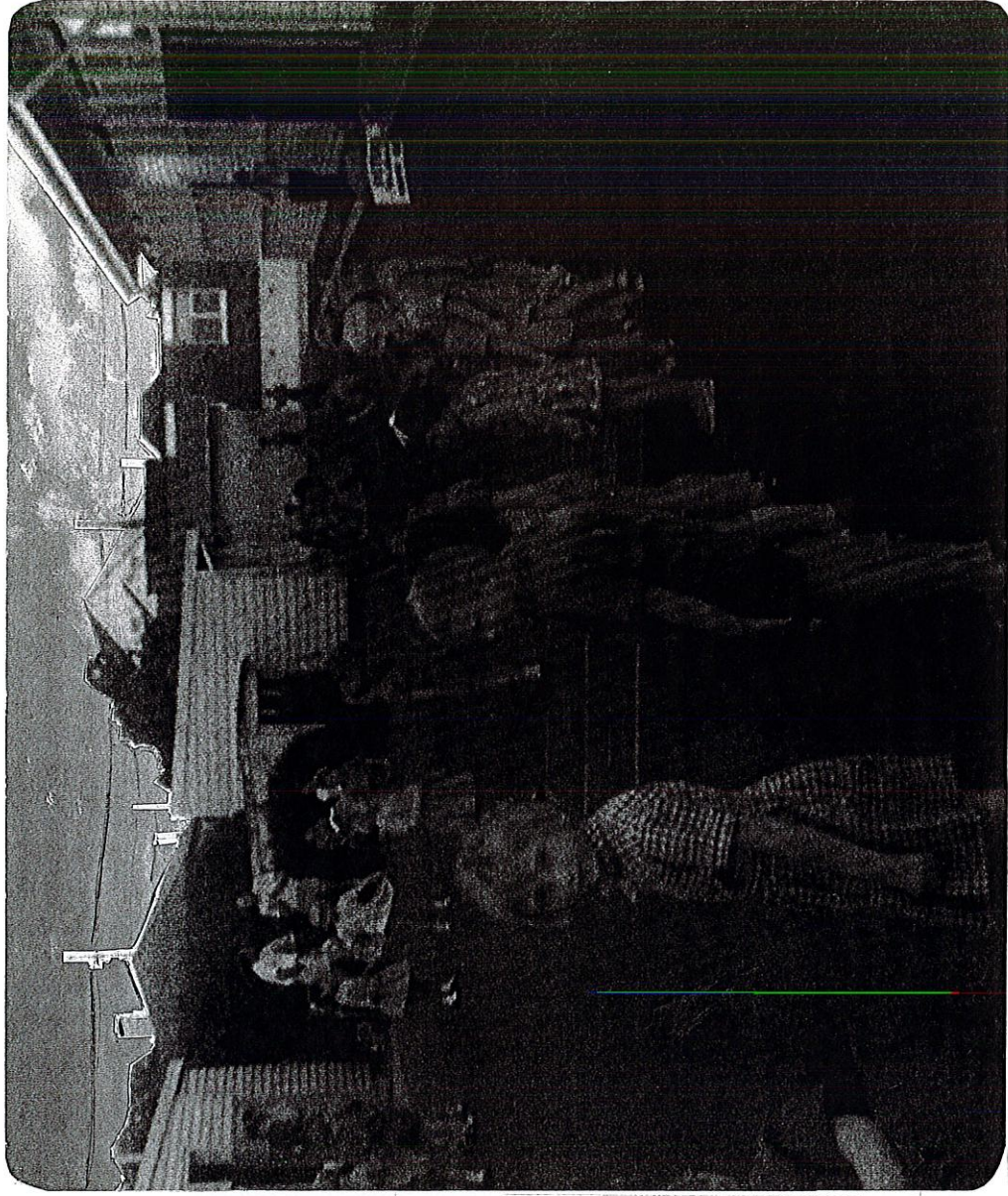
The tennis courts on the corner of Kotiri and Hanen St. - site of the second St. Ignatius Church. During 50's and 60's, the great heyday of Catholic tennis, courts were packed at the weekends. Even the scholastic tennis teams. As car ownership increased the focus of many shifted beyond the parish complex as life became more diversified Catholic tennis was a great source of Catholic socialising and marriages faded and nothing took its place - robbing our youth of a comfort spot in the Church.



Thanks to planned giving, the parish was able to undertake building a new convent on the vacant site at 23 Long Drive. Built round a central garden surrounded by glassed in corridors, it provided a relaxation area for the Nuns and brought light and sunshine into the building. Glendowie contributed \$5000. After renovation, the old convent became the presbytery and 21 Long Drive was let. 1967



In their new convent – from left...
Sister Annette Smith, Sister Bernadette McDonald,
Sister Stephen O'Connor and Sister Lucy Buckley



In the centre of this 1968 photo taken in the St. Ignatius playground is a storage shed sometimes known as the school "hall". Built in 1949 with a sloping roof and concrete floor, it was used for storage, school functions, table tennis and youth gatherings and some parish occasions including the reception after Father Pat McIndoe's first Mass 24-1-71. For larger parish functions premises were hired in the Bay. The "hall" was an important asset and was knocked down to make way for the additional classrooms built in 1972.

The Glendowie area was cut off to make a separate parish, causing a large withdrawal of numbers and support from St. Ignatius. The St. Ignatius school was designated to serve both parishes. 1965

The Friday abstinence from meat fast was abolished. It had always defined Catholics to the public. Its end further reduced the evidence of religion in society.

In June 1967 parishes were instructed to introduce Mass with the priest facing the people - another result of Vatican 2. When the altar was turned round we joined this new way of worship.

Pope Paul VI changed the regulations and weddings to non Catholics were allowed in front of the altar. Previously they had to be in the sacristy - a cause of life long embarrassment to many.

Fr. Leen retired November 1971. He was 71, in failing health and he died three years later. His death brought to an end 40 years of pastoral service to the parish by Irish priests. One of Fr. Leen's last acts was to form our first parish council. Early 1971 Bishop Delargy asked for parish councils to be set up "When opportune". In 1972 they were made obligatory. For the first time the laity were really to share with the parish priest, in managing pastoral, financial and practical affairs of the parish. Idealism and cooperation were needed for the success of parish councils. Some priests who could not forget their absolute power of the past dominated their councils, but Father Wright was to achieve a decade of changes through sharing with our council and gentle and religious leadership.



Fr. Frank Wright was appointed our fourth parish priest to succeed Fr. Leen. He had wide experience and great work capacity. He had relieved in 11 different parishes and had been parish priest of Hamilton and of Huntly. He had studied Adult Education in Ireland 1953/54 and introduced it into the diocese. A shy and conservative churchman he had been made Chancellor in charge of diocesan finances and property affairs by Bishop Delargy who replaced the personal control of the Liston era with an administration structure. The financing of our schools had reached a crisis as more and more lay teachers had to be employed and paid, so Fr. Wright faced a Herculean task to which was added the duties of being our parish priest. 1972

Our parish council immediately surveyed the maintenance and development needs of the parish and prepared a budget for the next 10 years. A plan to turn the old church into a hall and build a new church on the corner of Speight Rd. and Hanene St. was rejected over time for the eventual outcome. A new planned giving campaign, renovations to the presbytery and building two new classrooms with financial help from Glendowie were got underway. 1972


1970 St. Ignatius collections and donations totalled \$7100

When the school shelter shed "hall" was demolished in 1972 to make way for the new classrooms, the renting out of 21 Long Drive ceased. Its walls were knocked out and it was adapted to become a parish centre and additional classrooms. For the next 20 years it was to be the scene of First Communion Breakfasts, garage sales, countless social, school and church activities and it was even a City Council polling booth.

The covering of heads in church by women ceased be mandatory and the custom rapidly disappeared.

The Liturgy Committee decided parishioners should take up the offertory procession and that the collection should be taken up at the same time. There was concern for poor attendances at Confession and Benediction - 1972

THE ST. IGNATIUS BRANCH OF THE HOLY NAME SOCIETY




The Holy Name Society began in St. Heliers in 1937 its objective being to encourage devotion to the Holy Name of Jesus through the frequent reception of Holy Communion by the men of the parish and to campaign against blasphemy, profanity and obscene speech. It played a major role in the life of the parish.

Monthly, on Holy Name Sunday, members would wear their regalia, which was a medal of Jesus on a blue ribbon. They would sit in the front pews, receive Communion as a body and recite the Holy Name pledge after Communion. In the evening after Devotions they would meet, there would be a speaker, on church matters; occasionally there would be debates with other parishes, visits to the sick organised, Retreats to the Franciscan Friary arranged as well as indoor bowls for members. They also paraded under a banner of the Holy Name Society - St. Heliers at the annual Christ the King procession at Baradene College. They also organised school sports days and provided working bees for the Sisters at the school or convent.

A small amount of funds was provided by an extra, secret collection from members on Holy name Sunday. The branch established a sea scouts troop, The Achilles, and it had a dental clinic committee. Free dental treatment was provided to all State school pupils. When pushed, the Labour Government could not deny dental treatment to Catholic children. Making parents aware and arranging visits to the clinic took some doing so the Holy Name committee's function was to help with this.

In 1942 the branch proposed installing a telephone in the presbytery - but this was deferred until after the war. Of the 46 members in 1942, 18 were in the armed forces. The branch was called upon to supply funds for the army chapel in the army camp at Papakura.



In 1951 The branch proposed holding a dialogue Mass on Holy Name Sundays. The age old practice of the whole congregation giving the Latin responses in the Mass had disappeared by the late 1800s. In the dialogue Mass advocated by the modern liturgical movement from 1930s onwards and endorsed by Rome, the congregation returned to greater participation in the Mass by making the responses, instead of the altar boys. Father Ryan decided against the dialogue Mass because it might upset the older people. Major changes to the Mass came in the 1960s.

