

# TRINITY LIFE

February 2021



Holy Trinity  
Cathedral  
AUCKLAND



**A**s I write this Lent and Easter are upon us (Ash Wednesday the first day of Lent was the 17th February) and over the last couple of weeks I have been pondering the meaning and value of Lent – the 40 days excluding Sundays that come prior to Easter. Is the idea of ‘giving something up for Lent’ – be it chocolate, wine, television, internet use – a valid one? Is it even a Christian one?

The name ‘Lent’ comes from the Saxon word *Lenctentid*, used for the month of March and signifying springtide and the lengthening of days. The idea of a fast before Easter, however, goes back way before Christianity reached the Saxons, to the first centuries of the Church. It seems to have sprung up spontaneously, albeit only originally practiced for two or three days before Easter. The earliest known reference to a forty-day fast was in 325 CE as one of the ‘canons’ (church rules) arising from the Council of Nicaea, where church leaders from all of the then Christian world met to thrash out a mutual understanding of what they believed. It became common practice that for forty days only one meal a day was eaten, with no meat or fish.

The forty days, of course, is an echo of Christ’s time of fasting in the wilderness. But Christ never commanded his followers to fast (although he did assume it as a common practice, talking in Matthew 6:16 about ‘when you fast’, rather than ‘if’), and neither did the apostles. So why did the practice arise? The main reason seems to be that baptisms at that time only happened once a year, at Easter. Lent was instituted as a preparation for baptism – public entry to the Christian faith – and for those who wanted to renew their baptismal vows.

Christ’s fast in the wilderness had a purpose – it was as a prelude to a major change in his life: the beginning of a ministry that would change the face of history. When he called his followers to give up anything, that too was in order to set them free to follow a new direction.

It was in order that they might be radically changed – and that their change would change their world. So it was in the first centuries of Christendom – Lent was a time of preparation for a major life change.

As you make the journey through Lent I would invite you to make it a time when you reflect on your own life and faith and to decide if there is anything that needs to be changed.

Our Lenten Study this year comes to us from St George’s College, Jerusalem and is entitled *A River through the Desert*. Please see page 10 for further details. All are welcome and encouraged to attend. ■

Yours in Christ,  
**The Very Reverend Anne Mills**  
Dean

## A LENTEN PRAYER

Risen One, come, meet me in the garden of my life.  
Lure me into elation.  
Revive my silent hope.  
Coax my dormant dreams.  
Raise up my neglected gratitude.  
Entice my tired enthusiasm.  
Giving life to my faltering relationships.  
Roll back the stone of my indifference.  
Unwrap the deadness in my spiritual life. Impart  
heartiness in my work.

Risen One, send me forth as a disciple of your  
unwavering love, a messenger of your unlimited joy.  
Resurrected One, may I become ever more convinced  
that your presence lives on, and on, and on, and on.

Awaken me! Awaken me!

Prayer taken from *Out of the Ordinary: Prayers, poems  
and Reflections for Every Season* by Joyce Rupp

### 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 FRIDAY

- 12:15pm Eucharist in the Marsden Chapel

#### WEDNESDAY

- 6:00pm Choral Evensong in the Chancel \*
- \*During term time

### THANK YOU AND FAREWELL TO THE REVEREND SARAH WEST

Our Curate, Reverend Sarah West, finished her two-year placement with us in January and is moving to a position at the Diocesan Office working as Chaplain to Ministry with Young Adults.

Her time at Holy Trinity Cathedral has seen Sarah move from curate to an energetic and dedicated priest of the Church, and it has been a blessing to our congregation to have her in our midst.

We send heartfelt thanks to Sarah for the way she has fitted into the team here at the Cathedral and for the significant contribution she has made to our life in her time with us - her warm smile, her engaging and honest personality, her pastoral care and her intelligent and thoughtful preaching and teaching.

We wish Sarah, her husband, Brent, her children, Emerson and Lucy, and four-legged family, Snoop and Penny, every blessing in this next chapter of their journey.



### OUR SERVICES

#### 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.

Cover: *The Nativity Project: Homeless Nativity*  
Image by Sarah Wilson

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### 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](http://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 donation is anonymous).

