

Quest



Mid-Winter Cosy Fireside Chats

Anglican Parish
of
Mount Maunganui



ANGLICAN PARISH OF
MT MAUNGANUI

Priestly ponderings

Winter – is it cold, dark and depressing? Or does it give us other opportunities. Long dark evenings of reading favourite or new books, knitting or other craft projects, writing projects, cooking and pots of nice hot tea. I love wearing cozy, warm scarves in winter. Give thanks for winter opportunities.

We can find God in every season and that includes winter. Job 37:6,7 *He directs the snow to fall on the earth and tells the rain to pour down. Then everyone stops working so they can watch his power.* Psalm 148:7,8 *Praise the Lord from the earth, you great sea creatures and all deeps, fire and hail, snow and mist, stormy wind fulfilling his word!*

Winter provides us the opportunity for deeper prayer. As we acknowledge the loss of summer air and flowers, we can pray over other losses and embrace the opportunity to lament.

We can embrace other sources of joy – hot soups and chillis, warming mulled wine. Growing up we had a fireplace in the lounge – the glow and heat of a winter fire are fond memories for me. (Less fond was cleaning out the ashes!!!). Collect memories into scrapbooks, and thank God for those memories.

We can look at winter ways to serve others. Take time to enjoy a conversation or a feel-good movie with others. If we are feeling cold, others may be also – knit or buy winter gloves and socks to donate to organisations supplying people in need. Gather together in the darker days to focus on the Light of the World.

All seasons and times are opportunities to see God. Genesis 8:22 “As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night.” May you all stay warm and cozy this winter. May you find joy and find God therein.

Sue+

St Mary's Tahatai Preschool

Every 3 or 4 years we get an external audit on practice within our centre. This is done by what is referred to as ERO – 'Education Review Office'. It is very daunting and a lot of work goes into preparing for an ERO visit.

This year for us was year 4 since they have been, so I was expecting it this year. We got word in April they were coming near the end of June. It was done slightly differently than past visits. This was called a Governance Review. The reviewers spent 3 days at head office in Napier, going over EVERYTHING, talking and gathering information from different people in head office. My General Manager said it 'was like a 3-day test'.

The same reviewers then went out to all 8 ACW centres to see if we were practicing what head office said we were; policies, procedures, compliance and curriculum to name a few things to be looked at. Our visit was on the 23 June, and I'm pleased to say 'we passed'! I am so pleased it is finished, now we can all look forward to Matariki. J

Trish

Centre Manager



Christmas Beyond The Season

When we think of Christmas, many of us picture family gathered around the table, time with friends, good food, and the joy of celebrating together. These moments are special, but Christmas is also a time that reminds us of the importance of giving.

Around Christmas, we often see an incredible wave of generosity. Donations increase, people give gifts to those in need, and communities come together to help one another. It is heartwarming to witness.

But as someone who manages our op shop, I see firsthand that need doesn't disappear once Christmas is over. Every day of the year, people come through our doors looking for affordable clothing, household essentials, a warm conversation, or simply a little kindness. The challenges many families face don't stop when the festive season ends.

Our op shop is more than just a place to buy second-hand goods. Thanks to the generosity of our volunteers, donors, and customers, it is a place where people are supported with dignity, compassion, and practical help throughout the entire year.

As we celebrate Midwinter Christmas, perhaps it is a reminder that the spirit of giving doesn't belong to one season alone. Whether it's donating items, volunteering your time, offering a smile, or lending a helping hand, even the smallest act of kindness can make a lasting difference.

If you've ever thought about volunteering, we'd love to welcome you to our team. Whether you can spare a few hours a week or more, your time can make a real difference to the people who rely on our op shop. We are also always grateful for donations of good-quality clothing, household items, books, and other reusable goods. Every donation helps us continue supporting members of our community while giving pre-loved items a new purpose.

After all, the true spirit of Christmas isn't measured by what we receive, but by the difference we make in the lives of others—every day of the year.

Lana Cole-Pearson
Op Shop Manager

Quick Mulled Wine (Serves 4–6)

Ingredients:

- 1 bottle (750ml) red wine (a Merlot, Shiraz, or Cabernet works well)
- ¼ cup brown sugar (or honey, to taste)
- 1 orange, sliced
- 2 cinnamon sticks
- 4 whole cloves
- 2 star anise (optional)
- 1 tsp vanilla extract (optional)

Method:

1. Add everything to a saucepan.
2. Heat gently over low to medium heat until steaming, but **do not let it boil**, as boiling will cook off the alcohol and affect the flavour.
3. Simmer gently for 15–20 minutes.
4. Taste and add more sugar or honey if you'd like it sweeter.
5. Strain into mugs or leave the spices and orange slices in for a rustic look.

