

TRINITY LIFE

FEBRUARY 2023



FROM THE DEAN



As you read this, we will have entered the season of Lent. Lent is a season in the Christian year when we focus on simple living, prayer, and fasting in order to grow closer to God. The season of Lent began with Ash Wednesday and continues for 40 days (excluding Sundays) until Easter.

Lent in the Early Church was a time of preparation for converts to Christianity (Baptisms were scheduled on Easter in those days). People who were to be confirmed into the Christian faith entered a period of preparation that included prayer, fasting, self-examination, and repentance. The practice evolved into the season observed today by many Christians.

During Lent we repent of, turn away from, those things that block our relationship with God and others. Through prayer, fasting, and giving of ourselves, we turn our attention to God, to the good news of Christ's life, death, and resurrection.

We hope that you can join us for our Easter Tridum services which are listed in this issue of Trinity Life as we make the journey from Maundy Thursday to Easter Sunday. If you are interested, we have produced a booklet which gives an explanation of the services we have during Easter. It can be found on the Cathedral website or as a hard copy at the back of the Cathedral.

As 2023 gets under way I am grateful that so many of you contribute to making this place, our place, Holy Trinity Cathedral, a place of welcome and acceptance, a sanctuary where God's word is taught, the good news of the kingdom is proclaimed, and people find healing. These are the things I believe God is calling us as individuals and as a community to be and do.

We have much to look forward to this year in the life of our faith community—social gatherings, studies, lectures, ecumenical and interfaith services and events, historical and cultural education, and community engagement opportunities—all part of our music, mission and ministry offerings. Our weekly newsletter and our website will keep you up to date with what is going on.

You will find in this issue of Trinity Life an article and a book review that I hope will offer you food for thought around our Care of Creation from two people who I was privileged to work with in planning for the World Council of Churches Assembly last year. Please 'Google' them and discover not only the amazing work they are doing but perhaps some other writers and activists in this field that you may want explore!

As always please don't hesitate to contact me with your feedback, wonderings, or suggestions.

Yours in Christ,

The Very Reverend Anne Mills
Dean

IN THIS ISSUE



HOLY TRINITY CATHEDRAL LENTEN STUDIES SERIES

THE EASTER STORIES: Celebrating, questioning, & explaining the Easter stories

7:30PM MONDAYS
27 FEBRUARY
6 MARCH
20 MARCH
27 MARCH

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Cover image: Dean Anne performing the Eucharist at the Cathedral Nave altar.
Image by Sarah Wilson

SERVICES

WEEKLY WORSHIP

Please 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 THURSDAY

- 12:15pm Eucharist in the Marsden Chapel

WEDNESDAY

- 6:00pm Choral Evensong in the Chancel*

*During term time
** Taizé Prayer resumes on Sunday 12 February 2023

EUCHARIST

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.

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 3,000 years - and other texts and anthems from the great Anglican tradition of 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.

VISIT US*

MONDAY TO THURSDAY | 10am - 3pm
SATURDAY | 10am - 1pm SUNDAY | 12pm - 3pm

*most days

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.
- Donate via internet banking: BNZ 02 0192 0031919 00. Please reference *donation <first initial and surname>* (unless you wish your donation to be anonymous).

VOLUNTEER

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

www.holy-trinity.org.nz/community



Images:

1 The Cathedral Choir and string ensemble conducted by Acting Director of Choirs, Peter Watts, performing at Midnight Mass.

2 The recession through a packed Cathedral after annual King's School Prizegiving.

3 The final meeting of Mainly Music before the Christmas break. The weather was so lovely that we had to take advantage of the Cathedral grounds.

4 Fr Ivica officiating at the baptism of Jessie Margaux Lola Mannion over the holidays at St Stephen's Chapel, Judges Bay.

5 The much-anticipated Christmas Pageant performed each year by the Cathedral Kids.

DISCOVER YOUR CATHEDRAL

FROM THE WELCOMERS

THE past few months at the Cathedral have certainly been busy for our dedicated Welcoming team.

The Cathedral has remained open on all days over the summer holiday period with extended hours to accommodate the increased number of visitors to the city. With resumed cruise ship activity and freedom to travel the globe once more, we have welcomed visitors from all over the world to the Holy Trinity Cathedral this summer. Our visitor book contains messages from such diverse places as Mexico, Canada, Malta, Wales, Venezuela, Spain, Japan, Switzerland, Taiwan and more!