#### VOLUNTEER

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

[www.holy-trinity.org.nz/community](http://www.holy-trinity.org.nz/community)



Clockwise from top left:

1. Father Christmas a.k.a. Doug Abbot's reindeer were detained at the border so his 'sleigh' was steered by a very special reindeer a.k.a. Reverend Ivica Gregurec, at Carols on the Forecourt.

2. Dean Anne welcoming King's College at one of the many end of year school events we were fortunately able to host.

3. 5 year-old Lexie Szabó-Johnston sang Away in a Manger with the Cathedral Choir at Carols on the Forecourt.

4. Reverend Ivica Gregurec giving a welcome at a wedding in the Cathedral Nave.

5. The Cathedral Christmas Can Tree filled up over the Advent period with food donations to support the Auckland City Mission.

# GIVING BIRTH TO CHRIST



**H**umanity too is God's creation. But humanity alone is called to cooperate with God in the creation.  
— Hildegard of Bingen

*For of his fullness we have all received, grace upon grace.*  
— John 1:16

The Greek word for "fullness" in this gospel passage is *pleroma*, which Paul also uses in his writings to describe a historical unfolding (see Ephesians 1:23, 3:19; Colossians 2:9-10). It is an early hint of what we now call evolutionary development, the idea that history, humanity and, yes, even God are somehow growing and coming to a divine fullness. What hope and meaning this gives to all life!

In his letter to the church in Rome, Paul writes: *From the beginning until now, the entire creation, as we know, has been groaning in one great act of giving birth* (Romans 8:22).

Creation did not happen at once by a flick of the divine hand, and it is not slowly winding down toward Armageddon or tragic Apocalypse. Creation is in fact a life-generating process that's still happening and winding up! We now know the universe is still expanding—and at an ever-faster rate, which means that we are a part of creating God's future.

As Sister Ilia Delio says so well,

We can read the history of our 13.7-billion-year-old universe as the rising up of Divine Love incarnate, which bursts forth in the person of Jesus, who reveals love's urge toward wholeness through reconciliation,

no solidarity with anything except oneself. We whittled the great Good News down into what Jesus could do for us personally and privately, rather than celebrating God's invitation to participate in God's universal creative work.

**“ Instead of believing that Jesus came to fulfill us separately, how about trusting that we are here to fulfill Christ? ”**

Instead of believing that Jesus came to fulfill us separately, how about trusting that we are here to fulfill Christ? We take our small but wonderful part in what Thomas

mercy, peace, and forgiveness. Jesus is the love of God incarnate, the wholemaker who shows the way of evolution toward unity in love. In Jesus, God breaks through and points us in a new direction; not one of chance or blindness but one of ever-deepening wholeness in love. In Jesus, God comes to us from the future to be our future. Those who follow Jesus are to become wholemakers, uniting what is scattered, creating a deeper unity in love. Christian life is a commitment to love, to give birth to God in one's own life and to become midwives of divinity in this evolving cosmos. We are to be wholemakers of love in a world of change. [1]

The common Christian understanding that Jesus came to save us by a cosmic evacuation plan is really very individualistic, petty, and even egocentric. It demands

Merton calls "The General Dance." [2] We are a part of this movement of an ever-growing Universal Christ that is coming to be in this "one great act of giving birth" (Romans 8:22). ■

[1] Ilia Delio, "Love at the Heart of the Universe," *The Perennial Tradition, Oneing*, vol. 1, no. 1 (Center for Action and Contemplation: 2013), 22. Note: This edition of *Oneing* is out of print.

[2] Thomas Merton, *New Seeds of Contemplation* (Shambhala: 2003), chapter 39.

Adapted from Richard Rohr, *Christ, Cosmology, & Consciousness: A Reframing of How We See* (Center for Action and Contemplation: 2010),

# SAFE SPACE

In September, the Cathedral Boards had a strategic planning meeting. One important area of focus was the need to build bridges with LGBTIQ+ community. 2020, with a re-shaped way of doing 'church' during various lockdowns, came and passed without the possibility of doing something proactively in that area, although a small steering team did meet to propose some activities.

