

Quest



Spring 2025

Anglican Parish
of
Mount Maunganui



ANGLICAN PARISH OF
MT MAUNGANUI

Priestly Ponderings

We originally planned that this issue of the Quest would be a winter issue, but time has got away from us and we are rapidly approaching the first day of Spring. Spring makes me think “green” – growth and new little green shoots. In our church’s liturgical calendar the colour for Ordinary Time is green. Rather than meaning “common” or “mundane,” this term comes from the word “ordinal,” which simply means counted time (when I was a child it used to be called First Sunday after Trinity, etc.), which is probably a better way to think of this time of the year. This time, like spring is associated with new life and growth.

Ordinary Time is a season of formation, where Anglicans are invited to grow in their understanding of Christ’s teachings and to apply them in daily life. The Gospel readings during this period, often highlight Jesus’ parables, miracles, and interactions with ordinary people. It allows for more continuous reading from the Bible, for the exploration of other themes such as creation and the environment, and for creative responses to saints’ days.

One option in our lectionary is to observe the Season of Creation which is a time to renew our relationship with our Creator and all creation through celebration, conversion, and commitment together. During the Season of Creation, we join our sisters and brothers in the ecumenical family in prayer and action for our common home. Ecumenical Patriarch Dimitrios I proclaimed 1 September as a day of prayer for creation for the Orthodox in 1989. In fact, the Orthodox church year starts on that day with a commemoration of how God created the world. The World Council of Churches was instrumental in making the special time a season, extending the celebration from 1 September until 4 October.

The season starts 1 September, the Day of Prayer for Creation, and ends 4 October, the Feast of St. Francis of Assisi, the patron saint of ecology beloved by many Christian denominations. It seems very appropriate that here in the Southern Hemisphere this occurs in Spring and in Ordinary Time, when the colour is green.

This is consistent with the Five Marks of Mission adopted by the Anglican Communion, the 5th mark of which is “To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.” Each year has a theme, and this year’s theme is Peace with Creation. Throughout this season we will use some different liturgy, readings and themes.

During Synod last year a motion was passed to encourage all the parishes in our diocese to become Eco churches. As well as our worship and prayer reflecting this Season of Creation, this would be a good chance for us as a parish to consider what it might mean for us to become an Eco church. Some of you may have noticed that through the year I have planted little articles and stories about Eco church in The Angle. Let's consider making it more than something we symbolise during our worship, let's think about how we as individuals and as a Christian community, the Anglican Parish of Mount Maunganui, we can live out the 5th mark of mission.

As we move into spring, we watch those green shoots in the gardens and on the trees grow; as we wear green and decorate our churches with green, let the glorious green shoots and the rainbow of colours which spring flowers bring be an inspiration to us.

From Genesis 1 & 2

"God saw everything that he had made, and indeed, it was very good ... The Lord God took the human and put him in the garden of Eden to till it and keep it." This is our calling.

Arohanui

Sue+

Corny religious joke – Who were the Sadducees?

The Sadducees were smaller in number than the Pharisees, but actually had more members on the Sanhedrin than the Pharisees. They belonged to the priestly line and were usually wealthy and politically minded. They rejected anything past the first five books of today's Bible (the Pentateuch) and the oral traditions too. They did not believe in resurrection, angels or spirits. With no hope for an afterlife, this was what made them "sad, you see"

And for spring:

Someone sent me an email about using Vodka for cleaning around the house. It worked, the more vodka I drank, the cleaner the house looked!

When I was a kid, we were so poor I had to bathe in the spring.
When money was good, I'd bathe in the autumn too.

If Boeing was a Spring manufacturing company,
They would name their springs "*Boing* 747".

Spring is nature's way of saying, 'Let's party!'

The History & meaning of Clerical Clothing



Medieval Clerical Dress

Vestments to be worn by priests were prescribed in the Hebrew Scriptures for Jewish priests but no such prescription is found in the early Christian church. Many Christian clerical garments are believed to have evolved from what was normal secular civilian attire during the Late Roman Empire.

From the Council of Braga (Portugal) in 572, clergy were required to wear a “Vestis Talaris,” which was similar to a tunic reaching to the feet - not entirely unlike the modern-day cassock or alb.

