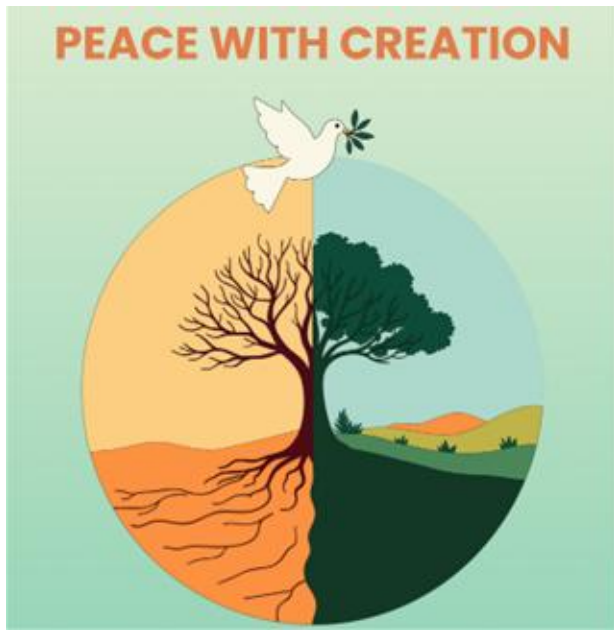


ST JOHN'S TODAY



SPRING 2025

**Quarterly magazine for the
Anglican Parish of St John**
Old St John's Church, Te Awamutu
St John's Church, Te Awamutu
St Paul's Church, Rangiaowhia
St Saviours Church, Pirongia

**If undelivered return to:
162 Arawata St, Te Awamutu
or let the office know
if you no longer wish to receive
this magazine - Ph. 871-5568**

In remembrance:

Robert Swann

Peter Klos

Jennifer Green

Barbara Reynolds

Margaret Laverty

Jason Hutchins

Please advise the Parish Office on 871-5568 of any illness, hospital admissions or prayer requests of parishioners for noting by our Pastoral Care Team.

Prayer Chain:

If you need someone to pray for you regularly, or if you know of someone who is sick and needs prayer, please remember the Prayer Chain is here to journey with you and in confidence.

Phone Steven Anso 871-6273 or the Parish Office.

The Season of Creation



During the *Season of Creation*, we join with Christians around the world to celebrate in prayer and action our Gospel calling to protect the Earth that God entrusted to our care.

The celebration of this Season began in 1989 when Ecumenical Patriarch Dimitrios I established September 1 as a Day of Prayer for Creation for the Orthodox Church. The World Council of Churches extended the celebration to October 4th, the Feast Day of St. Francis of Assisi. Subsequently, a worldwide Feast of Creation on September 1 has been established.

Why is it important to mark the *Season of Creation*?

Because of our Gospel call to grow in faith as we affirm that God in Christ loves, redeems, and sustains the whole of Creation, not only human beings.

Because of the urgency of climate and ecological crisis and the need for a bold, prophetic response.

What is our Gospel call to grow in faith? What does Christianity have to do with ecology?

God the Creator pronounced the world “*very good*” (Gen. 1:31), and gave humans the task to “*till and keep*” the Earth (Gen. 2:15) as stewards and caregivers rather than owners (Ps. 24:1).

Christian saints, including the prophets, Jesus, and many of our mystics, including the Desert Fathers and Saint Francis, lived in close relationship with Creation. As Saint Paul wrote (Rom. 1:20), humanity encounters and dwells with God through the natural world.

From “An Episcopal Guide to the Season of Creation”

“What do you want me to do for you?”

The last two Te Awamutu News publications have included opinion pieces on the endangered Māori Ward seat in local government; one perspective in favour and another against. I believe it is also important to add a Christian perspective to this conversation because of the role the Church has played in Māori-Pakeha relations in Aotearoa/New Zealand. The Anglican Church played an important role in Te Tiriti o Waitangi, being involved in translation and in encouraging Māori to sign, with the hope that Māori would receive protection for their culture, customs and way of life. As we know, though, Te Tiriti has been used and misused by the crown to take land and marginalise Māori in their own land since its signing in 1840. The Anglican Church in Aotearoa, therefore, is committed to Māori-Pakeha relations and, specifically, to upholding Te Tiriti principles, seeking reconciliation and puretumu (redress). However, many in New Zealand have asked, why is the Church involving themselves in politics? Even going as far as David Seymour stating, “Get back to God.”

