TRINITY LIFE

NOVEMBER 2026



Holy Trinity Cathedral
AUCKLAND

FROM THE DEAN



“A place of worship at the heart of the city, a sanctuary amid the noise, and a space where people can encounter the love of God.

Living God’s love by welcoming all, worshipping God, nourishing community and empowering action.

AS Advent approaches, I find myself thinking about what it means for a cathedral to belong to a city. Not simply to occupy a particular place within it, but to be woven into the life, hopes and experiences of the people who live there.

A recent report from the Theos Think Tank, Living Stones: English Cathedrals as Sacred Spaces in Changing Times, describes cathedrals as much more than places of Christian worship. They are centres of civic life, beacons in their communities and sanctuaries of stillness in a world of incessant noise and constant change. Worship remains foundational, but from that centre flows a remarkable breadth of activity: education, music and the arts, community outreach, civic occasions, hospitality, and the holding of space for communal grief and celebration.

I recognise so much of that description in the life of Holy Trinity Cathedral.

Our Cathedral stands at the heart of Auckland, and each day our doors open to people for many different reasons. Some come to worship. Some come seeking quiet or prayer. Others come to hear music, attend an exhibition, bring their children, meet a friend, mark an important occasion or simply step inside and experience the beauty of this extraordinary place. Some may know exactly why they have come; others may not.

Perhaps that is one of the gifts of a cathedral. It can offer an invitation without requiring an explanation.

The Theos report speaks of cathedrals as places of “unhurried spiritual exploration”. In a world where so much of life is hurried, mediated through screens and filled with competing demands for our attention, there is something profoundly important about having places where we can simply be. A cathedral can create space for stillness, wonder and reflection, allowing people to encounter something larger than themselves without being rushed towards an answer.

This feels particularly significant at Christmas.

Advent is a season of waiting. It asks us to slow down and pay attention: to the promise of Christ coming into the world, to the light that shines in darkness, and to the hope that God is with us. Yet Christmas can also be one of the busiest and noisiest times of the year. Shopping, celebrations, travel and family commitments can leave little room for quiet.

Our Cathedral offers something different.

During Advent and Christmas, Holy Trinity will become a place of music, prayer, celebration and welcome. There will be familiar carols and beautiful choral music, services that mark the journey towards Christmas, opportunities for prayer and reflection, and the wonderful visual transformation of the Cathedral as we prepare to celebrate the birth of Christ.

But alongside all of this activity, I hope the Cathedral will also remain a place of stillness.

There will be people who come because Christmas is a joyful time and they want to celebrate. There will be others for whom Christmas carries memories of someone they have lost, or who are facing loneliness, uncertainty or difficulty. There will be people who arrive with a strong Christian faith, people who are curious about faith, and people who are not sure what they believe at all.

All of them have a place here.

This is part of what it means for Holy Trinity to be a cathedral. Our vocation is not only to serve the worshipping community, important though that is. We are also called to be a place of welcome and hospitality for the wider community: a place where Auckland can gather, listen, celebrate, mourn, wonder and encounter the sacred.

The Theos report also reminds us that the contribution of cathedrals is not always easily measured. Their value lies not only in visitor numbers, events or economic contribution, but in the intangible things they provide: beauty, belonging, memory, meaning and a place to pause. These things can be difficult to quantify, but they are no less real.

As we look towards Christmas, I am grateful for all those who help make this possible at Holy Trinity: our clergy and staff, musicians and singers, welcomers and volunteers, those who care for our buildings and grounds, and the many people whose generosity sustains the Cathedral's ministry and mission.

Most of all, I am grateful for the many people who walk through our doors.

Every person who enters Holy Trinity becomes, in some small way, part of its story.

This Christmas, I hope our Cathedral will continue to be what a cathedral can be at its best: a place of worship at the heart of the city, a sanctuary amid the noise, a home for music and beauty, a place of welcome, and a space where people can encounter the love of God.

May our doors be open. May our welcome be generous. And may the light of Christ, celebrated in the birth of Jesus, shine brightly from this place into the life of Auckland.

