

TRINITY LIFE

November 2019



Holy Trinity
Cathedral
AUCKLAND

FROM THE DEAN

Our Review of Stewardship

On the 6th October I preached the following sermon. It was spurred by a revelation that I had when I was reading this year's Synod papers. In the statistical returns section from Ministry Units was a graph headed *The Ten Largest Parishes*, and, on that graph, according to the Diocesan Statistics, Holy Trinity Cathedral is one of the biggest parishes but we represent one of the lowest givers. I must say this was a shock and a surprise to me. Along with the CRB and CC, I think we would ALL agree that this is something we ALL need to address.

As you know we are taking steps to cover our **\$250,000-\$300,000 of annual maintenance costs** through the development of the corner site and the setting up of a maintenance trust fund from the ground lease value of that site. We should see this settled by this time next year.

But we still have two major problems. Firstly, a large number of you are not actually even on our parish roll, and secondly, many of you do not give regularly.

I want to acknowledge that some of you do give generously and as you can. However, we simply cannot continue to offer or develop ministry and mission here if we do not significantly increase our regular giving. The reality is if all 400 or so people on our roll gave \$20 a week which equates to \$1000 a year, (which is \$660 with the 1/3 tax rebate you can claim) we would be much closer to being able to pay our expenses.

Our running expenses and bills (excluding our annual maintenance costs) total around a million dollars a year.

We aim to pay at least a 1/3 of this expense from giving. Currently we only receive \$170,000 of this from giving alone (1/2 of what we need). Our other sources of income are car parking fees, events revenue, some small grants and larger Diocesan grants.

Our current giving level actually means we can afford:

- only 1 clergy person,
- only 1/3 of our power/cleaning and insurance bill
- only 1/3 of our office staff
- only 1/2 our music costs.

Unless our giving increases significantly, next year:

- we will have to have to leave the lights off all the time
- 2 out of 3 of you won't be able to have pew sheets
- we will only be able to have the heaters on in winter every 3rd Sunday
- and we will have to have an unaccompanied choir or just the organ on its own.
- we cannot begin or develop any new ministry and mission initiatives.

So the challenge for us all is to see if we can lift our level of automatic payment (AP) giving from its current \$6500 a month to the \$25,000 a month we need!

Finally, as always, we want to thank each of you for ALL that you do and give currently of your time, talents and financial resources. We never take for granted the generosity of this wonderful community and we are excited about the future. We, like you, believe

passionately in the nurturing and development of the spirit and ministry of this Cathedral, and we are committed to that support and growth.

Will your call to action be:

- if you currently give regularly are you able to increase your giving?
- if you currently use our envelope system can you change to an AP?
- if you currently contribute cash in the collection bag can you register with us as a giver, set up an AP, give regularly, and claim an annual tax refund?
- if you are not on or Parish Roll and would like to be, and in that process become a regular giver to this place, then please contact Merle in the office or fill out a form at the back of the Nave.

Can you help us achieve our target of \$300,000 of regular and committed giving? ■



The Very Reverend Anne Mills
Dean

HOW TO GIVE ON A REGULAR BASIS

Internet banking: BNZ 02 0192 0031919 00

If you would like to make a regular donation or a one-off gift to the church, you can do this by completing one of the giving forms found on our website or in the Cathedral office.

At the end of each financial year a tax receipt is provided and remember, 1/3 of your donations are tax deductible!



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WEEKLY WORSHIP

Please do join us for our services throughout the week. All are welcome.

SUNDAY

- 8am Eucharist in the Bishop Selwyn Chapel
- 9am Holy Communion at St Stephen's Chapel
- 10am Choral Eucharist in the Cathedral Nave with Sunday School
- 5pm Choral Evensong in the Chancel *
- 8pm Taizé Prayer in the Bishop Selwyn Chapel

MONDAY TO FRIDAY

- 12:15pm Eucharist in the Marsden Chapel

WEDNESDAY

- 6:00pm Choral Evensong in the Chancel *

*During term time

OUR SERVICES

EUCCHARIST

Eucharist (Holy Communion, Mass, Lord's Supper) is a central sacrament, the source and highlight of all Christian worship. It has the most prominent place in the rhythm of cathedral worship. Both of our Sunday morning services: 8am (Said Eucharist) and 10am (Choral/Sung Eucharist) are based on the liturgies of The New Zealand Prayer Book/He Karakia Mihinare O Aotearoa. During term time, the choir accompanies the 10am Eucharist and draws us to prayer through the singing of congregational and choral music. The 9am service of Holy Communion is taken from the Shorter Prayer Book 1928.