Unsurprisingly, the answer to Seymour is, this is the work of God. To care for the value, dignity and voice of those marginalised in our communities is the most fundamental work of those who follow Jesus. One of my favourite things that we see as we look at the life of Jesus is that he always takes the time to speak to those who are marginalised by the community. Further, Jesus asks a, seemingly, strange question, “What do you want me to do for you?” (Luke 18:35-43). It is strange because for the blind person who has approached Jesus, it should be obvious. However, what this question does is it gives voice and value to the one who has been marginalised for so long. Jesus’ conversation, in the middle of a crowd of onlookers, enables the one who usually does not have a voice to be seen and heard. Each and every person has a voice and it is important that we listen to it, this is the purpose of our democratic system of government in Aotearoa. However, the Māori voice has historically been under-represented and under-valued, especially in our local government contexts.

It is the role of the Church to come alongside those whose voices have been marginalised and seek to ask, "What do you need?" Not because we have power or authority in and of ourselves, but because this is the way of Jesus. So, as Maria Low suggested, "maybe the real question is: why wouldn't we want that voice included?" When we do not ask, "What do tangata whenua need?" we miss the opportunity, not only to gain a diversity of wisdom and knowledge that will complement and enhance Pakeha life as well, but we miss the opportunity to continue to bridge the divide caused by the colonisation of Aotearoa. As we look to this election cycle and vote on the Māori Ward seat for this district I encourage us to vote for the voice of Māori in our local government. If you would like to read more from a Christian perspective you can look at <https://www.commongrace.nz/keepmaoriwards>.

(This article first appeared in the TA News on 4 Sept)

Rev'd Sam Pullenger

Julie announces her resignation.

On June 23rd I announced my intention to resign as vicar of St John's. Bishop Philip has agreed that I may continue until the new vicar is appointed, so there would be no need for an interregnum. At this stage, it is expected that I will finish early in 2026, as the newly appointed vicar takes up the reigns.

Following the announcement, Bishop Philip contacted the parish nominators; Helen Shaw, Annette Rea, Murray Gardiner and Lesley Egglestone, who have written a parish profile to show that St John's can afford to appoint another vicar.

is held, where the people of the parish are invited to reflect what they value about the parish, what needs attention into the future and what qualities would be desirable and/or necessary in an incoming vicar. That occurred on Saturday 30 August in a well-attended gathering run by Reverend Adrienne Bruce with Bishop David Moxon in support. The information gathered from the meeting is now with Bishop Philip and his team who are writing the job description in preparation to advertise the position.

Once the ad is made public, there will be a period for applications to be received. Bishop Philip will then convene a panel of diocesan nominators, along with the nominators from St John's to short list and interview applicants.

Following a decision by that group Bishop Philip will make an offer of appointment to the person selected. If that person accepts the offer, an appointment will be announced and the parish can prepare to welcome your new vicar.

What is Julie doing? From August, Andrew and I will spend Wednesdays and Thursdays in term time, babysitting our grandson. I'll switch to working on Mondays, taking Wednesdays as my Sabbath. Thursdays will be a day of leave until I run out of leave days, at which time my pay will be cut back. And although I will no longer be your vicar, at Bishop Philip's request I will remain as Archdeacon of Waitomo through to the end of 2026.

Rev'd Julie Guest



ALPHA COURSE—Exploring Faith Together

“The Alpha course is progressing very well. There is a group of 16 who meet on Monday evenings at the same time as our Community Meal. Alpha gather in St John’s, share a meal to start then move into watching and discussing the Alpha videos. As a group we are deepening relationships with each other and with God. It’s exciting to witness the changes and be part of the joy in the group. If you missed out this time, but would like to be part of a future group, we’re hoping to make that possible in the new year.