■

The Very Reverend Anne Mills
Dean

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Cover image: Dean Anne with some of the youngest members of our community.

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 sings at the 10am Eucharist and draws us to prayer through the singing of congregational and choral music.

EVENSONG
From the Book of Common Prayer
Evensong is perhaps the most traditional Anglican service held in the Cathedral and it is this 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).

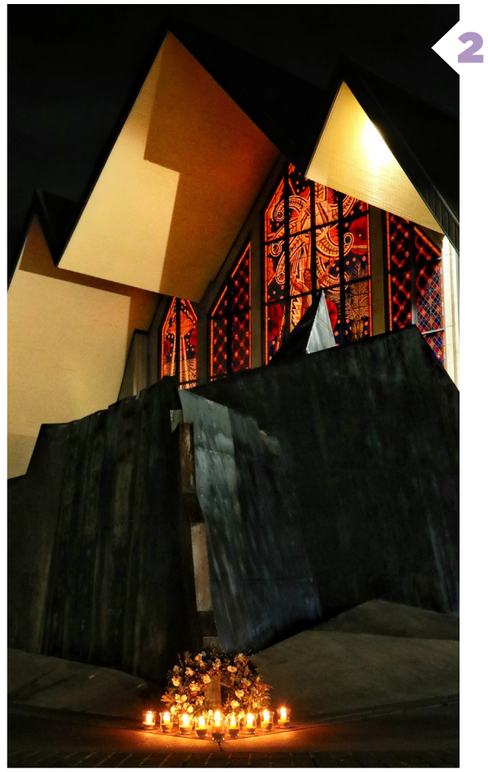
VOLUNTEER

To learn about our volunteering opportunities including joining the cathedral welcoming team visit ***www.holy-trinity.org.nz/community***

CATHEDRAL NEWS



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1 Our young adults travelled to Piako/Waikato for a day of discovering remarkable stories of faith, courage, forgiveness and reconciliation from the early Anglican Church in Aotearoa..

2 A prayer station at the Cathedral's Mountain Fountain invited people to pray for those affected by the devastating glacial flooding in Nepal and Tibet, including those who have died, those who grieve, and those still missing.

3 We were delighted to host the Graduate Choir's Silver Jubilee in October, celebrating 25 years of the choir directed by Terence Maskell (MNZM).

4 The Cathedral's Mainly Music programme, led by Dean Anne, welcomes families every Monday during term time in the Cathedral Undercroft.

5 We shared a beautiful Choral Evensong with the New Zealand Youth Choir at Holy Trinity Cathedral, conducted by Rowan Johnston and accompanied by Michael Stewart.

FROM THE REGISTERS

FUNERALS AND MEMORIALS

James Barrie MacCuish
Roderick Stuart Ferguson
Clinton Arthur Bird
Derek Ross Brown
Sir John Airth Mace
Ian Donald

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



DISCOVER YOUR CATHEDRAL

THE CHANCEL NATIVITY SCENE

From the beginning of Advent, Holy Trinity's Nativity scene at the base of the Chancel offers a simple and familiar reminder of the story at the heart of Christmas; Mary and Joseph gathered around the Christ Child, with the shepherds and animals close by, creating a quiet tableau of the stable at Bethlehem.

As Advent unfolds, the scene changes. Later in the season, the Three Wise Men appear, continuing their journey towards the Christ Child. Their arrival reminds us that the Christmas story is also a story of seeking, travelling and coming to worship.

We invite you to pause beside the Nativity scene this Advent and take a moment to reflect on the mystery and wonder of Christ's birth.



A FAITH TO BE FOUND

By
Esmé Partridge
Author of the Theos report for the Church of England, and a senior researcher at Civitas.