We have also found that, thanks to our own publicity and Parnell Business Association during these recent unseasonably wet days, many people are choosing to visit Holy Trinity Cathedral as their 'rainy day' activity. There is much to see from the comparative dry of the Cathedral

buildings so I encourage those of you who may have been planning to acquaint or reacquaint yourself with the history, art and architecture of our Cathedral precinct to come along! We will be here to welcome you.

It has been encouraging to see the number of people who have come forward to volunteer their time to be a welcomer, some returning and others joining up for the first time. Their efforts allow so many to experience Holy Trinity Cathedral and hopefully, leave feeling informed and enriched.

If you, yourself, or someone you know might be interested in this role, please encourage others to make contact with me at care@holy-trinity.org.nz to find out more about joining the Cathedral welcoming team. ■

Geoff Styles
Welcomers Coordinator

POINT OF INTEREST

PASIFIKA WINDOW

The Māori/Pasifika window forms the right section of the Great window triptic designed by Nigel Brown.

The dominant theme in this window is the bounty of the sea. The sea is ribbed with waves and many sacred sea creatures are represented: whale, crayfish, trevally, whale-shark, John Dory and hammerhead shark. The ocean is edged with mangroves containing flounder and eel.

A kete (basket) of kumara is the dominant theme on the shore. Around it are morepork, pukeko, huia bird, kowhai, supplejack, conch-shell, mussels, kina, paua, pipi, fantail, tapa cloth and sprouting coconut. The taro plant with frangipani and coconut above alludes to Pacific-wide culture with an Asian touch in the bamboo.

The Maori/Pasifika window acknowledges the great migration throughout the expansive Pacific Ocean with its many islands. The window is shown almost entirely covered by sea, but there is just a hint of an island in the top right corner, and there is land at the bottom right corner representing Aotearoa New Zealand. Te Moana Nui a Kiwa (The Pacific Ocean) is the link between every island in the Pacific.

The importance of this window lies in the fact that the seafood and fish shown are the common diet of all its inhabitants, along with the taro or kumara we see on the shoreline, which is a parallel to the bread of the Lord's Prayer and Eucharist.

Discover more about Holy Trinity Cathedral at www.holy-trinity.org.nz/discover ■

THE FUTURE OF CHRISTIANITY IN THE END, A NEW BEGINNING

FATHER RICHARD ROHR

Father Richard Rohr is an American Franciscan priest and writer on spirituality based in Albuquerque, New Mexico.

The Daily Meditations are reflections featuring Richard Rohr and the Center for Action and Contemplation (CAC) faculty, as well as guest teachers and authors, reflecting on the wisdom and practices of the Christian contemplative tradition.

The hope is that these meditations will help deepen prayer practice and strengthen compassionate engagement in the world.

“Even if our traditional religious architecture crumbles—physically or conceptually—even then God can raise something beautiful from the rubble.

Brian McLaren
The Great Spiritual Migration

In this talk on the church's future, Richard Rohr encourages trust in the mystery of faith:

It is no accident that the liturgy has the creed at its core, a statement of faith that repeats: *I believe, I believe, I believe*. Regardless of what it is, we must find our real belief system. What are we passionate and enthusiastic about? What are we filled with God about? Being reactionary against what's wrong might excite people, but it does not convert anybody, does not transform anybody, and does not draw the soul. We all know what's wrong, we all know what should be changed, but more change, no matter how progressive, will not bring about soul transformation in and of itself. Our call to change is now obviously much deeper.

Our faith also offers us a foundational belief that life is a succession of dyings and risings. At the center of the Eucharist, we proclaim, “Christ has died, Christ is risen, and Christ will come again.”¹ That is the saving pattern! It is not a mystery of faith; it is *the* mystery of faith. It will never change. But Western people, trained in the philosophy of progress and problem-

solving, don't really believe that anymore. We much more believe that we can overcome the paschal mystery. That we can create a family, a parish, a church, an institution, a country that will not have to go through the dying of things.

It's not true! It's not true that everything's getting better and better. That fallacy is being taken away from us. But we can return to the pattern of our faith and the pattern of reality: that things die and things resurrect and both are good teachers. Christ must be recognized and welcomed in both places—in the dying of things, and in the ecstasy and the loveliness of things.