As the Cathedral community, we pride ourself on our diversity and the fact that we have a long history of accepting and welcoming people of different ways of life. Together we commit ourselves to the Christian journey and the presence of people of all walks of life, including LGBTIQ+. It is a source of many blessings.

We are aware that this is not always the case for Christianity as a whole. In fact, voices of judgment and exclusion very often get the spotlight in the media. The ongoing debate over sexuality in the Anglican Church in Aotearoa, New Zealand and Polynesia over previous years has hurt and alienated many from the Church, which prides itself on preaching God who is love, and who in Jesus Christ came to all humanity, indeed to all creation.

In building our Strategic Plan, we wish to cherish our diversity and acknowledge what we already are: a safe space for all people, including our LGBTIQ+ whānau. We are a place with zero tolerance for any type of discrimination, including one based on sexuality and gender, and we acknowledge that all people are beloved children of God. When we say "all people", we mean ALL people!

We have connected with New Zealand artist, Shannon Novak, who through his art raises the issues of the LGBTIQ+ population into the visible sphere. He is also

a founder of *Safe Space Alliance*, an initiative that aims to create safe spaces for people to express themselves freely and be respected, whatever their sexuality and gender identity is. It began as an artwork at The Suter Art Gallery in Nelson, New Zealand, in response to the growing need for clearly identifiable safe spaces for the LGBTIQ+ community.

The gallery was the first safe space verified by the Safe Space Alliance, and the Safe Space Alliance logo was installed temporarily on the gallery windows. The idea then spread to the surrounding community in Nelson including Nelson City Council who became a verified 'safe space,' then funded an art project that projected the Safe Space Alliance logo onto buildings around the city. The growing momentum reached other cities in New Zealand with the help of Auckland's Britomart Group, then went international.

Shannon writes: *There will be individuals and groups out there who, regardless of what the law says, do not accept the LGBTIQ+ community for various reasons. This may result in implicitly or explicitly hostile spaces.*

With the bad publicity, history and hysteria of homophobia in our Church's past, we wish to witness not only to the possibility of building bridges with our Rainbow community, but to the necessity, as this means being faithful to the Gospel of Christ's love, as well as our Cathedral motto, that claims that we are a place of welcome. And yes, we might have our policies, statements and mantras inkeeping with the spirit of this ideal, but that is not enough. They have to be lived and fulfilled, and therefore, as a sign of our commitment, we will add the circular rainbow symbol of Safe Space Alliance to the Dean's welcome in our Cathedral.

It is claimed all rainbows are circular, but we can only see half a rainbow from the ground. You can view circular rainbows from high altitudes as shown in the photo taken by Anna Kim in Hana, Maui, Hawaii, US. The Safe Space Alliance logo incorporates a circular rainbow. The rainbow acts as a barrier to violence, bullying, and hate speech towards the LGBTIQ+ community, creating a safe space in the middle.

Currently, Safe Space Alliance is working on a project to help people navigate the relationship between being LGBTIQ+ and being Christian. Shannon is working on a body of work in this regard, to present in Brisbane later this year.

For our Cathedral community, one important thing will change: part of our intentional care for one another will be respecting every human being, no matter what their gender or sexuality may be. The kindness and welcome we offer will be extended with no judgment to all.

During Eucharist on 14 March 2021, at 10 am, we will unveil Safe Space logo at the back of the Cathedral, where Dean's welcome can be found. Shannon Novak will join us for the occasion and this will be the opportunity to mark our commitment to continue to be an inclusive space for all. It is our wish that the Cathedral can be recognised as a place that continues to offer welcome and support to all, transforming our own lives through kindness and living the life of the One whose example we follow - Jesus Christ. ■

View Holy Trinity Cathedral on the Safe Space Alliance website at <https://safespacealliance.com/listing/holy-trinity-cathedral/>

Parts of this article are adapted from <https://safespacealliance.com/>

The Reverend Ivica Gregurec  
Precentor



In preparation to hand over the reins to the new coordinator, Jenny Williams, I have been reflecting on welcoming at Holy Trinity over the past thirty-four years and the many people who have been actively involved in welcoming. A big thank you to those who have decided to step down after the unexpected 2020 year. Many of these people had been there longer than me.