**All names have been changed for anonymity.*

THEOS'S Understanding Young Adult Journeys to Faith in the Church of England explores how young adults from largely secular or non-Christian backgrounds are discovering Christianity and, ultimately, finding a home within the Church of England. Based on interviews with recent Gen Z converts, the report finds that their journeys to faith are diverse, often beginning online or through encounters with other traditions, but that Anglicanism's breadth and diversity can provide a place where different expressions of Christian faith can be explored and embraced. The breadth of Anglicanism provides a range of entry points for spiritually curious younger people, Esmé Partridge finds:

For the children of a secular age, the Church of England can seem like little more than a remnant of another time. The parish church may evoke fond memories of harvest festivals or Christingle services, but it is not the spiritual home that it was for past generations. We have long assumed that such a disconnection can mean only a further lack of interest in faith among the young. Yet, as the Church has receded from our national life and ceased to be the default option, it has become something quite different. It has become something to be discovered.

This was the experience of many of the Generation Z converts I spoke to for the report Understanding Young Adult Journeys to Faith in the Church of England, who have become Anglican in the past five years (News, 24 July). Having grown up in families that were secular or adhered to other religions, most had almost no familiarity with the Church at all — and this was often precisely what made it so intriguing. To encounter a tradition of such depth and historical significance which yet seemed to have been neglected by the modern world sparked curiosity in many. "I just found it absolutely fascinating," one 21-year-old said, of stepping into a medieval church for the first time. "So I kept going back."

Many of those interviewed commented that Gen Z's distance from Christianity has created a distinctive openness in this way, which they saw even among their non-churchgoing peers. While a lack of knowledge about religion comes with obvious disadvantages — "There are people in our generation who don't know any Bible stories at all," as Dom*, 24, said — it can also mean a lack of hostility. Compared with Gen X and even Millennials, Gen Z seem to have inherited fewer negative assumptions, making them "more open to having conversations about faith". Such openness, another convert said, left "room for revival".

The stories of how these young adults first came to discover the Church were varied and vibrant. Many spiritual explorations began online — and often, unsurprisingly in multicultural Britain, with other belief systems altogether.

Dom spent his time at university researching Eastern religions and philosophies, before later having a conversion experience. Lev, a 28-year-old teacher, said that learning about Islam "opened his mind" to the idea of God. Several young women said that they had dabbled with New Age and alternative beliefs, such as astrology, before eventually finding faith.

> **"The breadth of the Anglican tradition meant that they could find … the expression of Christianity which had first inspired them — and so they stayed.**

When it came to first encountering Christianity, their experiences were no less diverse. Zachary, a 27-year-old warehouse worker from Sheffield, was lying in a hospital bed after an accident when he stumbled across Christian testimonies on TikTok. Carmen, a 20-year-old gap year student from the Midlands, saw an artist she followed on Instagram post paintings inspired by the Bible.

Farid, a 20-year-old medical student originally from Iran, went down rabbit holes of Roman Catholic and Orthodox theology podcasts on YouTube. Others came through reading Christian poets and novelists, or seeing influencers and live-streamers talk about their faith.
Their paths to conversion could not have been more post-modern. The Christian content that they found online was diverse and fragmented, coming from a variety of denominational and cultural contexts. It ranged from Evangelical Protestant podcasters to Orthodox sermons, and everything in between. It was not, notably, typically Anglican content that people first engaged with — and yet, in the end, they chose the C of E. Why was this?

Most people initially found themselves in an Anglican church because, at some point on their journey, they had met someone — a university chaplain, parish priest, or friend — who brought them there directly. But, when they arrived, the breadth of the Anglican tradition meant that they could find, in one church or another, the expression of Christianity which had first inspired them — and so they stayed.

While 23-year-old Aditya, who had been drawn to the "quiet and prayerful" solemnity of RC worship, found a home in an Anglo-Catholic parish, 20-year-old Millie, who had been moved by the "energy and passion" of Evangelical worship, found hers in a low-church congregation.

Thus, while worship preferences varied considerably among these young adults, all benefited from Anglicanism's "broad Church". In this way, the C of E has a surprising asset: its internal diversity may be ideally suited to a generation whose first encounters with Christianity are themselves varied and mediated through many cultural channels.

The Church should embrace this potential for post-modern rediscovery, not by changing, but by preserving its traditions so that they may be found anew by a spiritually curious generation. As Dom suggested, "The best thing that the Church can do is stay open and be there doing what it's always been doing… People will come when they're ready; the Church just needs to be there."