“It is not a mystery of faith; it is *the* mystery of faith.

The way down always teaches us. We need times where the soul is broken and we need some place we can go and weep and mourn. But we must have healthy people there who don't let us sink into that negativity as a way of life. As people of the church, we are called to be agents of

transformation who witness and accompany change with the wisdom of the soul.

Jesus never told us to put our trust in the larger institutions of culture or even the church. That doesn't mean they are bad or that we should abandon them, but we must recognize that they are also subject to the paschal mystery, the dying and the rising of all things. And I think we must be honest that we're at the downside of the curve. All the indices suggest that we are at the end of the dominance of the United States, Western civilization, and even of Christianity. The question for us becomes: What will we do about it? ■

References

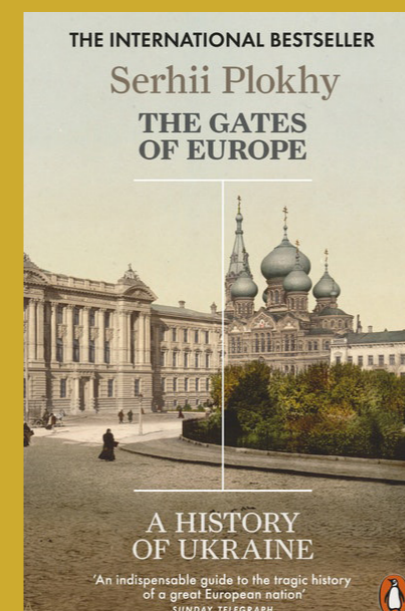
¹ This memorial acclamation was still used during Mass at the time of this presentation.

Adapted from Richard Rohr, *Creating a Church for the 21st Century*, conference presentation, August 6, 1993.

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THE GATES OF EUROPE: A HISTORY OF UKRAINE

Serhii Plokhy



Brutal aggression on Ukraine by Russia, that began a year ago, on 24 February, has brought up many questions and conversations that many of us never expected have. During the first days and weeks of the brave Ukrainian defence of their country, issues of global peace and post WWII order in Europe, aggression, hate, and the role of the Churches were all topics that the Cathedral community have wrestled with.

Many supported Ukraine strongly, as a matter of principle. There is a danger, though, that without adequate knowledge, such a support can turn into the ideological myth of the eternal fight of good and evil.

Serhii Plokhy's book *The gates of Europe – A history of Ukraine* is a recommended read not only for those whose

FROM THE SHELVES

knowledge of Ukraine doesn't go beyond the former Soviet Union, but also for all who wish to improve the knowledge about the largest European country by area that fully sits in Europe (Russia being the larger, but expanding into Asia also).

As the crossroad of many peoples of pre-historic times, influenced by Vikings and Mongols, Lithuanians and Ottomans, Poles, Austrians and eastern neighbours from the Muscovite Empire, the history of Ukraine is diverse, complex, and in no way black or white. Plokhy's book is a testament to the struggle of a proud nation with immense richness, torn by history, its neighbours and circumstances mostly not of their making. Who are Ukrainians? Why do Russians think of the country as theirs? Why is this not the case? What is the role of diverse Christian denominations: Orthodox, Greek Catholics and Roman Catholics? Why were questionable alliances sometimes needed? Is there hope for Ukraine in the future?

This is a great book. If you wish to understand Ukraine a little better, it is a great place to start! ■

The Reverend Ivica Gregurec
Precentor

CREATION AS INTENDED A GIFT FOR HUMAN FLOURISHING

ANUPAMA RANAWANA

The following paper is written by Anupama Ranawana who is a theologian and political economist with over eight years of experience working in academia and international development. Her research and teaching expertise and interests are focussed on gender and justice, decolonial thought, diversifying research methodological practice, religious thought in the Global South, faith and international development and the intersections between racial and climate justice. She holds advanced degrees in Theology and International Politics. Her most recent publication has been on the importance of women's religious thought to global politics. She is currently working on her first book: A Liberation for the Earth: Reflections on Race, Climate and Cross.

