

TRINITY LIFE

FEBRUARY 2024




Holy Trinity
Cathedral
AUCKLAND

FROM THE DEAN



Here we are in 2024 with Lent and Easter on our doorstep. We have a full and reflective season planned which I hope you will find helpful in your faith journey and engage with as you feel can. You will find the full Lent and Easter Calendar on page 14 and 15 of this issue of Trinity Life and on our website.

We welcome back from maternity leave Sarah Wilson who, along with her husband James, are the doting and amazing parents of Sophie. It is wonderful to have Sarah back at the helm of our Communications desk and I hope you are enjoying her revamped weekly newsletter and monthly 'What's On' mailer.

We'd like to say an enormous thank you to Katrina Ungco who so ably stepped in while Sarah was away and kept us on track. We wish Katrina the best of luck in her new life in Gisborne.

Siân Tucker and Connor Bindon continue in the meantime in our events management role, and we are grateful to them for the great work they are doing in this capacity.

As I have been doing some reading, thinking and praying over the summer, one of the things that has struck me is how important our life stories and experiences are as we try to make sense of and find meaning in our lives and faith. I am often surprised and humbled by the stories which others entrust me with.

Brené Brown who is an American professor, author and public speaker, best known for her work on shame, vulnerability and leadership, speaks about the importance of 'story stewardship', in her book *Atlas of the Heart*. Story stewardship means honouring the sacred nature of stories—the ones we share and the ones we hear—and knowing that we have been entrusted with something valuable or that we have something that we should treat with care and respect. She says that we can be good stewards of the stories we tell by trusting them to people who have earned the right to hear them and telling them only when we are ready. We are good stewards of the stories we hear by listening, being curious, affirming, and believing people when they tell us how they have experienced something.

The greatest threats to story stewardship are 'narrative tap-out' and 'narrative-takeover'. We shut people down when we experience discomfort or disinterest, or when we take over the narrative and make it about us or our perception of what happened. This includes shifting the focus to us, questioning or not believing what someone has shared because it is different from our own lived experience, or diminishing the importance of an experience because it makes us feel uncomfortable or, worse, complicit. The issues that most of us struggle with are the need to be the knower, advice giver, and problem solver. Problem solving is tough because some people do want help. Brené suggests that the best story stewardship in these moments is just to say, "I'm grateful that you're sharing this with me. What does support look like? I can listen and be with you, I can help problem solve, or whatever else you need. You tell me."

Like empathy, story stewardship is not walking in someone else's shoes, it is being curious and building narrative trust. To be a careful, attentive, non-judgemental listener is a gift you give to another because you allow them to feel valued and respected rather than shut down or dominated.

I invite you to think of someone who has been a 'story steward' for you and reflect on how important and helpful that was and then when you are trusted with someone's story practice being a trusted 'story steward' for them. In doing this you will be the hands and feet, the eyes and heart of Jesus for the that person.

Yours in Christ,

The Very Reverend Anne Mills
Dean

IN THIS ISSUE

From the dean	02
Regular service times	02
Cathedral news	04
Discover your cathedral	05
Point of interest	05
Article: Let's catch some big fish	06
Article: The centrality of the altar	08
Music matters	11
From the shelves	12
The Friends of Holy Trinity Cathedral	12
From the registers	13
For the diary: February - April 2024	14
Lenten Studies Series 2024	14
Holy Week and Easter services	15
Contact Us	16

Cover image: The Neil Dawson Cross

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 **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.

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 and chanted songs from Taizé.

VISIT US*

MONDAY TO 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





Images:

1 The Cathedral Kids performing at the Eucharist with Christmas Pageant.

2 The Cathedral Christmas Can Tree organised by the Friends of Holy Trinity Cathedral in aid of the Auckland City Mission.

3 A full Bishop Selwyn Chapel at the All Souls Requiem Eucharist on Sunday 5 November 2023

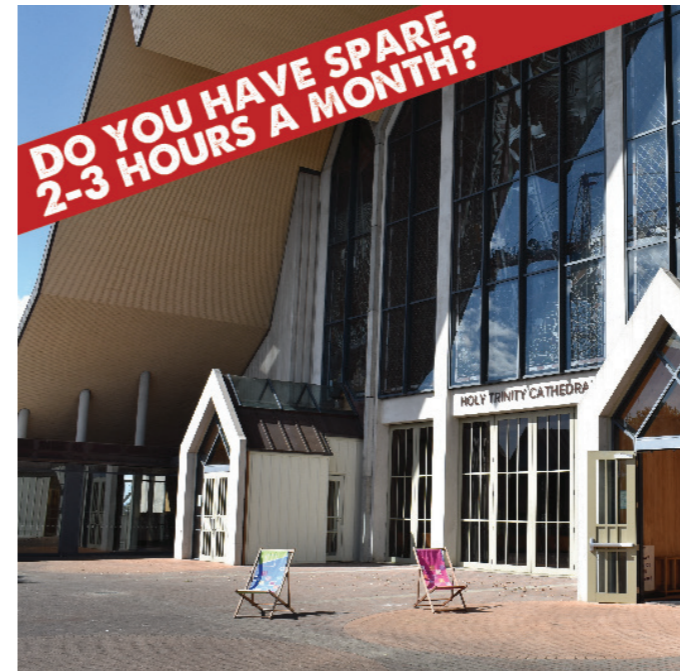
4 The recession at the end of the Advent Procession: From Darkness to Light.

