

TRINITY LIFE

NOVEMBER 2023



Holy Trinity
Cathedral
AUCKLAND

FROM THE DEAN



One of the things that I have discovered during my sabbatical is that the right question, put the right way, at the right time, can open up fascinating layers of self-discovery. It all began when I opened up John Pritchard's book, *Twenty Questions Jesus asked and how they speak to us today*.

Questions like: 'Is there something you've done that crystallizes your sense of who you are?' 'What's the most challenging thing you are facing at the moment?' A friend from church might ask you, 'What figure in the Bible do you most identify with?' or simply, 'Where have you seen God at work this week?'

Pritchard writes that the point of these questions is that they open up a different kind of conversation. They invite us to explore, they open a window, they disturb the peace, they awaken a dream. He reminds us that Jesus was brilliant at asking questions, the sort that opened up new spiritual space and helped people to listen to whispers and hopes from deep within themselves. Jesus didn't just transmit information in his teaching and preaching. He often dropped seemingly innocent open-ended questions into an ordinary conversation and waited to see what happened. Questions that invited people into participation and exploration.

“ God asks questions that we need to pay attention to. This is the task of discipleship.

Sometimes the questions were an invitation: 'What do you want me to do for you?' Or a challenge: 'Why are you afraid?' 'Sometimes they were to lift people up: 'Has no one condemned you?' Sometimes they were words of forgiveness. The questions always created spiritual space for people to explore something about themselves and about God. A place where new discoveries could be made.

Pritchard writes:

What I especially love about Jesus' questions is that, time and again, I find they have lasting resonance for us in the present. They disturb, excite, and scratch somewhere inside us as well. They are not tied to the time in which they were originally asked so can still open up a deep level of reflection on the way we live and try to follow Jesus. In other words, these penetrating questions expose new possibilities of life, new avenues of thought and the prospect of personal change. 'What are you looking for?' 'What do you want me to do for you?' "Do

you love me?'

These were the questions that I spent much of my sabbatical pondering. The right questions at the right time, put the right way opened up fascinating layers of self-discovery for me. Assuring and challenging, confronting and comforting.

Henri Nouwen reminds us in *Here and Now Living in the Spirit* that without meaning in our lives we can't survive long. Many of us live most of our life without reflecting on its meaning.

He suggests that the discipline of spiritual reading is an important way to keep us reflecting on our lives. Spiritual reading is not only reading about spiritual people or spiritual things. It is also reading our lives and the events around us in a spiritual way! In a way that lets God come closer to us through our encounters and our curiosity. The question is not only, 'Did this really happen?' or 'Why did this happen?' But 'How does God speak to me here and call me to a more generous love or a different way of thinking or being?' 'What does God want for me?' If we are willing to listen and reflect God asks questions that we need to pay attention too. This is the task of discipleship.

Pritchard writes:

God is a questioning God. God doesn't order us about. God invites us to discover abundant life by addressing the tantalizing questions that God leaves on the path ahead of us.

So the last word is simple.

Listen.

The Very Reverend Anne Mills
Dean

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



You are all welcome to attend our services.

3 DECEMBER / ADVENT 1

- 8:00AM** Eucharist *Bishop Selwyn Chapel*
10:00AM Choral Eucharist *Cathedral Nave*
8:30PM The Advent Procession: From Darkness to Light *Cathedral Nave*

10 DECEMBER / ADVENT 2

- 8:00AM** Eucharist *Bishop Selwyn Chapel*
10:00AM Choral Eucharist with Pageant *Cathedral Nave*
5:00PM Choral Evensong *Cathedral Nave*

17 DECEMBER / ADVENT 3

- 8:00AM** Eucharist *Bishop Selwyn Chapel*
10:00AM Choral Eucharist *Cathedral Nave*
7:30PM The Festival of Nine Lessons and Carols *Cathedral Nave*

24 DECEMBER / ADVENT 4

- 8:00AM** Eucharist *Bishop Selwyn Chapel*
10:00AM Choral Eucharist *Cathedral Nave*

CHRISTMAS EVE

- 6:00PM** Christingle Service (with children) *Cathedral Nave*
11:30PM Midnight Mass *Cathedral Nave*

25 DECEMBER / CHRISTMAS DAY

- 8:00AM** Eucharist with Carols in St Mary's *St Mary's-in-Holy Trinity*
9:00AM Christmas Holy Communion *St Stephen's Chapel, Judges Bay*
10:00AM Festal Choral Eucharist *Cathedral Nave*

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Cover image: Christmas Angels

EUCCHARIST

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

EVENSONG

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

TAIZÉ PRAYER

Taizé prayer is a distinctive style of meditative prayer developed by an ecumenical community of monks in rural France. A typical Taizé prayer service incorporates periods of silence with meditative readings from Scripture.

VISIT US*

MONDAY TO 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



2



5



3



4



Images:

1 'Opera in the Cathedral' concert presented by the Friends of Holy Trinity Cathedral and the Auckland Opera Studio on 18 August.