IN 2019, Japan hosted the Rugby World Cup in what was considered a hugely successful tournament. This was more so because the nation had suffered a number of climate related catastrophes which at one point was a cause of concern for the tournament organisers. In particular, a year before the tournament began a major storm struck Kobe and Osaka leaving a trail of death and destruction and affecting the planning for the training camps where two nations, the USA and Italy would be based. The Guardian noted that, "Conditions were so extreme that had it been 12 months later, neither of the team camps allocated to Italy or the USA in Osaka would have been available for use".¹

But an even more compelling report on the Rugby World Cup was produced by Christian Aid. While noting the number of players from small island nations like Fiji and Samoa who had moved on to play for bigger Western rugby powers like New Zealand, England and Australia, the authors noted, "If rugby's moral crisis when it comes to the Pacific islands is self-evident, its ignorance of the deeper climate crisis is marked. The future of three of its major countries is at stake - the UN reports that beaches in Fiji once used for training are now being swallowed up by the ocean. The culture of Pacific Island rugby is at risk of sinking under rising tides and increasingly severe storms. The response from global authorities to this has been weak and slow. World Rugby recently signed up to a global sustainability charter yet has been lamentably quiet on the climate crisis".²

This raises the issue of loss and damage and the extent to which many nations like the Pacific islands face an existential threat. There is need to speak out more about this outcome of the climate crisis. Christian Aid has therefore intentionally chosen to make this a significant

area of concern in its climate crisis discourse. This brief paper seeks to also bring forward a theological view on Loss and Damage noting that the co there is equally little started on this topic. I do not suppose to lay out a theology on the subject but rather to offer that theological perspective and present us with our responsibility to creation care.

The biblical account of creation fronts this association, where creation has been assigned a relationship with mankind with the promise of flourishing and fruitfulness. Regretfully, the conversation on this relationship has today been dominated by the abuse of creation and hence the abuse of the relationship by humans. Many point to mankind's misunderstanding of the mandate given to us as stewards, leading to the extractive rather than mutual nurture of the relationship. Regardless of that, the mandate remains. Genesis 1 reminds us that there is something extremely important that God cares deeply about when people are engaged with all of God's creation and are serving as God's image bearers ... allowing creation to flourish, and within that humankind to flourish as well as they carry out this call to care for God's world.³

CREATION IN CRISIS

The likely reference from that point when talking about the environment and creation is the groaning for liberation. From whose chains or clutches does creation seek to be liberated. It is uncontested that creation seeks liberation from the ones appointed as stewards, whose hearts have been corrupted and undertaken a path deviant from the stewardship mandate given by God. And in creation seeking that liberation, it has also hit back with the climate crisis that has gripped the planet today. The sense of loss and damage to the

environment in that lashing back is worrying. And now it is human beings who are groaning in return. "More than half of the population of the Philippines live in disaster-prone areas, and the country is now considered the third most vulnerable in the world to natural disasters and climate change. Twenty of its largest cities are situated on the coast and are at risk of rising sea levels and extreme climate conditions. Between 1990 and 2006, damages caused by disasters in the Philippines amounted on average to roughly 0.5 per cent of annual gross domestic product per year. The Intergovernmental Panel on Climate Change has noted: 'In a future warmer world, there is a high likelihood of more frequent heavy precipitation events and more intense tropical cyclones.'

Creation could very well do without us, some would suppose. This more so considering what seemed to be the repair to the environment that happened naturally during the Covid lockdown that halted mass human transportation and activity around parts of the world.

LOSS AND DAMAGE

An understanding of the meaning and challenge

The effects of climate change are becoming more frequent and severe, as a recent series of droughts, floods, wildfires, and storms in the United States and around the globe attest. Countries are therefore increasingly focused on the question of how to address climate-related harm—known as loss and damage in the language of the international climate negotiations—both individually and through multilateral forums, such as the U.N. Framework Convention on Climate Change, or UNFCCC.

The phrase "loss and damage" can refer to permanent loss or repairable damage caused by the manifestations of climate change, including both severe weather events and slow-onset events, such as sea level rise and desertification. It can also refer to economic or noneconomic harm, such as loss of life, livelihoods, ecosystems, or cultural heritage.⁴

But we also recognise that Loss and Damage is a failure of humans. The effects and costs of climate disasters are mounting.

A failure of our Biblical mandate – Stewardship

- Most critical may be that the soul of mankind is in a crisis. We have been consumed by what Walter Brueggemann would describe as Pharaoh's narrative.