5 The visit from St Mark's Coptic Orthodox Church to Bishop Selwyn Chapel.

DISCOVER YOUR CATHEDRAL

BECOME A CATHEDRAL WELCOMER

Become a Welcomer at Holy Trinity Cathedral and be part of a warm and dynamic team that provides a friendly welcome to visitors from all over the world.



Did you know that our Welcomers generously contribute 35 hours each week to make every visitor's experience memorable? It is through their genuine warmth, kind words, and friendly smiles that countless souls have found solace, guidance, and a sense of belonging within the Cathedral's embrace.

Even if you don't have 35 hours a week, if you can spare 2-3 hours a month, this can make a significant impact on the Cathedral.

To express your interest or learn more about becoming a Welcomer, please reach out to Geoff Styles at care@holy-trinity.org.nz.

Embrace the joy of service and be an essential part of the cathedral's compassionate mission - where everyone feels loved and welcomed, and where your dedication shines brightly as a guiding light for all.

Geoff Styles
Welcomers Coordinator

POINT OF INTEREST

THE TEAR

The Tear can be found on the wall of the liturgical south ambulatory in Holy Trinity Cathedral.

This carving was presented to thank the Cathedral for hosting the annual memorial service to commemorate the lives of organ transplant donors and their families. It also celebrates the new lives of organ transplant recipients and their families.

The carving represents the tragic loss and sorrow of a life taken too soon, but also the start of a new life for each recipient.

The carver is Bryan Ravey of Tauranga who is himself a transplant recipient.

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



LET'S CATCH SOME BIG FISH

BY CHED MYERS

This article was used as the basis of my sermon at the beginning of the year and it sets a context for the time of Mark's gospel, especially the story of the calling of the disciples and James and John leaving their fishing trade. It is taken from an ongoing occasional series of Ched Myers's comments on the Markan gospel readings from the Revised Common Lectionary during year B.

The Sea of Galilee is the ecological and social setting of the first half of the gospel of Mark. A large freshwater lake about seven miles wide and 13 miles long, its shore is dotted with villages connected with the local fishing industry, the most prosperous segment of Galilee's economy. The lake (also called Sea of Genneseret, Lake Kinneret or Lake Tiberius) is fed by the Jordan River, which flows in from the north and out to the south. Some 209 meters below sea level, it is the lowest freshwater lake on Earth. Due to this low-lying position in a rift valley, the sea is prone to sudden violent storms, as attested in the gospel stories.

The known harbors of the first century strongly correlate with locations named in the gospel tradition, including Bethsaida, located near the inflow of the Jordan River (cf Mk 8:22-26), Gadara (cf Mk 5:1), and Migdal. Migdal's Greek name was Tarichaeae, or "processed fish-ville," and Dominic Crossan calls it "the most important town on the lake before Herod Antipas built Tiberias around 19 CE... [it's] Hebrew name comes from migdal, a tower, presumably a lighthouse." It was likely the village of Mary "the Magdalene" (Mk 15:40), who may well have been a refugee from its fish processing sweatshops. But of central importance to Mark is the harbor village of Capernaum, introduced respectively in 1:16 and 1:21. In 14 C.E., Caesar Augustus died and Tiberius became ruler of Rome. To curry the new emperor's favor, Herod Antipas (the client-king Tetrarch of Galilee) began building a new capital city called Tiberias on the shores of the Sea of Galilee. Antipas hoped to demonstrate that he was the best candidate to intensify Romanization of the region by establishing Tiberias as a thoroughly Hellenized administrative and military center. The primary function of this city was to regulate the fishing

industry around the Sea of Galilee, putting it firmly under the control of Roman interests. There Antipas built a royal palace, where it is likely he beheaded John the Baptist (Mk 6:7ff).

The construction work at Tiberius may have drawn Jesus, as a carpenter/construction worker, to the Sea from Nazareth, and as an itinerant laborer he might have moved up the coast from harbor to harbor. This explains how Jesus appears in Capernaum, a major harbor and an important center of the fishing trade, and the narrative center of gravity in Mark 1-3.

K.C. Hanson offers a compelling portrait of the political economy of the fishing industry around the Sea of Galilee during this period, which provides detail of the matrix of oppression narrated in Mark. We know that at this time the fishing industry was being steadily restructured for export, so that the majority of fish were salt preserved or made into a fish sauce and shipped to distant markets throughout the empire. All fishing had become state-regulated for the benefit of the urban elite—either Greeks or Romans who had settled in Palestine following military conquest or Jews connected with the Herodian family. They profited from the fishing industry in two ways. First, they controlled the sale of fishing leases, without which locals could not fish. These rights, and often capitalization as well, were normally awarded not to individuals, but to local kinship-based "cooperatives" (Gk koinōnoi)—such as the brothers Simon and Andrew or the Zebedee family we meet in Mk 1:16-20. Second, they taxed the fish product and its processing, and levied tolls on product transport. Local administrators handled royal leases, contracts and taxes—such as "Levi son of Alphaeus," whom we meet in Mk 2:14.