The role has developed and evolved over the decades as the Cathedral Precinct has taken shape.

Focus was originally on St Marys. People were (and are still) intrigued by the move in 1982 and how the community views the place of St Marys in the context of Auckland. Once the nave was completed, the Welcoming Base was moved into the Paterson Entrance where Welcomers ran the shop and offered guided walks around the new building. However, this became too much for the predominantly elderly volunteers of the day. During Dean Jo's time, the Forecourt became the main entry and the Welcomers' base moved to its current position at the 'West End' of the Cathedral. The move to the role of Welcomer rather than Guide began. Once the Cathedral was completed by the addition of the Bishop Selwyn Chapel and consecrated in 2017, the role of Welcomer continued to develop and evolve.

The move was made to develop a self-guided tour for visitors, allowing them to experience the worship spaces uninterrupted and at their leisure.

Cathedral participation in Auckland Heritage and Art Festivals has provided the opportunity to 'welcome' many more people. Visitors comment on the feeling of being made welcome by a person at the door with a big smile.

After all the lockdowns in 2020, more Welcomers are needed in 2021. If you have a love of people and the Cathedral Precinct and time to offer hospitality to visitors, please contact either Jenny ([care@holy-trinity.org.nz](mailto:care@holy-trinity.org.nz)) or the Cathedral Office.

**Mariana Nordmark**  
*Welcomers' Coordinator (Dec 2016 - Jan 2021)*

## FAREWELL MARIANA

After four years as our Welcomers' Co-ordinator, Mariana Nordmark, has decided to step down and Jenny Williams will be taking over. Mariana will continue to look after group tours, and we are very grateful for her tour expertise. We thank Mariana for her significant contribution to the visitor experience at the Cathedral, she has enthusiastically co-ordinated the welcomers' roster, bringing on new welcomers and training them as well as looking after tour groups and providing historical information for Cathedral visitor projects. Always willing to generously give her time and knowledge.

Mariana has a long history of welcoming at the Cathedral having taken over the welcoming role from her elderly mother Ellen, 34 years ago when Dean Rymer was at the helm. It was only trips to China teaching English as a second language that took Mariana away from her role over the years.

*We wish Mariana every blessing.*

**Maria Beer**  
*Events and Marketing Manager*





# NO ROOM

A new initiative from The Friends of Holy Trinity Cathedral and ADJust (Diocese of Auckland Young Anglicans for Social Justice), The Nativity Project NZ at Holy Trinity Cathedral seeks to draw attention to an important environmental or social issue each year.

In the light of COVID-19 and the unprecedented demand on the Auckland City Mission which saw weekly food distribution increasing dramatically from 450 to 1,200 food parcels, the theme chosen for the 2020 installation was 'homelessness.'

The project aimed to raise awareness around the issue of homelessness in Auckland while offering practical support to the Auckland City Mission with an interactive can drive.

Against the familiar backdrop of a bus shelter kindly donated by Auckland Transport, a 'homeless nativity' was installed on the Cathedral Forecourt. The installation provided a focal point for the thousands of visitors to the Cathedral over the Advent and Christmas period. Many paused to view the installation and were invited to reflect on the very real and desperate need of the Holy Family as they searched for shelter, only for Jesus ultimately to be born in a place lacking warmth, security, sanitation, care or comfort. All materials used to create the nativity scene were donated, repurposed, and recycled.

Meanwhile, in the Cathedral Nave, a different kind of Christmas tree, created especially for this project by Habitat for Humanity, was placed. The purpose of this tree was to display can donations gifted by the diverse communities surrounding the Cathedral to be donated to the Auckland City Mission, replenishing their stores after a busy Christmas season.

The Nativity Project organising team were astounded at the number of donations which arrived over the five weeks and ultimately totalled upwards of 3,400 items of food; an impressive gift to support the City Mission in their valuable service to our city's most vulnerable.