Esmé Partridge
Author of the Theos report for the Church of England, and a senior researcher at Civitas.

Image: churchofengland.org

MUSIC MATTERS

ADVENT AND CHRISTMAS WITH THE CATHEDRAL CHOIR

THE repertoire available to the choir for Advent and Christmas offers some of the finest music ever written, which we are delighted to share with the congregation, and that helps us all experience worship and wonder as we meet at Holy Trinity Cathedral over the coming weeks.

Our Advent Procession at 8.30pm on Sunday 29 November is a joyful celebration as we fill the Cathedral with sound and light as a sign of Christ's coming into our world. The traditional "O" antiphons are usually part of this service. Originally they were incorporated into the Vespers service in the last 7 days of Advent. These ancient 6th century texts all begin with the word "O", hence their name. They are also the basis of the familiar Advent hymn "O come, O come, Emmanuel" O Wisdom, O Adonai, O Root of Jesse, O Key of David, O Morning Star, O King of the Nations, O Emmanuel. This year we will be singing new settings of these words by seven different composers, commissioned by the Church of England in 2025. Other familiar and much-loved Advent music will also be included in the service.

Christmas carols old and new will feature in our Festival of Nine Lessons and Carols at 7.30pm on Sunday 20 December. Then at Midnight Eucharist (11pm on 24 December) we are thrilled to be presenting a Missa Brevis by Mozart (K194) with string ensemble and organ accompaniment.

An exciting few weeks ahead for choir and congregation!

On a personal note, it was a great thrill to be able to attend the Royal School of Church Music Celebration Day service at Salisbury Cathedral recently, to receive the Associate of the RSCM. I am grateful to the Dean and to the Holy Trinity Cathedral Music Scholarships Trust for helping make it possible for Katharine and me to attend, so that I could receive the award in person. The presentation was part of an Evensong service sung by the Salisbury Cathedral Choir and a large group of Come & Sing choristers, (much like the Come & Sing events we have regularly here). It was particularly pleasing to have a number of HTC friends plus our own friends and family join us for the special day. It was a great chance to catch up with HTC Verger Paul Kennerley and his wife Gillie and ex HTC Choir member Eliana Dunford, now studying for a DPhil at Oxford University.



Image: Peter and Katharine at Salisbury Cathedral, UK.

Peter Watts
Director of Choirs

REAL NEWS FROM TONGA

By
Bishop John Bluck



At the 67th General Synod Te Hīnota Whānui, held in Nuku'alofa in August, an important decision was made concerning the future guardianship of the St John's College Trust Board's resources. For our three tikanga Church, this decision represents another significant moment in the long and continuing journey of living out our commitment to partnership under Te Pouhere and Te Tiriti o Waitangi.

In the following reflection, Bishop John Bluck considers the significance of the decision and what it might ask of us as Pākehā Anglicans. John was a strong advocate for the constitutional changes adopted in 1992, and writes with both historical perspective and a deep concern for the relationships that underpin our shared life as a Church.

His reflections invite us to consider not simply structures and resources, but the deeper values of tino rangatiratanga, kaitiakitanga and manaakitanga, and what it might mean to trust one another enough to allow these values to shape our life together.

Bishop John writes:

WHEN Anglicans adopted a revolutionary new constitution in 1992 the media coverage at the time went hysterical. The decision led the 6pm news and the Paul Holmes Show that followed huffed and puffed with the help of guest and once devout Methodist David Lange. We'd taken this bicultural journey a step too far.

But Anglicans were only warming up. We invested in a team of educators to tour the country and unpack what the new partnership model, framed by constitution and Te Tiriti, would mean for a three tikanga church. Later, a speaking tour led by Professor Richard Sutton explained how the church model could be adopted for the whole nation. (The advice was sharply declined by Prime Minister Jenny Shipley in 1998 when the Hikoi of Hope marched into Parliament Grounds.)