Thanks for support for my ordination to
the Diaconate

Ordination to the diaconate is an incredibly special event. It is not only the culmination of more than a year of discernment through prayer and reflection with the Bishop’s Ministry Advisors, it is also a public announcement of the strong relationship and communally felt vocation that has been built between a Parish and an individual. When Josie and I walked in the doors of St John’s for the first time we were warmly welcomed by the congregation. We very quickly felt like we became part of the community. It has been great to be able to come on staff at St John’s and be formed within our community. I have learned almost everything I know about Anglicanism from my formation under Rev. Julie.

When it was announced, then, that I would be ordained Deacon, I knew that I had and still have all the backing of the Parish. I was overwhelmed by the amount of support and encouragement that came leading up to the ordination, and was profoundly moved by the number of parishioners who travelled all the way to St Francis for the ordination. Thank you for all the support you have given me in my journey so far, for the conversations, the prayer and for the financial support that has allowed me to dress like a Reverend.

I want to give a special thanks to Jocelyn Taylor for the amazing work she has performed in making my stoles (in the pictures). Jocelyn came to me very early on after hearing that I was going to be ordained and offered to create the stoles I would need for each season of the church calendar. We had long conversations about what would fit best, the right colours and material. I was asked to pick the symbols that would be used on each stole and then Jocelyn went away and drew them up before putting them together.

The four colours of stoles that are used are, green (ordinary time), white (major feast days including Christmas and Easter), red (Pentecost and Holy Week, symbolizing the Spirit's presence), and purple (Advent and Lent). Each of these colours needed a symbol that would both speak to myself and my perspective on ministry as well as match the season.

On the green stole I decided on the triquetra with a circle. The triquetra is a Celtic symbol for the trinity and the circle represents being in communion with God. This means a lot to me because my ministry has always begun with our triune God - Father, Son and Spirit - and has always focused on participation with God in the community.

The white stole has the Ichthys (Jesus fish) and the cross in gold. The Ichthys is the symbol that was used by the first Christians to communicate with each other under persecution. But the symbol of the fish has been an important symbol speaking of the role we as Christians have to care for those who do not know Jesus.

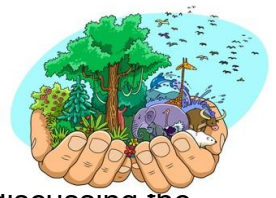
The red stole has a depiction of a dove within a flame which symbolizes the presence and work of the Holy Spirit. The flame reminds us of the coming of the Spirit at Pentecost landing on the heads of the disciples. The dove reminds of peace that comes with the Spirit and speaks to me, specifically, of the Spirit landing upon Jesus at his baptism empowering him for his ministry.

Finally, the purple stole has the Chi Rho (the first two Greek letters of Christ), though it is also known as the Pax which is a Latin word meaning peace. Included with the Chi Rho is the Alpha and Omega symbol speaking of Jesus as the first and the last, creation is united in the one true human Jesus. I want to thank Jocelyn again for her incredible work in putting these designs together on these stoles. Please feel free to come and ask me about them anytime.



Sam

Intentional Creation



Recently, I was sitting with a friend and we were discussing the section of land they had bought a couple decades earlier. The section was bought as barren land, having been used for dairy cows previously. When they bought the land they said that it felt and sounded as if there was no life on the property. They decided to plant fruit trees, and form an orchard. It was hard work growing the first few fruit trees because during the winter the land would flood, which meant the trees did not thrive. However, as the years went on the fruit trees grew and birds came and nested in the orchard and surrounding area, the soil became darker and richer filled with worms. What my friend noticed, looking back on the years she had spent on the property, is that when pesticides are not sprayed all over the land and when it is left to tend for itself, it changes. The land heals itself. This is not to suggest that we should never use pesticides, more importantly, I think this is a picture of the way humans can and do have an impact on the creation we are given to care for.

As I reflected on our conversation, I realised I had heard a similar story out at the Te Kawa cross-roads. Out there a kiwifruit orchardist bought a patch of land from a dairy farm. The land was essentially a hill leading down to a flat area at the bottom. They planted organically grown kiwifruit on the land and noticed that the land changed, it healed over time. In the first few years, every down-pour of rain led to a huge pond at the bottom of the hill, but as time went by the land became porous again, filled with wildlife and the topsoil depth grew. This meant that although on the other side of the fence it would still flood the farmers land, the orchard drank the water. I wonder what it looks like for us to be at peace with creation?