A heartfelt thank you to all those who donated to the project and to those who came to view the 'Homeless Nativity' installation.

As Bishop Ross reflected during his sermon on Christmas Day, 'Leaving an art installation in place 24/7, unattended, is not without risk... but I understand that there has been no vandalism, no acts of disrespect towards it... by contrast people have left gifts there and little symbols as acts of devotion to the manger scene... so I guess, in the end, maybe there have been some contemporary shepherds and magi passing by.' ■

Top image: 'Homeless' Mary and Joseph awaiting the birth of Jesus.

Bottom image: (Left to right) Lyndon Drake, Claire Szabó, Bishop Ross Bay, City Missioner, Chris Farrelly, and Gavin Rennie before the Can Christmas Tree.



ACG Parnell Prizegiving



Commonwealth Day celebrations

The Can Christmas Tree



Auckland ArtWeek



Interfaith Prayers to commemorate March 15



World Choral Advent Calendar



New Zealand Opera's Semele



Carols on the Forecourt



Weddings



Recording online services



### CONNECT WITH THE FRIENDS OF HOLY TRINITY CATHEDRAL

More and more of what the Friends of the Cathedral do is happening online. To avoid missing out on news and events, please make sure your contact details are up to date. Email the Friends at [friends@holy-trinity.org.nz](mailto:friends@holy-trinity.org.nz) to update your details.

### THE BISHOP SELWYN CHAPEL CROSS by Neil Dawson

**T**his 8.4m-high cross (right image), located in the Trinity Gardens, is situated on the midline of the Cathedral. The cross can be viewed through the glass walls of the Bishop Selwyn Chapel.

Tilted heavenward, this inspirational sculpture is the work of prominent New Zealand sculptor, Neil Dawson, and reflects the gold leaf in the Chapel ceiling.

The cross provides a focal point for the many services, weddings, funerals, concerts and events which take place in the Bishop Selwyn Chapel.

Neil Dawson CNZM was born in 1948 in Christchurch, and is best known for his large-scale civic pieces in aluminium and stainless steel.

Please visit <http://www.holy-trinity.org.nz/discover> for more information on the wide variety of things to see and do at Holy Trinity Cathedral. ■



### KAREN SEWELL CATHEDRAL ARTIST IN RESIDENCE

**W**e are delighted to welcome Karen Sewell (left image) to the Cathedral as our very first Artist in Residence. Karen created art installations in the Cathedral in 2018 and in 2020 for Artweek Auckland and is an artist of Christian faith.

The Cathedral has had a long association with the arts historically commissioning artworks as it was built and in recent times establishing the John Wilson Gallery, hosting art installations, and participating in Artweek Auckland. The artist in residence will compliment these initiatives, extend our involvement in the arts, and provide benefits for the Cathedral community and the artist.

A visual artist graduating with a Master of Fine Arts (with Honours) in 2016 from Whitecliffe College of Arts and Design, Karen is interested in the intersection of art and spiritual experience. She aspires to create artworks that activate spaces for viewer/participants to be able to experience liminal moments of awareness of the unknown, an awakening to wonder, or numinous experiences. Karen works across media including sculpture, installation, painting, drawing and photography, specialising in installation practice.

Karen is looking forward having a space to be and create, and to contributing to the life of the Cathedral. You can learn more about Karen at: [www.karenewell.net](http://www.karenewell.net) ■

**Maria Beer**  
Events and Marketing Manager



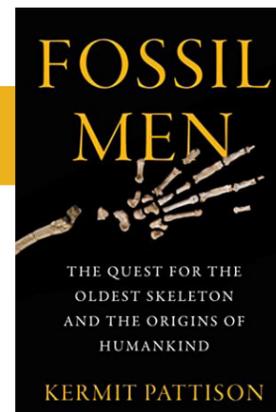
### LENTEN STUDIES SERIES 2021

# A River through the Desert

**Bishop Selwyn Chapel**  
Mondays 22 February & 1, 8, 15, 22 March  
7:30-8:30pm

Our Lenten Study this year comes to us from St George's College, Jerusalem. This Lent series is called *A River Through the Desert*.