EVENSONG

Evensong is perhaps the most traditional Anglican service, held in the cathedral and it is this very traditional quality which makes it deeply loved by so many people. The choir sings much of the service which consists of the psalms - a staple of Jewish and Christian worship for nearly 3,000 years - and other texts and anthems from the great Anglican choral tradition of over 500 years.

TAIZÉ PRAYER

Taizé prayer is a distinctive style of meditative prayer developed by an ecumenical community of monks in rural France. A typical Taizé prayer service incorporates periods of silence with meditative readings from Scripture, prayers of praise and intercession, and the frequent repetition of simple, contemporary chants based on the Psalms or other parts of Scripture.

VISIT US

MONDAY TO SUNDAY | 10am - 3pm

SUPPORT US

DONATE

Your support towards the ministry of the Holy Trinity Cathedral is appreciated. Here's what you can do:

- Visit www.holy-trinity.org.nz/donate
- Leave a donation at one of our donation points in the Cathedral

VOLUNTEER

To learn about our volunteering opportunities including joining the cathedral welcoming team visit:

www.holy-trinity.org.nz/community

music matters



Clockwise from top left:

1. The cathedral clergy with the cadets and officers from TS Achilles at Choral Evensong on Sea Sunday.

2. Reverend Ivica Gregurec with Rabbi Miri Gould who, with her husband, David Leichman, gave a wonderful lecture in the Bishop Selwyn Chapel.

3. The Annual Cathedral Retreat at which a peaceful and enriching time was had by all.

4. Hip-hop artist, 'Savage' came to film the music video for his new song, 'Reach Out', which raises awareness for youth suicide prevention.

5. Our faithful team of readers.

6. The laying of the Pōtatau Flag in the Bishop Selwyn Chapel in preparation for the Service of Thanksgiving to mark the return of the flag to its original people.

7. Cathedral parishioners, Janet Poole and Pam Rose, enjoy our *Spring Breakfast with the Dean*.

Labour Weekend saw the music team at Holy Trinity Cathedral presenting their *Choral Spectacular* festival. The festival included a concert and two services. The choir from Wellington Cathedral of St Paul travelled up to participate and the St Matthew's Voices from St Matthew-in-the-City also joined in the festivities.

The weekend kicked off with combined rehearsals followed by a concert in the evening. This concert was a fundraiser for the Christian charity, Habitat for Humanity NZ and Habitat for Humanity NZ's Chief Executive Officer, Claire Szabó gave the audience information about the organisation throughout the concert. A good-sized audience (despite the Rugby All Blacks semi final being on) enjoyed a wonderful concert with great variety in repertoire and concluding with four works for the combined ensembles. The first of these was a choral work written especially for Habitat for Humanity in the USA and incorporated a Spanish text outlining the Charity's mission statement of 'everyone deserves a decent home.' The final three works for the collected forces of the three ensembles were the mighty 'Te Deum in G' by R V Williams, 'Geistliches Lied' by Johannes Brahms, and the concert was finished with a rousing rendition of 'I Was Glad' by Sir Hubert Parry. All these works were accompanied on the Cathedral's incredible Nicholson organ by the fabulous Dr Philip

Smith and the various Directors shared the conducting duties.

The Sunday services were sung by the Cathedral choir and the Wellington Cathedral choir. The festival coincided with the second anniversary of the consecration of Holy Trinity Cathedral, so this was a great opportunity to raise the roof with beautiful choral singing. Festal Eucharist began with Giovanni Pierluigi da Palestrina's beautiful 'Sicut Cervus' and the Mass setting was Charles Villiers Stanford's 'Communion Service in G & Bb.' To mark the consecration, all the hymns were those sung at the actual consecration service in 2017. The Brahms piece from the concert made a comeback during Communion followed by a setting of the Benedicite Aotearoa by one of our former Directors of Music, Timothy Noon. We had been looking forward to Evensong for a long time as we were to present a world premiere during the service. Young Auckland composer and LCM Saunders Choral Scholar at Holy Trinity Cathedral, Takerei Komene,



Rehearsing with Matthew Howes of St Matthew-in-the City

join the choir

Calling all singers...

The Holy Trinity Cathedral choir is among the busiest in the city. The tight-knit team meets every week to sing some of the most beautiful music available to singers and there is always room for more members in the choir stalls. We have singers who are studying music at tertiary level, those who have a lifelong love of sacred music, those who sing in our choir to enhance their own health and wellbeing, and all of the above. If you enjoy singing as part of a group and you are looking to improve your music skills in a friendly and supportive environment please contact our Director of Choirs, Rowan Johnston (see rear cover for contact details).

To hear more about the musical life of Holy Trinity Cathedral, please subscribe to our monthly electronic newsletter on the music page of the Cathedral website. ■

Rowan Johnston
Director of Choirs



The combined choirs assembled for Evensong

REVIVING EVANGELISM

As I wrote in one of the August newsletters, our Cathedral Curate, Reverend Sarah West and I travelled to Wellington to attend the Second National Anglo-Catholic Hui between 15 - 17 August.