A failure of our Relationships – Justice

- Consider the other better than yourself. The Unquenchable thirst for more at the expense of others.

- Loss and Damage is firstly a matter of justice. By definition, those living in poverty are more likely to experience L&D because they are less likely to be able to adapt to a given climate impact. They are also far less responsible for contributing to climate change.

- L&D is essentially a recognition of human failing. It is what happens when climate change cannot be mitigated or adapted to. It is an expression of humans further breaking creation, and of dislocating our relationships with each other (including between generations).

- Climate inequality. Climate apartheid

HOPE AND RECOVERY

Understanding our role afresh

This is what we could call repentance. Seeking to right what is wrong. Ephesians Principle – Putting off and Putting on.

- Calls for a Stop - Raise a STOP sign. We must believe that the generation can be changed and can be a change agent for Climate. John – See the fields are white and ready for harvest. It is in time of greatest threat that we may have the opportunity for the greatest harvest.

- Damage Limitation – the next best time is now. Repentance has no limitations.

- Prophetic Action – Speaking from the mountaintops/ acting like the prophet who shattered his pot. (Brueggemann). We have limits. Walter Brueggemann – The Prophetic Imagination. Once we have passed a point of 'no return' by experiencing L&D, what agency do we have and how should it be exercised?

- Sometimes we in the sector can be quite militant, yet we could also meet people where they are with some positive results for change. In referring to David being confronted by Nathan the prophet after the murder of Bathsheba's husband, "We are told that David repented, perhaps because here the prophetic voice created another narrative that allowed the one at fault a moment of recognition of the abuse and, additionally, the space to re-orientate themselves for change and transformation. Our tendency to polarise the rights and wrongs of situations or conflict often reinforces positions of denial or defiance. "There is no place in the public square where failure can be faced". (Walter Brueggemann) The challenge is to recognise where metaphor, imagination and creativity can release energy to alter reality".⁵

“...creation has been assigned a relationship with mankind with the promise of flourishing and fruitfulness.

DISTRIBUTIVE AND RETRIBUTIVE JUSTICE

- What would reparative justice look like for someone who has lost their land, home, livelihood? What can we do to heal our relationships with creation and with each other?

Zacchaeus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much." And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. Luke 19: 8-9

- Is the action of Zacchaeus worth noting? However, there were a number of interventions that led to the decision by Zacchaeus. First it took an interest from Zacchaeus himself. A man of dignity was up a tree and trying to overcome his shortcomings in order to see Jesus. Then there followed a face to face encounter with

CONTINUED OVERLEAF >>>

A GIFT FOR HUMAN FLOURISHING CONTINUED >>>

Jesus who took an interest in him and asked to dine with him in his home (Met him in a place where he could be himself). (Quakers and Lloyds). Then followed the interaction with Jesus visiting the home of a tax-payer. What engagement should we have for people to repent? Should we be looking for those strategic encounters with those who are ready to repent and engage with them.

- Example of PSL and the Quaker church and what reparations can look like or how they can be approached? <https://www.quaker.org.uk/news-and-events/news/quakers-to-make-reparation-for-slave-trade-and-colonialism>

- <https://www.proactiveinvestors.com/companies/news/922243/greene-king-and-lloyds-of-london-to-pay-reparations-over-founders-slave-trade-links-922243.html>

THE OVERALL ASPIRATION

Reconciliation as the goal of Loss and Damage (The purpose of Christ in this - That all things may be reconciled under one head: Coll 1).

- Repair relationships that can lead to justice
- Repair relationships with creation
- Reduce Loss and Damage. ■

References

¹ <https://www.theguardian.com/sport/2018/sep/19/year-japan-rugby-braced-threat-natural-disasters>

² https://www.christianaid.org.uk/sites/default/files/2019-09/World-in-disunion-climate-change-and-the-Rugby-World-Cup_0.pdf

³ Dr Andrew Abernathy <https://thirdmill.org/answers/answer.asp/file/44467>

⁴ <https://www.americanprogress.org/article/the-meaning-of-loss-and-damage-in-the-international-climate-negotiations/>

⁵ Sue Richardson and Bob Kikuyu. *Christian Aid and the Prophetic Voice (An Internal Document for Christian Aid)*

Notes

https://www.researchgate.net/publication/282322818_Editorial_Loss_and_damage_from_climate_change_Emerging_perspectives

https://www.lutheranworld.org/sites/default/files/DTS-Studies-God_creation-2009.pdf



ARTIST IN RESIDENCE

Holy Trinity Cathedral's Artist in Residence, Karen Sewell, writes of her many wonderful experiences last year as she travelled the world with her art. We are looking forward to seeing Karen around the Cathedral precinct in 2023.