The 692 Council of Trullo established even more stringent prescriptions, requiring clergy to shun the dress of the laity and to wear suitable clothing both when at home and when traveling. Transgressions against this edict were punishable by a temporary excommunication. Many of you have seen me in my “civvies” so you know that no longer applies today!

Clerical dress has varied over the ages and across denominations.

The Alb (from the Latin *albus* meaning white) is a full-length garment often girdled with a cincture (a type of belt), sometimes made of rope similar to that used by monks. The alb resembles the long white linen tunic used by ancient romans. It is a symbol of purity and service. It's simplicity and purity represent the baptismal garment, symbolising a life cleansed of sin and dedicated to holiness. It is a liturgical vestment worn by clergy during the celebration of the Eucharist and other liturgical celebrations.



Cassock-Alb 1

The Cassock is a fitted long-sleeved garment, usually black, worn as daily wear by clergy and as a base layer beneath the Alb during services. Anglican clergy rarely wear cassocks as daily clothing these days.

The Cassock-Alb is a hybrid garment combining elements of both garments.



The Stole is a liturgical vestment similar to a scarf. A stole is worn diagonally across the body by deacons, and it is worn around the neck and hanging in front of the priest's chest. It is often decorated with symbols and colours which correspond to the liturgical season or feast day.

It is a symbol of ordination and represents the authority and responsibility the priest has received from Christ to administer the sacraments and preach the gospel

It is a sign of priestly ministry and represents the yoke of Christ which priests take upon themselves to serve the people of God. It is also thought to be analagous to the towel which Christ wore when he washed his disciples' feet.

A **Surplice** is a white overgarment signifying the person wearing it has been washed and redeemed. This may be worn by clergy, acolytes, lectors and choir members during liturgical services. It tends to be knee length or shorter and is often worn over a cassock. The word derived its name from the Medieval Latin word *superpellicium* which divides into *super*, "over", and *pellicia*, "fur garment". The fur garments were worn in church as a protection against the cold – these days we have heat pumps! Its use may go back as far as the 5th century.



*Surplice over
black cassock 1*



Chasubles in 4 liturgical colours 1

While a robe and stole are considered compulsory for an Anglican priest celebrating the Eucharist, the **Chasuble** is optional. The priest who mentored me used to describe the chasuble as a kind of "holy poncho". It is worn over the Alb & Stole. It is a round or oval piece of fabric with a hole for the wearer's head. The name is derived from the "Casula" of ancient Rome which was an outer traveling garment.

It is often more decorative and again comes in the appropriate liturgical colour and is decorated with liturgical symbols. It is a highly formal liturgical vestment worn almost

exclusively during the Eucharist, denoting solemnity. Only clergy may wear Chasubles. They were banned during the 16th century reformation and made a comeback in the 19th century Oxford movement. If there are two or more priests participating in in a Eucharistic service and one is wearing a chasuble – that will be the one who is presiding that day.

A question about the meaning of the clerical collar was what started me on this quest. It is the most recently introduced article of clerical clothing and has become the most recognisable outside church. The modern detachable version of this dates back only to the 19th century and was invented by a Presbyterian minister, although some form of collar was used by clergy long before then. It probably evolved out of regular street dress of the time.



full collar 1



Front tab 1

Nowadays **the clerical collar** may be the only piece of clothing which identifies a priest, outside of the vestments worn during worship. The clergy collar is more than just an accessory. It represents a commitment to faith, service to the community, and spiritual leadership. Its white band signifies purity and a dedication to God while the black attire

oftenw orn with it symbolizes humility and renunciation of worldly desires. This symbolism helps clergy members maintain a visible connection to their sacred roles. I regard my clergy collar as my uniform. It reminds me and others who I am and what I do. Wearing my collar has lead to interesting and unexpected conversations over the years.

This article has only touched on the priestly clothing you will see in our particular church. There are a whole host of other pieces of clerical clothing worn by bishops, archeacons and canons in our denomination, and still others worn by clergy in other denominations. Much of what we now call clerical clothing began its life as regular clothing of the day and over time has come to have more meaning and symbolism attached to it.