Adopting a new constitution was the easier part, even though it took nearly 150 years to achieve it. Putting it into practice was harder. The promised resource sharing between tikanga was slow to arrive and 20 years later a new commission started asking why Māori had only a handful of stipendary clergy across its 38 rohe (ministry units).

The biggest resource for ministry support and training, the St John's College Trust Board, distributes some $20 million each year. A three tikanga group called Te Kotahitanga was formed to advise the board on how to share the money.

Tikanga Pākehā offered to withhold its requests for ten years. No thank you, said Māori. They wanted a conversation that put building relationships ahead of rearranging assets. In 2012 a three tikanga commission began work to see how Māori could assume full guardianship of half the distribution.

And now finally, at the General Synod/Te Hinota Whanui, meeting last month in Tonga, a decision was made that promises to be as revolutionary as the constitution itself. Tikanga Māori alone are asked to establish a way of exercising guardianship over the whole distribution of the St John's Trust.

Guardianship means tino rangatiratanga, the promise made in article two of Te Tiriti, the heated subject of claim and counter claim that will help shape the outcome of the coming election.

The Anglican General Synod has just endorsed it again, yet mainstream media this time ignored the decision, briefly focusing instead on a whale watching boat sinking with synod delegates aboard. And the TV show that replaced Paul Holmes talked about ASB Good Sorts instead. No one seemed interested in tino rangatiratanga.

For Tikanga Pākehā, the landmark synod decision gives us pause. The bicultural progress we thought we'd made since 1992 was not enough. Not by a country mile.

There are reasons for that. Mirroring the widening gap between richer and poorer across the country, our tikanga life has progressed in silo mode. Common Life Hui were cancelled before they got going, along with education, communication and media projects to deepen understanding of what are revolutionary changes. How many Pākehā congregations celebrate Te Pouhere Sunday each year?

In Archbishop Tamahere's words, Māori and Pasefika "remain systematically marginalized within our shared life."

And most Pākehā Anglicans still struggle to understand the weight and heft of te tino rangatiratanga that Māori have never let go. Not now. Not in 1840. Why would they when they outnumbered Pākehā 400 times over?

Under our constitution we are especially well placed to understand tino rangatiratanga, even as the leaders of our coalition government play fast and loose with the words, using them to scaremonger Kiwis into thinking it means separatism, privilege, inequality, even take over.

What the Tonga Synod decision invites Anglicans to make is a journey of trust in Māori values associated with tino rangatiratanga, of kaitiakitanga and manaakitanga, being hospitable like a good host should, and looking out for each other and the environment in all our interconnectedness.

If that's what tino rangatiratanga is about, where's the problem? In Archbishop Philip Richardson's words during one of the many debates leading to the Tonga decision, "Tino rangatiratanga will not disadvantage me, not one little bit. In fact the Treaty and the tino rangatiratanga it upholds gives me a place to stand, in a unique way, in this land, not simply as a colonist, or a colonist's son."

> **"The Tonga decision provides a reset of how to do that. All we have to do is trust each other enough to let it happen.**