Some of you have asked me about this event - what was involved and what was it all about? There is a certain prejudice that events like this draw together a collection of clandestine people who like to use lots of incense and dress in ostentatious, old-fashioned vestments in a sort of exclusive club. For all of us attending - and there were more than 120 of us from all over Aotearoa New Zealand - this could not be further from truth.

Historically, Anglo-Catholicism was born from a spiritual revival in the Church of England in the mid-19th century. At that time, the rich tradition, not only of Roman Catholicism, but also of the diverse eastern Orthodox Churches was discovered. This included the rich sacramental tradition of those churches that survived in Anglicanism through the centuries, but wasn't a central part of church life. That renewal brought to use many things that most of churches in the wide spectrum of Anglicanism still do. We have robed clergy, candles at the altars, aumbries for the Sacrament, Eucharist is celebrated not only once a month, but weekly (on Sundays) and, in some places even daily, incense is used in worship (as it was the tradition for the whole Christianity since the first century) and so on. The importance of all things contemplative, sacramental and somehow grounded in the whole life and experience of Christianity was re-affirmed and a very broad expression of Anglicanism was born. Early Anglo-Catholicism was characterised by a strong evangelical and social justice zeal. It was a common sight to see Anglican clergy in their cassocks visiting and strengthening communities among the poor working neighbourhoods of England.

Over the years, somehow, for many, only liturgical expression became important and some decided to petrify and conserve their liturgical expressions. There were those who got involved in the liturgical reformation of 20th century, allowing liturgical adjustments, but staying committed to the centrality of the Eucharist in the church life. Unfortunately, it seems, many have forgotten the zeal of the first century. For many,

evangelising others became a dirty word, as this was seen as a tool of 'Bible-bashing.' In recent years, a great need for the Church to return to its roots has been identified and to remind the whole Church of this great treasure we have.

The theme of this hui was 'Anglo-Catholic Evangelism.' The main speaker at the conference was Bishop Stephen Cottrell, Bishop of Chelmsford in England. He is a prolific writer on evangelism, spirituality and discipleship. In his presentations, he tried to describe to us a positive Anglo-Catholic vision of evangelism and some ways in which we can reclaim the term from those who might understand it differently. At the centre of each day of the hui was a celebration of Eucharist, and the days moved in the rhythm of the liturgical prayer from New Zealand Prayer Book.

On the second day we visited the Home of Compassion, a convent of the Roman Catholic Sisters of Compassion. The exquisitely simple and profoundly beautiful chapel, just next to the tomb of Mother Suzanne Aubert, a New Zealand candidate for beatification and canonisation,

was a place to discover beauty and its importance in connecting with God. It is interesting to note that Mother Aubert is already commemorated in our Lectionary on 1 October.

We were hosted for dinner by Wellington Cathedral and the hui concluded with a Mass presided by Bishop Stephen, followed by Angelus. During the hui, there were various workshops on work with children and young adults, liturgy, inter-faith relations and music. One of many topics Bishop Stephen addressed was the main characteristics of the Anglo-Catholic evangelism.



The collected participants of the Second National Anglo-Catholic Hui

It is born out of contemplation, as one cannot give what one does not have; evangelism is catechumenal, which means that it is here to create disciples. We spent some time reflecting on the ways our churches could become places of nurture and inner growth by being focused on the content and quality of our church life, more than just 'church growth.' The most profound reflection, for me, was the distinction between the Damascus road and the

The most profound reflection... was the distinction between the Damascus road and the Emmaus road.

Emmaus road experiences. While there are people who had a conversion experience in an exact place and time like Paul, the vast majority are people like the disciples on the road to Emmaus. They chat, don't understand, talk, argue, question and ultimately recognise Jesus in the breaking of bread, either in the sacrament, or in service to the poor. Evangelism is ecclesial because it

builds the Church. It is done on behalf of the Church as Christ's body. It is sacramental because in the centre of its celebrations are the sacraments and sacramental life, that allows us to approach invisible grace in symbolic and invisible ways. It is prophetic because we are invited to be the people of Kingdom of God, without reservation, where the gates are open for all. There is a strong transformative power in faith for a good change. In time, when religion is misunderstood from outside as a rigid system of norms and it becomes a tool of judgement and hurt from inside, this element is quite important. Finally, it must be beautiful. Beauty is a characteristic of virtue, according to Plato. Our worship has to reflect that beauty. Its purpose is not in entertainment and offering an experience that people can experience outside the Church. It has to connect us with deeper inner beauty that is essence of God.