A winter or spring warmer for a cold day

Non-alcoholic Mulled wine

Ingredients

500ml cranberry juice

1 bottle non-alcoholic red wine

1 cup of water (250ml)

4 slices of orange

3 slices of lemon

3 Star anise

3 Cinnamon sticks

1/8 teaspoon nutmeg

10 whole cloves

4 Cardamom pods

sweetener maple syrup, agave nectar etc.. (to taste – I add none)

A squeeze of half an orange optional (I squeezed the rest of the orange I had sliced)

Instructions

Add everything except sweetener and orange juice to a large pot.

Bring to the boil then reduce the heat to low, cover the saucepan and simmer for 15 minutes.

During the time do a taste test to determine how much sweetness you desire (if at all).

Remove the pot from the stove and leave to steep for another 15 minutes

Use a sieve/muslin cloth to strain the excess spices and fruit.

Squeeze half the orange over the ready-made mulled wine if including then stir

Serve warm (re-heated strained if needed) in heat proof glasses

If you want the boozy type use normal red wine and sub 1/4 cup brandy for the cranberry juice.

You can do this in a pressure cooker (5 minutes at pressure), or a slow cooker (60-90 minutes on low) if preferred .

Journey to New Zealand

By Sue Wotton

I was born in June 1939 in Orton Waterville Northamptonshire in England in a small village close to Peterborough.

During the 2nd World War, My father served in the Royal Marines. My mother was in the W.V.S (Women's Voluntary Service) She organized evacuees to come to our village from London during the Blitz. We had two staying with us. She also drove a canteen to the airport at night to feed the troops.

After the war, my parents decided to come to New Zealand to buy a sheep farm. So, in 1947 my family, two elder brothers and I boarded a plane to Ireland to refuel then flew to New York. We stayed three days there. We went to a show on Broadway then got on a train and travelled across America, sleeping on the train at night which had sleeping berths made up at night. After several days we arrived at San Francisco. After that we flew to Honolulu where we spent a day in a bure on the beach. We then flew to Fiji and spent another day there – staying by the beach.

We arrived in Auckland – My photo was in the Auckland Star. On arrival – it must have been unusual for a family to arrive by air. We stayed at the Grand Hotel, then the Mon Desir at Takapuna. Dad brought a caravan and a car to tow it with. (Our Car and furniture came out by sea). Then we drove to Mount Maunganui and stayed at the camping ground on the ocean by the surf club. I learnt to swim in the ocean between the breakers. My father taught me. My father and elder brother went looking for a sheep farm. My other brother went to boarding school and I went to the Mount Primary on the bus. It was towards the Harbour then. That school house is now at the Historic Village. We brought a farm at Te Awamutu and farmed there. The rest is History.

I have been coming to the Mount every summer ever since. My Grand Children are the 4th generation to have holidays here where I now live. We all went to church at St Peter's – especially at Christmas. Our farm at Te Awamutu was called Green Pastures – My Mother named it. Ten years later they moved to Te Puke – my brother is still there on the farm.



Sue and her Family about to embark on their journey to New Zealand.



This photo of 8 year old Sue was taken by the Auckland Star on arrival into Auckland.

Found In Translation!

We in the Anglican Parish of Mount Maunganui use the **New Revised Standard Version** (NRSV) Bible for all our Readings in Church. But as you know there are many different versions of the Bible which we particularly notice when we meet at a Lent group and people read passages from their own Bibles. The texts can vary greatly, how did this come about?

The Old Testament was originally written in **Hebrew** and **Aramaic** over a period of about 1500 years. With Alexander the Great's conquest of the Eastern Mediterranean in the 4th Century BC there was a linguistic and cultural shift to all things Greek and this led to the translation of the Old Testament. This **Greek** version was later labelled the **Septuagint**. The name Septuagint (from the Latin *septuaginta*, "70") was derived from the legend that there were 72 translators, 6 from each of the 12 tribes of Israel. Much later **The New Testament** Books were all written directly into Greek in the decades immediately after the life and death of Jesus. Where do we get the name "Bible" - it's from Koine Greek "ta biblia" which simply means "the books".

The journey of translating the Bible into English began in the 4th Century AD with a Latin translation by **St Jerome**. This version was called the *Biblia vulgata*, the 'Bible in the common tongue or vernacular' and so we now call this translation **The Vulgate**. It served as the basis for many translations of both the Old and New Testaments into numerous other languages, including English.