This transformation of the local economy, made possible by the infrastructural improvements (roads, harbors and processing factories) carried out by the Herodians, functioned to marginalize and impoverish formerly self-sufficient native fishing families. Leases, taxes and tolls were exorbitant, while the fish upon which local people depended as a dietary staple was extracted for export. Thus fishermen were falling to the bottom of an increasingly elaborate economic hierarchy. Elites looked down on them, even as they depended upon their labor: "The most shameful occupations are those which cater to our sensual pleasures," wrote the Roman poet Cicero pejoratively, "fish-sellers, butchers, cooks, poultry-raisers and fishermen" (Hanson:99). "The fisher," attests an ancient Egyptian papyrus, "is more miserable than any other profession."

The remnants of a first century fishing boat, discovered in 1985 under the Sea of Galilee, symbolizes the hard life of peasant-fishermen. The 27 X 7 foot boat had both oars and a sail, and could hold up to 13 persons. It evidenced having been rebuilt at least five times from seven different kinds of wood in all manner of patching, indicating cannibalization of other boats. Indeed, all reusable material had been removed from this boat before it was finally jettisoned into the Sea, no longer repairable. This remarkable artifact, possibly from the time of Jesus, indicates the marginal existence of the fishermen.

With such rigid state control of their livelihood and the oppressive economics of export, it is hardly surprising that in Mark's story fishermen are the first converts to Jesus' message about an alternative social vision! If Tiberius was ground zero in Herod's project of Romanizing the regional economy, then Capernaum up the coast, a village profoundly impacted by such policies, was the logical place to commence building a movement of resistance. Restless peasant fishermen had little to lose and everything to gain, by overturning the status quo. Thus Jesus' strategic decision was not unlike Gandhi's attempts to mobilize the "untouchable" classes in India in campaigns such as his famous Salt March, or M.L. King's fateful choice to stand with the sanitation workers of Memphis in 1968.

"And Jesus said to them, 'Follow me and I will make you fish for people'" (Mk 1:17b). This famous phrase is beloved to evangelicals, who have traditionally interpreted it to connote the vocation of "saving souls." But we miss the point if we remove this text from its social matrix, and if we ignore the roots of this metaphor in the Hebrew Bible, where it appears in no less than four prophetic oracles.

Jeremiah envisions YHWH "sending for many fishermen" in order to catch the wayward people of Israel, specifically "those who have polluted the land with idols" (Jer 16:16-18). The prophet Amos targets the elite classes of Israel, whom he calls "cows of Bashan," warning that YHWH will haul them away like sardines to judgment: "The time is surely coming upon you [who oppress the poor and crush the needy] when they shall take you away with hooks, even the last of you with fishhooks" (Am 4:1f).

The most clearly anti-imperial version is found in Ezekiel's rant against Pharaoh, denouncing the empire's delusion that it "owns" the Nile. God vows to yank the "dragon" of Egypt right out of the River, "hook, line and sinker," along with all the fish that it claims exclusive

rights to (Ez 29:3f). A fourth text from Habakkuk, on the other hand, could well capture the lament of those hard-pressed fishermen about how the enemy "emptied" their marine resources:

You have made people like the fish of the sea, like crawling things that have no ruler. 15The enemy* brings all of them up with a hook; he drags them out with his net, he gathers them in his seine; so he rejoices and exults. 16Therefore he sacrifices to his net and makes offerings to his seine; for by them his portion is lavish, and his food is rich. 17Is he then to keep on emptying his net, and destroying nations without mercy? (Hab 1:14-17) Jesus—who knew the prophetic literature and sought to embody it anew in his context—was using an idiom that "exposed and provoked" the conflict in order to address it. It mixed both the prophetic sense of warning to the oppressor classes and the lament of those oppressed by the privatizers of the Sea of Galilee's commonwealth. He was summoning these marginalized workers to join him in, to use modern parlance, "catching some Big Fish" and restoring God's justice for the poor.

“...And Jesus said to them, ‘Follow me and I will make you fish for people’ (Mk 1:17b)... But we miss the point if we remove this text from its social matrix, and if we ignore the roots of this metaphor in the Hebrew Bible.