Holy Name meetings were held in a schoolroom or the shelter shed in the school grounds close to the corner of Speight Rd. and Hanene St.. It was big enough to play table tennis in but cold and gloomy. Finally in 1954 lighting and a power point were installed to make meetings more congenial.

The National Holy Name Society under the chairmanship of Walter Otto sponsored a petition for State Aid for Private Schools in 1956 and the local branch joined in with the petition which was unsuccessful.

Attendances at the monthly Communions of seniors and juniors (aged 13 to 16) were usually between 40 and 50. For over 30 years the "Faith of Our Fathers" approach united the men of the parish but times began to change. Frequent Communion had become a feature of Catholic life and it did not seem right for men to be separate from their families at Mass. Membership peaked at 70 in 1953 but the new Mass centre at Glendowie drew off members and at the same time interest in the Society began to diminish. By 1968 the branch ceased to function and records were not kept for the last few years

The Holy Name Society did much for the spiritual welfare of its members and did many important things for the parish, now the work of the parish council.

Parishioners' involvement continued. We set up a school committee - now compulsory for all parish schools. It was responsible for administration, maintenance, school fees, securing maximum Government grants and developments and plans for the future which was becoming increasingly grim as religious teachers aged and retired. The responsibility for the school was now with the committee - no longer with the Nuns who staffed it.

The Nuns were offered a car in 1972 by the parish council but it was declined as "uneconomic and impractical" by the Sisters.

The parish council continued maintenance. The parish tennis courts were resealed and hard surfaces round the church and school renewed. The presbytery was renovated and extended for the housekeeper's benefit. The church floor was sanded and carpet laid in the aisles.

The school required a bike stand to take 25 bicycles. School fees were raised to \$10.50 per term. 1973

Vatican 2 brought more changes. Communicants were asked to approach the altar in single file. The altar rails were removed. To accustom parishioners to the idea of receiving Communion in the hand they were first asked for their opinion, regardless it was introduced in 1973. Communion under two kinds was a further startling change. Most Catholics had gone their whole lives without ever receiving the wine at Communion. It brought new intensity to receiving the Eucharist.

A social services committee was formed by the Council to look after the poor and needy in the parish. It was not very active because of the limited demand it could find for its services.



Inside the old St. Ignatius Church not long before its demolition. A group of boys and girls await the beginning of the Mass at which they will be Confirmed.

March 1973 the Sign of peace was introduced but many were too self-conscious to take part. After several weeks Fr. Wright gave another sermon explaining that it differed from the handshake outside church. The Sign of Peace was the recognition of Christ in one's neighbour.

The Diocese promoted overseas aid strongly and St. Heliers participated by sending \$500 to a medical clinic in Guatemala - 1973

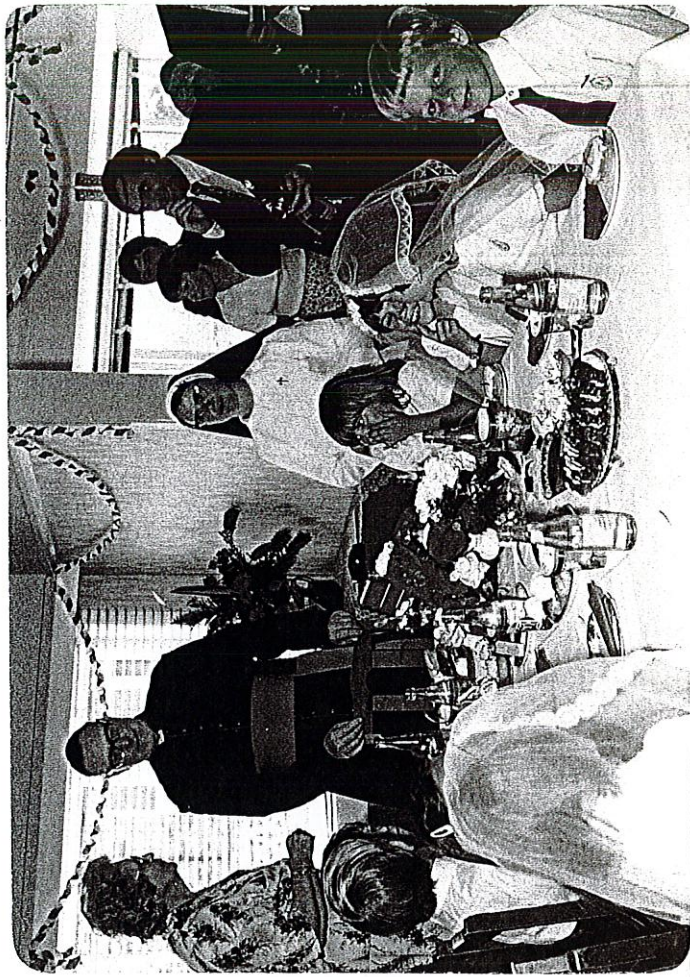
In 1973 there were six teachers at St. Ignatius school - three Sisters and three lay teachers.

In June 1977 Bishop Gainor ordained Father Grant Farquharson of parishioners, a Columbian Missionary priest, at St. Ignatius.

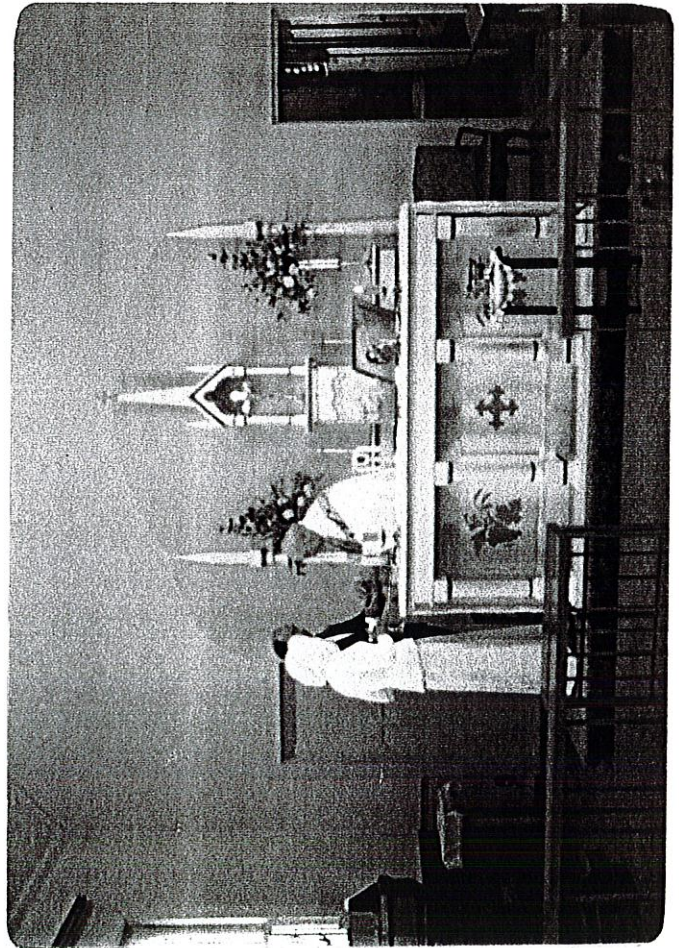
Reading out wedding bans at Mass, extremely popular socially, ceased to be mandatory and it fell into disuse. Because we had a conservative parish priest, the practice lingered on until the late 1970s. Sadly, the result was a loss of profile for marriage in Catholic life and an increasing separation of marriage from the Church.



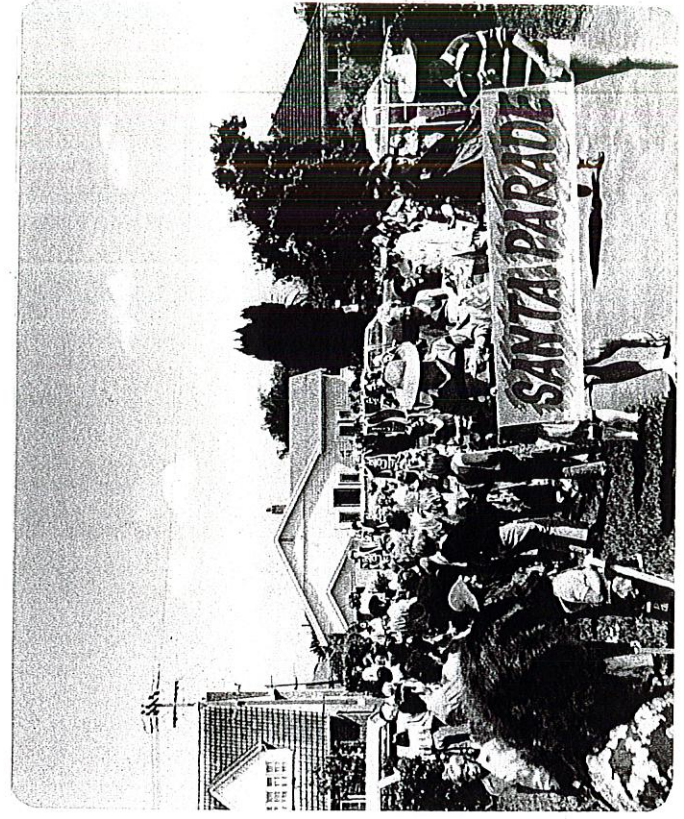
The much loved and used old parish centre at 21 Long Drive – the one time presbytery.