The mighty **Authorised Version** was published in 1611 in **English**. It was commissioned by **King James 1** and was translated by a team of scholars, working closely with the Hebrew and Greek texts, influenced by the Latin Vulgate, but also referencing European and English language translations including that by William Tyndale. It became the standard version used by The Anglican Communion and is widely known as the **King James Version**, abbreviated to KJV in Bible listings. By the time we come to the turn of the 20th Century, we find that advances in Bible scholarship, changing theological approaches and language usage led to a proliferation of English Bible translations.

When translating there are often **shades of meaning** which can get **Lost in Translation**, word for word matches are not always possible. Even more difficult is the challenge of translating **idioms** which have a very different meaning when translated literally. To further complicate things, the Bible is also made up of many **genres** from poetry to letters, histories and prophecies written in **different styles** - crafted by **scholars** or spoken testimony by “**ordinary** men with no special training in the Scriptures” (Acts 4:13 NLT).

Translations **vary** depending on how these complexities are approached, but can be loosely categorised. At one end we have the **Word-for-Word**. These translations look to prioritise accuracy, some are more literal than others and include the King James versions, English Standard Version (ESV), our NRSV and the New American Standard (NASB). Next we have the **Thought-for-Thought** translations, focusing on conveying the meaning of thoughts or ideas, aiming to preserve the original writer’s intent but in more up-to-date language. The New International Version (NIV) is perhaps the most well known example but others to be mentioned in this category are The New Living Translation (NLT) and the Contemporary English Bible (CEB). And thirdly we come to the **Paraphrase** Bibles. As the name suggests there is a rephrasing and restructuring of the original text, to enhance clarity and accessibility for a modern audience. For examples we can look to The Message (MSG) and The Living Bible (TLB).

My go-to Bible and favourite is the NRSV, but when there is a difficult passage to explore, I sometimes think of **Find in Translation!** By referencing other translations we can often be rewarded with new meaning or clarity of Bible verses. We might reflect that there are many slightly or widely-differing Bible versions, but there is a common aim of bringing to us Scripture that is “**God-breathed**” (2 Timothy 3:16 NIV). And as Anglicans we have the comfort of knowing the Bible is written with the inspiration of the **Holy Spirit**, meaning God guided humans to convey His intended message through the Scriptures.

Nicola McMahon

Year of gratitude at St Mary's Op Shop

The past year at St Mary's Op Shop has been such a joy. I feel incredibly lucky to work alongside such kind supportive people and to have formed genuine friendships. The shop has been a blessing for my family and me especially with the exciting milestone of my husband and I buying our first home. I truly couldn't have done it without this job. I'm so thankful

I'm also grateful for the kindness to my girls who love helping out during the school holidays. For my eldest Amyra this has been especially special, it's helped her to grow in confidence and opened her eyes to the fact that not everyone is as fortunate. Inspiring her to show compassion and help others in need.

This year we've had some great moments from growing our Facebook page, to been featured in Sun live, the New Zealand Herald and even an interview on RNZ radio about illegal dumping. Which I believe has made a real difference.

A big thank you to Amanda and Sue for supporting my ideas and changes. I'm excited to bring back our car boot sale in the Spring. It's such a great way for the church, the shop and the community to come together.

We are very lucky to receive the most amazing donations sometimes weird, sometimes wonderful but always adding value to the shop.

I am hopeful we can welcome more volunteers soon so we can open on Saturday mornings and keep growing the positive impact we make together.

Thank you for letting me be a part of St Mary's and thank you for being a part of St Mary's Op Shop family

Looking ahead I'd love to see the shop become even stronger in the community. A place where people can come in shop but also come for a coffee, a chat and support one another. I hope to build new partnerships with local groups, host more community events and continue finding creative ways to reach and help those who need it the most. Together I know we can keep making a difference in our community.

Lana Pearson



Porcupines can climb trees



View of Petit Lac Nominingue, Quebec, Canada, from the camp's waterfront

Back in 1978, as a 20 year old student, I enrolled in a scheme to work in a summer camp in North America. By chance, I was allocated to a camp in rural Quebec, about 3 hours from Montreal. Amid birches, larch, pines and cedars, by a lake, I spent the next two months with the 200 or so young boys from Montreal, having fun with all sorts of activities, including canoe tripping, campcraft, shooting, archery, sailing, swimming and nature. I returned for two further seasons, the last being 1980.