There was a lot for us to unpack and discuss further. I still come back to these talks often in my reflections.

If you are interested, you are more than welcome to hear Bishop Stephen's talks at the website of the Wellington Diocese: <http://movementonline.org.nz/anglocatholicui/>

The Third Anglo-Catholic Hui will be held in Christchurch in 2020. ■

The Reverend Ivica Gregurec
Cathedral Precentor

POINT OF INTEREST



St Stephen's Chapel in Judge Street is a real hidden gem, in the heart of Parnell. It is a historical church, in which the first Constitution of our Province was signed, making the Anglican Church in New Zealand independent in its organisation from the Church of England. Its history and importance is well explained in Warren Limbrick's book, 'St Stephen's, Taurarua,' which is available in the Cathedral office. For many people it comes as a surprise that St Stephen's is a regular place of worship in which Holy Communion is celebrated every Sunday. Pastoral care is provided by the Cathedral, and a regular roster of visiting and retired clergy takes care for the ongoing provision of services in the Chapel. The Service celebrated there is from The Shorter Prayer Book which is an abbreviated form of the 1662 and 1928 Books of Common Prayer. People from near and far come together to pray in the words familiar to them from an early age and there are also younger members of the congregation who appreciate the rhythm of traditional liturgy.

Amongst the faithful congregation who call St Stephen's home are Jackie Stevens and Margaret Shaw. Each has attended St Stephens for over 70 years. Jackie recalls that, following her confirmation, services were held just

monthly in St Stephens, and at the request of Joyce Rymer, Jackie took over the role of rostering St Stephen's sidespersons - a role she continued until relatively recently.

Whilst many of the faithful congregation walk to their local Chapel, a number of regular members come each Sunday from as far as Waiheke Island, Campbells Bay, South Auckland and Selwyn Village.

A number of regular parishioners have ties to the Holy Trinity Cathedral as volunteer administrators, Council members and welcomers.

It is always a joy for Cathedral clergy to be in St Stephen's, especially on Sundays, when there is one of their famous community morning teas, after the service!

If you are intrigued by St Stephen's, Holy Communion is being held every Sunday at 9 am.

The Reverend Ivica Gregurec



HANDLING

Taken from
Living Faithfully: Following Christ in everyday life
by John Pritchard

In March 2012, an executive director of a major investment bank resigned, saying that ‘after nearly 1 year at the firm the environment now is as toxic and destructive as I have ever seen it.’ His resignation letter went on:

It makes me ill how callously people talk about ripping their clients off. Over the last 12 months I have seen five different managing directors refer to their own clients as Muppets... I hope this can be a wake-up call to the board of directors [to] weed out the morally bankrupt people, no matter how much money they make for the firm.

Money has a terrible power to corrupt. Even if we have little of it, we easily fall for the devil’s lie that a little bit more will sort out our life. If money is ten measure of all things, then it slips into the driving seat of our life and soon starts to break the speed limit. And yet money is morally neutral, neither the be-all and end-all, nor something to be rejected as ‘filthy lucre.’ It’s what keeps food on our plate and a roof over our head. In any case, as Woody Allen said: ‘Money is better than poverty, if only for financial reasons.’ How can we forge a healthy relationship with money?

What’s the problem?

Greed Let’s not put too fine a point on it. There’s a deep sickness in the heart of humanity, across every race and culture, which obsesses about accumulating more and more money, and will use moral shortcuts and justifications of every kind in order to do so. When wealth becomes our goal, it becomes our god, and everything then serves that false divinity. Somehow, we seem to think that more money will bring us happiness, but the evidence is that it’s like drinking salt water: it just makes us more thirsty. We also run the risk of cutting ourselves off from others. Brazilian bishop Dom Helder Camara said: ‘Money has a dangerous way of putting scales on one’s eyes, a dangerous way of freezing one’s hands, eyes, lips and heart.’

Corruption One of the great sadnesses of human

nature is that it’s terribly open to corruption. It’s one of the tragic convictions of our time that ‘everyone has their price.’ Westerners are appalled at the corruption that siphons off foreign aid and investment to provide luxuries beyond imagining for the elite in developing countries but fail to notice the tax evasion and avoidance that’s taken for granted as ‘fair game’ at home. Between £80 billion and £120 billion in tax goes unpaid in the UK every year - at least £25 billion is unpaid, £35 billion is illegally evaded and £35 billion is avoided by legal but arguably immoral means. Jesus warned about the way we notice the speck in someone else’s eye and not the log in our own (Matthew 7.5).