2 Philip Smith performing a recital entitled 'Echoes of Love' as part of the 2023 Auckland Heritage Festival: Peace, Love and Protest.

3 The Cathedral's Red Ribbon fundraiser with guest

speaker, Michael Stevens, former Burnett Foundation Chair.

4 Fr Ivica with Bishop Ross Bay and visiting former Dean of our Cathedral, The Very Reverend Jo Kelly-Moore.

5 Dean Anne and Fr Ivica, after Evensong with prayers for Armenian people on 29 October 2023 with Archbishop Mor Malatius Malki (Syriac Orthodox), Fr Joseph (Syrian Jacobite), Fr Jean-Paul (Melkite Catholic and Deacon Nishan (Armenian Apostolic Church).

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.

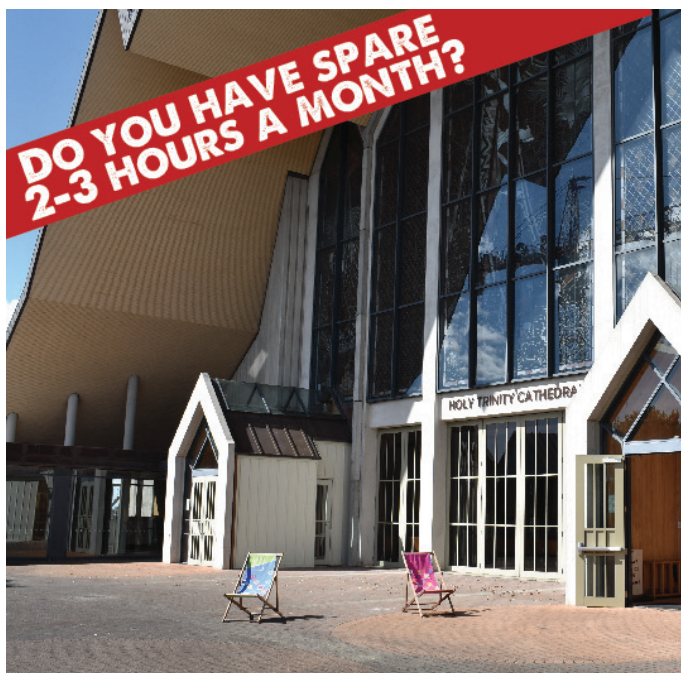
Did you know that our Welcomers generously contribute 35 hours each week to make every visitor's experience memorable? It is through their genuine warmth, kind words, and friendly smiles that countless souls have found solace, guidance, and a sense of belonging within the Cathedral's embrace.

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 CENTRAL WINDOW

The general idea of the great central window is Christ rising from the earth into a heavenly flower. The seven petals of the creation 'flower' contain scenes of the seven days of creation—from the bottom left to the bottom right and the seventh day when God rested is marked in true Kiwi style by a little person lying on a towel at the beach—as written in the Book of Genesis. A prism in the centre of the flower refracts white light into the separate colours of the rainbow which fall around and embrace Christ resurrected against the flower stem.

The sky contains explosions of pohutukawa blooms, reaferring to the birth of the universe. Clematis flowers appear as children of the stars. Below Christ, Mary Magdalene holds a handkerchief and, behind her, three women weep. Near the base of the palm an army nurse tends a dying soldier amongst Flanders poppies, looking to Him who is the Resurrection and the Life. These figures fulfil one of the sponsor's commemorative requests.

This is clearly a New Zealand window, featuring a tall nikau palm and three bursts of crimson pohutukawa flowers from our New Zealand Christmas tree.

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



FREE THINKING: AN

WHAT KIND OF DISCIPLES FIT JESUS' VISION OF THE KINGDOM?

A **DISCIPLESHIP**
 Although the word discipleship is commonly used today, I would argue that it is not particularly helpful, not least because it does not occur in this form in the Gospel. Discipleship is an abstract noun developed out of the noun 'disciple' to imply the state of being a disciple. The problem is that it removes the dynamism from the original term. Being a disciple (and what this entails) is much easier to describe than the abstract state of discipleship. As a result, I avoid using this term in what follows.

DISCIPLES

The relationship between Jesus and his disciples refers primarily to learning. The words for disciple in Greek (mathetes) and Latin (discipulus), from which we get our word disciple, mean 'a learner'. A disciple relates to their Rabbi as someone who learns from their teacher. Whilst this relationship finds its roots in the Old Testament, in the New Testament it is only found in the Gospels and Acts.

FAMILY

The description of those who follow Jesus as a family is an important one that straddles both the Gospels and the epistles. Here we find God described as Father to His son Jesus - a relationship that is then extended to all those who follow Jesus, so that Paul's primary mode of address to fellow believers is 'brothers and sisters'.