The Summer Camp is part of the Canadian way of life. The children, aged 8 to 17, spend up to 8 weeks, living in tents, eating in the communal dining hall, and generally having fun. Yes, they get dirty – back then, there was no shower block and you washed in the lake!

The camp, called Nominingue ['place of the red earth' in the local First Nations language] was founded in 1925. A farsighted man, F. M. Van Wagner, bought 200ha of land, mostly woodland, and established a camp for boys. The counsellors then were drawn from the staff and students of Montreal's McGill University. Initially, even the dining hall was a tent, but over the years the camp developed, with a business office, counsellors' cabin, a dining hall for over 200, a craft shop for woodwork, and cottages for the senior staff.



Camp Nominique canoes – made on site in the traditional way.

I had kept in touch with them over the years, and in February 2025, an advert popped up on my Facebook feed, recruiting the counsellors for this summer's season. Being 'retired', with little else to do, I jumped at the chance to send off an application. It was quickly accepted [there are some who still remember me]. Laurie, my wife, was also enthusiastic, and also put in an application – accepted !

On 10 June we flew to Vancouver. At immigration we were processed for our work visas. We sat in the queue with about a dozen other young people, also working on summer camps [as well as about 20 Mexican workers who were being given a severe scrutiny]. The Immigration Officer appeared surprised that two 67 year-olds were coming in to work on a 'young person's job', but we passed muster and the visas were issued. An overnight stay in Vancouver before flying on to Montreal, then a couple of days recovering from jet lag, before we were driven up to the camp.

The land is mainly rolling, forest covered hills with lakes in between. There is little arable land [mainly for hay it seems] but the area is well used for recreation. Many lakeside cabins dot the shorelines, and there are skiing areas on the larger hills. A disused railway line was converted a few years ago, and now the "Petit Train du Nord" provides a long distance cycleway through the wilderness of Quebec. The land is covered in snow from about November to May. Even in summer, the nights can get down to 7c, although the days can be 30c.

The weather patterns seem to be three fine days followed by a day or two of rain. It is certainly a clean green environment. Further north, huge lakes and dams provide a wealth of electricity for the cities of Montreal, Ottawa and Toronto.



Chez Nous – our rustic cabin

On arrival, Laurie and I were allocated a cabin. No luxury here – it had two bedrooms, a small lounge and kitchen and a toilet. No hot water – the shower block is a 300m walk in the morning. But with the added bonus of seeing white tailed deer, red squirrels and chipmunks. The cabin is 'home built'. No insulation, hardboard walls, founded on wooden piles, and with a slight lean to one side.

The job, in my case, was to run the 'trip stores', preparing and issuing the camping equipment – tents, pots and pans, water purifying tablets, and most importantly, the food. The trips are usually 2 counsellors and 5 campers in two canoes. Running for 1, 3, 5, 7 or 10 days, they carry everything with them, and travel through the local regional wildlife parks – La Verendrye, and Papineau/LaBelle. When crossing from one lake to another, the counsellors 'portage' the canoes, carrying everything in packs, and the canoe on the shoulders. It still amazes me that campers who are only 10 years old can do a 3 or 5 day canoe trip with enthusiasm and energy.

The now-retired camp director, Grant McKenna, was a camper, counsellor, director, part owner, and has been associated with the camp for over 50 years.

The camp counsellors are drawn not only from the youth of Montreal and Ottawa, but overseas as well. We had two other Kiwis, one girl from Perth, and others from Scotland, Ireland, Belgium, Spain, Mexico, the Caribbean, and France.

The campers are divided by age, with Lower Camp including the 'Squeegees' – first time campers, only 7 or 8 years old. Middle and Upper Camp range up to about 14 years old. The 15 year olds are 'Leaders in Training', preparing them to be counsellors. These guys do a 10 day canoe trip with all sorts of character building activities. Later they do an overnight, where they are dropped off at points around a lake and then do 24 hours solo with only the bare essentials. Imagine that – 24 hours with no-one to talk to, contemplating yourself alone.

Then there are Junior Counsellors, aged 16 or 17, who will progress to be Counsellors. One thing that amazes me still is that almost all the staff, including the Intermediate and Senior counsellors, are no older than 25 – and many are around 20 years old. It shows how the summer camp system is nurturing and preparing the young men for leadership in work and the community.