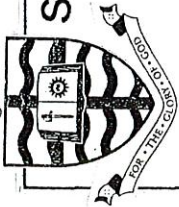
Monsignor Wright and Sister Rosemarie oversee a First Communion Breakfast in the old parish centre.



Left- The sanctuary of the old St. Ignatius church shortly before its demolition.



Right- The Santa Parade held by the St. Ignatius Youth Group. 1978



ST. IGNATIUS CONVENT SCHOOL GOLDEN JUBILEE 1977

The Golden Jubilee of the school was the most successful social event in the history of the parish.

The Mayor of Auckland, Sir Dove Myer Robinson, opened the Jubilee at an afternoon tea and gathering of past pupils and former teachers on Saturday September 24, followed by guided tours of the classrooms. In the evening a huge crowd attended the Jubilee Ball at the Ellerslie Racecourse. A special Jubilee Mass for past pupils, teachers and friends was held at St. Ignatius Church at 11.30am on Sunday, followed by a luncheon at the Mission Bay Bowling Club.

Twelve original pupils attended the functions and the guest of honour was the first principal, Sister Carmena.

Church leaders from all denominations in St. Heliers were among the special guests.

The enthusiastic support for the Jubilee was proof of the esteem and affection of the parish, past and present, for the Sisters of St Joseph.

The Education Integration Act 1975 was passed enabling our school to become part of the state system seven years later.

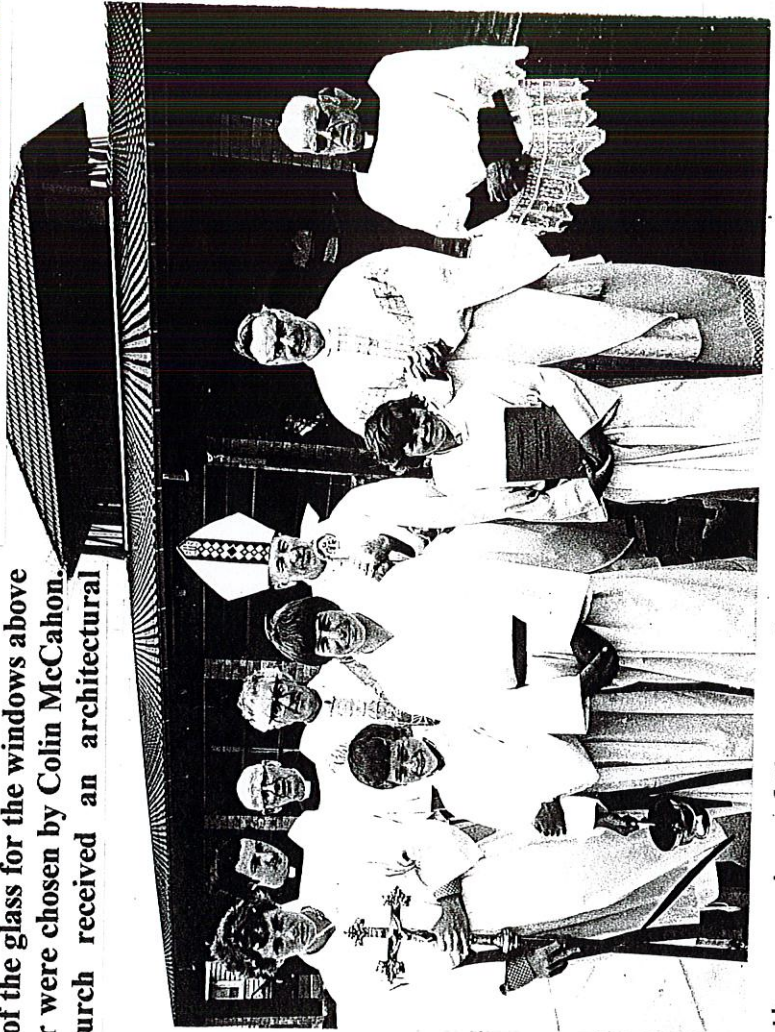
The present baptismal font was gifted to the parish by the 50th Anniversary Jubilee Committee from surplus Funds.

The Skelton family began a youth group in 1974 with table tennis in the school "hall" shed. It had weekly meetings linked with a Confirmation group, flourished for about six years and had to restrict numbers to 64. The year ended with a Christmas street parade.

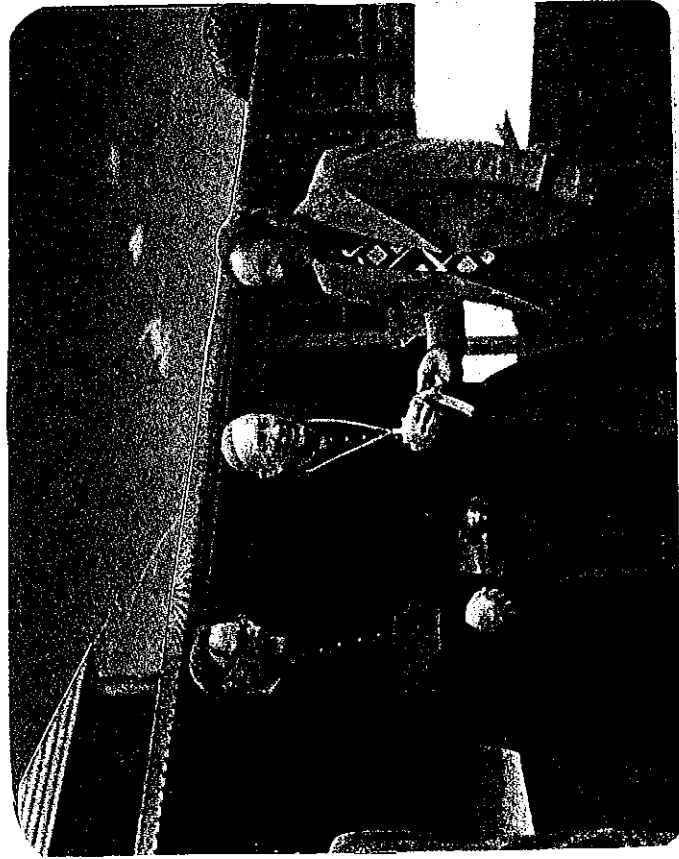
Mons. Wright had just built a church so he made the new St. Ignatius his personal project. He chose the tennis courts for the site and Mr. J. Hackshaw, a parishioner, as architect. The new church was in brick and designed without a spire so it would blend in with the residential area. The colours of the glass for the windows above the altar were chosen by Colin McCahon. The church received an architectural

The ageing wooden church was causing concern. It needed a new roof, repiling and renovations estimated at \$40,000. A new church would cost about \$90,000. Some wanted to keep the old, much loved church, but Mons. Wright decided to build a new one.

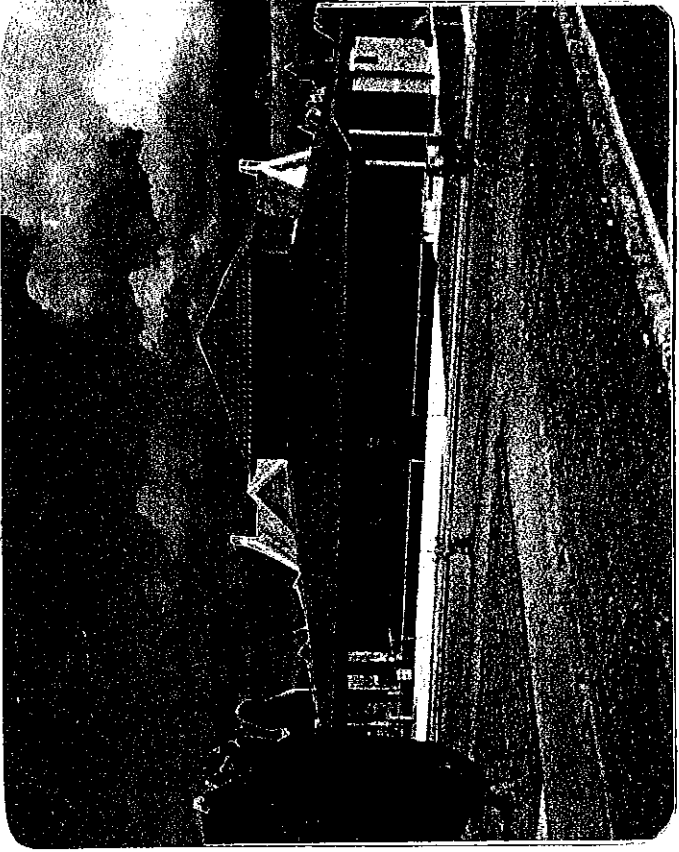
award. The plan intended the pews to be set at 45deg. to the main aisle, but it saved money by keeping the seats from the old church and they were used on the square. The porch was separated from the church by large panes of glass, so it could be used as a crying room for mothers with babies.



At the opening of the new St. Ignatius Church. The clergy rear from left - Deacon J. Larsen, Fr. J O'Connor, Fr. Whelan, Bishop Mackey Mons. Wright and Father Gardiner. December 17, 1978.