Inequality The pay gap between the highest and lowest earners in society is widening all the time. The average top to bottom pay ratio in FTSE 100 companies in the UK in 2010 was 262:1. The estimated average total pay for a CEO in a FTSE 100 bank was £6.4 million, 565

“ **All things come from You: This means that anything we have we have on loan** ”

times the National Minimum Wage, and this at a time when banks have been bailed out by the state and are still performing poorly.’ No amount of protest seems to get through the armour plating of corporate self-interest.

Giving Christians are good at giving - but not very good. People of faith generally give more money to charity than others but the biblical goal of giving a tithe (10 per cent, however that 10 per cent is calculated) is mysteriously elusive. It’s very hard for us to free ourselves from the seduction of personal ownership whereby we are convinced that everything we have is ours, but

which brings us into stark conflict with the biblical view of wealth, to which we now turn.

How could we think about this?

The most important starting point is the conviction of David that: ‘All things come from you and of your own have we given you’ (1 Chronicles 29.14). David had assembled all that was needed for his son Solomon to build the Temple, but rather than get smug about all this wealth he reminds his hearers that we always stand in a chain of life and material possession. Everything has its origin before we appear on the scene, and the ultimate Originator is God. ‘All things come from You: This means that anything we have we have on loan. It’s very hard to break open the fantasy of ownership; I fall into it all the time. Perhaps we should start each day with this verse from 1 Chronicles. Everything comes from God - our life, our health, our very breath; the ability to walk to the bathroom, to have food on the table for breakfast, to have a car on the drive; to see the sun through the trees and smell the freshly cut grass. It’s all a gift, not a possession. Money, like life, is on loan.

Then we need to remember the negative side of this. Paul was adamant: ‘The love of money is a root of all kinds of evil’ (1 Timothy 6.10). Not money in itself but the love of money in a way that elevates it above its role as a means of exchange. There’s nothing inherently dirty about money. It enables society to function and confers great blessings on us all. God doesn’t want us all to be poor and miserable. However, we can’t ignore the rough-ride the rich receive from Jesus in the Gospels. It’s not because they are rich; it’s because their wealth has inoculated them against noticing the poor, and no one is truly rich while others are truly poor.

One of the loveliest assertions of the New Testament in relation to wealth is Paul’s conviction that ‘He will always make you rich enough to be generous’ (2 Corinthians 9.11, Good News Bible). This may look counter-intuitive to someone struggling to make ends meet but seems to be borne out by experience time and again. If we give first, there’s always enough; if we give last, there isn’t. Moreover, Paul says: ‘Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver’ (2 Corinthians 9.7). We have used that last phrase more easily than we have believed it. Cheerful giving, joyful, energetic, liberating giving, is still a goal for most of us, but those who practice giving from the heart constantly report how easy it is. As someone said: ‘You can’t take it with you so why not send it on ahead.’

Money is a good servant but a disastrous master. Kept in its place, wealth is as good a way as we’ve got of keeping the world moving economically, but when it assumes a life of its own - as when the banks were creating impossibly complicated financial products before the credit crunch - it becomes a monster. ‘Where your treasure is, there your heart will be also’ (Matthew 6.21), and it will rule your world. Perhaps we need to learn individually the deep, hard lesson that our whole world order is having to face, that growth in itself is not a believable goal. Our economy is predicated on growth, but Tim Jackson, Professor of Sustainable Development at the University of Surrey, says bluntly: ‘The idea of a non-growing economy may be an anathema to an economist. But the idea of a continually growing economy is an anathema to an ecologist: For lasting prosperity he proposes looking outside the conventional trappings of affluence to relationships, family, community and the meaning of our lives and vocations in a society that values the future. Christians will recognize those criteria. Enough is enough; we need to consume less ‘stuff’. Relationships matter more. ■

THE FRIENDS OF THE CATHEDRAL

Upcoming Events

Following on from the success of our concert *Presley to Puccini*, the Friends are arranging two concerts next year in conjunction with the Auckland Opera Studio. These will be held on Friday 29 March and 3 October with the emerging artists singing a selection of operatic and modern arias. Further information will follow.

Annual General Meeting

Our 2020 Annual General Meeting, the date of which will be announced early next year, our chairperson, Wayne Hughes, will be tendering his resignation after 11 years of dedicated service. Committee member, Mariana Nordmark, will also retire and we thank both Wayne and Mariana for their efforts on the behalf of the Friends of the Cathedral.

All members of the Friends attending the 2020 AGM will be asked to appoint their committee by voting in current and new committee members. All nominations for the committee will be gladly welcomed.

Expressions of interest in the position of Chairperson of the Friends of the Cathedral committee will be gladly received by Dean Anne Mills. Please contact her at htcdean@holy-trinity.org.nz

WELCOMERS' CORNER

Since the last edition of Trinity Life, we have welcomed over 2,000 visitors to the Cathedral. Thank you to those volunteers who have continued to come irrespective of the winter weather.