During the weekdays, there are instruction periods, as well as group activities, games and sports. At the weekend, often, 'whole camp' activities and games. At the end of each 4 week session, there are a set of games – the Primal Games in July, and the Voyageur Games in August. There are 6 teams, across the ages, and they compete in all sorts of tasks, often centred around canoeing and camp crafts.



*They say that kids just sit around on their screens – but not these ones.
This is 'Primal Games' 2025 !*

Once a week, the kitchen staff get a day's rest – and there is 'cook out'
– burgers or hot dogs cooked over camp fire barbeques.



Cook out !

Originally, the camp was themed with a Native American ideology. Once a week there is Council Ring –first modelled as an Indian pow-wow. Around the camp there are carved totem poles in the style of the Western Canadian tribes of British Columbia. But modern sensitivities to the way the First Nations were treated are ongoing, and abuse-in-care, similar to the NZ experience, is a current hot topic. At Council Ring we now acknowledge the First Nations people who originally held this land. And the theme is of the original ‘voyageurs’ who explored the land by canoe.

As a 67 year old returning to a camp that I last attended 45 years ago, was I just a ‘fish out of water’ ? The question that many people asked me was “So, what has changed ?”

And to be honest – not a lot has changed. The buildings are the same, with one or two additions. The rustic, and basic, camping experience is the same. There are no computers or other mobile devices with social media. Yes, there are now shower blocks with hot water. There is a climbing wall, and there are a few minor additions. And of course, the trees have grown taller ! But the philosophy of teaching the campers the skills for canoe tripping and self reliance are the same.

But what has been really amazing and life affirming is the way we oldies have worked together with so many young people, both campers and staff, and the qualities and leadership shown by these guys. They are such fun and such nice people!

One dark thought in the back of my mind is that, with all the uncertainty in the world, and talk of World War III, these young men and women are the ones that we would send to war on our behalf – let’s pray that never happens.

As I write this, there are still four weeks of camp to go, and then we will tour around, to Nova Scotia, Quebec City, Ottawa, Toronto and Niagara, before returning in late September.

What a great summer ! Oh, and yes,



Porcupines can climb trees !

If you want to see more, go to www.nominingue.com.

James Tubbs

*A Hymn Meditation on:
'Come, Holy Ghost,
Our Souls Inspire'*

On Pentecost Sunday, the choir of St. Peter's sang this anthem as set to music by English composer, Thomas Attwood, who was one of only a few privileged musicians to study composition with Mozart in Vienna. Simply put, we can't have Pentecost without this ancient hymn being sung and here is why.....

This ancient hymn is associated both with Pentecost and with ordinations and coronations. The English translation we use today was made specifically for the coronation of King Charles I in 1626, for which John Cosin served as master of ceremonies and features in an appendix to the king's own manuscript copy of the service.

Before an anointing or before ordination, it is not only traditional but also very right to call upon the Holy Spirit. At a coronation the hymn invokes the Holy Spirit before the moment of anointing, reinforcing the idea that rulers are appointed by God and possess a 'divine right' symbolised by their anointing with holy oil. This was a belief that Charles I held and took very seriously.

When the *Veni Creator*, as it is known to many, is used at ordinations, again the sevenfold gifts of the Holy Spirit are invoked as a special calling is inaugurated and celebrated. As such, it is the only hymn in the Book of Common Prayer, appearing in 'The Form and Manner of Ordering of Priests' with the following rubric:

After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.

This has insured the tradition of the bishop intoning the first line.

This tradition has two immediate values. First, the invocation of the Holy Spirit is not only effective but also necessary for the sacrament of ordination. Second, there is the profound fact that this is an ancient tradition, one in which clergy has been ordained following the singing of this hymn for centuries.

The hymn itself is a key part of the tradition in which all ordained clergy kneel and stand. It is a musical thread woven through history transcending the present moment and joining ministries not only to God but to the deep and wide fellowship of the Church. Singing it at an ordination recalls one's own moment of calling and meaning, while serving as the monodic invocation and inauguration of a new melody of ministry. This melody will henceforth weave its way - perhaps for decades - through times and places, always guided, we hope and pray, by the Spirit of God.

