

TRINITY LIFE

FEBRUARY 2026



Holy Trinity
Cathedral
AUCKLAND

FROM THE DEAN



“The real voyage of discovery consists not in seeking new landscapes but in having new eyes.

- Marcel Proust

WHY LENT?

As you read this, we will be approaching the Lent and Easter seasons. As I prepare for this time in the life of the Cathedral, I have been pondering why Lent matters so much to us as a faith community in the 21st century. Here are my reflections which have been aided by a book by Maggie Dawn called *Giving it up*.

Lent is a season of forty days before Easter when Christians focus on repentance, prayer, and renewal, following the pattern of Jesus's forty days of fasting in the wilderness. It is a time when the whole Church prepares heart, mind, and habits to enter more deeply into the mystery of Christ's death and resurrection.

Christians "give something up" in Lent as a small act of self-denial that points to Jesus's far greater self-giving on the cross. Letting go of a comfort or habit also reminds us that our deepest dependence is on God, not on caffeine, sweets, screens, or any other little props that so easily take centre stage in our lives.

From the earliest centuries, the Church kept a period of fasting and preparation before Easter, with the Council of Nicaea in 325 already referring to a forty-day Lenten fast. At first this season especially prepared new Christians for baptism at Easter, inviting them into repentance, teaching, and a stricter pattern of fasting that the wider Church gradually shared.

Lent continues to matter because it gently invites us as a community to live more attentively in the presence of God. It is not a season for spiritual heroics, or a Christian self-improvement project; it is meant to clear space so that God can work in us. It is a shared journey in which the whole people of God turn again toward the life offered in Christ.

In a fast, noisy world, Lent creates intentional space. Phones, deadlines, and constant entertainment leave little room to listen for God. Setting aside time for prayer, worship, and reflection helps us recover a shared rhythm

that is not driven by urgency, but by grace. Even simple practices—a midweek service, a Lenten study, a quiet corner for prayer, a daily reading—can become signposts pointing us back to God.

Lent also gives us a language for repentance that is both honest and hopeful. Many carry regret, grief, or questions that are hard to name. In this season the Church invites us to bring those realities into the light of God's mercy, trusting that we are received not with condemnation but with compassion. The prayers, readings, and liturgies of Lent teach us to tell the truth about ourselves while holding fast to the deeper truth of God's steadfast love.

For faith communities like us, Lent is also a time when faith takes a very practical form. Acts of fasting, giving, and service—however small—become ways of standing with those who are vulnerable and of allowing God to reorder our desires. As we choose generosity over habit, attention over distraction, and reconciliation over resentment, the pattern of Christ's life is traced a little more clearly in our own.

In the end, Lent matters because it prepares us not only for the great joy of Easter Day, but for the ongoing call to follow Christ in the ordinary days that follow.

So as we travel together this Lent, let us pray for grace to be flexible enough in our thinking to allow God to reveal himself to us, using the prayer of Richard of Chichester (1197 - 1253) as our daily prayer:

*Thanks be to thee, my Lord Jesus Christ,
For all the benefits thou hast won for me,
For all the pains and insults thou hast borne for me.
O most merciful redeemer, Friend and Brother,
May I know thee more clearly,
Love thee more dearly,
And follow thee more nearly,
Day by day.*

With every blessing for this coming Season of Lent.

The Very Reverend Anne Mills
Dean



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Cover image: The recession at the Diocesan Confirmation Service led by the Melanesian cross

CATHEDRAL 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, Judges Bay
- 10am Choral** Eucharist in the Cathedral Nave with Sunday School*
- 5pm Choral Evensong in the Chancel *

MONDAY TO THURSDAY

- 12:15pm Eucharist in the Marsden Chapel

WEDNESDAY

- 6:00pm Choral Evensong in the Chancel*

*During term time **Sung Eucharist during break

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.

VISIT US*

MONDAY TO FRIDAY | 10AM - 3PM
SATURDAY | 10AM - 3PM
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

CATHEDRAL NEWS

1



5



4



1 The Cathedral Christmas Market, last year held on Tuesday 9 December is always a popular festive event! A wonderful community initiative in partnership with Parnell Business Association and the Food Truck Collective.