We are now looking ahead to the Holiday period (December-January) when traditionally members of Holy Trinity Cathedral’s worshipping community step up to help during this busy time. The cruise ship season and European Tours season has begun, so the more Welcomers we can have the better.

Please check the back of the Cathedral for the summer sign-up sheet to indicate when you can assist or contact care@holy-trinity.org.nz for more information about joining the Welcomers.

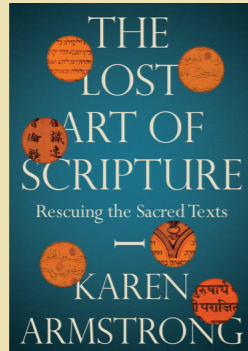
Mariana Nordmark
Welcomers' Coordinator

FROM THE SHELVES

THE LOST ART OF SCRIPTURE - RESCUING THE SACRED TEXTS

Karen Armstrong

I admit I haven't finished reading this book but I am completely enchanted with it. I came across the work of Karen Armstrong last year, as I was preparing myself for my sabbatical in Jerusalem. This year, at the Anglo-Catholic Hui, I came across this new work of hers and I had to have it. Just few weeks ago, the Listener had a positive and great review of this book. As I haven't finished it yet, I wish to share with you a summary that one can find on the book's cover, as I think that it is important to approach Scriptures with intelligence, sincerity and truth. We have to wrestle with it, in order to save it from the hand of fundamentalism in every religion:



In our increasingly secular world, holy texts are at best seen as irrelevant, and at worst as an excuse to incite violence, hatred and division. So what value, if any, can scripture hold for us today? And if our world no longer seems compatible with scripture, is it perhaps because its original purpose has become lost?

Today we see Quran being used by some to justify war and terrorism, the Torah to deny Palestinians the right to live in the Land of Israel, and the Bible to condemn homosexuality and contraception. The holy texts at the centre of all religious traditions are often employed selectively to underwrite arbitrary and subjective views. They are believed to be divinely ordained; they are claimed to contain eternal truths.

But as Karen Armstrong, a world authority on religious affairs, shows in this fascinating journey through millennia of history, this narrow reading of scripture is a relatively recent phenomenon. For hundreds of years these texts were instead viewed as spiritual tools: scripture was a means for the individual to connect with the divine, to transcend their physical existence, and to experience a higher level of consciousness. Holy texts were seen as fluid and adaptable, rather than a set of binding archaic rules or a 'truth' that has to be 'believed'.

Armstrong argues that only by rediscovering an open engagement with their holy texts will the world's religions be able to curtail arrogance, intolerance and violence. And if scripture is used to engage with the world in more meaningful and compassionate ways, we will find that it still has a great deal to teach us.

The Reverend Ivica Gregurec

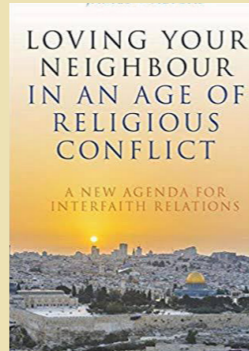
LOVING YOUR NEIGHBOUR IN AN AGE OF RELIGIOUS CONFLICT

James Walters

How to meaningfully engage with interfaith questions? Grounded in the author's experience of developing interfaith programmes at the London School of Economics, one of the world's leading universities, this book carves a fresh perspective on the challenges of religious difference by placing them within the broader currents of belief and scepticism in today's society. It sets out the local challenges presented by religious difference within the global picture and explores the implications of global religious resurgence for Western secularist assumptions, both in our communities and in how we relate the rest of the world.

Combining theory with examples of practical engagement, Walters offers an imaginative Christian theological approach to responding to religious difference without resorting to relativism. It is essential reading for anyone interested in the future of religion in the modern world.

The Very Reverend Anne Mills



ADVENT & CHRISTMAS SERVICES

follow the star...

ADVENT PROCESSION 8:30PM 01 DEC	NATIVITY PLAY 10:00AM 08 DEC	NINE LESSONS AND CAROLS 7:30PM 22 DEC
CHRISTINGLE SERVICE 6:00PM 24 DEC	MIDNIGHT MASS 11:30PM 24 DEC	FESTAL CHORAL EUCHARIST 10:00AM 25 DEC

CATHEDRAL KIDS



Mainly Music

Mainly Music continues to be a dynamic group meeting every Monday morning during the school term. Reverend Sarah West leads a very active music session while our volunteers take it in turns to serve morning tea. Many friendships are developed between children, mothers, nannies and grandparents and of course the volunteers. The reputation of Parnell Mainly Music continues to be spread by word-of-mouth resulting in new families coming each week. If you enjoy working with young people, please think about joining the team for 2020. Mondays are great when one is surrounded by happy smiling faces! Term 4 will finish on 9 December and the first term of 2020 will begin on 3 February.