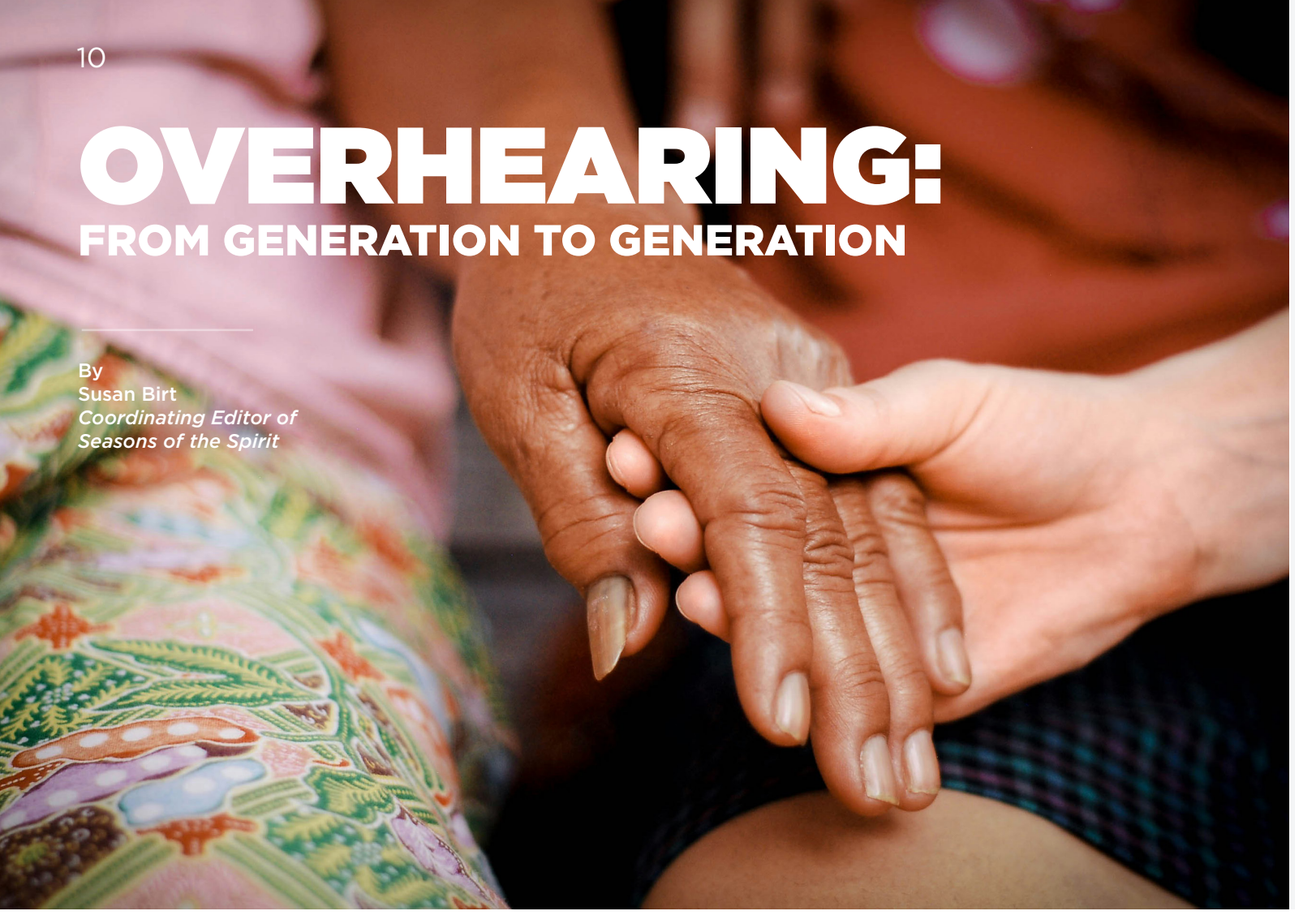
Another of our former archbishops, Sir David Moxon, often reminds us that accepting tino rangatiratanga is nothing new. "When Te Haahi Mihinare first arrived here, it was indeed Māori guardianship that provided for pākehā sustenance. The first missions involving pākehā were totally dependent on this. In fact settler mission personnel were offered partnership, protection, participation, equity and their own form of self determination by Māori long before the treaty offered them back. The early missions staffed by LMS and then CMS would not have survived without an arrangement not too different from the model just recently adopted in Tonga."

The new constitution in 1992 gave us the mandate to look after our separate tikanga houses, but produced limited success at looking after each other. The Tonga decision provides a reset of how to do that. All we have to do is trust each other enough to let it happen, just as the first Pākehā Anglicans did.

And when we do, the rest of the country, bombarded as it is by politicians who treat cogovernance, bicultural partnership and Te Tiriti itself as cut and paste, take or leave it issues, will be watching.

■

The Right Reverend John Bluck
14th Bishop of Waiapu (2002-2008)



OVERHEARING:
FROM GENERATION TO GENERATION

By
Susan Birt
Coordinating Editor of Seasons of the Spirit

THE gospel of John records Jesus' prayer that was overheard by his disciples. The prayer was addressed to God, but its concern was for the disciples – then and now.