There are beautiful pictures throughout the Bible of peace in creation; let them have stewardship over the fish of the sea, the birds of the air and over everything that moves (Gen.1), the lion will

lie down with the lamb (Isaiah 6), the wilderness which becomes a fruitful field which then is called a forest (Isaiah 32), the city of God descending upon the earth (Revelation 21). The peace we see in these images is one of relationship, of co-operation and participation. We even see in Romans 8 this beautiful picture of the kind of relationship humanity has with the rest of creation. We were formed to live, physically, within this world we have been given. So much so, that creation itself longs for the glorification of humanity so that in our freedom from bondage, creation will be free also. That sounds a little odd, though, right? Freedom from bondage and glorification of humanity, what does that even mean?

I think we find the answer to this as a story that runs the entire length of the Bible (you might have picked that up from the verse I chose to highlight earlier). In our 21st century context, we can easily view ourselves as separate from the rest of creation, even transcending creation - trying to set up colonies on Mars or put our consciousness on a computer chip. This is a very new way of thinking and rather than freeing us from the bonds of this world, it leads to isolation. What we find in the creation stories, in Genesis 1 and 2, is that God gives humanity a gift, the gift of life; physical life in physical bodies in a physical world. Rather, than being held back by our physical bodies, we were created to thrive when we not only accept this truth, but participate with God in what it looks like to be physically present. Unsurprisingly, this is not a truth that is recognised by everyone, and so we are presented with the impact of not living with God in God's creation. Throughout the Old Testament the storyline remains the same, God says, "If you follow me, the land will take care of you, and I will take care of you - you live long and prosper in the land."

The people respond by turning away from God and the people are rejected by the land, through war, famine, even through a sink hole which swallows a group of people. What is suggested by Israel being continuously rejected by the land is that humanity is created to thrive in relationship with God and land, not just with God.

When Jesus became human he showed us two things: 1) The physical world God created is the plan - we are not waiting to be taken away from our physical shell and become spirits only; 2) Jesus shows us what it looks like to live in peace with creation. God became human in the person of Jesus. Jesus lived a human life, from birth to death and then was raised by the Spirit to life again. After appearing to many people, Jesus tells his disciples that he must return to the Father and go up into the sky, vanishing from sight. But Jesus does not lose his physical human body, he keeps it. God who became human stays a physical human. What this suggests is that God plans for us to stay human after death living a new life with Jesus on earth - new heavens and new earth. This would mean that our relationship with creation does not end with death, rather, we continue to live with God and creation forever. Many of Jesus' parables and teachings involve creation metaphors; the lost sheep, the vine and the branches, the gardener with the barren tree, to name a few. As Paul reflects on Jesus in his letters, he writes of Jesus as the one who unites all things in heaven and on earth, who bridges the divide between creation and God. Unity, though, is not uniformity, it is becoming one, while recognising and honouring the others' difference. This does not only mean another person, it also means the rest of creation. We are invited, then, to think of how we can unite ourselves with creation (peace with creation), while also honouring its difference. I wonder what it might look like to participate with Jesus in uniting with creation. I wonder what it might look like to honour creation's differences from ourselves?

What sticks out to me about the uniting with creation is the word, flourish or thrive. When we, as humans, truly thrive it is by the work of the Spirit bringing us into healthy relationships with God, ourselves, other people, and creation. To unite with creation might mean to participate in and enable creation to flourish. This might be, by setting up a compost system, where organic waste can be returned to the ground, creating more soil and giving important nutrients. It could also mean chopping down or ripping out an invasive species of vine or weed that kills off native flora. To recognise the difference of creation from humanity, it might simply mean learning what nutrients the plants in our gardens need to thrive. Recognising the difference of creation could also mean participating in creating ecological corridors for native birds to safely travel between mountains around the Waipa. Peace with creation does not mean we forget about all the scientific breakthroughs in medical science or in agriculture and return to a hunter gatherer society, rather it means being intentional about what we use and understanding the effects it will have on our environment.