KINGDOM

A third depiction of the relationship describes God as the king and His followers as citizens of His Kingdom. The first two metaphors focus primarily on the nature of the relationship, whereas this metaphor envisions more how the world could be if it were ruled by God as God always intended. It then begs the question of how citizens of God's Kingdom might be expected to behave and what kind of qualities we might expect to see in those who wish to live by God's rule.

The New Testament presents us with multiple metaphors of belonging; metaphors which reveal a vision of what it is like to live as a follower of Jesus or to be a member of the body of Christ. In fact, the metaphors are so varied and so embedded in our consciousness that it is hard to talk of belonging at all without regularly switching between them. Being a disciple is, arguably, the most important of these metaphors. It describes the relationship between Jesus and his first followers and is what he told his followers to replicate throughout the world ('Go, therefore, and make disciples of all nations', Matthew 28:19). But the other metaphors are also significant and help to fill out a picture of what this belonging means to how we live.

There are many metaphors of belonging in the New Testament - such as being a member of the body of Christ, or dying and rising with Christ through baptism - but the three most common ones are disciples, family and kingdom.

One of the striking features of the Kingdom of God, or Heaven, is that Jesus most talked about it obliquely, rather than directly. Rather than saying, 'In the Kingdom of God you will find...', he said instead, 'The Kingdom of God is like...' and then continued with a parable. This requires us to reflect more deeply on what we are being told about life within the Kingdom.

PARABLES

One of the most notable features of the kingdom parables is that they involve everyday situations and ordinary artefacts - or at least they did when Jesus first told them. A challenge for modern readers is that Jesus chose very familiar scenarios to his audience to enable them to think about what the Kingdom was like. He told stories of sowers going out to throw seed on the ground, or of women getting up to make bread in the morning. He described the act of fishing, or how people kept money safe. The problem today is that these are no longer everyday scenarios and it takes us, as modern readers, a while to understand the impact of the stories that Jesus told.

Another problem is even more complex. Parables were surprising - sometimes even shocking. They were meant to be. When Jesus first told them, it is likely that people would have struggled to understand what he meant... the Kingdom is like yeast, a net full of fish, seed that is sown on the ground. All of these would have taken work to understand.

Our problem is we are so used to them that they no longer cause us surprise. 'Yes', we say when we hear them read, 'it is obvious that the Kingdom is like a pearl.' The challenge, then, for reflecting on the parables today is to make the images Jesus uses both more familiar (so that we understand the ordinary, everyday-ness of the images used) and less familiar (so we can be surprised again at how Jesus could possibly say that the Kingdom is like a mustard seed, yeast or treasure buried in a field). In what follows I shall briefly explore these three parables: the parable of the mustard seed, yeast and treasure in a field; and I will attempt both to familiarise and defamiliarise them in order to help us reflect on what kind of citizens/disciples might be needed for such a kingdom.

The Parable of the Mustard Seed
He put before them another parable: "The Kingdom of Heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and

EVERYDAY KINGDOM

*becomes a tree, so that the birds of the air come and make nests in its branches.”
Matthew 13:31-32*

The parable of the mustard seed appears at first glance to be domestic and unchallenging. Many of us are familiar with mustard seeds (though they are hardly the smallest of all seeds) and have grown them, along with cress, in an eggshell or other receptacle as children. The mustard seed referred to by Jesus is not one of those mustard seeds.

Pliny the Elder (a Roman naturalist), referring to mustard, said it was ‘extremely beneficial for the health. It grows entirely wild, though it is improved by being transplanted; but on the other hand, when it has once been sown it is scarcely possible to get the place free of it, as the seed when it falls germinates at once.’ In other words, if what Pliny is talking about here is the same as what Jesus is referring to, he is not conjuring up a pleasant domestic image but a challenging unsettling one. The mustard seed would have been sown by accident, buried among the far bigger grains of wheat; yet once planted, it would spring up and grow to the size of a small tree. Once planted, no matter how accidentally, it could never be eradicated and would attract the very last thing that a farmer would want in a carefully planted field of wheat: birds.

It is possible that rather than presenting a gentle pastoral image, this parable suggests something subversive and far less welcome – the Kingdom of Heaven is like a pernicious weed that once planted, cannot be rooted. It grows and grows until it is so big that those least wanted in our neat, well-planned fields find a home and rest there.

If this is what Jesus was saying, then those who are citizens of a kingdom such as this would need to prepare themselves for disruption and subversion, and would need to be ready to welcome those who might normally be least welcome in other areas of life. On the other hand, they might like to be reminded that this ‘weed’, once planted, can never be eradicated.

The Parable of the Yeast
*He told them another parable: “The Kingdom of Heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”
Matthew 13:33*

In Matthew’s Gospel the parable of the mustard seed is followed immediately by the parable of the yeast. Just like the parable that precedes it, this parable presents an unsettling image of the Kingdom, though at first glance it is a gentle, domestic image.

The unsettling element of this parable lies in the yeast. Yeast – or, as it is sometimes called, leaven – often had

a negative connotation in the Bible. It was banned from bread eaten at the Passover (Exodus 12:34-39) and could not be included in bread offered on the altar in sacrifice (Leviticus 2:11).