KIA ora koutou and warmest greetings to all. 2022 was a very full year which included many wonderful adventures both at home and abroad. I'm super grateful to have had amazing support from friends, family and industry professionals to be able to achieve successful presentations in Venice, Italy and in 4 cities around New Zealand last year. It was a huge year. Meeting and networking with artists from all around the world was an enriching experience resulting in new friends and new opportunities.

Special thanks to Rhythms of Grace community (meets in the undercroft of HTC) in particular Ps Mark Pierson and Alison Squires (the powerhouses of the NZ Tour), my hubby Graham and our families and HTC for publication support with the NZ tour and the welcome and support as AIR, much appreciated.

Following the NZ Tour (needing some recovery time) I've been painting small pieces familiar local landscapes with celestial event themes - a meeting of earth and sky.

2023 is shaping up with some exciting projects both here at the Cathedral (in association with Elemental Festival in June/July - details will be available), further afield in New Zealand (Nelson) and abroad (Germany-London-Korea) too!

In May, LuminaryI Luminare is going to Lindberg, Germany as part of an Earth-care exhibition "Goldenes Rettungsnetz der Arche Noah des 21. Jhd's" "golden rescue net of Noah's Arc of the 21st Century" A participatory installation project involving 7 other international artists. From there Luminary may present in a London Cathedral (tbc) and then I head to Wales to visit friends for a few days, a stop into Brennan the spiritual retreat centre before heading back home at the end of May.

My work has been invited to have representation in a multi national project in South Korea - The Cross Project - later this year. This project is included in the planning stage of the European Cultural Centres collateral exhibition of the Venice Biennale in 2024.

Lastly - later this year 7 Oct - 11 Nov I'll present work, a solo show, at Atelier Gallery in Nelson.

You are most welcome to email me to arrange a visit to my studio if you'd like to at sewellart@gmail.com. Apart from May I'll be there a lot more this year (usually between 9.30-3 is best to catch me).

Karen Sewell
Cathedral Artist in Residence

Images (left to right): Red Sun, 2022, oil on plywood; Blue Sun, Pink Moon, 2022, oil on plywood both by Karen Sewell.



BACH & STRAVINSKY

7.30PM, FRIDAY 28 APRIL
HOLY TRINITY CATHEDRAL

Director/Violin Benjamin Morrison
Violin Liu-Yi Retallick
Oboe Bede Hanley

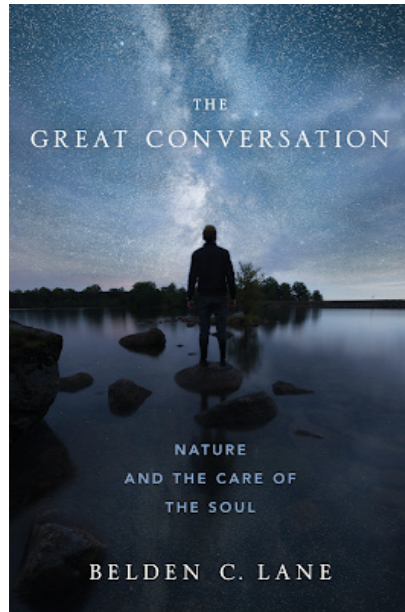
J.S. Bach Concerto for Violin and Oboe
Stravinsky Eight Instrumental Miniatures
J.S. Bach Concerto for Two Violins
Stravinsky Concerto in E flat 'Dumbarton Oaks'

BAROQUE BEYOND



THE GREAT CONVERSATION

Belden C. Lane



I had the immense privilege of working alongside the author of this book as we prepared the workshops on Prayer in Creation for the World Council of Churches Assembly last year. Belden's writing is just as he speaks and teaches. A wise sage himself who lives and breathes his beliefs and values. My life and world has been richly blessed by our meeting.