I loved sleep-overs at Grandma's, it meant bedtime fairytales, and long, long breakfasts drinking tea and eating Vegemite toast, while listening to life stories. Stories told before, but every time new. This was her legacy, my legacy; it was Grandma's stories – not telling, not instructions, not preaching – that shaped my identity, values, worth, and sense of belonging.

My great-grandfather died before I was born, but I knew him and I loved him. I had met him in Grandma's stories; and I remember the day before he died.

Pup had pneumonia and knew he was dying, or, so Grandma said. My mother, recently married, visited him every day, until he asked, "Don't visit me tomorrow child, I have some things to do." That day, Pup asked for privacy. All day, this feisty, proud, courageous, tiny, non-churchgoing miner prayed aloud. He prayed for his children, his children's children, and their children. I hadn't been born, not even conceived, and my great-grandfather prayed for me! His prayer was addressed to God, but his concern was for the generations to follow. My grandmother overheard, and so did I. Grandma didn't tell what he prayed, it was enough that I knew he prayed for me. Grandma finished the story simply, "the next day he died." I was not sad. I felt awe. I could imagine, see, and hear Pup's prayer. What a responsibility I felt – I feel.

Grandma's stories have influenced the way I communicate. With my own children, if I had something to convey, I told a story. Those stories are woven into the fabric of their lives, as the story of Tori illustrates.

On birthdays, it is our family "tradition" to retell the story of the events leading up to, of, and following the birth of birthday child. Victoria, the youngest of our four children, joined the conversation, "I remember when Emily was born." The three others rolled about laughing, "Tori, you weren't even born!" But the story had become Tori's story – woven into the fabric of her life.

> **"I had met him in Grandma's stories; and I remember the day before he died.**

There are many ways to encourage our children to enter into the story and for them to make meaning in their own lives. I took our granddaughter to a theatre adaptation of Mem Fox's children's book, Wilfrid, Gordon, McDonald, Partridge. Wilfrid is a small boy who lives next door to a home for seniors. Miss Nancy has lost her memory and Wilfrid sets off to help her find it. Recommended for children aged five and up, I took three-year-old Jessica. At the point where illusion pulled the audience into Miss Nancy's memory, tears formed in Jessica's eyes. "Jessica! What is the matter?" Wiping the tears, she exclaimed, "But I don't know where these tears are coming." She had connected with the emotions of the story – a life-forming moment. Several months later when I comment that I had forgotten something, Jessie observed, "Like in the play!" The story was still alive in her.

Later, when Jessica was at church with us, a small statue was passed around for the congregation to reflect upon. With faltering speech, an elderly person shared what the statue recalled for him. It reminded him of the hands that brought this child into the world, and held her – "when I was away at war." He began to weep. Jessica was curious, and I explained that these were happy tears: "He is remembering." Jessica caught the emotion of the story, and remembers Wilfrid, Gordon, McDonald, Partridge.

By some wonderful coincidence, the man's name is Wilf... Jessica's eyes were fixed, she did not take them off of him, and, in a magical moment, I caught their eyes connecting. Jessica smiling at Wilf, and Wilf smiling back – deep engaging smiles. It was a life-forming moment. The story is told and retold about Wilf and how the statue helped him to remember, about happy tears, and about how Jessica's smile and care made him very happy. That is not the end of the story... there is more and will be more.

In the overhearing of a story adapted and experienced, lives are formed and reformed. Stories can help our children, our children's children, and their children to question, wonder, make meaning, respond, and feel: sad, happy, hopeful, encouraged, motivated, inspired.

■

Susan Burt
Coordinating Editor of Seasons of the Spirit

Republished from an article in Learning & Serving · April 27–May 3, 2008

FROM THE FRIENDS

CONNECT WITH THE FRIENDS

Stay connected with the Friends of Holy Trinity Cathedral. To make sure you don't miss news, updates and invitations to upcoming events, please check that your contact details are up to date with our Membership Secretary at **friends@holy-trinity.org.nz**.