Little wonder, then, that Mark records the response of these exploited fishermen to Jesus' "good news" as immediate (a scenario he repeats twice, 1:18,20). They had little to lose. In antiquity, leaving the workplace would have entailed both loss of economic security and a rupture in the social fabric of the extended family as well. In that sense, to join this movement demanded not just an assent of the heart, but an uncompromising break with "business as usual." But the verb "they left their nets" (Gk *aphiemi*) is used elsewhere in Mark to connote release from debt, as well as forgiveness of sin and liberation from bondage. It is, in other words, a "Jubilee" verb. In fact, an epilogue to the later call of the rich man story defines "leaving" home, family and work specifically in terms of the discipleship community's practice of social and economic redistribution (Mk 10:28f). Jesus is calling these disaffected workers out of an exploitive system and back to a network of "fictive kinship" that practices mutual aid and cooperation. The revered image of "fishing for people," then, should be understood more in the sense of Dr. King's struggle "for the soul of America" than in terms of Billy Graham's altar calls. But as the story makes clear, we can be assured that Jesus' summons to discipleship was both profoundly political and personal—then and now. ■

Article reprinted from www.radicaldiscipleship.net

Image: 'Jesus calls the Disciples to abide' by Xe Qi

The Very Reverend Anne Mills
Dean

THE ROLE OF A CATHEDRAL CHURCH SERIES

THE CENTRALITY OF THE ALTAR



From the oldest recorded practices, and in our current liturgical understanding, the altar is a sacramental reminder of the cross on which Christ was sacrificed for all. At the same time it is the table for the Lord's Supper, to which all members of the people of God are invited. The altar is the focus of praise and thanksgiving in the liturgy of the Eucharist; indeed the word 'eucharist' means thanksgiving in Greek. In the Eastern Orthodox tradition there is a strong eschatological dimension to the Eucharist/Divine Liturgy, reminding worshippers of the eternal feast in heaven towards which we are bound.

The source of the Eucharist is in Christ's Last Supper with the apostles, when he said: 'Do this to remember me' (Luke 22:19, 1 Cor 11:24-25). The Apostle Paul refers to 'the Lord's table' (1 Cor 10:21), but, from the first Christian generation, it was connected with the notion of sacrifice. Hence, the Lord's Supper is a sacrifice, and the Lord's table is the altar. We could summarise by saying that 'table' speaks of the physical form, while 'altar' speaks of its theological nature.

Altars made of stone were widely used as early as the 4th century, and wooden altars were used until the end of 6th century. Though the custom of building altars out of wood is kept in the Coptic Church, none of the ancient examples from Northern Africa survive today.

From the first millennium we can find altars in the shape of a square or cube, richly symbolic of openness to the 'four corners' of the world. Of particular note is the commissioning by the Byzantine Emperor Justinian (mid-6th century) of an altar for the Cathedral Church of the Holy Wisdom in Constantinople in the shape of a golden cube with each side one meter long.

Altars were also protected with a 'ciborium' (canopy), expressing dignity and importance; but especially pointing to the work of the Holy Spirit. It is not by accident that in the centre of the canopy's vault is a picture of a dove, symbol of the Holy Spirit. In the Christian West, the absence of such canopies corresponded with a lesser emphasis on the role of the Holy Spirit in sacramental theology.

As the understanding of the altar developed, there was a connection with the role of the Christian martyrs as icons of Christ. Churches (and therefore altars) were often built over the location of their martyrdom or burial, and this led to the placing of martyrs' relics under the altar table, symbolically connecting the offering of Christ and the offering of the Church of whom all members are a 'royal priesthood'. At the end of the first millennium, the understanding of the priesthood of all people was weakened, relics were placed at the altar and pictures of Christ, Mary, and the saints were elevated above the altar. The altar tended to become a decorative table for statues and pictures and was pushed to the back wall of the chancel/apse. In some churches, the altar was little more than a convenient table or desk for flower arrangements.

The Reformation led to the purifying of non-liturgical ideas that had slowly crept into practice and the liturgical reform of the 20th century has reminded us, again, of the essential relationship between the altar and the worshipping community. The key significance of the altar is variously indicated in our cathedral by being either elevated (as in the chancel) or brought down into our midst in the nave—in both case it is the focal point.

In the cathedral church there is no stronger symbol of the Church's unity than the communion of the body and blood of Christ. This 'communio' of the Church and Eucharist is an inseparable connection.

The oldest Christian tradition, recorded in the writings of St Ignatius of Antioch (at the end of 1st century), says that there should be only one altar, (cf. Ignatius of Antioch, Ad Magnesios, 7,1). Alas, that practice has, in the modern day, succumbed to practicality and the pastoral need of smaller and multiple congregations. In that way, some of our churches of today are similar to Baroque churches with multiple altars on which individual priests celebrated private Masses. This isn't a liturgical ideal.

In the cathedral, we have the altar of the diocesan bishop, a symbol of the spiritual life of believers in Christ. When people are gathered on Sunday, when the Bishop presides at the Eucharist; and when the clergy of the Diocese gather around the bishop around the same altar, here we have the clearest expression of our ecclesial communion. It is true that every altar in every church becomes episcopal when the bishop is there to preside; but the Cathedral altar stays as the constant symbol of the communion of the local (diocesan) Church.

“...‘table’ speaks of the physical form, while ‘altar’ speaks of its theological nature

In remembering the bishop by name in the prayers at every formal service (both Eucharist and Evensong), the officiating minister affirms the communion with the bishop in their absence.

At diocesan ordinations it is very appropriate that the newly ordained deacons and priests gather around that central table of our communion.