Jesus also referred to the ‘leaven’ of the Pharisees (Matthew 16:6) as a warning against evil and corruption. There are various theories about why leaven was regarded so negatively but one possibility is its tendency to spread and spread (a modern analogy might be cancer cells).

It should be noted that leaven wasn’t always cited negatively, but it is often used as a by-word for the way evil and corruption spreads.

In this parable the woman was making a vast quantity of bread – three measures of flour would feed around 100 people. The importance, then, of the Kingdom being like yeast was that it could spread as rapidly and effectively as evil and corruption, and from small origins can have a massive effect.

Those who are citizens of this kind of kingdom should have confidence that the Kingdom will spread as quickly and as rapidly as evil does. They should, like the woman who baked bread enough for a feast, have confidence to mix the yeast of the Kingdom in places which seem impervious to the Kingdom’s values.

The Parable of Treasure Hidden in a Field
*“The Kingdom of Heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.”
Matthew 13:44*

It is hard to see this parable as anything but troubling. The man in the parable is profoundly dishonest. Burying treasure in the ground was how many everyday people kept their treasure safe – if they were unable to afford strong boxes and strong servants to guard them. An example of this practice can be seen in the parable of the talents, where the third servant took the money and buried it in the ground until the return of the absentee landlord. The reason for the anger of the landlord against the servant who buried the treasure was, presumably, because someone could have found it as happened in this parable. In other words, the person who found treasure buried in a field was dishonest, buying the field whilst pretending he had not found the treasure in it – so great was his passion to acquire the treasure.

The Kingdom, therefore, according to this parable, is like treasure belonging to someone else that you stumble upon and then do everything in your power to get hold of. Citizens of this kind of kingdom have a deep and overwhelming passion for the Kingdom (the kind you might have if you found a hoard of valuable treasure) and will do everything in their power to ensure they have access to it. >>>

FREE THINKING: AN EVERYDAY KINGDOM continued...

CONCLUDING REFLECTIONS

The kingdom Jesus depicts in his parables is an everyday kingdom – a kingdom best described by ordinary, everyday pastimes like farming and cooking. The Kingdom of God turns notions of kings and power and rulers on their head. It is 'like' the ordinary things of life. It is not only subversive because it turns the notions of king and kingdom on their head, it is subversive because, like a pernicious weed, it grows and grows and can't be contained; it attracts the birds who will disrupt the neat order of a planned field of wheat. It is also subversive

because, like yeast, it spreads to affect everything around it.

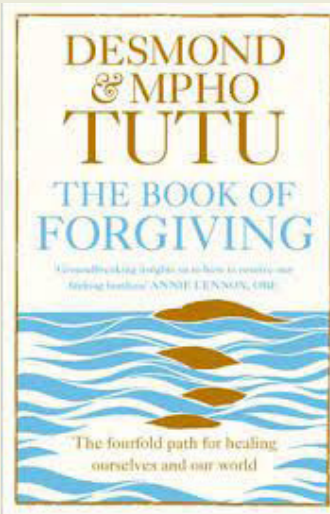
The question these parables of the Kingdom pose for us is what kind of citizens/disciples such a kingdom requires? What characteristics might they have? As we think more deeply about 'everyday disciples', an 'everyday kingdom' suggests they should feel very much at home in God's Kingdom, so long as they are prepared for disruption and subversion along the way. ■

Adapted from an article by Dr Paula Gooder

FROM THE SHELVES

THE BOOK OF FORGIVING

Desmond Tutu and Mpho Andrea Tutu



Forgive us our sins as we forgive those who sin against us.

When we say these words in the Lord's Prayer they sound simple and easy, but truly putting them into practice is another story. This book is a response to the question 'How do we forgive?'

The actual process of forgiveness has often been a mystery. It is good and helpful to let go of resentment but how do we let go of resentment when

we have been harmed?

Drawing on his years of lived faith and experience in the crucible of 20th century South Africa, Archbishop Desmond Tutu's authoritative and profoundly theological foundation describes personal examples and experiences as the country lived in and emerged from the oppression of apartheid to democracy. Nelson Mandela was elected as president in 1994. He appointed Tutu chairperson of the Truth and Reconciliation Commission which led South Africa from decades of protest and violence, so that, as apartheid was ended, leaders released from prison, certain violence, retribution and revenge was averted. In the arena of the Commission people, both victims and perpetrators, were able to tell their stories and achieve reconciliation.

At times this makes harrowing reading. This extraordinary humble man of God influenced

the country, indeed the world, by his leadership and example.

The book, which he wrote with his daughter Mpho, Archbishop Tutu leads us on a journey that is healing and transformational. He says that 'forgiveness is nothing less than the way we heal the world. We heal the world by healing each other and every one of our hearts.' Desmond and Mpho guide us on the Fourfold Path towards forgiveness and reconciliation and away from past pain.