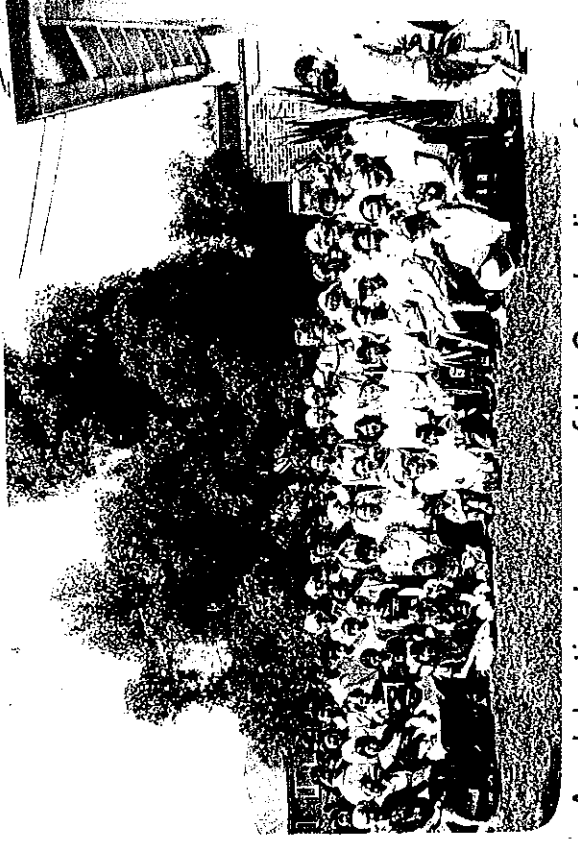
A delighted Mons. Wright watches as Mr. J. Heron, builder of the new church, hands over the keys to Bishop Mackey.



The new St. Ignatius Church just prior to the opening with the old church in the background.



The stained glass windows and these statues in the new St. Ignatius all came from the old church.



A celebration by some of the Cambodian refugees and their friends, with some of their sponsors from the parish in front of the old parish centre.

The new church, financed by the Parishioners and a diocesan loan, opened with a debt of \$30,000. Father Shannahan wanted to buy the old church for another parish but Chancellor Mons. Wright considered it much too borer infested and a financial time bomb. After a huge parish social in the old church it was demolished and a tennis court was put on the site.

Side altar rails from the old church were erected but later removed as they were seldom used.

The new church had a metal grill with gate between the altar and tabernacle for security and visual effect. Later it was removed as more space in the sanctuary was needed for the new liturgies.

1982 - St. Ignatius School was integrated into the state education system, relieving parents of the financial burden caused by the decline in numbers in the teaching orders. Upgrading the school and grounds to a theoretical state standard still had to be paid for by the Church. The parish priest became a member of the school committee and board to protect the school's special character and was the Bishop's representative. The Sisters no longer ran the school, a new era for Catholic education.

A planned giving drive to help pay off the loan, included a parish dinner at Sacred Heart College. In late 1980 the collections were \$467 a week.

Initially, the organ was at the back right hand side of the new church. Later it was moved to the front, side on to the altar.

With integration the parish still owned the school site but its status changed. It became integrated property and its control and management passed to the school. If the school became non integrated, the parish would then get the land back again.

REFUGEES IN ST. HELIERS BAY

A parish group of 18 was set up to sponsor refugees from the Cambodian war in 1980. This entailed meeting and getting to know non-English speaking, non-Catholic Kampuchians - as they were first called - at the camp at Mangere and then providing clothes, flats to rent and furniture. They had to be taught how to cook, shop, use buses, cut the lawn, operate bank accounts and adapt from an Asian peasant culture. English classes and jobs had to be arranged. Parishioners gave thousands of dollars over 10 years and there were constant cake stalls, garage sales and other fund raising. Refugee's problems had to be monitored and efforts made to get family members out of overseas refugee camps. Scores came out under our sponsorship. The last refugee came in 1990. Within a few years they had their own homes and businesses. They did not stay in the parish but they showed life long gratitude and maintained contact with us.

The 1981 South African Rugby tour divided the nation and the parish and passions flared. Those against the tour viewed it as public support for apartheid. Tour supporters saw it as a sporting issue to be kept separate from politics. Our Bishops issued a statement expressing bitter disappointment the N.Z. Rugby Union had lost the opportunity to show solidarity with oppressed people by failing to boycott the tour. They urged respect for the rights of others and the rejection of violence. There was no meeting of minds and 20 years later the tour remained a contentious issue.

In the 1980s houses were expensive in St. Heliers. We had no Maoris in the congregation and above the average of pensioners. In 1985 we had 10 funerals in a few months - an indication of the age bracket of many of our parishioners.

Father John Larsen was ordained a Marist priest at St. Ignatius by Bishop Mackey and a parish reception was held at Sacred Heart College. 1982

St. Vincent de Paul was begun in the parish for the first time giving new focus to helping the less fortunate - 1982

The parish held a huge combined Sunday religious service with local Anglicans at Sacred Heart College as part of a worldwide show of unity initiated by the Pope and the Archbishop of Canterbury. There was a great feeling of euphonia and hope that this was the first of many times we would pray together but there was no similar follow up. 1982

Sisters of St Joseph of the Sacred Heart

who lived at St Ignatius Convent and ministered to the school and parish from 1926

Edwina	Bayer	1942-45	Venantius	Jones	1969-72	Eileen	Atkins	1987
Agnes	Bennett	1932-38	Francis Rita	Jones	1943-47	Katrina	Brill	1983-84
Maria						Frances	Cahill	1984
Raymond	Brosnahan	1971-78	-	-	1967-70	Anne	Cronin	1980
Cecilia	Buchannan	1941-43	Euphemia	Lamb	1956-63	Therese		
"	"	1948-50				Lorraine	Gaines	1979-81
Brigid	Buckley	?	Anacletus	Little	1955-61	Doreen	Hannan	1982-84
						Bernadette	Hape	1964
Lucy	Buckley	1961-62	Seraphim	Moore	1951-53	(Maria)		
Clarina	Burke	1944	Columba	Moore	1965-66	Rosalie	Henry	1952-59
Odrian	Caraher	1944-48	Bernadette	McDonald	1968-76	Eugenia	Helsham	1984-86
						Patricia	Jensen	1987-88
Verda	Courtney	1978-79	Dolorosa	O'Connor	1964-65	Lucy	Keohane	1977-78
Ina	Daly	1961-64	Stephen	O'Connor	1976	Verda	Kelliher	1948-55
Leonorus	Edwards	1949-57	Jane Francis	O'Connor	1927-33	Rosemarie	Lawson	1978-86
Inez	Fitzgerald	1934-36	Leonie	Stevenson	1988	Roseleen	Moloney	1965-67
Dominica	Fitzgibbon	1964-69	Annette	Smith	1940-42	Eileen	O'Sullivan	1987-
Ferdinand	Flood	1948-51	Aidan	Smith	1977	Magdalene	Parker	1980
Leo	Foster	1941	Chrysoptom	Stack	1940-43	Patricia	Thompson	1979-80
Lenore	Francis	1947-48	Margaret	Sexton	1944-45	Valerie	Thompson	1980
			Mary	Taylor	1926-34	Benedict	Toilich	1981-84
Norbett	Greenwood	1966-67	Carmena			Agneta	Wenzlick	1936-38
Ambrosine	Healey	1962-63				Marie	Williams	1987
Damian	Hoare	1932-33				Therese		
"	"	1955-57						



From 1927 until the Sisters of St. Joseph left in 1988 the power- community. In spite of excellent lay teachers, integration and the house of the parish was the school. Helping the Nuns, extending, departure of the Nuns have diminished the closeness between maintaining and financing the school involved almost all the parish. The needs of the school brought parishioners together on who send their children to St. Ignatius School and who do not, working bees and committees where they met, got to know each themselves, practise the Faith creates deep doubts about the other, learned to work together, to socialise and build a sense of future and is one of the parish's major problems.

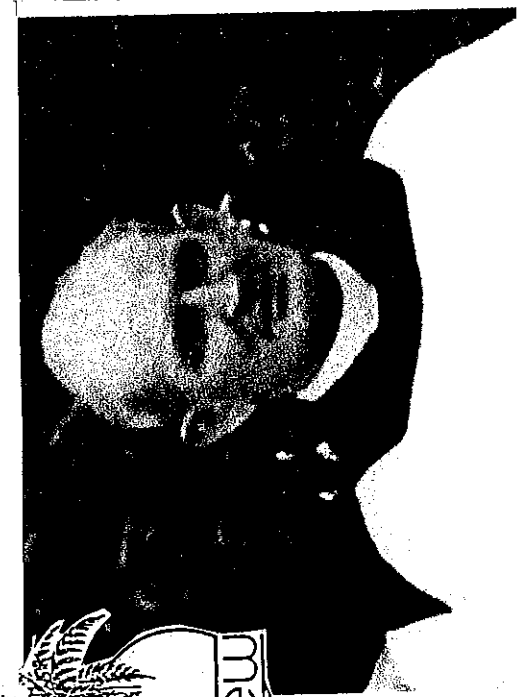
The diocesan wide spiritual Renewal programme began with special sermons and group meetings. Parish leaders had been given training and printed take home material for the weekly discussions over six weeks in private homes. 1985

The last Nun to teach at St. Ignatius school was Sister Rosemarie Lawson 1986

1986 was the last year of forms 1 and 2 in the school and a new school administration block and classroom up to integration standard were completed - 1987.

Parishioners joined the great crowd in the Auckland domain to welcome Pope John Paul on his visit to New Zealand. 1986

The parish newsletter carried the names of pro-life political candidates standing in the 1987 election - part of the constant campaign of the Church against ever increasing abortions in NZ.



A NEW PARISH PRIEST

When Bishop Mackey retired his place was taken by Bishop Denis Browne who began by shifting many long serving priests to different parishes. With great lack of sensitivity Mons. Wright was moved to Orakei late 1987, sadly ending 16 years of dedication to St. Ignatius. Fr. England, 10 years parish priest at Ellerslie, was transferred to us. Eventually sufficient quotes from canon law were produced to have the Bishop discontinue shifting parish priests without good reason.