Optional extras:

- A splash of brandy for extra warmth.
- A few slices of fresh ginger for a little spice.
- A pinch of nutmeg just before serving.

Enjoy it warm, garnished with an orange slice and a cinnamon stick if you have them.

Lana Cole-Pearson

Kauri Centre at St Mary's

Kauri centre operates from St Mary's church in Marlin St, at Mount Maunganui. We operate 4 days a week, and as of the 18th June it will be 5 days. We have on average 50 clients a day. We have an amazing connection with Sue, our Reverend who pops in regularly and holds a monthly devotion with our clients and staff.

Pam and Amanda, the St Mary's admin staff are also welcomed to our centre and regularly pop in for social gatherings and meals. Barbara and John, the church wardens also make Kauri a much easier place to work in, as we often need little jobs (and bigger ones) done and they are also ready and willing to help.

Kauri is flourishing with old and new clients coming in each day, making new connections and friendships and keeping staff entertained with life stories and funny antics

Our staff and volunteers enjoy working together as a team and ensuring clientele are safe and enjoying their time at Kauri.

Linda Neethling
Programme Manager

Growing Through Grief, a service of Anglican Care Waiapu, has been supporting communities for 30 years with change, loss and grief programmes that help individuals and whānau navigate their experiences. By creating safe spaces for conversation and reflection, our programmes help reduce feelings of isolation while strengthening understanding, coping strategies, and connection with others. When people feel more confident talking about grief and supporting one another, communities become more compassionate, connected, and resilient.

One of the ways compassion shows up, comes from the local Knit and Knatter group. This dedicated team of knitters has been creating handmade teddies for children and young people participating in Growing Through Grief programmes. Each teddy is lovingly crafted with aroha and hari (joy), with every stitch reflecting the care and generosity of its maker.

The teddies are gifted to participants at the completion of each programme, received with open arms and their impact lasts well beyond that moment.

As Growing Through Grief marks three decades of service, contributions like those from Knit and Knatter highlight the strength and compassion of the community, and the difference small acts of kindness can make in the lives of others. If you are interested in knitting for our service or if you would like to hear more about the programmes we run, please contact Tracey Maris – Growing Through Grief Coordinator, Tauranga.



The Inaugural Mt Maunganui Parish Talent Show Review

What a fun and heart-warming evening we had on Saturday 20 June at St Peter's! Of the parishioners there, many were participants, not just audience. Fortunately, this was family level 'talent' rather than being daunting - the TV show "NZ Has Talent" doesn't have anything to be worried about yet.

We had art, songs (including in other languages), a knitwear fashion parade, poetry recitals, a dramatic monologue and mime.

A few items made us laugh out loud, a few brought tears to the eye, and watching Andy painting his seascape in real time was awe-inspiring. Although absent on the night a video recording of Thelma signing whilst Chaliun accompanied the song on piano had us scratching our heads until the secret was revealed at the end. You might have known that Thelma was a teacher, but did you know that she was a teacher of the deaf and NZ sign language? And who knew that our Priest-in-charge, Sue, could sing cheeky songs in French whilst accompanying herself on the guitar? Ted and Mark played guitar and allowed us to sing along to some old favourites (while Mark softly, beautifully harmonised as well!). Ted explained his beautiful painting of the first Easter morning – and it was on display for us to marvel at in close up. The poems were in turn entertaining and inspiring – clearly much loved by those who presented them, as well as being favourites from the past for many of us. Some were recited from memory! Many of us have seen Friederike busily knitting away – well, we got to see a selection of her projects from blankets and ponchos to shawls and jumpers, all different from the last.

The evening was fabulously hosted by Chaliun and Mandy – both talented themselves, who participated with a funny song and a hilarious monologue respectively. They ably, intriguingly and often humorously introduced each item.

It made you realise how many and varied gifts we have amongst us and that often the things we enjoy and take for granted for ourselves are appreciated as very real talents by others. Some who were purely spectators on the night were remarking that they would like to participate next time. It certainly was a success and lots of fun and we're all looking forward to the next one – BRING IT ON!!