Along the way they share their personal, at times, agonising stories and experiences.

Tutu makes the statement "here are two simple truths: there is nothing that cannot be forgiven, and there is no-one undeserving of forgiveness."

Part one: Understanding forgiveness

Part two: The Fourfold Path

- telling the story
- naming the hurt,
- granting forgiveness,
- renewing, or releasing the relationship

Part three: All can be forgiven

- needing forgiveness
- forgiving yourself
- a world of forgiveness.

In part three the question is asked "from whom do you need forgiveness?"

We all need forgiveness. This may be harder for the person seeking forgiveness. Forgiving ourselves can be really challenging.

The Fourfold Path beckons us still.

Each section is followed by prayer, meditation exercises and rituals to help us walk through this process. In the end, forgiveness and reconciliation lead to more love, more joy, more freedom and deeper faith.

After listening to the audiobook from the Auckland City Library I decided to purchase the book and find myself frequently dipping into sections again. Certainly, a must read in the pile of books next to my Bible.

Barbara Guthrie
Member of the Cathedral Community

MUSIC MATTERS

A YEAR OF MUSIC AT HOLY TRINITY CATHEDRAL

PETER WATTS
DIRECTOR OF CHOIRS

The rapid approach of the season of Advent reminds me that it is now almost a year since I took on the responsibility of Director of Choirs here at Holy Trinity. Time for some reflection on what the year has been like and how I have approached it. Initially I agreed to 'hold the fort' after the departure of Rowan Johnston to Wellington. Holding the fort is something I have done twice before at Holy Trinity in 1993 and again in 1999, but this time I'm delighted that the Dean has given me the opportunity to enjoy a more permanent position.

The opportunity to work closely with the Precentor and the Organist has been something I have valued greatly. Our weekly meetings are a noisy affair, with lots of laughter along with serious discussion of issues. I love the opportunity to really work closely with the liturgy and much of my time is spent quietly at home with the Lectionary and the Bible on my desk reading through the lessons for each Sunday and trying to find appropriate music to fit the readings and the particular requirements of each service. Sometimes this is easy, sometimes it leads me on quite a lengthy search.

Working with the choir has been a great joy to me. We are a wonderfully varied group of people, but our shared love of music and liturgy enables us to work together in the most delightful harmony, and we hope that harmony shows in our singing as well! Each week we sing 3 services and, together with rehearsals, this means choir members are giving about 8 hours

of their time each week. A very considerable contribution to our life in the cathedral! The high level of musicianship amongst the group means that we can tackle some challenging music which is very satisfying for us to prepare and, we hope, for you to listen to. We are regularly trying to introduce new music into our repertoire. For bigger occasions I have usually been able to draw on additional singers, but I am particularly grateful to the core members of the choir who make the big commitment.

The Cathedral is a wonderful space to hear music in, and it has been a thrill to introduce the lunchtime concerts Wednesday @ One this year. The aim of these is to offer the hospitality of the Cathedral to the community, and we have been delighted to see enthusiastic audiences at the concerts so far. We have used three of the Cathedral's beautiful spaces for these, St Mary's, the Nave and the Bishop Selwyn Chapel.

Special moments during the year have been the jubilant Nine Lessons and Carols, the demanding Easter services with their wonderful range of musical requirements, and more recently, welcoming 1700 primary and intermediate age children to the Cathedral to participate in The Kids Sing. The opportunity to conduct them in a combined item each evening was a special thrill for me.

Now we launch back into Advent and the glorious cycle of cathedral music and liturgy begins again.

Peter Watts
Director of Choirs

SPECIAL SERVICES

There have been many highlights over the last 3 months for the Cathedral Choir. A return visit to St Stephen's to celebrate St Stephen on 2 August saw the little chapel bursting at the seams with choir and congregation. We were delighted that some extra singers were able to join us to enable us to sing some bigger repertoire including Bryan Kelly's Evening Service in C, and Herbert Howells' magnificent Eucharist service written for Kings College Cambridge. Then on 2 September we tried a new format for Evensong by inviting singers from all over Auckland to join us for an afternoon of rehearsal before singing Evensong at 5pm. It was great to have a choir of about 30 members, some who remember singing Evensongs in the past, and others for whom it was a completely new experience. We plan to hold Come and Sing EVENSONG 2 on 12 November, so if you are interested or know people who might be, do contact me.

We are now preparing for All Saints and All Souls, both of which are celebrated on 5 November. The evening service, a Requiem Eucharist, will have extracts from requiems by 4 different composers: Verdi, Mozart, Fauré and Rutter, along with a setting of ancient plainsong by Croatian composer Miroslav Martinjak. Also looking ahead to November, we will have another series of our Wednesdays @ One lunchtime concerts (1-2pm). There will be more details of those soon.

Before we know it we will be into the Advent and Christmas run, the details of which can be found on page 3. Please not especially the Christmas Midnight Eucharist, where we will be singing Mozart's Missa Brevis K49, with accompaniment from string ensemble and organ.