Fr. Des. England who was born in 1920, was well known throughout the diocese. Beginning as a curate at Remuera on a stipend of 30 shillings a week and supplying his own bike, he went on to serve in Morrinsville, Coromandel, Tokomaru, Wellsford (twice), Mt. Wellington, Dargaville, Epsom and Ellerslie. When it was time to think of retirement he was made our parish priest. 1988

Parishioners filled the parish centre to farewell Mons. Wright on a six months European trip. Fr. Shanahan became locum.

A huge number attended a parish picnic in beautiful weather on the sheep station of parishioner Dr. Frank Hall at Pongonui near Onewhere. We all enjoyed a barbecued sheep, horse riding and many other farm activities. February 1987

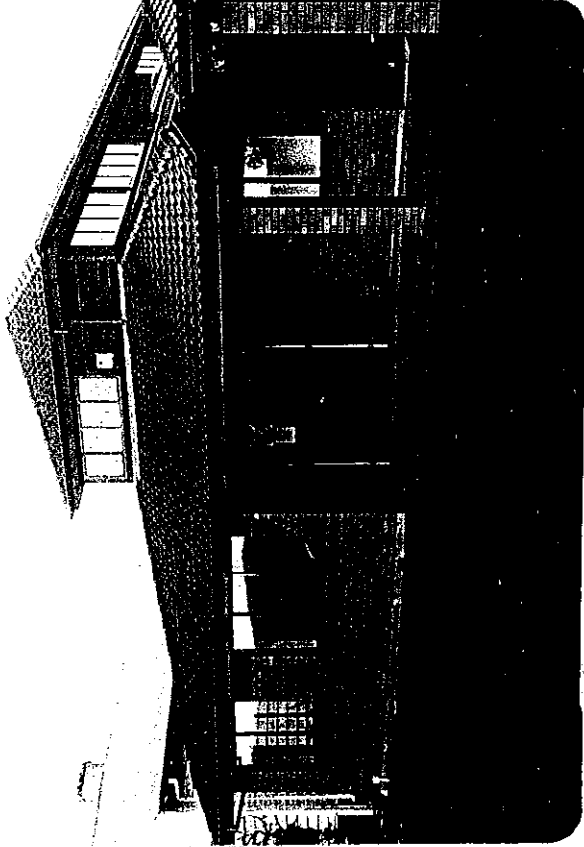
THE PASTORAL WORKER

A nun as a pastoral worker was a new concept to parishioners, although we were all familiar with the Sisters looking after the church sanctuary. With the withdrawal of the sisters from teaching some found a new vocational opportunity in assisting elderly and over worked priests in pastoral work. Sister Eileen O'Sullivan came to us in 1988. She was born in Ireland and at 16 went out to Australia to join the Sisters of the Sacred Heart. She came to New Zealand in 1955 and had taught in nine different convent schools. While working for us, she lived at the convent at Mission Bay to which the parish gave a donation about equivalent to the minimum wage for her services. The Order provided her with a car.

1988, the size of the congregation no longer justified three Masses at the weekend. It was put to the vote and parishioners chose 5.30pm Saturday and 9.30am Sunday. As it became a habit to attend the same Mass this tended to divide the parish into two groups - Saturday nighters and Sunday-ites.



Left-Sister Katrina Brill formerly of St. Helier's Convent and later head of the Order Of St. Joseph. Right- Sister Eileen O'Sullivan, the pastoral worker who gave St. Ignatius Parish 14 years dedicated service.



The new parish centre opened by Bishop Denis Browne Dec. 17, 1993.



Bishop Browne and Mons. Wright at the opening of the new parish centre.



From left - Frs. Angland, Frank and James Shannahan, Bishop Mackey, Mons. Wright, Bishop Dunn, Frs. Cushlow and K. Hackett - After Mass celebrating Father Angland's 50 years of priesthood. November 1994

After 60 years the Sisters of St. Joseph withdrew from St. Ignatius School. They also left St. Heliers convent and shifted to the Regional House at Mission Bay. A special Mass commemorated the occasion and the contribution of the Sisters to the parish. 1988

There was an influx of Asian Families and they became actively involved in parish life. P. Yong, an Asian newcomer was elected parish council Chairman 1997/98.

A special appeal for toys, gifts and foodstuffs for Christmas distribution by the Sisters of the Assumption for the needy in Otara was begun and became an annual appeal at St. Ignatius.

When the nuns vacated the convent Fr. Angland made it the presbytery after spending \$35,000 to install a flat for the housekeeper. The move was resented by many as it was under use of the building but no one was prepared to challenge the authority of the parish priest.

After Father Angland moved out, 10 Kotiri St. was first lived in by the Redemptorists while their new monastery was being built at Glendowie. Then it was rented out to provide parish income and to provide accommodation for parishioners with temporary housing problems. 1990

The parish centre was causing concern with its sagging floors and borer-ridden woodwork. Parishioners voted to build a new centre on the flat lawn beside the church. The architect was briefed to design a centre to match the church and with a meeting room, an office and a hall with walls to withstand children playing games. Fund raising began and an appeal for \$1000 donations got a response from 32 families. The school contributed \$20,000 on the understanding it would have generous use of the centre. The Auckland Savings Bank and the Lotteries Board gave \$25,000 each and within a short time the centre was debt free. The centre proved a boon to the social and educational activities of the parish.

Sister Eileen's strategy was to visit every parishioner and newcomer and form a strong personal friendship with each. She would then gently win over, encourage and train parishioners to help with initiatives she began for them to finally run and control themselves

*A Baptismal programme was set up with visiting of the mother-to-be, a net work of home support and meetings for preparation to receive the Sacrament.

*A committee was formed to organise all liturgies in the parish, including home Masses and rosaries.

*Once a month a creche was held at Sunday morning Mass to relieve young Mothers. Later this was to be replaced by a morning liturgy for all young children.

*Confirmation and First Communion programmes to be run by the parishioners were set up.

*The Lydia Circle was begun to comfort the grieving. A number of our widows met regularly and were on call for funerals or when unobtrusive help was needed for the bereaved.

A Reconciliation and Eucharist preparation Programme was begun.

The La Leche League, a non-denominational group to encourage breastfeeding, began monthly meetings in the parish centre.

*The elderly and sick were surveyed and a caring committee began monthly get togethers, first in private homes and then in the Mary McKillop Centre-Mass and social function. Visits to the shut-ins were organised regularly.

*33 accepted an invitation to be come Eucharistic Ministers and training was also given to 14 more to visit the sick in the parish.

*A parish teenage baby sitting club was set up to fulfill a need for young mothers.

The Miriam Group was set up to support Mothers with young children and their Thursday morning meetings were always very popular.

The parish centre was causing concern with its sagging floors and borer-ridden woodwork. Parishioners voted to build a new centre on the flat lawn beside the church. The architect was briefed to design a centre to match the church and with a meeting room, an office and a hall with walls to withstand children playing games. Fund raising began and an appeal for \$1000 donations got a response from 32 families. The school contributed \$20,000 on the understanding it would have generous use of the centre. The Auckland Savings Bank and the Lotteries Board gave \$25,000 each and within a short time the centre was debt free. The centre proved a boon to the social and educational activities of the parish.



Parishioner Anecdotes

In the early forties the Marist Rugby Club was encouraged to donate jerseys to the school and the rugby team was coached by Sister Adrian.

When the mother of four had suddenly to go into hospital out of town, Father Ryan arrived in his car, took the two girls to a home in the city and he installed the two boys in a army hut next to the presbytery in Speight Rd. until the mother was well again.

It was before the days of church envelopes and by the time the plate got to the back of the church it had a heavy weight of coins. One Sunday there was an almighty crash as the local bookie dropped the plate. Shortly afterwards he was raided by the police at the height of business on a Saturday afternoon. Many said it served him right for dropping the plate and frightening the congregation!

Every second year before the war, the Convent Fancy Dress was held in the Anglican Hall and it was a major event enthusiastically supported by the parish. All girls and boys took part and if any child did not have a costume a willing seamstress would volunteer to make one.

A convent boy who was a bit of a larrikin at school would happily work with the Sisters in the garden in the holidays. Being a male he was not allowed into the Convent so a Nun would bring him out morning tea and lunch. One day she forgot the morning tea, so when the lad had half eaten his lunch, he put the other half under the door mat – as a subtle reminder not to forget the morning tea again!

In the early 1940s it was learned parents of four girls could not afford to send them on to secondary school. Sister Francis spoke to Fr. Ryan. He bought four second hand typewriters and the St. Ignatius school library/teachers room was turned into a Pitmans commercial classroom. The girls were thrilled at what was being done for them and vowed to do their best. A very elderly Nun who was a brilliant teacher and who had to be helped walk over from the convent each day took the class until she became too sick. Sr. Francis then took over the class as well as her own. She would set the work early each morning and a Form 2 girl would read from a book for shorthand practise. After three years, at the end of 1945, four very nervous girls presented themselves at 9am one morning at the National Business College in the city to sit their exams. After an anxious wait until the end of January, the exam results arrived. They all passed! A triumph for the girls and the Nuns – and specially for Sister Francis and Father Ryan!

In the 1990s a Bangladesh doctor, who had qualified in Dacca and Germany was aided by our Immigration Dept. to come here along with other doctors and was then banned from practising in NZ. He was a parishioner and worked as a cleaner in a hospital and to enhance his chances of employment back in Dacca, the parish financed him on a course in children's medicine in Dublin. Return to Bangladesh proved impractical and eventually NZ authorities had a fit of conscience and allowed a scheme of retraining and supervision for some overseas doctors. Our parishioner, luckily was included in the scheme and finished up practising in Auckland.