Rev'd Sam Pullenger



Peace with Creation

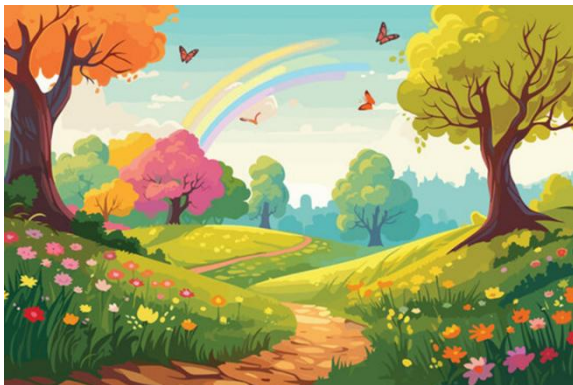
Are we at peace with Creation? Perhaps in New Zealand we are but there is no peace in many parts of the world.

Is creation at peace? With volcanoes, floods, wild fires, record high temperatures around the world it is hard to think of creation being at peace.

Human beings and animals are finding it hard to be at peace in many places in the world. It is hard for us here to really understand and the difficulties many people have to cope with. Where is their peace?

With Spring just around the corner, we will see that annual miracle of Spring with our natural creation bursting into life again.

May it bring peace to us all.



Merle Oliver

The Outsider

Heavily clad, coat, beanie, boots
he plods along, head lowered
defying searing heat

I hand him food and a bagful of
fresh bread, sliced ham, grapes
left-overs from a 70th birthday

Shyly he nods thanks
swiftly cramming the ham
through cracked lips into a dry mouth

“My name is John” he murmurs
a faint smile creasing his whiskery face
weather beaten, but not defeated

“I sleep in the cemetery
warmer last night, humid, sticky;
hate is when it rains”

this outsider, this dishevelled Christ
prowls around Bromley
sheltering among tombstones
oh, the irony!
it is the dead not the living
who welcome him without judgement

Jim Consedine
From the Common Good (no. 85)

Read it online at catholicworker.org.nz
Or (as I do) on the bus, where folk can read it over your shoulder .

Johanna Halder



Reverend Steph Owen and I accepted Bishop Philip's invitation to join him at the 2025 Koroneihana. Koroneihana is an annual event held at Tūrangawaewae Marae in Ngāruawāhia to mark the anniversary of coronation of the Kīngitanga (Māori King movement). This year is of course, also the first anniversary of the ascension the Māori Queen, Te Arikinui Nga wai hono i te po, to the Māori monarchy, one year on from her father's death.

We were especially privileged to be present on Friday, the day the queen was due to break the silence which is traditional during the year of mourning. The atmosphere during the day was of warmth, joy at being together, pride in being Māori, of welcome for non-Maori, and delight in the singing and haka performances offered to the queen. When Te Arikinui Nga wai hono i te po rose to speak, the hush was palpable. In her opening words, her feelings of grief showed when speaking of her father. We could feel the crowd willing her on, carrying her with their love and support. There were sighs, nods of assent, and tears from the listeners. Everyone, all ages, was hanging off her every word.

When she finished speaking, the haka to respond was huge and heartfelt and the Queen responded by joining in. As she left for the feast to follow, people the crowd was buzzing. Te Arikinui Nga wai hono i te po had fulfilled all their hopes. She offered a new direction for Māori-encouraging Kotahitanga as her father did, but suggesting the togetherness be focussed on working *for* a purpose, rather than always being *against* something. As she unfolded dreams and new ideas, we were witnessing history in the making.

I encourage you to pray for the Maori queen as she seeks to lead her people into a new era.

Julie Guest



Monsignor Joe Stack

I met Joe for the first time at a TACCLA meeting. He was late, had his shirt sleeves rolled up and clergy collar undone. It was January, the first meeting for the year, and hot! Joe didn't appear to enjoy such heat. As the meeting went on though, it was obvious that he did enjoy people. Over the years, Joe showed himself to be a wise and gentle priest.