Tracy Dixon Shum



Another Hymn Meditation From the desk of the Director of Music

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep Its
own appointed limits keep: O hear us
when we cry to thee
For those in peril on the sea.

O Saviour, whose almighty word, The
winds and waves submissive heard,
Who walkedst on the foaming deep,
And calm amid its rage didst sleep: O
hear us when we cry to thee For those in
peril on the sea.

O sacred Spirit, whose didst brood
Upon the chaos dark and rude, Who
bad'st its angry tumult cease, And
gavest light and life and peace: O
hear us when we cry to thee For
those in peril on the sea.

O Trinity of love and power, Our
brethren shield in danger's hour; From
rock and tempest, fire and foe, Protect
them wheresoe'er they go: And ever let
there rise to thee Glad hymns of praise
from land and sea.

On 14th April 1912, Low Sunday, the Revd Ernest Courtney Carter led an Easter service on board the RMS Titanic in the middle of the Atlantic Ocean. He and his wife, Lilian, had paid £26 for second-class passage to New York. Around 100 people gathered at the service to sing two hymns: 'Eternal Father, Strong to Save' and 'On the Resurrection Morning'. Within 12 hours, the "unsinkable" ship was doomed. At 2:20AM it slipped beneath the waves having struck an iceberg, some 370 miles south-east of Newfoundland. More than 1,500 people died, while around 710 survived.

The oft-repeated story that ‘Nearer My God, to Thee’ was sung as the ship sank is almost certainly apocryphal. It is true, however, that the band played to the end. They all perished. There is something poignant in the knowledge that, earlier that same day, the seafarer’s hymn, ‘Eternal Father, Strong to Save’, had been sung.

It is still sung unflinching at every religious gathering of seafarers, perhaps most notably at the National Service for Seafarers held at St. Paul’s Cathedral in the second week of October. It is also heard on Sea Sunday (the second Sunday of July), a worldwide observation of seafaring spirituality promulgated and promoted by the international Anglican charity The Mission to Seafarers.

Alongside this work are other organisations: Sailor’s Society (Free Churches), Apostleship of the Sea (part of the Roman Catholic Stella Maris organisation), Fisherman’s Mission, and the naval chaplaincies. Together, they minister to and care for seafarers of every kind and in every place.

Even today, most of what we need, consume, and enjoy is brought to us over water. Ships ply the oceans constantly, and it used to be said that one went down every day. Recent conflict in the Middle East is a reminder of just how dependent we are, not only on oil, but on the ability to transport by sea. It also highlights the great perils faced by those who must run the gauntlet of hostile forces and the perils of weather. Alongside conflict, modern piracy also remains a serious threat: ships are boarded, cargoes stolen, and crews threatened, attacked or even murdered. Modern vessels may be strong and bigger than they used to be, but they are far from invulnerable. The largest oil tankers, which can take several miles to turn around, are unwieldy, easy targets.

Yet the dangers are not only human. The angry tumult of the sea itself can be terrifying, as the unleashed power of wind and water reminds us of creation’s force. Shipping disasters, and tragedies involving lifeboats or fishing vessels, strike at the heart of coastal communities and are long remembered. They illustrate how little control we have over the great forces off the sea and wind, and how quickly disaster can unfold.

More than 70 percent of the earth’s surface is covered by ocean, and between 50 - 80 percent of all life on earth lives within it. Yet it remains largely unknown: we have explored only 20 percent of the oceans, and only 26 percent of the sea floor has been mapped.

The Bible has much to say about the sea - from the beginnings of creation to shipwrecks endured by St. Paul. Jonah had a bad experience when he was thrown overboard by sailors who believed he was responsible for a storm, and the prophet Isaiah writes of 'God, who stirs up the sea so that its waves roar' (Isaiah 51: 12). Psalm 107 offered a vivid account, describing those who, 'went down to the sea in ships' and witnessed 'the deeds of the Lord, his wondrous works in the deep. For he commanded and raised the stormy wind, which lifted up the waves of the sea. They mounted up to heaven, they went down to the depths; their courage melted away in their calamity; they reeled and staggered like drunkards, and were at their wits' end. (Psalm 107: 23 - 27)

In Acts 27: 14 - 20, St. Paul likewise encounters dangers at sea, being battered by a storm so violent that the crew jettison the cargo in a bid to survive. St. Paul and the sailors are saved, but there is no doubt who their saviour is: 'Then they cried to the Lord in their trouble, and he brought them out from their distress; he made the storm be still, and the waves of the seas were hushed.' (Psalm 107: 29 - 29).