2 Long-time friends of Holy Trinity Cathedral, North Shore Brass returned for their annual Christmas concert, with special guest, Tim Beveridge.



2



3

3 We celebrated all those who were confirmed on Sunday 7 December including four members of our Cathedral whānau: Elizabeth, Jackson, Gemma, and Benjamin.

4 Santa and Mrs Claus made a special visit to the Cathedral Forecourt this year!

5 Thank you to all our readers at A Festival of Nine Lessons and Carols this year, including Deputy Mayor of Auckland, Desley Simpson.

FROM THE REGISTERS

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/weddings

Here are the registers from
December 2025 to February 2026.

BAPTISMS

Theodore Jack Henry Ratcliffe
 Adrienne Lee-Leon
 Lenyx Christian Nand
 Francisa Antonia Munoz Duran
 Benjamin Tri Harper-Nguyen

WEDDINGS

Renee Dale and Xavier Rice
 Bettina Mullens and Jake Paul
 Caitlin Kennedy and DeeJay James
 Michelle Chang and Jason Lai
 Cushla Sayers and William Ottewell



POINT OF INTEREST

VOTIVE CANDLE HOLDER

This votive candle holder was designed by Richard Eriksen to commemorate Queen Elizabeth's Diamond Jubilee.

From the central 'Christ Light,' you are invited to light your own candle and place it in one of the 60 individual crossshaped copper candle niches.

This act of candle lighting represents the transferral of the light of Christ into people's lives. The brass frame represents connection and symbolises the Communion of Saints, the spiritual union of the members of the Christian Church, both living and dead.

The 60 niches allude to the 60 years of Queen Elizabeth II's Diamond Jubilee and her personal faith which has been central to her reign.

The votive candle holder was dedicated by the Archbishop of Canterbury, Dr Rowan Williams, during his visit to New Zealand in 2012.



WHEN IN OUR MUSIC GOD IS GLORIFIED

The Reverend Frank Nelson (Acting Cathedral Precentor and former Dean of St Peter's Cathedral, Adelaide and Wellington Cathedral of St Paul), shares his vision for music in the life of a Cathedral.

FRED Pratt Green is one of the 20th century's most prolific hymn writers. A Methodist minister, who died in 2000, he crafted his lyrics to say something about God, the Church, and Christian beliefs and practice. In a way reminiscent of the sweeping ideas of Isaiah who saw the tiny nation of Israel called to proclaim the greatness of God, Pratt Green's hymn, "When in our music, God is glorified," suggests the church has a role in inviting the whole world to sing God's praises.

Music has always played an important part in the worship of God, and most cathedrals strive to offer the very best of musical worship, drawing on the skills of singers and players alike. The music itself however is never the end. It draws people in; into an atmosphere, into worship. Ultimately, excellent music takes people on another step of the pilgrimage of faith. In this sense, cathedral music and architecture harmonise beautifully, together enabling worshippers to draw closer to God. The soaring melodies of voice and organ match the soaring pillars; the intricate counterpoint dovetails with the delicate tracery of panelled woodwork.

Sunday by Sunday the praises of God are sung in Holy Trinity Cathedral, as they are wherever people gather to worship God. At the Eucharist much of the music is set around the ancient words of the Liturgy. Cathedral repertoire spans many centuries and crosses cultural and linguistic barriers, a sort of modern Pentecost experience of language. Composers continue to follow the usual pattern of the liturgy, writing musical settings for choir, soloist and even orchestra for the Kyrie, Gloria, Credo, Sanctus, Benedictus and Agnus Dei. Each expresses something of the faith of Christians.

We see this so clearly in the different parts of the Eucharistic Liturgy. Apart from the Credo (Creed) all other sung parts of the liturgy come from scripture.

The Kyrie – Lord, have mercy – speaks of a tax collector's deep longing to draw closer to God, to do the right thing, to know God's forgiveness (Luke 18: 13b).

The Gloria begins with the joyful song of the angels at the birth of Christ (Luke 2: 14).

The Sanctus is the song of the worshipping seraphim seen by Isaiah in his overwhelming vision of heaven (Isaiah 6: 3).