He was a regular presence at Paariha services, offering support alongside Anglicans. He was always gracious, had a great sense of humour, and listened to different views carefully and respectfully. Joe was a valued colleague and friend whose sudden death has saddened us all.

Julie Guest



Jacqueline Grinder QSM

Jackie as she was known to us all passed away aged 87 on Wednesday 2nd July. Jackie was the wife of Rev. Derek Grinder who served in our Parish. While living here she was a fully involved in church and Parish life and attended and helped to form our Parish Op Shop and to be part of the setting up committee, and then behind the counter.

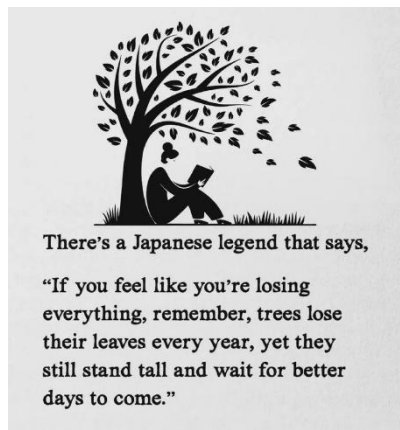
Jackie was a beautiful sewer and helped make many sewing jobs and banners for our church groups.

Jackie also hand sewed backpacks complete with a girl or boy doll inside for the Children's Ward at Auckland Hospital. Only new fabric, never used, with children based designs. A whole room in her house was devoted to this project. Ronald McDonald House is the recipient of all donations.

As you can see by Jackie being the recipient of a QSM she filled many other roles. I have fabric inherited from her.

A life contributing so much to her life.

Bev Anso



There's a Japanese legend that says,

"If you feel like you're losing everything, remember, trees lose their leaves every year, yet they still stand tall and wait for better days to come."

Unsung Hero

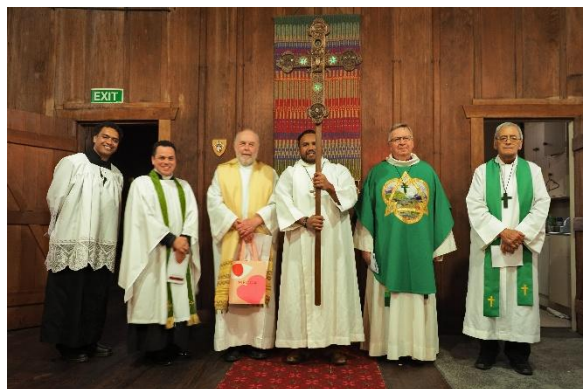
A shout out to Andrew Guest, who works tirelessly behind the scenes:

- ♦ To ensure our Health & Safety processes are up to scratch.
- ♦ To fix things when they need fixing.
- ♦ To attend to maintenance matters .
- ♦ From the church's perspective, he oversaw the re-roofing project and liaised with the builders carrying out the office renovations.
- ♦ Install and maintain the security cameras.
- ♦ Re-installing the sound system.

Thank you for your time and effort; it is much appreciated.

John Graham





Something Sweet

I made this for the Parish consultation. Many people have since asked for the recipe so here it is. It has been a family favourite for 40 + years-easy to make and always enjoyed

Julie

Raisin Chew

210 g butter.	2T Golden syrup
1 c sugar	1 c raisins
2 c rolled oats	1 c flour
1 tsp baking soda	1 c coconut

Melt butter, golden syrup, and sugar together. Add soda, and raisins. Mix into dry ingredients. Spread into a large tin and bake at 180 degrees for 15-20 minutes.