A real feast coming up! ■



THE ROLE OF A CATHEDRAL CHURCH:

SPATIAL FOCI OF FAITH

In the sacramentality of the liturgical space, we can always find some architectural foci. The liturgical community is not a random group of people, but a congregation gathered by invitation, and responding to the call to be partakers of Christ's offering and prayer to God. We unite in Christ, but we also reflect that unity at the symbolical level. Hence, in our understanding of liturgy, we do not live with the separation of individual parts. One of the challenges of our Cathedral is how to make it breathe as one liturgical space, now that the earlier central bridge no longer divides the Chancel from the Nave. We can now be playful and creative with the whole unified space - the Eucharist of consecration in 2017 and the Memorial service for the late Queen Elizabeth II in 2022 represented occasions to do just this. The focus is at the ONE altar. Hence we bow to the altar, not to the cross, during the Eucharist. This united space is a symbol of the unique 'organism' of the Church, which is one, holy, catholic and apostolic.

Yes, that unified community consists of a diversity of gifts and ministries, which is visible in the spatial organisation. From antiquity, there are two basic spaces in a sacral building, called by the Greek terms 'bema - βῆμα' and 'aula - αὐλή'. The first term is connected with the verb 'baino - βαίνω' which means to climb up, to ascend, to go, while 'aula' represents a yard or palace. In the Christian West 'bema' is called the presbytery, according to its function, as only presbyters/priests used to be in it. In the centre of 'bema' is the altar, the centre of the whole celebration. That division of the space and their differentiation is not of an hierarchical, but a theological nature, hence the unity of the worshipping community in celebration is more important than its different parts.

When we speak about the differentiation, from the time of the early Church fathers and mothers, we can spot three foci of celebration: lectern, altar and cathedra. The community is one, but these foci are in multiple relations, expressing different ways of Christ's presence in liturgy. Nevertheless, the true axis is the Word and eucharistic gifts, as they build eucharistic community. The episcopal cathedra (seat) is in the service of both the Word and Bread of Life. The words of St Augustine are relevant here: 'Even if we are shepherds, the shepherd doesn't only tremble at what is said to them, but also what is said to the sheep' (Sermo 47:2). These spatial foci are also the signs of the faith that proclaim the mystery even when the building is empty.

THE LECTERN/AMBO AND EPISCOPAL CONNECTION WITH THE WORD

Reflecting on individual foci, we can see that the lectern isn't just some sort of stage or platform, merely the speaking place during the liturgy, but a liturgical place for the Word being proclaimed in the rite. The commonly used

term for it is 'lectern', coming from the Latin word 'lego, lectio - to read, reading'. A more rarely used term in the Anglican tradition, but widely adopted in post-Vatican Catholic tradition is term 'ambo' to which we ascend (ἀναβαίνω, in Greek) or which encompasses the one who enters is (ambio, in Latin). In some traditions it is even called 'analogium' (coming from analogos) as it is used for proclamation of the Word coming from above; in some places it was called 'purgus', as it was elevated like a tower.

The lectern has been present in the churches from the earliest periods following the persecution of the Church. Often it was a built element, with added mosaics and frescoes. As a unique form, in antiquity it had different places for the proclamation of individual readings. Its semantic meaning was always connected with the proclamation of the Risen Christ. The ambo is a spatial icon of the Resurrection, just as Sunday is its timely (temporal) icon. That is the fundamental reason why its structure was intended to evoke the memory of a garden in which an empty tomb is encountered; it is a space in which we enter and proclaim not our own words, but the words of the Risen and Living One. That aspect has been ignored in modern times, translating its meaning from space into a stand from which sermons and teachings are delivered, together with moral exhortations. Symbol has been largely replaced by function alone. But, essentially, it is a space that speaks about the One absent from the tomb, about the Absent One who becomes present in the midst of his holy people through sacramental presence.

“ ... signs of faith that proclaim the mystery even when the building is empty.

The ambo/lectern in the Cathedral church has special meaning and connection with the Diocese. Its importance is connected with the Bishop, and they are especially connected with the Gospel, which is visible from the Ordination liturgy, where ordinands receive Gospels/Bibles. The Bishop is entrusted with the guarantee of the apostolic succession and credible explanation of the gospel.

Former bishop of Rome, John Paul II wrote:
'If the duty of proclaiming the Gospel is incumbent upon the whole Church and each of her children, it is particularly so upon bishops, who on the day of their sacred ordination, which places them in apostolic succession, assume as one of their principal responsibilities the proclamation of the Gospel; 'with the courage imparted by the Spirit, they are to call people to faith and strengthen them in living faith.'
John Paul II, Pastores gregis, 26

The uniqueness of the Anglican expression is the emphasis on the proclamation of the gospel from the heart of the congregation - the gospel is proclaimed as a part of the solemn procession in the centre of the gathered community. And yet, it is explained, and therefore connected, in a homily, from the lectern. Proclaiming the gospel from the lectern, which was the practice we used for the period of Covid and social distancing is also a good symbol of that connection between the proclaimed Word and space. ■

COMING SOON:
Altar and Cathedra
Conclusion

The Reverend Ivica Gregurec
Cathedral Precentor



THE CATHEDRAL CHRISTMAS CAN TREE



Over the past few years you have helped to donate thousands of food items to give aid to those in our community in desperate need. This Christmas, with the cost of living continuing to rise, there are even more Aucklanders who are struggling.