The Benedictus takes us straight to Palm Sunday and the excited crowd shouting: "Blessed is he who comes in the name of the Lord" (Matthew 21: 9).

The Agnus Dei finds its origin in the words of John the Baptist when he identified Jesus as "the Lamb of God who takes away the sin of the world." (John 1: 29)

The psalms of course have formed the backbone of liturgical worship, both in pre-Christian Judaism, and in the many different Christian traditions we know today. Anglican Cathedral worship has given the world a great gift in the singing of the psalms to Anglican chant.

Many songs tell the story of God's people and their struggle to be faithful to a demanding, yet loving, God. Interestingly it is the psalms that get a mention in one of the few references to music in the Gospels. As Jesus and his disciples went out into the night, to face arrest, trial and crucifixion, they sang a psalm (Matthew 26: 30; likely have to be been psalms 114 - 118). Fred Pratt Green reflects that moment in the words, "And did not Jesus sing a psalm that night."

Which is the best known psalm? "The Lord is my shepherd" (Psalm 23)? What about Psalm 137? The Jamaican Reggae group "The Melodians" recorded a Rastafarian song. In the mid 70s it was popularised in the West by Boney-M as the hit single "By the rivers of Babylon". In a Rastafarian context it is a protest song, Babylon being a code-name for the police. The Rastafarians were not the first people to vilify Babylon. In the Book of Revelation "Babylon" is code for the Roman Empire, already beginning to persecute the fledgling Christian Church (see for example Revelation 14: 8).

People have always sung their pain and longing into being—whether they be the soulful African-American spirituals of the sugar plantations, or the Celtic convict songs of Van Dieman's Land in the early 1800s. For the Jew, Psalm 137 pours out the pain and grief of a people in exile, and the blind anger and desire for revenge of a people forced to sing their song in a foreign land.

“ **The music itself however is never the end. It draws people in; into an atmosphere, into worship. Ultimately, excellent music takes people on another step of the pilgrimage of faith.** ”

Today we might use Psalm 137 as a reminder that there are many people forced to sing their songs in foreign lands. Let it remind us to pray for, and welcome, those who come to our shores as refugees, as those fleeing the chaos of an Iran or Sudan, Syria or Palestine. A feature of the psalms is the recitation over and over again that the people of God had themselves been captives, aliens in a foreign land. Because of that, the ancient prophets reminded people that they were to care for the alien, the orphan and the widow; in the words of Micah 6: 8, "do justice, love kindness, walk humbly with your God."

In my own experience music has often proved a catalyst for bringing people together. In 1990, when the South African government was doing its best to keep people of different races apart, at St Mary's Cathedral Johannesburg, we sang the same hymn tunes, each in our own language. I well remember having a list of different numbers for each hymn, as people turned to their Zulu, Xhosa, Tswana, Afrikaans or English hymnals.

CONTINUED OVERLEAF...

CONTINUED...

Another facet of the multi-layered onion which is church music was revealed during the final hymn as people in this high church cathedral sang the great Amen to an African melody, processional cross swaying giddily as the crucifer pranced down the aisle—not a single non-smiling straight-forward-looking stuffy English-style chorister in sight! In our own Diocese, music could be a powerful tool to bring our dividedness together—providing, of course, that we were willing to sing each others' songs.

Let us give thanks for the rich and varied repertoire of music Anglicans enjoy, spanning many centuries of Christian worship, drawing on the energy and creativity of people across the world. Give thanks for those whose generosity, past, present and future, ensures that God's praises will always be sung.

*When in our music God is glorified,
And adoration leaves no room for pride,
It is as though the whole creation cried: Alleluia!*

*How often, making music, we have found
A new dimension in the world of sound,
As worship moved us to a more profound Alleluia!*

*So has the Church, in liturgy and song,
In faith and love, through centuries of wrong,
Borne witness to the truth in every tongue: Alleluia!*

*And did not Jesus sing a Psalm that night
When utmost evil strove against the light?
Then let us sing, for whom he won the fight: Alleluia!*

*Let every instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always: Alleluia!*

Words: Frank Pratt Green (1903 - 2000) commonly sung to the tune Engelberg, C V Stanford (1852 - 1924)

■
Reverend Frank Nelson
Acting Cathedral Precentor

BEING ANCHORED

CATHEDRAL LENTEN STUDY SERIES 2026

If you celebrate the joy of creativity and the gift that is music and also love Don McGlashan, you have probably seen the recent film 'Anchor me'. 'Anchor me' explores McGlashan's work and compositions within the context of his times- which are also our times. The music is his response to his personal circumstances and also to the political and social realities of life in New Zealand. By implication we are invited to consider what, and who, anchors us. It is good to ponder such matters.