Email: mainlymusic@holy-trinity.org.nz
 Phone: (09) 3039500

The Mainly Music Team

Cathedral Kids

We hope you enjoy some of the photos from Terms 3 and 4 of Cathedral Kids.

Please keep our children's ministry in your prayers as we continue to support our children with their learning and understanding of God and faith.

Ai-Leng, Gina and 'Ofa
 The Cathedral Kids Team

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follow the star...

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STRIKE 4 CLIMATE

THE TIME IS NOW.



Heading out from the cathedral to join the strike.

On the 27 September 2019, Holy Trinity Cathedral was privileged to host a group of protesters from across the Diocese of Auckland for the morning before they marched to Aotea Square to take part in the Strike 4 Climate.

The Strike 4Climate is a global movement inspired by Greta Thunberg and other young climate activists that begun on 20 September and swept across the globe, finally capturing New Zealand – and on a huge scale! 80,000 people were estimated to have joined the Auckland march with 170,000 striking nation-wide, a whopping 3.5% of New Zealand’s population.

Members of ADJust (Diocese of Auckland Young Anglicans for Social Justice) including our own Curate, Reverend Sarah West, worked in collaboration with Anglican Youth Ministries and Karakia for Our Climate, a nation-wide ecumenical

group, to organise a vigil at 8am in the Bishop Selwyn Chapel followed by coffee, breakfast, prayer stations located around the Cathedral and sign-making in the Undercroft.

Bishop Ross Bay was highly supportive of this initiative, welcoming the 40-strong group to the vigil and giving an inspirational homily followed by a blessing. There were songs, thoughtful intercessions and a dismissal given, encouraging protesters to ‘tend the earth, care for God’s good creation and bring forth the fruits of righteousness. Go in peace to love and serve the Lord.’

While people moved around the various prayer stations, others were busy in the Undercroft making signs for the march and writing submissions to the Auckland Council’s Climate Action Framework.

At 10:45am, Anglicans of all ages and stages gathered in the Visitors Center where Bishop Ross prayed for the group again and sent them off with a Franciscan Benediction.

Those marching were led by the Melanesian cross (right), a symbol of Anglican activism having been used by students from St John’s to protest the 1981 Springbok tour and again by students in 2018 to protest the Arms Expo in Palmerston North. The cross was held by our own Jessica Hughes and travelled through the Auckland Domain, the University of Auckland and into the center of Aotea Square before joining the masses as they flooded the entire length of Queen Street.

Towards the end of the march down towards Quay Street, Reverend Sarah and Jessica Hughes were approached by Newshub and interviewed about their participation. The interview can be found on the Newshub website and facebook

page. During the interview Sarah said “We need action now. We are in great peril. The end is nigh... actually and as the Anglican Diocese of Auckland we stand behind the fact that this is a climate crisis and something needs to be done.” She went on to say later in the interview, “It’s the younger people that are saying ‘I’m still going to be alive and I’m going to be the one that deals with it’ so I would say listen to the younger people. Listen to the urgency.”

Despite what people might think, the Anglican Church has a strong history in social justice and direct peaceful protest action. We would do well to rediscover our prophetic voice, joining with others to bring peace and reconciliation to all people and God’s earth.

The time is now. ■

**The Reverend Sarah West
Cathedral Curate**



It has been an exciting year with SCM Auckland first responding to the events of 15 March in facilitating interfaith dialogue between Christians and Muslims and building lasting relationships between these communities.

In June, SCM held an exhibition-style contemplative workshop, challenging mainstream Western images of God with discussion around various cultural artistic depictions of Christ from around the world.

The following month, SCM hosted a ‘Human Library,’ focusing on stories from the Rainbow Community concerning their experiences of faith and the church. This was an opportunity to hear first-hand from those who had found both joy and struggle as LGBT+ persons in the life of the Church.

Finally, this month SCM was able to use Maclaurin Chapel at the University of Auckland to hear from Dr Nicola Hoggard-Creegan speak on ‘Christ, Creation and the Climate Catastrophe’.

Next year, SCM Auckland is excited to enter into a new phase. As of this month, the group is officially affiliated to the University of Auckland providing a wonderful opportunity for Holy Trinity Cathedral to form an ongoing relationship with the Christian student body. For more information about SCM, please visit www.facebook.com/SCMAuckland or www.scm.org.nz.



ADJUST

What is ADJust? Young Anglicans, leading the Diocese in social justice.