This is how he introduces himself:

As a Protestant member of a Roman Catholic faculty for thirty-five years, I've taught in the areas of American religion, the history of spirituality, and the connections between geography and faith. The relationship of Christian spirituality to the wonder and beauty of the natural world has always been close to my heart, whether

FROM THE SHELVES

seen in the earth-sensitive practices of Celtic spirituality or Calvin and Edwards' perception of the world as a theatre of God's glory in the Reformed tradition.

I live with my wife Patricia, a spiritual director and retired school teacher, in Saint Louis. My interests include wilderness backpacking in the Ozarks, the magic of storytelling, the history of Desert Spirituality, exposing students to urban poverty through Karen House (the Catholic Worker), and the poetry of Rumi and Wendell Berry. Fascinated with ritual and the process of spiritual transformation, I work with men, helping lead retreats and initiation rites through Richard Rohr's program for Men as Learners and Elders, now under the direction of Illuman.

Drawn to sacred places around the world, my travels have involved camping in Egypt, Ireland and the Virgin Islands, hiking in Greece, Hawaii, and Australia, and study in England, Israel and Mexico. For six years I served in the pastorate, from a village parish in western New York State to the historic First Presbyterian Church of Philadelphia. Some time ago I delightfully found myself introduced as a Presbyterian minister teaching at a Roman Catholic university telling Jewish stories at the Vedanta Society. ■

The Very Reverend Anne Mills
Dean

THE FRIENDS OF HOLY TRINITY CATHEDRAL

AN EVENING WITH THE FRIENDS

THE end of year dinner for the Friends took place in the Selwyn Library on Saturday 19 November.

The Selwyn Library was appropriately "dressed" for the occasion, with flowers and candles and white-clad tables. The menu for the meal was a generous carvery, with accompaniment of wine and soft drinks. Guests had designated tables, but with opportunity to mix and mingle. An atmosphere of interest and anticipation prevailed.

Grace before the dinner was offered by Bishop John Paterson, our Patron. On this occasion, the speaker was Paul Baragwanath, Heritage Hero, who through enormous tireless efforts over eight years has worked to restore and save St David's Memorial Church from demolition.



This well-known Presbyterian church, built as a monument to First World War soldiers, was declared unsafe and to be demolished, until Paul and his supporters stepped in to save it. After the establishment of a Foundation, St David's is being totally refurbished as a cultural and arts centre. Interestingly, it has not been deconsecrated, so that services and religious celebrations can still occur there.

While no longer the most prominent church of the Presbyterian Church in Aotearoa New Zealand, St David's remains a vital part of Auckland's heritage. We need more heritage heroes like Paul to keep our precious historical buildings.

Our dinner was attended by over 50 people from various Auckland Anglican parishes.

Diana Burslem
Friends of Holy Trinity Cathedral Board Member

CHRISTMAS CAN TREE APPEAL

Thank you to all who contributed to the Christmas Can Tree appeal. We collected almost 400 cans for the Auckland City Mission.

Chris Mills designed and built a wooden Christmas tree to display the donations in the sanctuary. This is the second time we've run this appeal and we hope to continue this every year.



ABOUT THE FRIENDS

The Friends of Holy Trinity Cathedral exists to support the ministries of this Cathedral. Contributions from the Friends have enabled the completion, maintenance and enhancement of the fabric of the Cathedral for many years. Our members are not exclusively Cathedral parishioners, but individuals, churches and businesses who recognise the value and importance of Holy Trinity Cathedral within the city of Auckland.

CONNECT WITH THE FRIENDS

Anyone can be a Friend of Holy Trinity Cathedral. Your membership also ensures that you receive your very own copy of Trinity Life in the mail each quarter! Find out more and become a member of the Friends by visiting:

www.holy-trinity.org.nz/friends

More and more of what the Friends of the Cathedral do is happening online.

If you are an existing member, please make sure your contact details are up to date to avoid missing out on news and events,

Email Rebecca Swift, our Membership Secretary at friends@holy-trinity.org.nz to update your details. ■

Gary Swift
Friends of Holy Trinity Cathedral Board Chair

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LIFE'S BIG EVENTS

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 November 2022 to February 2023.

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 visit our website at: www.holy-trinity.org.nz/spiritual-life.