During Lent and Advent this year we will be exploring what might anchor us within the deep and beautiful Anglican traditions of music and liturgy. The six sessions together will make up one series: 'Holy silence; Holy noise.' We will meet during Lent on Monday evenings from 7-8.30pm, on March 9th, 16th and 23rd.

Discussion will be facilitated by Barry Graves, Carolin Telford, Katharine Watts, and Peter Watts.

We are truly blessed to have excellent musicians and music here at Holy Trinity and are offered some wonderful liturgical settings during our worship. Where does this music come from? What are we doing in our liturgies? Why are we doing things this particular way? And how might the words and the music and the silences between them further anchor me to God?

■
Reverend Carolin Telford
Priest



FACING THE FUTURE

On 24 April 2017, Rabbi Sacks was invited to speak at the prestigious opening ceremony for TED2017, the flagship Ted Talk event, hosted in Vancouver, Canada.

He received a rare standing ovation.

The theme of the event was *The Future You*. On the TED Blog, Brian Greene described Rabbi Sacks' TED talk as "electrifying". We share the full review with you here.

“These are the times that try men's souls, and they're trying ours now.”

...begins Rabbi Lord Jonathan Sacks, quoting Thomas Paine, in an electrifying talk about how we can face the future without fear if we face it together.

It's a fateful moment in history. We've seen divisive elections, divided societies and a growth of extremism—all of it fuelled by anxiety, uncertainty and fear. The world is changing faster than we can bear, and it's looking like it's going to continue changing faster still. Sacks asks: "Is there something we can do to face the future without fear?"

One way into this question is to look to what people worship. Some people worship many gods, some one, some none. In the 19th and 20th centuries, people worshiped the Aryan race, the Communist state and many other things. Future anthropologists, Sacks says, will take a look at the books we read on self-help, at how we talk about politics as a matter of individual rights, and at "our newest religious ritual: the selfie" — and conclude that we worship the self.

This worship of the self conflicts directly with our social nature, and with our need for friendship, trust, loyalty and love. As he says: "When we have too much of the 'I' and not enough of the 'we,' we find ourselves vulnerable, fearful and alone."

To solve the most pressing issues of our time, Sacks says, we need to strengthen the future us in three dimensions: the "us of relationship," the "us of responsibility" and the "us of identity."

Starting with the "us of relationship," Sacks takes us back to his undergraduate days studying the philosophy of Nietzsche, Schopenhauer, Sartre and Camus. Full of ontological uncertainty and existential angst, Sacks describes himself as self-obsessed and thoroughly unpleasant to know. Then he saw a girl who was everything he wasn't. "She radiated sunshine, emanated joy," he says. They met, talked and forty-seven years of marriage later, Sacks finds himself living proof that it's the people not like us who make us grow.

Moving on to the "us of identity," Sacks takes us to the memorials in Washington, DC, for American luminaries like Thomas Jefferson, Abraham Lincoln and Martin Luther King Jr. — all of which feature panels of text and quotes enshrined in stone and metal. In London, memorials are different, with very little text. Why the difference? Because America was largely a nation of immigrants; it had to create its identity by telling a story. The trouble is now that we've stopped telling the story of who we are and why, even in America, and immigration rates are higher than ever.

"When you tell the story and your identity is strong, you can welcome the strangers. But when you stop telling the story, your identity gets weak and you feel threatened by the stranger," Sacks says. "We've got to get back to telling our story — who we are, where we came from, what are the ideals by which we live."