ADJust: Diocese of Auckland Young Anglicans for Social Justice is a group arising out of the Bishop’s Charge at the 2018 Anglican Diocese of Auckland Synod, shared by Bishop Ross Bay and Bishop Jim White, “We think we need a fresh emphasis on our engagement in the social justice space. Indeed, we think it is time for a complete reboot and with encouragement and support we think this is an area that we should trust young people to take a leading role in our Diocese.”

Since then a core team has been built around this Charge to develop a social justice group driven by young people (under 40 years of age). We are guided by the 5 Marks of Mission with a strong emphasis on supporting and engaging the church on social justice issues.

As per the Charge of the Bishops, the purpose of this group is not only in the doing of social justice, but also to lead the Diocese towards a greater engagement in social justice. The group will function at times as a think tank and at other times as mobilisers and organisers.

To stay up to date and to find out more about the team, please visit the ADJust Facebook page: www.facebook.com/ADJust.auckland or to contact the ADJust team, please email adjust@aucklandanglican.org.nz. ■

**The Reverend Sarah West
Cathedral Curate**



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THE REGISTERS



In addition to our regular services, Holy Trinity Cathedral is privileged to celebrate, commemorate and condole with a great many people who come to this place to mark life's big events. All those who are baptised, married and farewelled here become part of our story as the Anglican Cathedral of Auckland.

Here are the registers from February to May 2019.

If you or someone you know would like to enquire about holding a service of baptism, a marriage, or a funeral or memorial service in any of the worship spaces at Holy Trinity Cathedral, please enquire at office@holy-trinity.org.nz or check our website at www.holy-trinity.org.nz/spiritual-life.

BAPTISMS
 Thomas James Cullen
 Clementine Louise Evelyn Pook
 Lexie Elizabeth Bailey
 Arthur James Stretton
 Logan Ian Blaydon Scott-Castles

WEDDINGS
 Shuruthi Balachandran and Lakshan (Lucky) Janesh Stephen
 Steffaine Dorothy Williams and James Graham Daniels
 Ané-Sarah Moss and Robert Stuhlmann

FUNERALS
 Colleen Jean Moore
 Elaine Constance Lunken
 Nicola Bason
 Alexander Kimmitt James Ellis
 Warren John Robinson
 Robyn Elizabeth Cameron
 Peter John Reid Sargent
 Nigel John Avery
 Peter Howard Crump Hanson
 Virginia Austen Wilkinson

FOR YOUR DIARY

Special services and events are regularly updated on the Cathedral website. Please visit www.holy-trinity.org.nz for the most current list

NOVEMBER

Sunday 24 | Christ the King
 Festal Choral Evensong 10:00am

Commemoration of the 40th anniversary of the Mount Erebus Air Accident 5:00pm

DECEMBER

Sunday 1 | First Sunday in Advent
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Choral Eucharist 10:00am

Advent Procession: 'From darkness to light' 8:30pm

Sunday 8 | Second Sunday in Advent
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Choral Eucharist 10:00am
followed by mince pies at the Deanery

Choral Evensong with Confirmation 5:00pm

Sunday 15 | Third Sunday in Advent
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Choral Eucharist with Nativity Play 10:00am

Choral Evensong 5:00pm

Friday 20 | Carols on the Forecourt
 Join us for carols with the Cathedral Choir and RSCM Choirs
 See page 10 for further details

Sunday 22 | Fourth Sunday in Advent
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Choral Eucharist 10:00am

Festival of Nine Lessons and Carols 7:30pm

Tuesday 24 | Christmas Eve
 Christingle Service 6:00pm
Please bring an unwrapped gift for the Anglican Trust for Women and Children

Choral Midnight Mass 11:30pm

DECEMBER cont...

Wednesday 25 | Christmas Day
 Christmas Eucharist with Carols in St Mary's-in-Holy Trinity 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Festl Choral Eucharist 10:00am

JANUARY

Sunday 5 | The Epiphany
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Festl Sung Eucharist 10:00am

Sunday 12 | Baptism of the Lord
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Sung Eucharist 10:00am

Sunday 26 | Third Sunday of Epiphany
 Eucharist in the Bishop Selwyn Chapel 8:00am

Holy Communion in St Stephen's Chapel, Judges Bay 9:00am

Choral Eucharist with St Mary's Singers 10:00am

Choral Evensong with St Mary's Singers 5:00pm

FEBRUARY

Sunday 2 | Candlemas
 Festal Choral Eucharist 10:00am

Wednesday 26 | Ash Wednesday
 Eucharist with the Imposition of Ashes in the Bishop Selwyn Chapel 12:15pm

Ecumenical Service at the Catholic Cathedral of St Patrick and St Joseph 7:30pm



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We'd like to wish all our clients and parishioners
at Holy Trinity Cathedral a blessed Christmas
and a prosperous New Year.

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