The wider ecumenical movement has been marked by prayerful hopes and gestures to gather all Christians around the same table. We have our own very special example of this in that our nave altar was a gift of the Roman Catholic Diocese of Auckland, and was used by Pope John Paul II to celebrate Mass in the Auckland Domain in 1986.

CATHEDRA IN THE CATHEDRAL

A sign that marks the cathedral more than any other is the presence of the cathedra, the bishop's chair, from which cathedrals derive their name. It is important to distinguish cathedra from the regular presider's chair. The cathedra is a significant symbol of the teaching authority that belongs to each bishop in their diocese; the presider's chair marks the role of the presider of the liturgical gathering of the people of God. The cathedra is a symbol of apostolic succession in the Church, which is one of the main characteristics of its catholicity.

But at the same time, the cathedra is also a presider's chair with regard to the bishop's presidential and liturgical role. It has to be visible, in communication with the community, with an important role.

This double significance of the cathedra means the episcopal and general ministries are interwoven, so that the bishop is kept grounded within the life of the whole Christian community – a point made well by Saint Augustine, who wrote:

'An elevated place is prepared for the bishop, in order to observe and look from high. Namely, the Greek word episkopos (episcopus, bishop) means exactly that – oversight. The bishop will be aware of that place: that place will bring him [sic] into danger, if he [sic] doesn't stand there as on earth, humbly, at the feet of the community.'

A local (as in regional) church—a diocese—cannot be without a bishop's cathedra, without a bishop. So, when a diocese does not have a bishop (through retirement, transfer etc) we say that the 'bishop's seat/see is empty.'



All places of liturgical presiding (parishes, school chapels etc) are connected with the cathedra and are a symbol of the collegiality of the presbyterate with their bishop. Moreover the bishop's cathedra also symbolises a similar collegiality and communion with other particular (denominational) churches, with whom it stands in communion.

According to the theology of the eastern churches, the Lord will return at the end of times to celebrate last Eucharist with humanity. At that time, all the altars, lecterns and cathedras will lose their meaning, as it is written in the Book of Revelation: 'I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb' (Rev 21:22).

TO CONCLUDE - AN ENCOURAGEMENT

It has been my intention not only to help us understand the theological role of the cathedral in the life of a diocese, but also to encourage us to feel more confidently part of the Church. I haven't attempted to speak about other aspects of cathedral life – eg the offering of hospitality (civic, ecumenical, secular, touristic, etc).

To be in the cathedral is to express our connectedness with our bishop, as well as all our Christian whānau across the diocese. Furthermore, to be present in the cathedral at such special celebrations as ordinations, blessing of holy oils, opening of the Synod, diocesan confirmation, where the diocesan bishop presides helps all of us, as members of the diocese, to feel united in the same sacramental reality of the Church both local and universal.

As members of the cathedral community, do we attempt to deepen our faith and theology in this way? This is an invitation to come and join in on such occasions. The cathedral should be a place in which we can experience the diversity of our charisms (ministries and gifts), and a place in which different traditions and spiritualities present in a diocese as diverse as ours can be more connected and valued within our shared life and ministry as a diocesan family.

Communion and unity in the Church isn't a result of our attempts, feelings, friendship, but a gift given by God through Christ in the Holy Spirit. The Church is built up as the Body of Christ by participation together in the Eucharist, presided by the bishop.

So, in this cathedral church let us continue to reflect and meditate on the theological meaning of this magnificent space, in the light of the broad Christian traditions of the East and the West and in our aspiration to be an ecumenical cathedral of hope.

Cathedral worship needs to be in the best cathedral tradition, with solemn and prayerful dignity; the services need to reflect the breadth of our Christian and diocesan life; liturgical music is to be cherished and celebrated; our preaching ministry needs to be informed, challenging and accessible as it connects with the world we serve (an ongoing assignment for us, the preachers!).

All occasions—celebration of the Eucharist with the Bishop, baptism and all other sacramental celebrations, including confirmation; special services in 'strong' liturgical seasons—all these, and many more, are potentials for celebration.

There was a custom, in old cathedrals, to bury the diocesan bishops in their crypts. That is not possible here at Holy Trinity Cathedral but we do remember them all in our ambulatory, where their portraits hang, starting with Bishop Selwyn. Here is a reminder not simply of their individual lives, but also of the contexts, challenges and priorities that marked their times. In remembering them we are inspired to keep alive their spirit of humble ministry and the awareness of our call to serve in the 'here and now' and to anticipate the joy of the heavenly Church. ■

Title image: Adam Popovic used with the kind permission of Edward and Rebecca Swift

**The Reverend Ivica Gregurec
Cathedral Precentor**

MUSIC MATTERS

ADVENT AND CHRISTMAS

The last time I wrote we were about to launch into Advent and the glorious round of services leading up to Christmas. What a thrill that was, with the dramatic Advent Procession, the traditional Nine Lessons and Carols, and the excitement of an orchestral mass to present at the Midnight Eucharist on Christmas Eve. Choir members somehow still showed up a few hours later for the Christmas Morning Eucharist! I am particularly grateful to the extra singers who joined us and enabled us to present some thrilling music at those big services in the life of the Cathedral.