Finally, the "us of identity." Sacks finds that we've fallen into "magical thinking" when we believe that electing a particular strong leader will solve all of our problems. When this kind of thinking dominates, we fall for extremism — on the far right or far left, in the extreme religious or extreme anti-religious.

"The only people that will save us from ourselves is we, the people — all of us together," Sacks says. "When we move from the politics of 'me' to the politics of 'all of us together,' we rediscover those beautiful, counter-intuitive truths: that a nation is strong when it cares for the weak, that it becomes rich when it cares for the poor, it becomes invulnerable when it cares about the vulnerable. That is what makes great nations."

Sacks leaves us with a simple suggestion: "Do a search-and-replace operation on the text of your mind. Wherever you encounter the word 'self,' substitute the word 'other.' Instead of self-help, other-help. Instead of self-esteem, other-esteem. We can face any future without fear so long as we know that we won't face it alone."

■
Brian Greene

adapted from the TED article
<https://blog.ted.com/facing-the-future-without-fear-together-rabbi-lord-jonathan-sacks-speaks-at-ted2017/>

MUSIC MATTERS

ADVENT AND CHRISTMAS

ADVENT and Christmas seem a long way in the past already, but there are some wonderful memories etched on my mind of committed music-making and great joy.

The Advent Procession: From Darkness to Light is always a very moving occasion as we gradually sing and pray the Cathedral into life and light, starting from the great door and moving gradually during the service to the high altar, so that eventually the whole building is bathed in light. Music ranged through the sixteenth to the twenty-first centuries as we reflected on the coming of Christ.

Then to a very joyous occasion when the Cathedral Choir joined together with the Auckland Youth Orchestra for their Sounds of Christmas celebration. We sang some items for the choir and organ only, and then joined with the orchestra in a carol medley and in singing John Rutter's famous Shepherd's Pipe Carol. It was great to see the Cathedral packed for this celebratory concert.

Our own Festival of Nine Lessons and Carols followed, another very moving service, and soon it was Midnight Mass where the choir sang an exhilarating setting of the mass based on traditional carol tunes arranged by James Whitbourn. Regular Sunday services, the Diocesan Ordination and Confirmation services were fitted in too. Altogether a month full of glorious music-making.

COMING SOON: LENT AND EASTER

We encourage you to come to experience to the wonderful music that we associate with Lent and Easter which will include:

The Seven Last Words of Christ 5pm Sunday 22 March

A reflective service of music and readings to prepare us for the commemoration of Jesus's passion, death and resurrection during Holy Week.

Stainer's The Crucifixion 5pm Sunday 29 March

Continuing our popular *Come and Sing* events over the last few years, Holy Trinity Cathedral invites you to attend the 2026 performance of Stainer's magnificent Easter oratorio *The Crucifixion*. This glorious work will be familiar to many of you, and if you don't already know it, here is a chance to experience one of the great choral works.

Good Friday: A Service of Shadows 3pm Good Friday 3 April

A new style Service of Shadows on Good Friday, where settings of the Kyrie in various styles, from plainsong to composers of the present day, are heard amongst readings, reflections and prayers.

Then on Easter Day we will celebrate at the 10am Eucharist with Mozart's jubilant Coronation Mass for choir and orchestra.

A lot of music to come, so do come and enjoy some of it with us.

**Peter Watts
Director of Choirs**

“ We encourage you to come and experience to the wonderful music that we associate with Lent and Easter.



MAINLY MUSIC



OUR Mainly Music group began its first term for 2026 on Monday 9 February, and it is wonderful to once again welcome families with preschool-aged children into the life of the Cathedral.

Monday Mainly Music offers a happy, relaxed space where children and their caregivers can enjoy music, movement, and creativity together. Through singing, dancing, and shared play, families are introduced to music in an age-appropriate way while also forming new friendships and connections with others in a similar stage of life.

Sessions run every Monday morning during school

terms, beginning at 9:30am. We sing and dance together for around half an hour, followed by a well-earned morning tea. After this, there is time for free play before the session concludes at 11am. The rhythm of the morning is designed to be welcoming, gentle, and fun for both children and adults.