The Mothers Guild organised a school picnic at Motu Island but there was a problem. Their Religious Rule did not allow the Nuns to eat in public – so a tent had to be taken over in the boat and erected on the Island. Folding chairs were provided, the Nuns picnicked in private and everyone had a great day!

1960

Fr. Angland, being on Govt. Super, had his stipend go to \$325 and his car buying and running allowance go to \$521 per month + \$500 annual holiday. Diocesan ruling 1998.

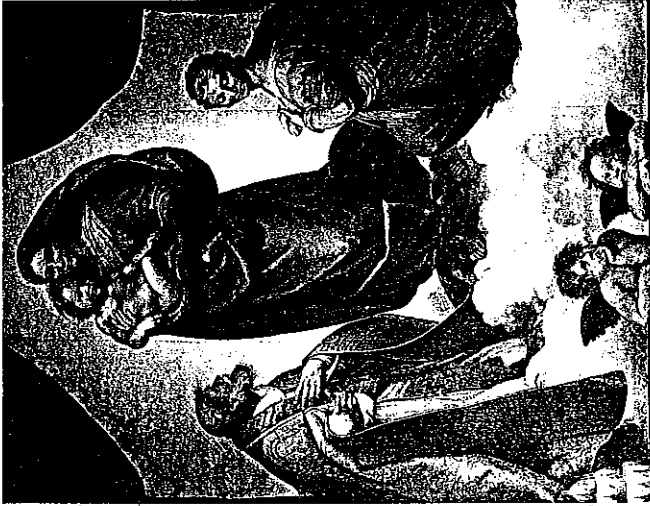
Fr. Pat McIndoe Introduced the Passionist Family Movement. Parishioners were divided into six "families" of mixed ages. The purpose was to build and promote community spirit by getting to know people better, to support each other in times of need, to assimilate newcomers into the parish and to keep in touch through regular social activities. 1991

Fr. Heinrich, a German Benedictine, came and stayed with a parishioner for six months, to learn English prior to going to a mission in Tanzania. On his last Sunday he gave a sermon in English. He got loudly applauded. 1992

After living with deficits for years, governments began balancing the budget. It became an era of user pays and redundancies as the economy became more competitive. Many firms switched to a six or seven day week and parishioners had less volunteer time for church or school needs.

The Zealandia, renamed New Zealandia in 1989, disappeared from the church porch after 62 years. In its place the New Zealand Catholic became the Church's national paper. 1996

Training was begun and several parishioners became practised in conducting paraliturgies - an ongoing and indicative part of the Church of the future - led by the pastoral worker. 1995



The copy of Raphael's famous Sistine Madonna in our church was painted in 1987 by Jana Bobeck-Miller Czechoslovakia born and an occasional parishioner. On the left is Pope Sixtus II (with a right hand of questionably six fingers) and on the right St. Barbara. Two small boys who used to gaze through the window to watch Raphael at work were immortalised by him when he painted them as cherubs at the bottom of his picture.

Mons. Wright's Golden Jubilee of his priesthood was celebrated at an after Mass lunch in the parish centre by a large crowd. By this time he was retired and living in the parish at 6 Kotiri St. - 1995

...in the words our Saviour gave us....
The new words of the Lord's prayer were introduced and quickly adopted - but many elderly found the change upsetting.

A Hospitality Ministry was begun with a roster of parishioners to welcome Mass goers at the church door, to distribute the newsletter and to try and obtain names and addresses of newcomers for a follow up visit.

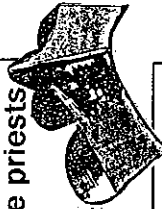
The old parish centre, 21 Long Drive provided storage and space for school use from 1993 until demolition in 1997. The parish then gave the land to be integrated and \$10,000 to the School and 3 much needed class rooms were moved on to the site.

Parishioner Anecdotes

The local MP and at times Prime Minister, Robert Muldoon, always retained an interest in the school and one Saturday morning he joined the committee, sat on a school desk and swung his little short legs back and forth as he spoke sincerely and enthusiastically of his admiration for the Sisters of St. Joseph.



At one time our parish priest and every cleric who visited the parish wore a biretta - purple for a bishop and black for a priest. It was for us a symbol of the priesthood. Then in the fifties almost overnight it ceased to be worn except for ceremonies in the cathedral. Why did it fall from favour? Some priests said it made them bald!



Trenches dug as air raid shelters in the school grounds during World War 2 would fill with water when it rained. On several occasions small boys dripping and covered with clay had to be sent home after falling into a trench.

A parishioner who was a wharfie, had a heart attack in the hold and died on the job. The wharfies paid for the funeral and came in large numbers to the Requiem. The priest did not know the deceased but was told he never missed Mass. The result was, the poor wharfie was given a great eulogy and honours and distinction he never knew in life.



On one occasion a small convent boy, riding by on his bike, spotted the convent chimney on fire. He alerted the Nuns who promptly dowsed the flames with handfuls of salt - a common hazard in those days and a common cure.



To clear the site for building the new convent, the working bee decided to pull down and burn the huge old shed on the property. Once the fire started unsympathetic neighbours called the fire-brigade which took a more kindly view and let the fire almost burn itself out before dowsing the final flames.

Eleven years later when the old church had to be removed the brigade was called in before the fire. The brigade burned it down as an exercise - an inexpensive way for us to clear the site.

Father Ryan was known for his vivid and strong language and after Mass he would order the altar boys to clear off home. A visiting priest, however, after Mass said to the altar boys, "Thank you boys and may God bless you." The boys were perturbed and asked their parents "Why did the priest talk to us like that?"

Two standard six boys were caught laughing in church because they thought one of the soldiers in a Station of the Cross had a bucket on his head. As the towered above the little Nun she could not reach up to strap them on the hands. She made them kneel down while she administered the punishment.



THE PASTORAL PLANNING PROCESS

A regional meeting of parishes at Otahuhu saw Bishop Dunn launch a major process in which parishes were to prepare for a future with a declining number of priests. Volumes of printed material based on planning in Queensland confused but eventually achieved stage one - establishing in every parish committees for Care, Celebrate, Evangelise, Collaborate and Learn. Large parish meetings followed. 1998

The death of Mother Teresa (1997) evoked world wide appreciation of her humility and life devoted to India's poor. We prayed her Sisters would continue her work.

* St. Heliers, Orakei, Glen Innes and Glendowie had been designated an eastern area for cooperative future development and committees from these parishes began working together towards common structures and goals and obtaining parish profiles.

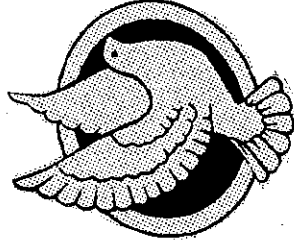
As part of pastoral planning for the future we had to know our past. A parish history was produced in a format which allowed pages to be enlarged and put up on the walls of the centre where they could be accessed by the large numbers of parishioners who attended the first parish meeting of the planning process. Sept. 1998

* The 1996 census recorded 7800 Catholics lived in the eastern suburbs area - of these only 15% were regular Mass goers.

* A copy of the parish history was presented to the Sisters of St. Joseph formally at a special Mass in appreciation of the role of the Sisters in the life of St. Ignatius parish. June 1999

The Mass count at St. Ignatius, 1999 was 272 and the yearly collections and donations totalled \$94,850.

MASS 2000



Our first Cambodian refugee, Huy Chunn Chinn died and left a bequest of \$5000 saved from her pension to St. Ignatius in appreciation of the help given to her family by the parish. For over 10 years she had sent Christmas presents to former Refugee Committee members. A memorial seat was placed in front of the parish centre and books were donated to the school.

* \$4000 was spent on the parish house to prolong it's rentable life and earning capacity. Dec. 1999

A Jubilee Mass celebrating the 2000 anniversary of Christ's birth was held December 11, 1999 but the plea by our Bishops to celebrate the Christian importance of the occasion, disappointingly, got very little response. The nation was more occupied with New Year parties and concern for a possible millennium computer bug. The two lighted candles on the same side of the altar during Mass became a reminder of the event.

* Annual school fees were raised to \$420 per child to begin in February 2002.

Early in 2000 Fr. Angland announced he would retire on June 6 to coincide with his 80 birthday. He had worked in the diocese for the maximum of his years and was possibly the Country's oldest serving parish priest. Over 240 packed the parish centre for a farewell dinner - a demonstration of gratitude for his outstanding contribution to the parish. A highly respected priest, a determined golfer and a man of great wit, he had won a strong personal following, particularly among the Asians, and he retired in good health.



“Chocolate Fish” the St. Heliers/Glendowie youth group which flourished in 2000 and 2001 with paid youth leaders but ceased to function when the leaders had to move on.



Fr. Angland at a farewell function with well known parishioners Margaret Mahoney and George McIndoe.



From left Ron Moir, trainer of altar servers for many years, 10 year old Joyce Fung our first girl altar server, Fr. Waters and Derek Fung.



The editorial team for the first parish history - from left Pat Hickey, Shona Cosgrove, Fr. Angland and Barry Larsen. Mary Skelton and Pat Hickey produced the second edition.

- Confirmation and First Communion training was handed over to a parish group by Sister Eileen. March 2000.
- Lay Liturgies with trained presenters began on week days when there was no priest available.
- An appeal for parishioners to help pay school fees for needy families raised \$2279.