A break followed for choir members, and cathedral organist, Philip Smith, went off to visit family in the UK, so I was privileged to be handed the responsibilities of organist, and it has been a joy over these last weeks to get to know the magnificent Nicholson organ in the Nave better, and to have time to do some practice on it! Nevertheless, I will welcome Philip's return!

By the time this is published, St Mary's Singers, directed by Anita Banbury, will have sung our first Choral Evensong on 4 February. We are very grateful to them for the contribution they make to our choral life.

LENT, HOLY WEEK AND EASTER

The cathedral choir resumed on Wednesday 7 February with Choral Evensong at 6pm and the pressure was on immediately, as the following Wednesday was Ash Wednesday and we are into Lent. The round of services leading to Easter gives us the opportunity to sing some of the finest music written for choirs.

A number of special extras are planned for Lent. On 17 March in place of Evensong, and at the later time of 7:30pm, we will present a contemplative service of readings, prayers, reflections, hymns and anthems based on Jesus' seven last

words from the cross. I have called it a Nine Lessons and Carols, but with a Passiontide theme. We are looking forward to presenting this new service for which Fr. Ivica is preparing a special liturgy.

Then on Palm Sunday, we invite singers from anywhere and everywhere to join us for a 'Come and Sing' performance of Stainer's Crucifixion. This will be in the 5pm Evensong timeslot. We will be finalising details for this soon, but in addition to the large choir, we will have two fine young soloists, Ivan Zhang (tenor) and Blake Scanlan (bass).

Then on Easter morning we will celebrate the resurrection with one of Mozart's settings of the mass. This setting, Missa brevis K259, includes trumpets, timpani, strings and organ as well as soloists and choir, all making a joyful Easter celebration.

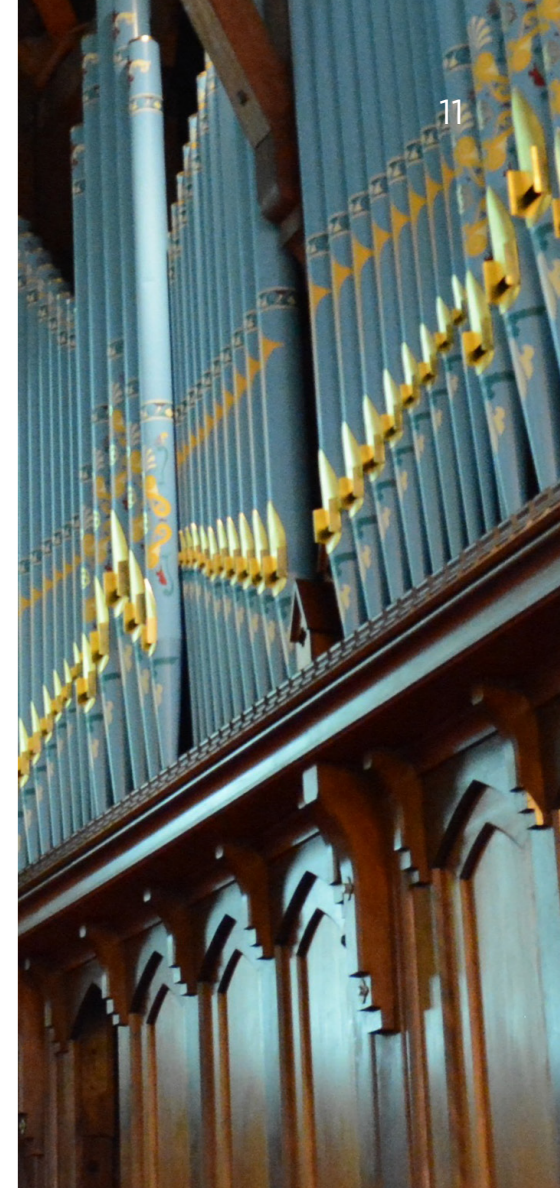
WEDNESDAYS @ ONE

In addition, during March we will be resuming our lunchtime concert series, *Wednesdays @ One*. More details of that will be available very soon but in the meantime, the dates are listed below for your diaries:

UPCOMING 1PM CONCERTS
Wednesday 6 March
Wednesday 13 March
Wednesday 20 March
Wednesday 27 March

We hope you will be able to join us for many of these services and concerts, and please keep an eye on the Holy Trinity Cathedral website for further details. ■

Peter Watts
Director of Choirs



Come and Sing
STAINER
THE
CRUCIFIXION
AT
HOLY TRINITY CATHEDRAL

5PM SUNDAY 24 MARCH

REHEARSALS

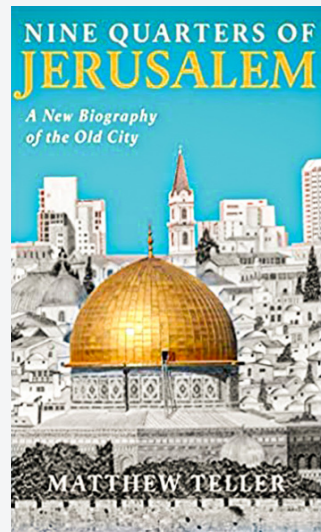
4PM - 6PM SATURDAY 23 MARCH
2:30PM - 4:30PM SUNDAY 24 MARCH

Contact Director of Choirs, Peter Watts, at music@holy-trinity.org.nz for more information and to register.