The *Veni Creator* dates from the 9th century and was likely written by Rabanus Maurus who was born in Mainz sometime around 780. He subsequently became Abbott at Fulda and archbishop of Mainz from 847 until his death in 856. Although the attribution to him of various hymn texts has been discredited, recent scholarship suggests that he may genuinely have been the author of this most famous and enduring early hymn.

The most famous English translation of the hymn was made by John Cosin, an Anglican priest whose career spans the fall and rise of the English crown in the 17th century. Born in Norwich in 1594, his first job was as secretary to the bishop of Litchfield. In 1619 he became chaplain to the Bishop of Durham at Durham Cathedral.

He was appointed Dean of Peterborough Cathedral in 1614. When the First English Civil War commenced, he fled to Paris, becoming the chaplain to Henrietta Maria, queen to Charles I. Following the Restoration in 1660, he was appointed Bishop of Durham in 1661. He took part in the Savoy Conference, which revised the Book of Common Prayer for its relaunch in 1662. He died in Westminster in 1672 and is buried in the chapel he created in Auckland Castle.

In '*A Collection of Private Devotions in the Practice of the Ancient Church*' published in 1627, Cosin included 'Come, Holy Ghost, our souls inspire', which he had written a year earlier for the coronation. He wanted the words to be sung each morning as a reminder of the presence of the Holy Spirit in church life.

This was not the first translation of the text. The 1549 Book of Common Prayer contained one by Archbishop Thomas Cranmer. Cosin replaced this with his own version.

The hymn summons the Holy Spirit, according to the belief that if we call on God's name, the spirit will descend, just as at the baptism of Christ and at Pentecost, when the Church first felt the tongues of spiritual fire, blessing and inspiring them for ministry (Acts 2: 1 - 4). The way in which the ancient melody weaves its magic gives the hymn an ethereal feel. However, we must not suppose that the singing of this hymn at occasions such as ordinations or coronations is tantamount to the casting of some kind of spell. No part of the Bible, nor indeed of any hymn or prayer, is intended to conjure up God, or the Holy Spirit. Instead this is a mellifluous setting of a beckoning prayer, a request for the descent of the Holy Spirit, made in the confidence that God answers prayer.

The text seeks enlightenment and illumination through the fire of the Holy Spirit and does so with a direct address to the Spirit, who is immediately associated with the seven gifts or spirits in the book of Revelation. Here, St. John the Divine writes to seven churches, referring to seven lampstands and seven stars (Revelation 1: 4-20). In the letter to the church at Sardis we find: 'These are the words of him who has the seven spirits of God and the seven stars' (Revelation 3:1). These seven spirits are further associated with the seven flaming torches (Revelation 4:5). The Lamb seen in the vision has seven horns and seven eyes, which are the seven spirits, and it is therefore only the Lamb who can open the seven seals. (Revelation 5:6).

The theme of seven continues. There are seven angels with seven trumpets (Revelation 8: 2-6), seven thunders, a dragon with seven heads and seven diadems (Revelation 12:3), and seven angels with seven plagues and seven golden bowls (Revelation 15: 1 - 7). There is also a seven-headed beast symbolising seven mountains and seven kings (Revelation 17: 9).

The number seven, here and elsewhere, is the number of perfection - a divine number - while six is an imperfect number because it is short of seven. Hence the 'number of the beast' being 666 (Revelation 13:18), where six, falling short of seven, is repeated three times over - three itself being a holy number. Thus, to call on God's sevenfold spiritual gifts is to invoke the perfection of God, manifested in the seven spirits of God.

Some commentators take the view that the 'sevenfold gifts' are found in Isaiah 11: 2 with the addition of 'piety': 'The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and the fear of the Lord'. However, Cosin does not list these gifts in his translation nor is the Latin text specific. Rather the hymn continues with requests for God's grace, protection, enlightenment, comfort and wisdom, so that our praise may be continuous and eternal in full knowledge and adoration of the Trinity.

The phrase 'eternal merit' is unusual but has value in rhyming with 'Holy Spirit'. It clearly refers to God's goodness manifested in all three persons of the Holy Trinity

During the coronation of King Charles III and Queen Camilla in 2023, Cosin's translation of the *Veni Creator* was itself translated and sung in Irish Gaelic, Scot's Gaelic, and Welsh.

A quick survey of the New Zealand Prayer Book and a google search online reveal no current translation of this ancient hymn into te reo Māori. Wouldn't it be great to have one considering the great poetry and richness of imagery found in the language of Tikanga Māori as highlighted and unpacked by the Rev'd John Heberton on Te Pouhere Sunday????