As Richard Sewell, the Dean of St George's writes, 'a Lent course should aim to water faith in the way that a river will cause the desert to flower and flourish in unexpected ways.' All are welcome to attend this study that aims to share with us a taste of the beauty, wonder and inspiration of the Holy Land.



### FOSSIL MEN Kermit Pattison

**T**he last few decades, there has been some significant changes in the science that explores humans and their ancestors. The search for the oldest representatives of our species and species which were closely related to us gives us valuable information about the history of humanity.

Without claiming any background in the study of science, I find it extremely important to at least try to understand what we can learn about ways in which our genus homo and its predecessors developed.

I am fortunate that, since my early days, I have been exposed to questions about the intersection between faith and religion. Evolution and the way in which we understand it has also evolved while non-literalistic reading of the Scriptures, based on solid Biblical criticism and robust scholarly approach, offered me insights that helped me to read the Bible in a way that my faith isn't threatened with scientific exploration.

Since then I have had a great, although non-professional interest for new archeological, biological and anthropological discoveries.

Book Depository says about *Fossil Men*: *A decade in the making, Fossil Men is a scientific detective story played out in anatomy and the natural history of the human body; the first full-length account of the discovery of a startlingly unpredicted human ancestor more than a million years older than Lucy.*

*It is the ultimate mystery: where do we come from. In 1994, a team led by fossil-hunting legend Tim White uncovered a set of ancient bones in Ethiopia's Afar region. Radiometric dating of nearby rocks indicated the resulting skeleton, classified as *Ardipithecus ramidus*-nicknamed "Ardi"-was an astounding 4.4 million years old, more than a million years older than the world-famous "Lucy." The team spent the next 15 years studying the bones in strict secrecy, all while continuing to rack up landmark fossil discoveries in the field and becoming increasingly ensnared in bitter disputes with scientific peers and Ethiopian bureaucrats. When finally revealed to the public, Ardi stunned scientists around the world and challenged a half-century of orthodoxy about human evolution-how we started walking upright, how we evolved our nimble hands, and, most significantly, whether we were descended from an ancestor that resembled today's chimpanzee. But the discovery of Ardi wasn't just a leap forward in understanding the roots of humanity-it was an attack on scientific convention and the leading authorities of human origins, triggering an epic feud about the oldest family skeleton.*

*In Fossil Men, acclaimed journalist Kermit Pattison brings us a cast of eccentric, obsessive scientists, including White, an uncompromising perfectionist whose virtuoso skills in the field were matched only by his propensity for making enemies; Gen Suwa, a Japanese savant whose deep expertise about teeth rivaled anyone on Earth; Owen Lovejoy, a onetime creationist-turned-paleoanthropologist with radical insights into human locomotion; Berhane Asfaw, who survived imprisonment and torture to become Ethiopia's most senior paleoanthropologist; Don Johanson, the discoverer of Lucy, who had a rancorous falling out with the Ardi team; and the Leakeys, for decades the most famous family in*

*paleoanthropology.*

*Based on a half-decade of research in Africa, Europe and North America, Fossil Men is not only a brilliant investigation into the origins of the human lineage, but the oldest of human emotions: curiosity, jealousy, perseverance and wonder. [7]*

I read Kermit Pattison's book with great curiosity, not only because of the the importance of his discoveries, but also because it gave me an insight in the life of Tom White who has dedicated his whole life to this research. Although the author acknowledges White as an expert in his field, he also describes him as a man so committed to the care of his discoveries, that he often omits caring for the living people in the scientific community; a person who doesn't take nonsense lightly and who does all in his power to work with a professional vigour, at the same time, raising the first generation of the Ethiopian scientists, who were very often seen as peripheral to the previous research. This book also gives an insight into the intrigue, jealousy and competitiveness of the scientific community, which depending on donors' money, is often under pressure to produce results or loose funds; it shows personal and academic differences among the people who are researching in the same field, but often clashing because of their conclusions; finally, this books gives a good overview of the changing status of the Ethiopian science of human history, as generations of scientists rise and become involved in research in their country, one of the most important parts of the world for such discoveries, due to its specific geological history.