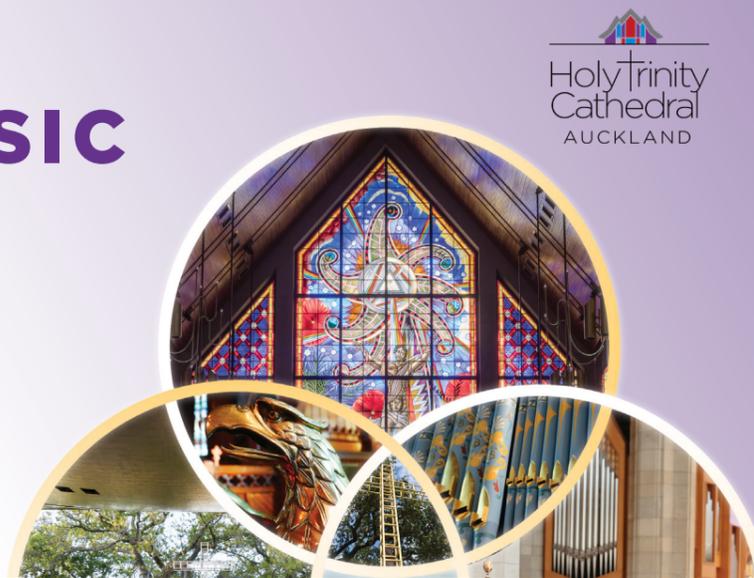
Each session costs \$5, which includes morning tea, and your first session is free, making it easy to come along and see if Mainly Music is right for you and your family.

Mainly Music meets downstairs in the Cathedral Undercroft. Entry is via the Cathedral car park from Parnell Road, behind St Mary's Church. Continue through the car park until you reach the area behind the Cathedral. Look for the Mainly Music sign opposite the large rubbish bin—parking is available and free while you attend the session.

For enquiries or more information, please contact Ruth Adams on 021 828 060. Families are warmly encouraged to come along and join this lively and welcoming part of the Cathedral community.

HELP SUPPORT OUR MINISTRY, MUSIC AND MISSION

Holy Trinity Cathedral is a place where we live God's love by welcoming, worshipping, nourishing and empowering. To continue this mission faithfully, we need a secure financial foundation. **The Holy Trinity Cathedral Trust for Ministry, Music and Mission** provides an enduring source of revenue to strengthen and sustain the Cathedral's core work for generations to come.



**Holy Trinity
Cathedral
AUCKLAND**

MAKING A DONATION OR BEQUEST

Gifts to the Cathedral Trust are held in perpetuity, with annual investment returns supporting the Cathedral's ongoing life and work. Every donation helps ensure that our ministry, music, and mission continue to flourish well into the future. Donations or bequests can be made online or by contacting one of our Trustees, who would be delighted to speak with you about how your support can make a lasting difference.

VISIT : WWW.HOLY-TRINITY.ORG.NZ/CATHEDRAL-TRUST OR CALL : RICHARD ADAMS (CHAIR) 021 866 993

THE FRIENDS

CANS FOR CHRISTMAS EVENT

HOLY Trinity Cathedral once again supported the Auckland City Mission Foodbank through the Cans for Christmas appeal. A launch ceremony was held on Sunday 23 November, beginning with afternoon tea hosted by the Friends of Holy Trinity Cathedral, followed by the blessing of the Can Tree by the Reverend Carolin Telford. The appeal received enthusiastic support from several local schools, with thousands of cans donated. These contributions will provide vital assistance to many in our community over the Christmas and New Year period.

COMING SOON: BREAKFAST AT THE CATHEDRAL

The Friends of Holy Trinity Cathedral will host a special Breakfast with Dame Malvina Major, who will speak about her life's journey. Soprano Andrea Creighton will also perform a selection of items, accompanied by pianist Sue Gaddis.

The event will take place on Saturday 28 March, beginning at 9am with breakfast in the Bishop Monteith Visitors Centre, followed by Dame Malvina's address and Andrea Creighton's performance in St Mary's Church. The event is open to all, with further details to be advertised soon.

ABOUT THE FRIENDS

The Friends of Holy Trinity Cathedral exists to support the ministries and mission of the Cathedral. Over the years, contributions from the Friends have helped maintain, enhance, and complete many aspects of the Cathedral's fabric and life.