Chalium Poppy

Childcare Readers

Last August a plea went out to anyone in the parish who would be free to read to small groups in both our childcare centres.

It was envisaged it would be no more than 30 minutes max once a month. The reader would ring the centre and ask what time would be suitable (Usually it proved to be from 10am- 10.30am) We met with delight from the staff and were always welcome. Although I did not follow up, when people had been reading they nearly always came up to me quite excited and heartened. The children were a joy to be with.

People's availability changes and now there are gaps in our coverage. The organisation has been purposely kept to a minimum. Each reader is given the roster with each doing their bit once a month with a number showing which week would be their responsibility weeks 1-4, and the phone number of the centre.

Any type of reading is allowed: you can choose bible stories, take any stories of your own choice, or let the children choose one from their own collection there. Margaret Clarke has donated to us a set of books put out by the Bible Society. There was one last Christmas and now we have the Easter story.

The Childcare staff have been so appreciative of our efforts and I'm only sorry not more people have made the time to do this. It's so rewarding. Please come forward and join the team.

Ring me on 021 026 16179 if you want to help.

Carolyn Fisher

Kia ora Church Whānau,

We wanted to share a little update about what we've been up to lately at Waiapy Kids St Mary's Family Centre. Recently, we celebrated Matariki with the tamariki and their whānau — a special time of reflection, remembrance, and looking forward together. We enjoyed a variety of activities with the children and their families, including crafts, storytelling, and sharing kai. It was a beautiful opportunity to come together, strengthen connections, and honour this important part of our Māori culture.

This term, we have also been going on excursions to our local library every Friday. The tamariki have really enjoyed joining in with all the wonderful activities the library provides — it's been a fantastic way to encourage a love of books, stories, and our wider community.

We're also pleased to let you know that we have now relocated back into our centre space. We want to extend our heartfelt thanks to the church for so generously allowing us to use the church facilities during our time of transition — your support means so much to us and the families we serve.

Lastly, we currently have spaces available, so if you know of any families looking for a warm, caring, and vibrant early childhood centre for their tamariki, please feel free to point them our way.

Thank you again for your ongoing support and aroha.

Ngā mihi nui,

Waiapu Kids St Mary's Family Centre Team

Kauri Centre

The Kauri Centre moved to St. Mary's on Monday the 14th of July.

Great welcoming from everyone on premises and what a way to live out our Connection Principal.

Clients are loving the new venue and especially the beautiful calming atmosphere in the Church.

The kitchen is a great asset for our cooks because of the big space and it's sunny and welcoming.

We looking forward to our new adventure here.



Ngā mihi nui,
Kauri Centre Team

Wānanga at Waikari Marae

By Trish Parkes

On Saturday morning, 3rd May, nine of my staff attended a wānanga at Waikari Marae. This marae is nestled on the inlet of Tauranga harbour and is an amazing, spiritual place.

We have been doing some work and learning with Hinemarie Burton with the aim of proving us with knowledge and awareness of our local iwi, Nga Potiki, strengthening our local curriculum and enhancing outcomes for our Māori children.

The mahi we have been doing with Hine came together, with our centre Kaupapa of whanaungatanga, manaakitanga, wananga and Te Ao Māori coming together beautifully.

What an amazing experience for all of us, we felt truly honoured to be invited here.





Wananga at Waikari
Marae



As part of our Celebration of The Season of Creation we will have a

Concert for Creation

There will be an organ recital by Karen Mosen and Chaliumpoppy with pieces by Handel, Bach, Couperin, Mendelssohn and others. This will be interspersed with readings & poems about creation

Saturday 27 September 2025

4pm

St Peter's, 15 Victoria Road, Mt Maunganui

Entry by Koha suggested minimum \$5

*All funds raised to go to Forest and Bird, NZ
(NZs leading conservation NGO)*



Forest & Bird
GIVING NATURE A VOICE
www.forestandbird.org.nz



**PEACE
WITH CREATION**
SEASON OF CREATION 2025

I Wandered Lonely as a Cloud
(By William Wordsworth)

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure
fills,
And dances with the daffodils.



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Office Hours: Tuesday – Friday 9am – 2pm



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