Mum's Muesli Bars

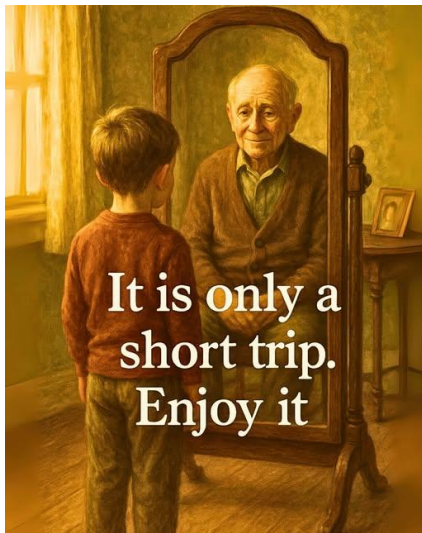
1 c rolled oats	4 crushed Weetbix
1 c rice bubbles	1 c coconut
$\frac{1}{2}$ c dried fruit	$\frac{3}{4}$ c brown sugar
$\frac{1}{2}$ c honey	$\frac{1}{2}$ c peanut butter
125 g butter	

Put first five ingredients in a large bowl. Put rest in saucepan, melt on low temperature then simmer for 5 minutes, stirring all the time, until thick and caramel in colour. (Microwave: put in bowl cook on high for 7 minutes.

Stir occasionally. *Watch it doesn't overflow.*

Mix all together and press into greased tin.

Refrigerate until set. Cut with hot sharp knife.



Leadership is building a team so strong that even the impossible becomes possible.

LIFE AND MOTIVATION



Every 4th Saturday
Every month
9am to 10.30ish
St John's Church Lounge
Te Awamutu
No money changes hands

Bring your home grown
produce of food and see what
you might like to
swap it for.



Thank you Timmo's for giving us a \$40% discount off wood for building a fence and a gate at St Paul's Church. Your kindness is much appreciated.

*St John's
Parish Dinner 2025*

Friday 17 October

St John's Parish Hall

Doors open 6.30pm

Food Music Entertainment

The Kapa Haka group from
St Paul's, Rangiaowhia will
perform for us.

**Tickets will be available
from the office soon.**

What's on in the Parish

<u>Sunday</u>	8.00 am	Service (Old St John's)
	9.00 am	Service (<i>1st & 3rd Sundays</i>) (St Paul's)
	9:15 am	Service (<i>1st, 2nd & 4th</i>) (St Saviours)
	10.30 am	Service (St John's)
<u>Monday</u>	9.30 am	Knit and Natter (Lounge)
	5.00 pm	Monday Community Meal (Lounge)
<u>Friday</u>	9:30-11 am	Mainly Music (Hall)* <i>School Term only</i>
	5.00 -7 pm	Friday Club (Hall)* <i>School Term only</i>

1st & 3rd Monday of the Month Cursillo, 2pm, Lounge

1st Thursday of the Month Film Night, 7pm, Lounge.

2nd Tuesday of the Month Women's Fellowship, 1.00pm, Lounge.

2nd Thursday of the Month Bible Study, 12 noon, Lounge

2nd Saturday of the Month Gardening Group at St John's, 9am.

3rd Tuesday of the Month Death Café, 11am, Lounge.

4th Saturday of the Month Crop Swap, 9am, Lounge.

4th Sunday of the Month Evensong Te Paariha o Rangiaowhia, 4pm.

5th Sunday of the Month Combined Parish Service, 9.30am

(Check pew sheet closer to date to see if this will go ahead).