Unexpectedly, a relieving priest did not turn up and for the first time on a Sunday a Lay Liturgy was held. It was written up in the NZ Catholic and letters to the editor criticised parishioners for not driving to another church where Mass was being said. The parish felt proud it was able to cope with the era of declining priests. July 2000

- A very successful evening for non-Catholic Spouses promised to become a regular event.
- Fr. Waters began twice weekly morning and evening Bible studies and talks on Church history.
- The church was left open during the day for parishioners to visit.
- Twenty-six household parishioners were regularly visited.
- A pastoral plan was produced for further discussion by the four eastern parishes. October 2000



Our sixth parish priest, Fr. Bernie Waters, born 1945 and ordained 1969, was a priest in the tradition of post Vatican 2. His vision of the Church of the future was of much deeper parishioner participation in Church life. His hands off style of leadership forced parishioners, under Sister Eileen's guidance, to undertake greater responsibilities and initiatives. With wisdom and humour he encouraged and achieved strong parishioner co-operation. He had served in many Auckland parishes, had been chaplain at Waitouru, he was a B. Mus. L.T.C.L., had studied in Canada and obtained a doctorate in Cannon Law and was currently a member of the Marriage Tribunal. He came with a well justified reputation for outstanding sermons and he made the Church in St. Heliers challenging and exciting. June 2000

Unleavened bread was introduced for the distribution of the Eucharist, as well as the traditional white host.

- Selling flowers once a month after Sunday Mass to raise funds to help Glen Innes refugee families was commenced.
- The finance committee proposed to the diocese that 10 Kotiri St. be demolished, a home be built there for our parish priest and 23 Long Drive be rented out for funds. 2001
- A roster of 31 volunteer parishioners was organised to supply meals once a week to the Glen Innes community.

- The Mission Group distributed \$5000 to our four missionary priests, a Sister in Peru and to some local causes.

After being sick for a couple of years in the home of the Little Sisters of the Poor Mons. Wright died September 2001. The Diocese acquired his property raising expectations it would be used for the benefit of the school and parish.

MARCH 2002 – 75TH JUBILEE ST. IGNATIUS SCHOOL

A jubilee dinner at Mt Eden Park attended by friends, former staff and supporters of the school had two first day pupils among the guests – Gerard Geraghty and Paul Krause. The next day Bishop Dunn celebrated an open air Mass in the school grounds before a large crowd. A barbeque followed and there was a display of photos in the parish centre. The school roll was then close to the maximum – 190 pupils.



As the parish settled into the new millennium, the nation seemed to become even more irreligious. Yearly abortions exceeded 16,000, marriage breakdowns continued to skyrocket and violence, crime and drug taking were all on the increase. Pope John Paul, ageing and in poor health, continued to maintain strong leadership. The drop out of young people from Church practise and declining vocations were still major problems but the parish was strong with a deepening of Faith, and an extension of Charity in the parish. There was great Hope in the future led by our new priest.

The new millennium brought people from many countries to NZ and to our parish. In 2002, 13 out of eighteen nationalities in the parish recited prayers aloud in their own language on the Feast of Pentecost – giving new understanding to the bible story.

UNEXPECTED CHANGES IN 2002

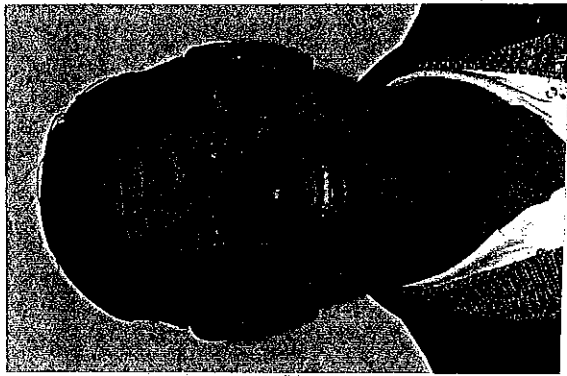
With surprise our highly motivated and exciting parish learned Sister Eileen would retire and return to Ireland in May. This was followed by news of the transfer of Fr. Waters to Las Vegas in June. It was advised the parish council would advertise for a pastoral worker and the Bishop would advertise for a parish priest. The ever changing pattern of life continued.....

A final pastoral plan endorsed by Glen Innes, Glendowie and Orakei, was given to the Bishop recommending forming an area pastoral council, continuing inter-parish committees and designating a contact person to take temporary responsibility if there was the sudden loss of a priest in one of these parishes. It was suggested Orakei and St. Heliers be served by the same priest. Nov. 2001

Sister Eileen returned to Ennis in Ireland where she lives with other Nuns in a private house purchased by the Order for Sisters who retire back from overseas. She has no official pastoral work but she keeps in touch with our parishioners and our Mission group added her name to the list of overseas missionaries to whom it gives financial support.

Advertisements for a full time salaried parish worker to share with Glen Innes got no results. After more thought it was felt a woman's touch was needed for the job and Maggie Hamilton was appointed as part time parish coordinator

The parish council asked Bishop Dunn if it could share in selecting our new parish priest, a rather bold request considering the shortage of priests. The Bishop responded by sending a monsignor to advise us, in advance, of the appointment of Father Peter Murphy.



**FATHER
PETER
MURPHY**

Father Peter Murphy became our seventh parish priest six months after an absence of 15 years from the priesthood. A NZ priest for 17 years, he left the ministry after a sabbatical leave in South America

and California left him with uncertainties. He was to experience the deep insecurities of unemployment, the break up of relationships after being engaged twice and the feeling of his life disintegrating. He explored different New Age ideas, studied Eastern Spiritual writings and discovered meditation which remains a powerful influence in his life. He first worked at the Auckland City Mission, then studied resource management at Lincoln, became a planning officer at Whangarei and then a policy analyst at Waitakare City before returning to the ministry in 2001. He was an associate chaplain at Paremoremo prison and he led meditation groups in Auckland while at St. Heliers. He introduced chanting of psalms by the congregation at Mass, he abolished taking up the second collection, held a well attended parish mission on four Wednesday evenings and had the parish flourishing so well at all levels he was appointed to the much larger Massey parish commencing February 2004. A genial man, he never wore a clerical collar – a sign of the times!

Parishioners cooked for the meals for the needy in Glen Innes on a roster with other churches.

As immigration was increased so did the nationalities in the parish. House prices escalated making it difficult for families to come to the area. The size of the congregation remained static. Lay liturgies were more common during the week and liaison with near by parishes strengthened. With our busy life style the Family Movement was less well supported.

With Catherine Ryan, a new principal, the school became much closer to the parish. Masses in the classrooms attended by parishioners and the commissioning of the teachers at a Sunday Mass were innovations. School Masses with participation and action songs by the pupils could not have been imagined in the days of the Latin Rite.

MP'S from the House of Commons visited St. Ignatius school to observe a Catholic integrated school as part of a N.Z. fact finding tour. 2003

On two occasions Fr. Murphy gave a graveside blessing at the unveiling of a tombstone for a deceased member of the parish family.

A very successful gala run by the P.F.A. and held on the school grounds on a sunny November Sunday, 2003 raised \$35,000 for I.T. equipment for St. Ignatius school.



Bishop Dunn celebrated the 25th anniversary of the opening of our church on 14 December 2003 at 9.30am Mass. Father Angland was present and also Father Larson (second from left) and Father Whelan (fourth from right) and also these parishioners who were all there the day the church opened.

When Fr. Murphy told us he was being transferred to Massey, he advised Fr. John Dunn, cousin of the Bishop, would be taking his place as our parish priest.

The school used the parish centre daily but more rooms were needed for administration and classes. The two rooms which made up the original 1920s school were turned into the library. Approval for the roll to go to 250 was received and the diocese said building for the increase could start in 2005.

The school began entering the IT era with nine laptops being bought for the teachers, plus four laptops the school won in a local shopping competition.

Sex abuse cases by several priests and by staff at a St. John of God Home surfaced after 20 years, bringing ignominy to the Church and pain to parishioners, such as we had never known.

With the shortage of priests more threatening, the Bishop surveyed the diocese to see if parishioners would find attending huge Mass centres as a solution. Predictably and unhelpfully, most voted to keep their own parishes. 2004

FATHER JOHN DUNN

Father John Dunn had been educated at Sacred Heart College and had studied at Christchurch, Rome 1969-74 and Washington 1988-92. He has served in Epsom, St. Benedicts, the Cathedral, Howick, Northcote, and finally Beachhaven parishes. He also had another major calling –teaching theology. Since 1981 he had taught off and on at the national seminary at Mosgiel – not only future priests but many lay people and many Presbyterians from Dunedin and environs. When he came to us he also had a full time position as principal of the Catholic Institute of Theology at Newman Hall. As he was fully committed to being our parish priest as well, he was a man carrying a huge burden. He finally moved into 8 Kotiri St., Mons. Wright's former property, **April 2004.**



When Father Dunn officially arrived at our church, he was escorted by a huge party from his former parish. While our parishioners waited inside a karakia was heard to ring out from the visitors as they entered the grounds and filled up the left hand side of the church. Fr. Dunn was handed over to our parish coordinator and the parish chairman. It was a sad day for Beachhaven. They may never again have a resident parish priest.

Glendowie Parish Council hosted St. Ignatius's for a first ever combined social. November 2004

Father England's 60 years of priesthood was celebrated at a large gathering after he said Mass at St. Ignatius Church. Nov. 2004

Maori claims to own the beaches and foreshore bitterly divided the Country. The Church strongly promoted bi-culturalism, rejected by the majority of the community and some parishioners who maintained we were a multi-cultural nation.

PARISH PROBLEMS 2004 – The Presbytery considered unsuitable for a priest on his own and empty since Feb 2004 was attracting rats. 8 Kotiri St., owned by the diocese, had stood empty for two years and swapping it for 23 Long Drive was mooted. No. 10 Kotiri St. had become dilapidated. The priest shortage made building a new presbytery questionable. Decision making by the diocese stopped due to restructuring of its organization. The school needed another classroom urgently and a decision if building in 2005 was to proceed. More land was mandatory if the roll was to take up the increase to 250.