The Gospels too are marked by encounters with the waters. Jesus walks on water immediately after performing the miracle with the loaves and fishes (Matthew 14: 22 - 33). Earlier, there is the calming of the storm, during which, 'A gale arose on the lake, so great that the boat was being swamped by the waves.' (Matthew 8:24). Afraid of the storm, the disciples wake the sleeping Jesus, only to realise that 'even the winds and the sea obey him' (Matthew 8: 27). Jesus calms the storm. It is to these 'almighty words' of the Saviour that the second verse of the hymn alludes.

A Londoner with few direct maritime connections, William Whiting clearly loved the sea. An unlikely story has it that he wrote the hymn in 1860 for a boy at Winchester College who was to sail to America. Alternatively, the storms and shipwrecks near Southampton the previous year may have provided a more vivid inspiration.

The text itself has been much revised. At least eight versions are still afloat, leading to discrepancies and even disagreements over some of the lines. It is Whiting's 1869 version, which first appeared in SPCK's *Psalms and Hymns for Public Worship*, that is printed above. The editors of *Hymns Ancient & Modern* had tinkered with it already for its first publication in 1861. Whiting accepted some of the changes for his 1869 version but not others. Lines 4 and 3 of the first verse were swapped with lines 1 and 2, among other things.

Of the many different versions, it is difficult to declare which is the most authentic, since Whiting allowed alterations to his text, even if he was not always content with them.

As Malta was once known as Melita, J. B. Dykes's tune takes its name from the haven that St. Paul reached after being shipwrecked (Acts 28:1). The tune is also used for a hymn by Laurence Houseman about St. George, which begins: 'Lord God of Hosts, which in whose hand / dominions rest on sea and land.' Yet, *Melita* will always be associated most with seafaring. In the USA it is known simply as 'The Navy Hymn', while in the UK it has also become a staple at the annual Festival of Remembrance each November. An evocative tune, it has wide and deep personal and national associations.

The text itself is Trinitarian in structure, and as such has a broader use than its distinctively seafaring one. In the first verse we address God the Father, the Creator, who appointed the limits of sea and land. The second verse turns to address Jesus, redeemer and performer of those two nautical miracles. The third invokes the sustainer Spirit, who 'swept over the face of the waters' at creation. (Genesis 1: 20). The final verse addresses all three together, as the powerful protector of all who are 'in danger's hour', whether that peril is physical or spiritual.

Eternal Father, strong to save, we hold before you all who sail the seas. Be with them and guard them in danger, temptation, and loneliness, and uphold them when sick, sad, or afraid. Bless those who care for them and guide us into your heavenly haven, where you reign with the Son and Holy Spirit, ever one God, Trinity in Unity. Amen.



APOCALYPSE NOW??

Are we living through the apocalypse? Some people would have you believe that - they'll look at the wars, floods and disasters and tell you it was all "predicted" in the Bible. The Bible certainly reflects the human experience and over the millennia it has included all those things but tying them to the second coming of Christ or some end of time cataclysmic war is not how scripture is designed to be used. What does apocalypse mean - does it mean some kind of awful world-ending event? Actually no. The word apocalypse comes from the Greek language and literally means an unveiling, an uncovering, a revelation. That is why in the title of the last book of the Bible you might see it called Revelation or "The Apocalypse of John".

But what is this book revealing? Is it a book of predictions of the future, a cataclysmic end of time? Again, popular media would suggest that. But the first verse tells us something different. The first verse tells us this is "the revelation of Jesus Christ." This is not a book about revealing future disasters but about revealing to us something of the person of Jesus Christ. Already if we understand that we begin to look at this book in a different way. The first three chapters consist of seven letters to churches, then the visions begin and the rest of the book is largely visionary. We are not used to thinking in symbolic visions and no doubt that contributes to the many weird and wonderful interpretations of the book of Revelation which circulate. I think the vision of the scroll in chapter 5 is key to interpreting so much of what we read. In the vision one of the elders speaks to John and says, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll .." What John **hears** is someone speaking of a symbol of royal power and authority. The Conquering Lion - sounds like a violent militaristic symbol. But what John **sees** is a vision of the Slain Lamb, a symbol which is looking back to the crucifixion. This vision invites us to see that the way God conquers is by suffering love, he triumphs over violence by suffering violence. This is the same Christ revealed in the Gospels. The book of Revelation is revealing more of the same Christ we already know, not some strange violent conquering hero. Right through this book, John draws on symbols from the violent society around him and some of the violent literary traditions to which he has access and completely re-interprets and re-imagines them in the light of Jesus, the Prince of Peace.