We are collecting approved food items for our Christmas Can Tree and we invite you to get involved by bringing your offerings to the Cathedral during Advent to add to our tree, or donate to our Givealittle page by searching 'Christmas Can Tree appeal 2023'.

Help us help the Auckland City Mission in their important work this Christmas.



THE MOST IMPORTANT GIFT YOU'LL GIVE THIS CHRISTMAS...





THE CATHEDRAL TRUST FOR MISSION, MINISTRY AND MUSIC

The Holy Trinity Cathedral Trust for Ministry, Music and Mission was established last year to provide an additional and ongoing source of revenue to support the ministry, music and mission of our community – the core business of our Cathedral.

Donations and bequests made to this Charitable Trust are kept in perpetuity in a fund which is actively managed by JB Were. The investment returns are distributed annually to Cathedral Council, the elected body charged with overseeing the mission and ministry of Holy Trinity Cathedral, to administer.

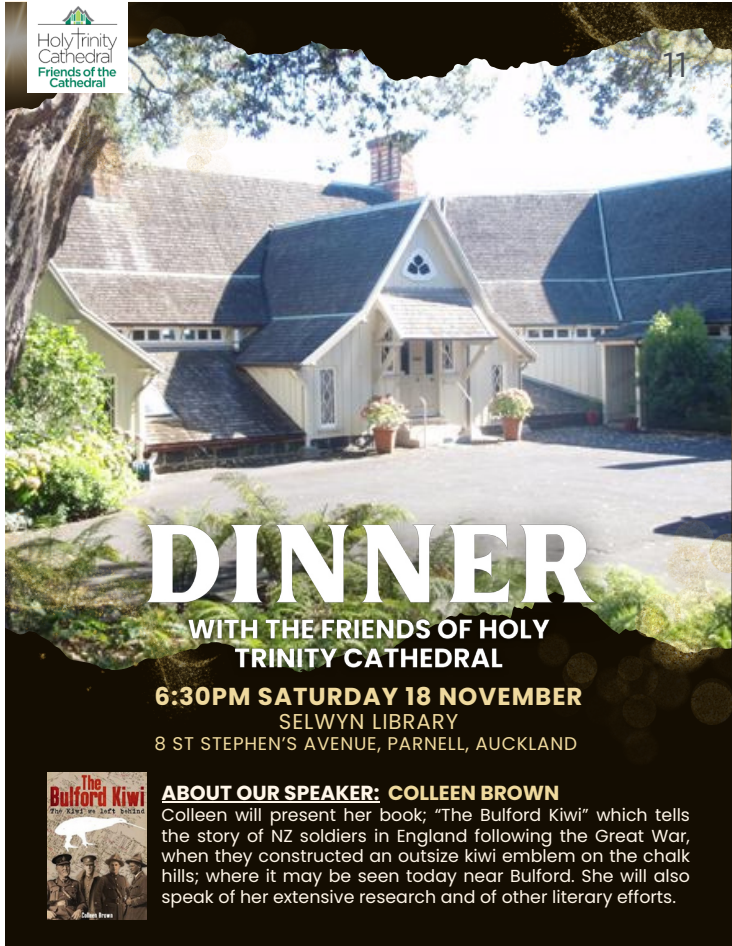
To date, the extremely generous gifts received by the Trust have grown the capital fund to in excess of \$2,250,000. As a consequence, the trustees are thrilled to have been able to make the first distributions to the Cathedral totalling \$65,000 – an appreciable contribution to the work of the Cathedral in the areas of ministry, music and mission.

You are invited to share the vision of a financially secure Holy Trinity Cathedral by making a donation or a bequest. An equal balance of donations and bequests will ensure that the Trust is able to make a difference now, as well as into the future. Donations are eligible for the 33% charitable donation tax rebate from the IRD. With your generosity, a significant Trust fund will make a substantial difference to the Cathedral in its delivery of ministry, music and mission.

“ The trustees are thrilled to have been able to make the first donation to the Cathedral totalling \$65,000

If you would like more information about the Trust and its aims, please pick up a purple brochure from the Cathedral, visit the Cathedral website ('Support' on the menu bar), or speak with one of the five Trustees from within the Cathedral community.

The Very Reverend Anne Mills; Richard Adams (Trust Chair); Robert Paine; James Scarr; Avril Souter.
Trustees



THE FRIENDS OF HOLY TRINITY CATHEDRAL

EVENTS

The Friends of Holy Trinity Cathedral and Auckland Opera Studio presented a concert featuring some of New Zealand's top young Opera Singers at the Cathedral on 18 August. Thank you to all who contributed to such a wonderful evening of music.