FROM THE SHELVES

NINE QUARTERS OF JERUSALEM: A NEW BIOGRAPHY OF THE OLD CITY

Matthew Teller



Most of us, if asked how many quarters there are in the Old City of Jerusalem, would answer "Four: Christian, Jewish, Muslim and Armenian". Of course, when you think about it, that is strange because most Armenians are Christian and Armenia was the first country to adopt Christianity (in 301 AD, eleven years before Constantine became a Christian and seventy-nine years before Christianity was adopted as the official religion of the Roman Empire).

This fascinating book tells a very different story. Teller first visited Jerusalem as a child in 1980 and has been

THE FRIENDS

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.

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

CONNECT WITH THE FRIENDS

covering the Middle East as a journalist and broadcaster for most of the last thirty years. He grew up with the idea of the Old City having four quarters but came to reject it as an accurate description of the reality.

In an interview with Taylor Luck published in the Christian Science Monitor on 9 November 2022, he said:

When we only see Jerusalem as a Muslim Quarter bumping up against a Christian Quarter against a Jewish Quarter against an Armenian Quarter, it summons an image of warring factions at each other's throats. All of this is nonsense. It is terribly misleading to reduce Jerusalem to four warring quarters, and these undertones impact how people interact with Jerusalemites and how outsiders treat the city. The word 'quarter' has its roots in the military; it contains this sense of exclusivity. Once I investigated further, I discovered these quarters were colonial impositions by the British.

One thing I hope readers come away with is that the quarters system doesn't reflect the situation on the ground in Jerusalem. The "quarters" have served their time and I think they should be quietly left in the dustbin of history.

I certainly came away with a much deeper understanding of the reality that exists, part of it now, part of it, inevitably, in its history. From the superb map of the Old City on the front and back end-papers of the book (the northern half at the front and the southern half at the end) to the titles of the eighteen chapters, such as 'Living in Eternity', 'Alladin Street' and 'The Fig Tree of Maslohi', one is intrigued and want to know more. This is a book that is a pleasure to read.

You can buy the book or borrow it from Auckland Libraries.

Tómas Kennedy-Grant
Member of the Cathedral Community

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 our Membership Secretary at friends@holy-trinity.org.nz to update your details.

CHRISTMAS CAN TREE APPEAL

The Friends worked alongside the cathedral once again this year to collect cans for the Auckland City Mission that were displayed on the Cathedral's purpose-built Christmas can tree. Throughout the season of Advent and Epiphany, the cathedral was open for people to drop their donations of non-perishable food goods. This year we also had support from local schools that our committee members were pleased to collect cans from. After just over a month of the campaign, we were pleased to donate approximately 400 cans to the City Mission, which will go some way to restocking their shelves after a very busy holiday period. We look forward to another successful campaign in 2024. ■

Gary Swift
Chair



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 '23 to February '24.

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

Margot Penelope Vercoe
Albert Henry Verco
Tejas John Lamb
Jasper Philip Spenser Bayley
Sienna Mele Mah Juen
Alice Grace Clotworthy

MARRIAGES

Maria Sylvia Mall and Tasesa James Lavea
Shali Xie and Yile Xie
Saemi Eom and Edward Nicholas Tandjung
Sanchi Vicario Thomasz and Madusha Pumal Adasoori
Adasooriya Mudiyanselei
XiaoYue Hu and Zhongsheng Dou
Anna Aveleta Willie and Te Kauapi Alex Temai Te Kauapi
Georgia Jane Angus and Phillip Digby Bennett
Yuki Kamakura and Matthew Grant Cathro

FUNERALS

Pauline Melrose Wilderspin
Ian Jenner
Kenneth Henry Grant Morley
David McGregor
Safaira Atimalala
Richard Alistair James McLeay



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FOR THE DIARY

FEBRUARY

14 FEBRUARY | 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

18 FEBRUARY | FIRST SUNDAY IN LENT

Regular Sunday services

19 FEBRUARY | MONDAY

10AM Lenten Study 1
Bishop Selwyn Chapel

7:30PM Lenten Study 1
Bishop Selwyn Chapel

25 FEBRUARY | SECOND SUNDAY IN LENT

Regular Sunday services

26 FEBRUARY | MONDAY

10AM Lenten Sunday 2
Bishop Selwyn Chapel

7:30PM Lenten Sunday 2
Bishop Selwyn Chapel

MARCH

3 MARCH | THIRD SUNDAY IN LENT

10AM Choral Eucharist
Presider: Bishop Ross Bay
Preacher: Archbishop Haigazoun Najarian
Primate of the Diocese of the Armenian Apostolic Church of Australia and New Zealand