INTERIM SOLUTION – No 10 Kotiri St. was painted for the first time in over 30 years. Fr. Dunn moved into 8 long Drive newly renovated by, and now rented from the diocese. A temporary classroom was put on to parish land behind 23 Long Drive in August 2004.

**The Mass count at St. Ignatius Church was 264. November 2004

During the year our Social Justice and Issues Committee organised a public meeting on the Foreshore issue and signatures for a petition to repeal the Prostitution Reform Bill. A letter from our Bishops opposing the Civil Reform Bill was read at all Masses–Dec. 2004

Parishioners joined in the world wide outburst of admiration and respect for Pope John Paul when he died. His long papacy and his final years of suffering impacted on the lives of us all. 2005

Fr. Angland died on January 15, 2005. His requiem was held at St. Patrick's church Panmure and he was buried in the priests' cemetery next door to the church.

After 25 years the pulpit and lectern were cut down in height as some considered them visibly obstructive. The statue on Our Lady's altar was replaced by the Madonna and Child from the Parish Centre. It had been donated by Monsignor Wright. 2005

Thieves came at night, and stole the copper spouting on our church and parish centre, and from the Catholic churches in Panmure and Meadowbank - November 2005

When Fr. Dunn went on six months sabbatical leave, February 2005, Fr. Stuart Sellar took over the saying of our weekend Masses. Fr. Sellar was also teaching our Auckland seminarians at the time. He had wide experience in teaching theology including Holy Cross College, Otago University and institutions in Melbourne. In his sermons he often took items in the church and explained their significance. Being shown the altar stone from beneath the top of the altar was a first for many parishioners. Father found we had, in fact, two altar stones.

The wooden toilet block between the school and parish was demolished. It had been built to cater for the church but fell into disuse when the parish centre opened. The PTFA built a double garage on the site for much needed school storage. March 2006

Hopes the diocese would swap No. 8 Kotiri St for 23 Long Drive were not realised. After parishioner consultations, it was decided at the parish AGM June 2005 to pass 23 Long Drive to the school. Ownership of the land would be retained by the parish but the land would be integrated to allow expansion of the school. The school will pay an annual fee to the parish for use of the land. The old presbytery/convent will be knocked down to make way for the new school buildings.

Because of severe weathering, caused by closeness to the sea, the roofs of the parish centre and church were found to need tile replacements, re-concreting of ridges and resurfacing - at a cost of \$20,000. "Buy a \$20 Tile" fund raising was begun.

After years of effort by the Board of Trustees, the building of the school extension, to allow the roll to go to 250, was begun. The former convent and presbytery at 23 Long Drive and the school administration block were demolished. The temporary classroom in Speight Rd was moved on to the Long Drive boundary, creating a large area for the new building. Finance came from a diocesan grant. The single storey was built with foundations to take an upper floor at a later date. January 2008

NEWSLETTER ITEMS WHICH REFLECT PARISH LIFE -2007

MIRIAM GROUP for mothers with young children meets every Thursday at 9.30am in the Parish Centre

MEDITATION GROUP meets every Thursday at 5.30pm in the Church. Phone Anita on 528 3854

PRAYER GROUP MEETING
A time of Scripture, Intercessory and Personal Prayer
Every Wednesday 7.30pm - 9.00pm in the Parish Centre.
Contact Desley on 528 0370 or Terry on 575 5381.

MINISTERS FOR NEXT WEEK -

5.30pm: Commentator: Mary Rose Russell
Readers: Frances and Kelsi Benge
Bread Minister: Cathy Parsons
Cup Ministers: Terence and Nolene Chetty
Hospitality: Volunteer please
9.30am: Commentator: Susan Larsen
Readers: Peter Brown and Pip Somerfield
Bread Minister: Jan Way
Cup Ministers: Terry Way and Val Dallimore
Hospitality: Pat and Dorita Hickey
Overhead Projectionist: Esmé Elis
Housekeeping for next week:
Weekend of 16th September 2007

Linen: Caroline Henley
Counting: Frank Galantai
Rob Hooker

PARISH CENTRE NOTICE BOARD

Please remember to look at the Centre Noticeboard - there are always items of interest - Seminars, Retreats, Pilgrimages... Endless interest - check it out!

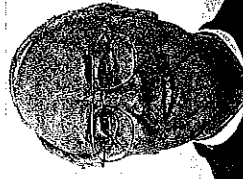
PARISH CENTRE - OFFICE HOURS

Please feel free to contact Maggy or Shona at the Parish Office during the following hours:

Mon, Tues, Wed, Fri - 2.30pm - 4.30pm
Thurs, Fri - 9am - 12noon
Shona
Maggy

In the evening on Ash Wednesday we hosted the distribution of the ashes with the local Anglican and Presbyterian Churches and said the "Our Father" in Maori. Feb.6, 2008

Christmas 2005 - for the first time there was no Midnight Mass in the parish. Once more a distinguishing feature of the Church gave way to the needs of the current life style.



Fr. Stuart Sellar

This extract from Fr. Bernie Waters sermon at Sister Eileen's farewell Mass is a tribute and an observation relating to St. Ignatius School and all NZ. Convent schools in the 1900s.



In the time of our great-grand parents, Mary McKillop was born in Australia, of Scottish parents. She became a governess and then a teacher in a government school. With this experience she saw the need to educate children in their entirety, holistically, integrally, attending to their Christian education along with the three "Rs". To this end she founded a congregation which came to be known as the Sisters of the Sacred Heart - colloquially known as the Brown Joeys (even though Mary's first religious habit was black) or the Josephites.

So attractive was this calling that within two years 120 women had joined this new community. To get more vocations, the leaders canvassed Ireland. So it was that at 15 years of age Eileen O'Sullivan left home and country for Australia to try her vocation as a teaching sister. At 19, following formation and achieving her teachers certificate she arrived in New Zealand.

At this time in the mid-fifties, Catholic education in New Zealand was in deep crisis. Following World War 2 the Catholic population, like the rest of the population was in a boom. Catholics, running their own independent school system, generous and all as they were, had got to the point where they could not keep up with either building new schools, or maintaining properly the ones they had.

Faithful to the axiom of 'a place for every Catholic child in a Catholic school' bishops still insisted on parents sending their children to Catholic schools to preserve the faith. So it was that an inspector of Catholic schools in submitting his report to the Bishop wrote: "It will be necessary to remedy the situation in the infant room where the number this year (71 pupils) have been definitely excessive." Parallel classes of between 36 and 44 pupils were generally the norm. So Catholics launched a massive campaign. "Hear the Case" was its catch cry, in which they sought state aid. The government rejected it.

What was life like for sisters when Eileen arrived in NZ? With money tight the life of a sister was not easy. Fr. Ernie Simmons in his history of the Auckland diocese writes, "Bishop Luck...and other Catholics of his time took it for granted that there was nothing wrong in making nuns carry the burden of the Catholic school system. But as the system grew, paralleling the state system, the funds proved insufficient. The sisters, given a mere pittance for their support, had to give music lessons outside school hours to make ends meet. The life of a nun was one of unceasing activity from five in the morning until nine at night. The nuns became the drudges of the New Zealand Church, and the fact that they were cheerful and uncomplaining, did not alter the fact of their servitude."

As far back as 1930, A.G. Butchers would say something similar in his New Zealand education. "...the bulk of the work of Catholic primary education, both for boys and for girls, falls on the shoulders of the various Sisterhoods. These supply the teachers for 'parish' schools which are now to be found beside almost every Catholic Church in NZ. It is more than all else the self sacrifice of these devoted women that has enabled the Catholic Church to make its successful stand for religious education. This is all the more noteworthy because the demands upon people for constant funds for the erection of churches and school buildings leave all too little support of the sisters themselves, with the result that in almost every parish they are required to eke out their scanty means by teaching music and other special lessons in addition to the ordinary work of schools." None of these men had ever lived in a convent. And I put it to you that life in a convent was even more harsh than either of these considerations.

In Eileen's day, little had changed. Prior to decimal currency in 1967, a sister would get between \$50 to \$200. The injustice of this system can be seen in 1969: in Auckland diocese a sister was paid \$300 a year while a lay teacher was paid \$2,200.

All this changed with the Integration Act of 1975, which enabled Catholic schools to become part of the state system. The government picked up the tab for teacher's salaries and the maintenance of the buildings. Catholics still shouldered the hefty debt of deferred maintenance and capital development.

Significantly, the management of the schools by bishops and parish priests, now passed into the hands of boards. These were tumultuous change in which the religious had to flex, adapt, adjust and compromise - and change again in order to keep catholic education alive for our children.

It's not surprising that following integration after decades of teaching in appalling circumstances many religious thought the time was right to leave the classroom. Who could blame them?

Concomitant with these tremendous changes, Vatican 2 brought a new understanding of the role of the laity in the Church. Quick to respond were the teaching sisters who moved into the role of pastoral workers, religious co-ordinators, and the like, in parishes. Many like Eileen, began living a third life. Some did not adapt too well, but others like Eileen, flourished and the parish flourished along with them. They became critical people in helping the poor, educating the people in faith, and deepening their spiritual lives - encouraging, affirming, supporting, listening and when necessary, correcting and criticising.

And for once we saw a religious up close - warts and all and they saw us up close - warts and all. We learned something of their spirituality, something of the charisma that drove them. And like Jesus companions, they became friends. And like Eileen, again, they never stopped learning.

And our gathering today is testimony of that, the love and devotion with which you are regarded by us. Thank you for coming to us. Thank you for coming to St. Heilers 14 years ago.