*Fossil Men* gives us some insight into the science of understanding the early origins of humans at the beginning of 21 century. And although since then, there have been further findings of even older fossils (in Kenya and Chad), Ardi stays at the crossroad of history, as scientists have learned so much from her.

And equally as those old Biblical authors who, in their wish to convey to us the important understanding about humans just 2,500-3,000 years ago (why are we here, the essence and deeper meaning of our existence, so beautifully described as being created in God's likeness), it is of crucial importance to engage with contemporary science and trust it to explain to us the ways in which this can possibly have happen. That understanding is changing, deepening, and with every discovery we know something new and are able to ask questions.

The science doesn't try to explain that central question of faith, the one of the purpose of our existence. And while it cannot be seen or proven in the terms of natural sciences the purpose inspires us to look and learn, living in fullness as creatures of unique academic ability that strive to understand the question: how are we here?

It also teaches us humbleness as we understand how interconnected in animal world we are and that we are part of a much bigger tree of evolution.

The fossil men was an excellent summer read, which I can recommend to everyone. My copy is available for loan too. ■

**The Reverend Ivica Gregurec**  
Precentor

[7] Summary taken from <https://www.bookdepository.com/Fossil-Men-Kermit-Pattison/9780062410283>

Reverend Frank Wright and Lynette joined Open4EM some months after the house group started, in 2010.

Frank's varied interests and expertise particularly in church history, and as a retired priest with significant knowledge of the Bible and liturgy, guided the group for almost a decade.

Frank was an independent thinker, unafraid to express his opinions. He defended his views with modesty and humour. And so Open4EM members, modelling this approach, were able to have discussions on a range of subjects, some of them potentially divisive.

Over the years Frank led the group in a variety of projects. His enthusiasm for New Zealand Anglican church history provided the group with a focus for several months prior to the bicentennial celebration of the first missionary endeavour in the Bay of Islands. The people and places were the topics for research for all the group members, and so the trip to the Bay of Islands



over Labour Weekend in 2014 was informative and thoroughly enjoyable. Frank and Lynette organised the logistics. The group later studied the early missionaries south of Auckland including Bombay and Port Waikato, and rounded that project off with a field trip.

Food eaten at the time of Jesus was another memorable project. Over some weeks the group studied the diet of the people living at that time, and then shared a meal with authentic dishes. We delighted in discovering much about life style, dental health and other unexpected aspects of the topic.

Frank shared his knowledge generously. His enjoyment of history was infectious. So Open4EM under his guidance went on many intellectual journeys into a range of topics, learning so much along the way. The group will miss him profoundly. ■

Margaret Malan  
OPEN4EM

### Memories of Frank

Frank and Lynette's daughter, Judith, said in her eulogy to her father:

*Dad's life was spent serving others. He was skilled at sensing when I needed to share things with him, and he listened without judgement.... He influenced many more than I think he realised, in faith, with compassion, and with humour. He concludes his memoirs by saying, "In the end, it is 'E tangata, e tangata, e tangata. It is people, it is people, it is people.'"*

1.



2.



4.



3.



### THE CATHEDRAL KIDS CHRISTMAS PAGEANT 2020

Clockwise from top left:

- 1. Our three shepherds watching in the stable.
- 2. Cathedral verger, Esther Ducai, posing with a collection of very musical angels
- 3. Cathedral Children's Minister 'Ofa Langi with 'Mary' and the throng of angels.
- 4. The whole cast of the Christmas Pageant gathered at the stable in the Cathedral Nave to sing a carol around the manger.