Looking back through history we have always been living through wars, floods and disasters. Our task is not to hunt through the Bible looking for proof texts which show us the world is going to end. (Although history also shows people doing this.) Our task is to look for the presence of the Prince of Peace around us and to bring the message of peace and suffering love to a world which sorely needs it.

Jewish Red Lentil Soup

(There is a legend that Moses gave his people lentils to help them survive their long exodus from Egypt.)

Ingredients

1 large onion, coarse or finely chopped
2 sticks celery cut in small pieces
1 cup carrots cut in small slices
2 cups red lentils - you can use the whole or split
1 teaspoon salt
1 to 1/4 teaspoon pepper depending how spicy you like your soup
9 1/2 cups vegetable broth - If you use water then add one cube or 1 tsp per cup. (you may want to decrease the salt).
1 teaspoon turmeric or cumin juice of 1/2 to 1 lemon
Extra virgin olive oil to drizzle

Directions

In a soup pot put the onion, celery, carrots, lentils, liquid, salt and pepper.

Simmer 1/2 hour, or until the lentils are very soft.

Add water if you see that the soup needs thinning.

Stir in turmeric or cumin, lemon juice after 20 minutes. Add seasoning to taste.

Place the olive oil on the table so that people can drizzle some on their soup.

Serves 6 to 8 people

✧ Mid-Winter Christmas at St Peter's ✧

We are needing your help.

Please see below a list of ingredients that we are needing. If you can donate any of the following that would be most appreciated.

Cranberry Juice
Grape Juice
Small bottled water
Sugar
Chips/Crisps
Pretzels
Paper Cups
Serviettes (red/green/Christmas)
Crackers for cheese (any type)
Olives
Reduced Cream
Onion soup mix
Fruit cake
Shortbread
Nuts

Slow cookers with their names on.

Mandarins with stalk and leaves from mandarin tree for table decorations.

Karen is going to organise a box for all donations to go into at church from this Sunday or you can give them directly to her.

Final date for donations will be Sunday 19 July

✧ Mid-Winter Christmas at St Peter's ✧

Here at St Peter's, we're passionate about creating opportunities for our community to come together in ways that genuinely support those in need. This year, we've placed a strong focus on helping vulnerable families by gathering regular donations for the local food bank — and the support has been fantastic.

We're starting the evening with a little social gathering, complete with **mulled wine and nibbles**, before moving into a cosy, wintry singalong and a beautiful candlelit celebration.

So let's bring Christmas forward, celebrate joy and thanksgiving in the middle of winter, and raise funds that go directly toward providing meals and support for people experiencing homelessness.



St. Peter's Aglican Church
Mount Maunganui
15 Victoria Rd

MID WINTER CHRISTMAS

Saturday
25th JULY

Celebration

Doors open 6pm
Entry by KOHA

Warm up with **Mulled Wine & Nibbles**
7pm **Candlelight Concert and Carols**

Community togetherness to help feed those in need - **koha**
goes towards feeding the homeless and vulnerable

WINTER POETRY

A winter benediction by the English poet priest Malcolm Guite

IV Winter

When winter comes and winds are cold and keen,
When nights are darkest, though the stars shine bright,
When life shrinks to its roots, or sleeps unseen, Then
may he bless and bring you to his light. For he has
come at last, and can be seen, God's love, made
vulnerable, tightly curled: The Winter Child, The
Saviour Of The World.

(For Guite who lives in the Northern Hemisphere – winter is
linked with Christmas – the birth of Christ)

An excerpt from “Frost at Midnight”

Therefore all seasons shall be sweet to thee,
Whether the summer clothe the general earth
With greenness, or the redbreast sit and sing
Betwixt the tufts of snow on the bare branch
Of mossy apple-tree, while the night thatch
Smokes in the sun-thaw; whether the eave-drops fall
Heard only in the trances of the blast,
Or if the secret ministry of frost
Shall hang them up in silent icicles,
Quietly shining to the quiet Moon

By Samuel Taylor Coleridge,

Mānawatia a Matariki

This is the greeting for Matariki the Māori New Year. A midwinter celebration here in Aotearoa New Zealand. The theologian Jay Mātenga reflected on Matariki and the following is a extract from the end of his article. you can find the full article here:

https://jaymatenga.com/pdfs/MatengaJ_MatarikiPerspective.pdf

“In this way, it is very easy for the follower of Jesus to embrace every aspect of the Matariki celebration with our own karakia/inoi (chants/prayers) to Ihowa (Jehovah). We can respectfully remember our dead who rest in the loving hands of God. We can give God thanks for the food bearing land, treating the steam from our food as a reminder of the prayers of the saints, like the Revelation 8:4 incense that goes up to God.