Anyone can become a Friend of Holy Trinity Cathedral. Members receive quarterly issues of Trinity Life by email, with hard copies also available at the Cathedral and in Anglican churches across the Diocese. To learn more or to join the Friends, visit: www.holy-trinity.org.nz/friends

STAY CONNECTED

Much of the Friends' activity now happens online. To ensure you don't miss out on news and events, please keep your contact details up to date.

Email our Membership Secretary at friends@holy-trinity.org.nz with any updates.

Graeme Johansen
Chair



THE FRIENDS OF HOLY TRINITY CATHEDRAL PRESENT

A BREAKFAST WITH
Dame Malvina Major

FEATURING
ANDREA CREIGHTON SOPRANO
AND SUE GADDIS PIANIST

9AM SATURDAY 28 MARCH
BISHOP MONTEITH VISITORS' CENTRE

TICKETS \$60 PER PERSON (limited places available)
Entry by prior reservation paid with direct credit to the Friends of Holy Trinity Cathedral
Account number: 06-0257-0079025-00
Please include your name as a reference

WWW.HOLY-TRINITY.ORG.NZ/FRIENDS




A WELL-DESERVED HONOUR

WE warmly congratulate Dr Caroline Oliver (right) on being appointed a Member of the New Zealand Order of Merit (MNZM) for her outstanding services to cancer research and the community.

Dr Oliver's research with Kode Biotech contributed to a significant breakthrough in personalised immunotherapy for cancer patients, offering new hope through innovative scientific practice. Now based in Wānaka, her commitment to service continues through wide-ranging community involvement, including volunteering with Salvation Army Family Stores, sewing for refugees, and long-standing support of Guiding.

Many within Holy Trinity Cathedral will remember Dr Oliver with deep gratitude for her years of dedicated service in Auckland. She held a number of voluntary roles within the Diocese of Auckland and served faithfully as People's Warden at Holy Trinity Cathedral for 13 years, from 2005 to 2018.



This honour recognises someone marked by generosity, leadership, and a profound commitment to the wellbeing of others. The Cathedral community joins in celebrating Dr Oliver's achievement and gives thanks for her lasting contribution to our common life.

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FOR THE DIARY

FEBRUARY - MAY 2026

For up to date details of all special services and events, please check the Holy Trinity Cathedral website: www.holy-trinity.org.nz/upcoming

FEBRUARY

WEDNESDAY 18 | ASH WEDNESDAY

12:15pm Eucharist with Hymns and Imposition of Ashes
Bishop Selwyn Chapel

7:30pm Ecumenical Ash Wednesday Service
The Catholic Cathedral of St Patrick and St Joseph

SUNDAY 22 | LENT 1

8am Eucharist
Bishop Selwyn Chapel

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

10am Choral Eucharist
Cathedral Nave

5pm Choral Evensong
Cathedral Chancel

MARCH

SUNDAY 1 | LENT 2

8am Eucharist
Bishop Selwyn Chapel

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

10am Choral Eucharist
Cathedral Nave

5pm Choral Evensong
Cathedral Chancel

SATURDAY 7 |

7am Kids Can Charity Yoga Class 1
Bishop Selwyn Chapel

10am Kids Can Charity Yoga Class 1
Bishop Selwyn Chapel

SUNDAY 8 | LENT 3

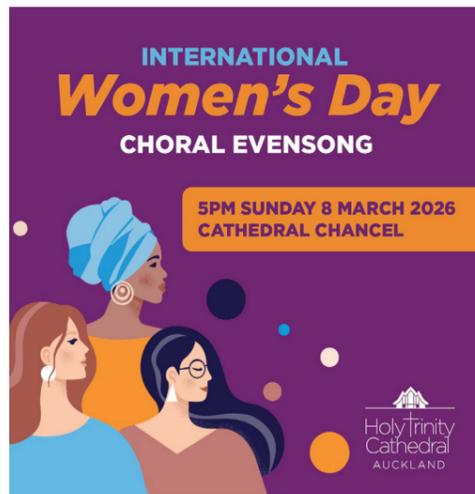
8am Eucharist
Bishop Selwyn Chapel

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

10am Choral Eucharist
Cathedral Nave

Preacher: The Very Reverend Dr Malcolm Young, Dean of Grace Cathedral, San Francisco