Our next event will be our annual dinner the details of which are listed opposite. All are welcome so please do consider attending even if you have not been before.

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 members of the Cathedral community, 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 ■

Gary Swift
Chair

DINNER

WITH THE FRIENDS OF HOLY TRINITY CATHEDRAL

6:30PM SATURDAY 18 NOVEMBER
SELWYN LIBRARY
8 ST STEPHEN'S AVENUE, PARNELL, AUCKLAND



ABOUT OUR SPEAKER: COLLEEN BROWN

Colleen will present her book; "The Bulford Kiwi" which tells the story of NZ soldiers in England following the Great War, when they constructed an outsize kiwi emblem on the chalk hills; where it may be seen today near Bulford. She will also speak of her extensive research and of other literary efforts.

RSVP FOR DINNER: \$90 PER PERSON
PAY TO FRIENDS ACCOUNT: 060257 0079025-00
PLEASE GIVE YOUR NAME AS REFERENCE



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LIFE'S BIG EVENTS

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

Here are the registers from August to November 2023.

If you or someone you know would like to enquire about holding a service of baptism, a marriage, or a funeral or memorial service in any of the worship spaces at Holy Trinity Cathedral, please enquire at:

office@holy-trinity.org.nz

or visit our website at:

www.holy-trinity.org.nz/spiritual-life.

THE REGISTERS

BAPTISMS

Alaine Maeve Roberts
Archibald Wilson Noble Ross
Denham Joel Thomas Aquinus Watson
Tamsyn Wen-Chen Dong
Madeline May Grayson
William Scott Alfred West

WEDDINGS

Xie Shali and Xie Yile
Maria Sylvia Mall and Tasesa James Lavea
Ali Hyesso Han and Joshua Timothy Tze Yui Ch'ng

FUNERALS

Richard Andrew Little
Sarah Joan Haydock
Robert Edward Riha-Scott
Sue Anne Carlisle Homes
Brooke Helen Graham
Doreen Letitia Morley
Warren Ranshaw Fountain



Sibuns
FUNERAL DIRECTORS
&
ADVISORS

Proud to be part of the Holy Trinity Cathedral community.

DECEMBER

SUNDAY 3 | ADVENT 1

Eucharist 8am
Bishop Selwyn Chapel
 Holy Communion 9am
St Mary's-in-Holy Trinity
 Choral Eucharist 10am
Cathedral Nave
Advent Procession 'From Darkness to Light' 8:30pm
Cathedral Nave

FRIDAY 8 |

OPEN4EM - St Mark's Coptic Orthodox Parish 7:30pm

SUNDAY 10 | ADVENT 2

Eucharist 8am
Bishop Selwyn Chapel
 Holy Communion 9am
St Stephen's Chapel
 Christmas Pageant and Drinks at the Deanery
Cathedral Nave
 Choral Evensong 10am
Cathedral Nave
 5pm

SUNDAY 17 | ADVENT 3

Eucharist 8am
Bishop Selwyn Chapel
 Holy Communion 9am
St Stephen's Chapel
 Choral Eucharist 10am
Cathedral Nave
A Festival of Nine Lessons and Carols 7:30pm
Cathedral Nave

DECEMBER CONT...

SUNDAY 24 | ADVENT 4 & CHRISTMAS EVE

Eucharist 8am
Bishop Selwyn Chapel
 Holy Communion 9am
St Stephen's Chapel
 Choral Eucharist 10am
Cathedral Nave
Christingle Service 6pm
Cathedral Nave
Midnight Mass 11:30pm
Cathedral Nave

MONDAY 25 | CHRISTMAS DAY

Eucharist with Carols 8am
St Mary's-in-Holy Trinity
 Holy Communion 9am
St Stephen's Chapel
Festal Choral Eucharist 10am
Cathedral Nave

In the period 31 December 2023 - 4 February 2024 the Sunday services are held:

Holy Communion at St Stephen's Chapel 9am
 Sung Eucharist in the Cathedral Nave 10am

FEBRUARY

WEDNESDAY 14 | ASH WEDNESDAY

Eucharist with Imposition of Ashes 12:15pm
Bishop Selwyn Chapel
 Ecumenical Ash Wednesday Service 7:30pm
Catholic Cathedral of St Patrick and St Joseph

STANLEY ST PRESENTS

CELEBRATE CHRISTMAS

The stars are brightly shining



7.30pm, Friday 15 December
 3pm, Saturday 16 December
 Holy Trinity Cathedral, Parnell

Conductor Leonard Weiss

Tenor Frederick Jones
 The Graduate Choir NZ

Director Terence Maskell

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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Precentor | The Reverend Ivica Gregurec
Dean's Warden | Paul Bushnell
People's Warden | Neil Ridgway

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