We can thank God for creating the flocking birds of the air and appreciate life in fresh water as well as salt. We can acknowledge the value of rain, and the seed spreading and atmosphere cleansing winds.

We can take this opportunity to look to the future and work to mana-fest (manifest, with a Māori spin) our desires. In this regard, the blessing of Joseph by Jacob in Genesis 49:25 is very similar to karakia Māori,

May the God of your father help you; may the Almighty bless you with the blessings of the heavens above, and blessings of the watery depths below, and blessings of the breasts and womb.

This is similar to the Māori concept that binds us in between the above, below, within, and without—tuia i rangi, tuia i raro, tuia i roto, tuia i waho. We are woven into a relationship with all creation. To which we can confidently agree with Māori, using the phrase that means "together, in unison, we are one": haumi e, hui e... tāiki e. An indigenous “Amen”.

To Whom It May Concern
FROM THE CONCERNED.

LETTERS LAUGHTER & LIFE'S LESSONS

WITH A COMPLIMENTARY CHEESE &
WINE INTERVAL

SATURDAY NIGHT
August 29th - 7.30PM
ST PETER'S ANGLICAN CHURCH
15 VICTORIA RD. MOUNT MAUNGANUI

Entry by: Food Donations or cash
Supporting our local food bank
& those experiencing homelessness

Join us for an unmissable evening of real letters read aloud.

Expect lots of laughter, a few surprises, and perhaps even a tear or two as we share heartfelt, humorous, and memorable letters that offer a glimpse into lives and moments from the past.

Enjoy a wine and cheese interval and support a worthy cause through a donation on entry, with food donations going to the local food bank and monetary donations supporting those experiencing homelessness.

Come along for a wonderful evening of stories, laughter, and connection. Everyone is welcome.



VOLUNTEERS WANTED

St Mary's Op Shop Needs You!

Are you friendly, kind, and enjoy helping
your community?

- ✓ Sorting donations
- ✓ Pricing items
- ✓ Customer service

Even a **few hours a week** would make a big difference.
It's a great way to **meet new friends**
and **support** the community.

♥ We would love to have you join our team!

Come see **Lana** in store
 or message us through our **Facebook** page.

St Mary's Op Shop

**BIG
SALE**

ON THE

SATURDAY

25TH

JULY

**ST MARYS
♥ OP SHOP ♥**

9-1PM



Fauré REQUIEM

Charpentier Te Deum



scholars • baroque
antigua

GUEST ORGANIST, DOUGLAS MEWS



**Organ Works by
Franck & Couperin**

August 8

7.30PM

MOUNT MAUNGANUI

St Peters Anglican Church



August 9

2.30PM

HAMILTON

St Peters Cathedral



WWW.SCHOLARSBAROQUE.COM

For tickets and more information visit our website

Parish Contacts

Priest-In-Charge	Rev Sue Genner sue.genner@waiapu.com	07 575 9945 021 235 5051
Office Administrator	Amanda Daly admin.mtmaunganui@waispa.org.nz	07 575 9945
Finance Manager & Hall Hire	Pamela Jones finance.mtmaunganui@waiapu.com	07 575 9945
St Peter's Musical Director	Chalium Poppy chaliumpoppy@hotmail.com	021 396 440
Bishop's Warden	John Lindup	027 659 0178
People's Warden	Barbara Magee	0272 747 440
Op Shop Manager	Lana Cole-Pearson opshop.mtmaunganui@waiapu.com	07 575 9945
Church website:	www.mountanglican.org.nz	
Postal Address:	P.O Box 10322, Bayfair, Mount Maunganui, 3152	

Office Hours: Tuesday – Friday 9am – 2pm



ANGLICAN PARISH OF
MT MAUNGANUI



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www.mountanglican.org.nz

Ph: 07 575 9945