THE REGISTERS

BAPTISMS

Jessie Margaux Lola Mannion
Aiden Patrick John McCarty
Leo Laxmi Stretton
Roman George Nakarmi

WEDDINGS

Kathrerine Joyce Fowler and Mark Campbell Ashley
Kellie Newman and Sione Inoke Faivakimoana Tuika
Michelle Wong and Christopher Leng
Antonia Phillipa Milsom and Marcus Ian Hally Everard

FUNERALS

Jenefor Mary Maiden
Graham Maxwell Gould
Denys Peter Boshier
Christopher Arthur Hubbert
Allan Walker Tattersfield
Stuart Norman McCutcheon
John David Abbott

FOR THE DIARY

FEBRUARY - MAY 2023

For up to date details of all special services and events, please check the Holy Trinity Cathedral website.

FEBRUARY

WEDNESDAY 22 | Ash Wednesday

An Ecumenical Service with Imposition of Ashes
7:30pm
Cathedral Nave

SATURDAY 26 |

High Tea with Dame Sian Elias
2:00pm
Bishop Monteith Visitors' Centre

SUNDAY 26 | Lent 1

Choral Eucharist *Cathedral Nave*
10:00am

MONDAY 27 |

Lenten Studies Week 1 - *The Easter Stories*
7:30pm

MARCH

SUNDAY 5 | Lent 2

Choral Eucharist *Cathedral Nave*
10:00am

MONDAY 6 |

Lenten Studies Week 2 - *The Easter Stories*
7:30pm

SUNDAY 12 | Lent 3

Choral Eucharist *Cathedral Nave*
10:00am

MONDAY 13 |

Shared Table - An Interfaith Event
7:30pm
Bishop Selwyn Chapel and Visitors' Centre

SUNDAY 19 | Lent 4

Choral Eucharist *Cathedral Nave*
10:00am
Cathedral AGM *Bishop Selwyn Chapel*
12:00pm

MONDAY 20 |

Lenten Studies Week 3 - *The Easter Stories*
7:30pm

SATURDAY 25 | The Annunciation

Artist Talk: Karen Sewell - Artist in Residence
3:00pm
Bishop Selwyn Chapel

MARCH continued...

15

SUNDAY 26 | Lent 5

Choral Eucharist *Cathedral Nave*
10:00am

MONDAY 27 |

Lenten Studies Week 4 - *The Easter Stories*
7:30pm

APRIL

SUNDAY 2 | Palm Sunday

Festal Choral Eucharist *Cathedral Nave*
10:00am

WEDNESDAY 5 | Holy Wednesday

Choral Evensong with Benediction
6:00pm

THURSDAY 6 | Maundy Thursday

Community Meal *Visitors' Centre*
6:00pm
Festal Eucharist of the Last Supper
7:30pm

FRIDAY 7 | Good Friday

Family Service
10:00am
Good Friday Service
3:00pm

SATURDAY 8 | Holy Saturday

The Great Vigil of Easter
8:00pm

SUNDAY 9 | Easter Sunday

Eucharist with Hymns *St Mary's-in-Holy Trinity*
8:00am
Holy Communion *St Stephen's Chapel*
9:00am
Choral Eucharist *Cathedral Nave*
10:00am
Festal Choral Evensong *Cathedral Chancel*
5:00pm

MAY

SUNDAY 7 |

Coronation Choral Eucharist with Prayers for His Majesty King Charles III
5:00pm

SUNDAY 21 | Feast of the Ascension

Choral Eucharist *Cathedral Nave*
10:00am
Organ Donor Service *Cathedral Nave*
1:30pm

FRIDAY 26 |

World Prayer for Christian Unity
7:00pm
Takapuna Methodist Church

SUNDAY 28 | Pentecost

Choral Eucharist *Cathedral Nave*
10:00am

COMING IN JUNE...

SUNDAY 4 | Trinity Sunday

Choral Eucharist *Cathedral Nave*
10:00am
Preacher: *The Very Rev'd Canon Richard Sewell Dean, St George's College, Jerusalem*



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HOLY & WEEK EASTER

PALM SUNDAY 2 APRIL -
EASTER SUNDAY 9 APRIL

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Precentor | The Reverend Ivica Gregurec
Dean's Warden | Felicity Reid
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