5pm Choral Evensong for International Women's Day
Cathedral Chancel



MONDAY 9 |

7pm Holy Silence; Holy Noise
Lenten Study Series 1
Bishop Selwyn Chapel

SUNDAY 15 | LENT 4

8am Eucharist
Bishop Selwyn Chapel

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

10am Choral Eucharist
Cathedral Nave

2pm Diocesan School Mothering Sunday Service
Cathedral Nave

5pm Commonwealth Day Service
Cathedral Chancel

MONDAY 16 |

7pm Holy Silence; Holy Noise
Lenten Study Series 2
Bishop Selwyn Chapel

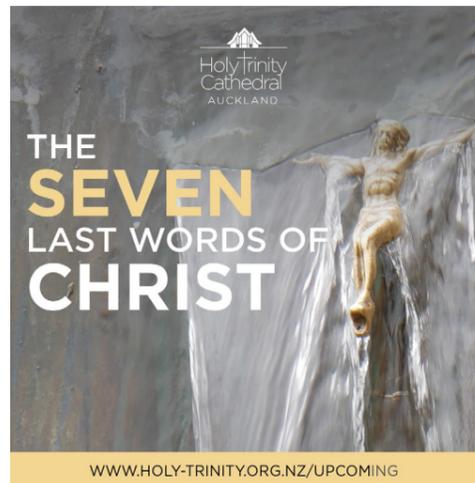
SUNDAY 22 | PASSION SUNDAY

8am Eucharist
Bishop Selwyn Chapel

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

10am Choral Eucharist
Cathedral Nave

5pm The Seven Last Words of Christ
Cathedral Chancel



MONDAY 23 |

7pm Holy Silence; Holy Noise
Lenten Study Series 3
Bishop Selwyn Chapel

SATURDAY 28 |

7am Breakfast with Dame Malvina Major and the Friends of Holy Trinity Cathedral
Bishop Monteith Visitors' Centre

SUNDAY 29 | PALM SUNDAY

8am Eucharist
Bishop Selwyn Chapel

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

10am Festal Choral Eucharist with Procession
Cathedral Nave

5pm Come and Sing Stainer's *The Crucifixion*
Cathedral Nave



APRIL

WEDNESDAY 1 | HOLY WEDNESDAY

6pm Choral Evensong
Cathedral Chancel

THURSDAY 2 | MAUNDY THURSDAY

7:30pm The Last Supper, Washing of Hands and Feet and Stripping of the Altar
Bishop Selwyn Chapel

FRIDAY 3 | GOOD FRIDAY

10am Family Service
Cathedral Nave

3pm A Service of Shadows
Cathedral Nave

SATURDAY 4 | THE EASTER VIGIL

7:30pm The Great Vigil of Easter
Cathedral Nave

SUNDAY 5 | EASTER DAY

8am Eucharist with Hymns
St Mary's-in-Holy Trinity

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

10am Choral Eucharist
Cathedral Nave

5pm Choral Evensong
Cathedral Chancel

SUNDAY 12 | EASTER 2

8am Eucharist
Bishop Selwyn Chapel

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

10am Sung Eucharist
Cathedral Nave

5pm No Evensong
Cathedral Chancel

SUNDAY 19 | EASTER 3

8am Eucharist
Bishop Selwyn Chapel

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

10am Sung Eucharist
Cathedral Nave

5pm No Evensong
Cathedral Chancel

SUNDAY 26 | EASTER 4

8am Eucharist
Bishop Selwyn Chapel

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

10am Choral Eucharist for ANZAC Day
Cathedral Nave

5pm Choral Evensong for St Mark, Evangelist
Cathedral Chancel



LIVING GOD'S LOVE

Welcoming All
Manaakitanga ki te katoa
Worshipping God
Te koropiko ki te Atua
Nourishing Community
E whakatipu ana te iwi whānui
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Mahi whakamana



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**Proud to be part of the
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