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**MAINLY MUSIC**  
@ Holy Trinity Cathedral  
**MONDAYS 9:30AM\***

\*during term time

**BAPTISMS**

Rupert Tiwha Bear Dunphy  
Daisy Arabella Sophie De Beer

**WEDDINGS**

Sarah Kim and Hew Kenn Chew  
Merlyn Biji Mathew and Joshua Martin Pollock  
Sally Elizabeth Wallis and Roy Holford Purvis  
Hannah Kate Richardson and Samuel James Young  
Kirsty-Anne Holtzhausen and Russel William Burgess  
Sandy Yu-Hsuan Huang and Michael Zheng-Yang Dong  
Ashlea Sarah Brookes and Leighton Patrick Browan  
Amy Chai Yung Okamura-Kho and Mark Nagy Zaky Bekhit  
Crystal Aitelea Maddox and Taniela Finau Pita Lolohea  
Elizabeth Mae Scollay and Brendon John Wood  
Anita Chin and Linus Goh  
Ying (Jessica) Yang and Qihang (Michael) Zheng  
Sarah Elizabeth Claire McKay and William Barrett Currie  
Jisun Lee and Jeong Heon Kim

**FUNERALS**

Barry George Neville-White  
Francis Wilfred Wright  
Ross Alexander Dykes  
Phyllis Jean Beavis  
Ian Herbert Wilderspin  
John (Jack) Kennedy Stevenson

**MEMORIALS**

Robert Bartlett Elliott  
John George Yannaghas



**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 to February 2020.

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](mailto:office@holy-trinity.org.nz) or check our website at: [www.holy-trinity.org.nz/spiritual-life](http://www.holy-trinity.org.nz/spiritual-life).



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For more information about our special services and events, please visit [www.holy-trinity.org.nz](http://www.holy-trinity.org.nz)

**FEBRUARY**

**SUNDAY 21 |**  
Strategic Planning Meeting 12:00pm

**MONDAY 22 |**  
Lenten Studies Week 1 7:30pm  
*A River through the Desert*

**MARCH**

**MONDAY 1 |**  
Lenten Studies Week 2 7:30pm  
*A River through the Desert*

**SUNDAY 7 | Commonwealth Sunday**  
Organ at Noon - Recital 1 12:00pm  
Zosia Herlihy-O'Brien  
Commonwealth Day Service 5:00pm

**MONDAY 8 |**  
Lenten Studies Week 3 7:30pm  
*A River through the Desert*

**SUNDAY 14 | Mothering Sunday**  
Unveiling of the 'Safe Space' logo 10:00am  
Diocesan School Mothering Sunday Service 12:00pm

**MONDAY 15 |**  
Lenten Studies Week 4 7:30pm  
*A River through the Desert*

**SUNDAY 21 |**  
Cathedral Annual General Meeting 12:00pm  
Evensong with the Mothers' Union 5:00pm

**MONDAY 22 |**  
Lenten Studies Week 5 7:30pm  
*A River through the Desert*

**SUNDAY 28 | Palm Sunday**  
Choral Eucharist with Procession 10:00am  
President: *The Right Reverend Kito Pikaahu*

**MONDAY 29 |**  
Lenten Studies Week 6 7:30pm  
*A River through the Desert*

**MARCH continued**

**WEDNESDAY 31 | Holy Wednesday**  
Evensong with Benediction 6:00pm

**APRIL**

**THURSDAY 1 | Maundy Thursday**  
Community Meal 6:00pm  
Festal Eucharist of the Last Supper 7:30pm

**FRIDAY 2 | Good Friday**  
Family Service 10:00am  
Good Friday Service 3:00pm

**SATURDAY 3 | Holy Saturday**  
The Great Vigil of Easter 8:00pm

**SUNDAY 4 | Easter Sunday**  
Eucharist with Hymns 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  
Choral Eucharist 10:00am  
Festal Choral Evensong 5:00pm

**SUNDAY 18 | Third Sunday of Easter**  
Choral Evensong with St Mary's Singers 5:00pm

**MAY**

**WEDNESDAY 12 | Vigil of the Ascension**  
Choral Evensong 6:00pm

**SUNDAY 16 |**  
Organ Donor Thanksgiving Service 1:30pm

**SUNDAY 23 | Pentecost**

**SUNDAY 30 | Trinity Sunday**



# LIVING GOD'S LOVE

Welcoming All

*Manaakitanga ki te katoa*

Worshipping God

*Te koropiko ki te Atua*

Nourishing Community

*E whakatipu ana te iwi whanui*

Empowering Action

*Mahi whakamana*



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