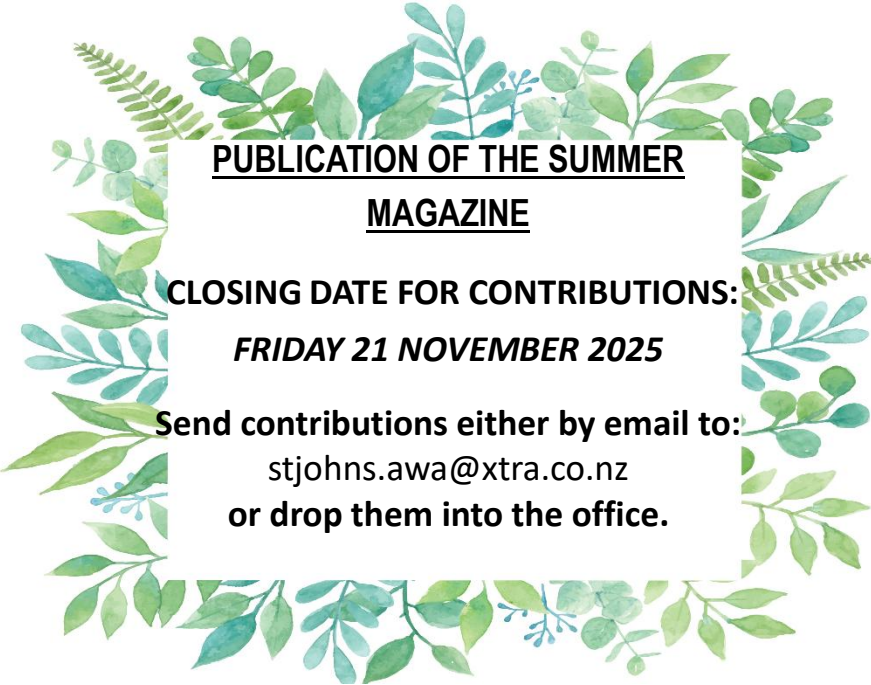
5th Sunday of the Month Evensong, Old St John's, 4.30 pm followed by Social Parish Meal at Te Awamutu RSA at 5.30 pm *(If no 5th Sunday in month then RSA Meal will be held on 1st Sunday at 5.30 pm).*



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Ph: (07) 871 6030
Email: tacopycentre.co.nz@gmail.com

A decorative border made of various green leaves and ferns, arranged in a circular wreath shape around the central text.

PUBLICATION OF THE SUMMER MAGAZINE

CLOSING DATE FOR CONTRIBUTIONS:

FRIDAY 21 NOVEMBER 2025

Send contributions either by email to:

stjohns.awa@xtra.co.nz

or drop them into the office.

HOME CHURCH GROUPS

Rev'd Julie Guest

SOCIAL JUSTICE ISSUES

Rev'd Stephanie Owen - 871-3400

PASTORAL CARE

Bev Anso - 871-6273

ST SAVIOUR BIBLE STUDY

Nick & Ros Empson— 871 9586

PRAYER CHAIN

Steve Anso - 871-6273

MUSIC TEAM CONTACT

Laurel Smith - 870-3326

MAGAZINE

Office - stjohs.awa@xtra.co.nz

OP SHOP

Office—stjohs.awa@xtra.co.nz

MONDAY MEAL

Sam Pullenger - contact office

INTEREST GROUPS

CHRISTIAN WOMEN'S FELLOWSHIP

Bev Anso - 871-6273

CURSILLO

Annette Rea - 871-8032

KNIT & NATTER

Office - 871-5568

GARDEN GROUP

Els Brown - 027 279-8044

YOUTH

MAINLY MUSIC - ST JOHN'S

Contact Office - 871-5568

FRIDAY CLUB

Contact Office - 871-5568

(during school term for children 5-13yrs)

HOLIDAY PROGRAMME

Sam Pullenger - sampsjc3@gmail.com

DIOCESAN WEBSITE - WITH LINK TO OUR SITE

www.waikato.anglican.org.nz

PARISH TEAM

VESTRY

Christine Bryant (*Synods Person*) Helen Stubbs (*Synods Person*) Murray Gardiner, Coral Loomb, Els Brown, Paul Bryant, Jocelyn Taylor, Sam Pullenger. Warren Tims, Ros Empson, Lesley Egglestone

VICAR'S WARDEN

Christine Bryant

PEOPLE'S WARDEN

Coral Loomb

LICENSED LAY MINISTERS

Annette Rea, Helen Stubbs, Christine Bryant,

VICAR Rev'd Julie Guest - 027 420-5375

PRIEST ASSISTANTS

Rev'd Steph Owen 871-3400

Rev'd Michele Willis

DEACON ASSISTANT

Rev'd Sam Pullenger - sampsjc3@gmail.com

OFFICE HOURS: Mon: 10am - 1pm/Tue Wed Thu- 9am - 1 pm/Fri 9am-1pm

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EMAIL: stjohs.awa@xtra.co.nz **WEBSITE:** stjohs.parishteawamutu.com

FACEBOOK: Parish of St John, Te Awamutu—@stjohs.awa@xtra.co.nz