4 MARCH | MONDAY

10AM Lenten Sunday 3
Bishop Selwyn Chapel

7:30PM Lenten Sunday 3
Bishop Selwyn Chapel

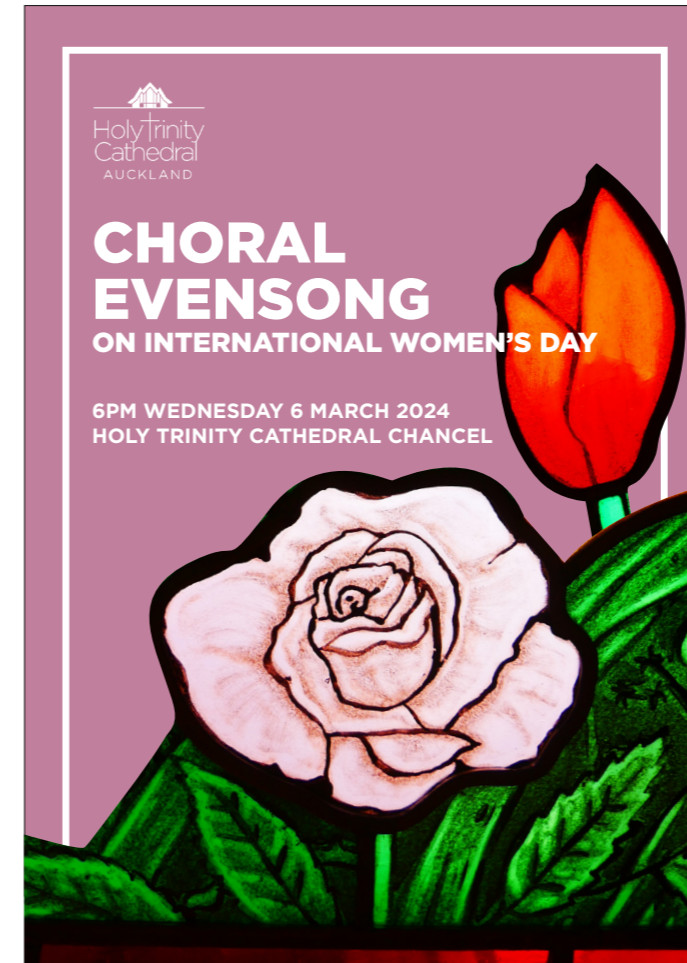
6 MARCH | WEDNESDAY

1PM Wednesday @ One Recital Series

6PM Choral Evensong on International Women's Day

10 MARCH | FOURTH SUNDAY IN LENT

5PM Commonwealth Day Service



MARCH CONTINUED

11 MARCH | MONDAY

10AM Lenten Sunday 4
Bishop Selwyn Chapel

7:30PM Lenten Sunday 4
Bishop Selwyn Chapel

13 MARCH | WEDNESDAY

1PM Wednesday @ One Recital Series

17 MARCH | FIFTH SUNDAY IN LENT

5PM Evening Prayer with Mothers' Union
St Mary's-in-Holy Trinity

7:30PM Lenten Choral Service
'Seven Last Words'

18 MARCH | MONDAY

10AM Lenten Study 5
Bishop Selwyn Chapel

7:30PM Lenten Study 5
Bishop Selwyn Chapel

20 MARCH | WEDNESDAY

1PM Wednesday @ One Recital Series



LENTEN STUDIES SERIES

GOD'S CALL: WHO IS GOD CALLING US TO BE?

10AM & 7:30PM Mondays
19, 26 February, 4, 11, 18 March
Bishop Selwyn Chapel

Join us in the Bishop Selwyn Chapel for our annual Lenten Studies Series.

This year's study will follow a resource by Waiapu Diocesan Ministry Educator, the Reverend Debra Broome, entitled *God's Call: who is God calling us to be?*

The six study sessions, held at 10am and repeated at 7:30pm each week, will engage with some aspect of a call from God, whether to the Church as a whole and to all Christians, or to an individual or a particular role or life. As we travel along together we will meet a collection of people who have responded to God's call in the past. There will be passages from the Bible to look at and questions to think about, and to answer in groups. The evening will conclude with Night Prayer.

All are welcome as we journey through the Season of Lent together.

HOLY WEEK AND EASTER

24 MARCH | PALM SUNDAY

10AM Festal Choral Eucharist with Procession

5PM Come and Sing: 'The Crucifixion' by John Stainer

27 MARCH | HOLY WEDNESDAY

1PM Wednesday @ One Recital Series

6PM Choral Evensong with Benediction

28 MARCH | MAUNDY THURSDAY

11AM Renewal of Commitment to Ministry and Blessing of Holy Oils Eucharist

7:30PM Festal Choral Eucharist - The Last Supper

29 MARCH | GOOD FRIDAY

10AM Family Service

3PM Good Friday Service

30 MARCH | EASTER VIGIL

8PM Great Easter Vigil (Festal Eucharist)

31 MARCH | EASTER DAY

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

10AM Choral Eucharist

5PM Festal Choral Evensong

8PM Taizé Prayer



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Proud to be part of the Holy Trinity Cathedral community.

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