The Friends are an important part of the Cathedral community, helping to keep members connected with the life and work of Holy Trinity and providing opportunities to meet, share fellowship and learn more about the Cathedral and its ministry.

ABOUT THE FRIENDS

The Friends of Holy Trinity Cathedral exists to support the ministry and life of the Cathedral. For many years, contributions from the Friends have helped enable the completion, maintenance and enhancement of the Cathedral's buildings, furnishings and fabric, helping to care for this important place for generations to come.

Anyone can become a Friend of Holy Trinity Cathedral. Membership is a wonderful way to stay connected with the Cathedral, support its ongoing work and receive news about events and activities.

Friends can also receive Trinity Life, the Cathedral's quarterly magazine, by email. To subscribe, simply contact the Friends via **friends@holy-trinity.org.nz.**

To find out more about the Friends and how to become a member, visit **www.holy-trinity.org.nz/friends.**

CHRISTMAS CAN TREE APPEAL 2026

Holy Trinity Cathedral will once again support the Auckland City Mission with our annual Cans for Christmas appeal, helping to provide food and support to Auckland families in need over the Christmas season.

The appeal will be officially launched at Holy Trinity Cathedral on Sunday 29 November, with an afternoon tea hosted by the Friends of Holy Trinity Cathedral at 3:30pm in the Bishop Monteith Visitors Centre, followed by a special Tree Blessing in the Cathedral Nave. The Tree Blessing will mark the beginning of this year's appeal and celebrate the generosity of the schools, organisations and individuals who contribute to Cans for Christmas each year.

The Cathedral is delighted to support this important annual appeal and to play a part in helping bring practical care and hope to Auckland families at Christmas.

■

Graeme Johansen
Chair of the Friends of the Cathedral





WHAT DO ANGLICANS BELIEVE? PT. 2

THE FAITH WE PRAY AND RECEIVE

IN the first article in this series, we explored some of the foundations of Anglican faith: our belief in the Triune God, our reliance on Scripture, and the distinctive Anglican practice of reading Scripture alongside tradition and reason.

But Christianity is not simply something we think about. It is something we pray, celebrate and receive. This is particularly evident in Anglican worship.

There is a beautiful phrase used in Anglican theology: lex orandi, lex credendi — "the law of praying is the law of believing". In other words, what we pray shapes what we believe. Christian doctrine is not simply an intellectual exercise; it is something encountered and absorbed through the life of worship.

Every time we gather for worship, we are being formed as Christians.

THE CREEDS: SAYING WHAT WE BELIEVE

One of the clearest examples of this is the Creed.

Sunday by Sunday, at the Eucharist, we stand together and say the words of the Nicene Creed. They can become so familiar that we sometimes say them almost without thinking. Yet the Creed is a remarkable summary of the Christian story.

It tells us who God is: Father, Son and Holy Spirit.
It tells us what Christians believe about Jesus: that he is truly divine, that he became human, that he lived among us, died, rose again and will come again.
It tells us about the Holy Spirit, the Church, baptism, resurrection and the life of the world to come.
For Anglicans, the ancient Creeds are shared statements of the universal Christian faith. They connect us not only with Christians in other Anglican churches, but with the wider Christian family and with the Church of the earliest centuries.

AND THEN THERE ARE THE SACRAMENTS

If the Creed gives us words with which to confess our faith, the Sacraments give us ways to encounter God's grace.

The Anglican Communion describes a sacrament as "an outward and visible sign of an inward and spiritual grace." Anglicans recognise two great Sacraments of the Gospel: Baptism and the Eucharist.

We can see why these two are so central.

In Baptism, water becomes a sign of God's promise, welcome and new life. It marks our entry into the Christian community and reminds us that our identity ultimately rests not in what we achieve, but in God's gracious embrace.

In the Eucharist, bread and wine become the signs around which the Christian community gathers. We remember Christ's death and resurrection, receive the gifts of God, and are sent out again to live as Christ's people.

THE MYSTERY OF GOD AMONG US

As we approach Christmas, there is a particularly beautiful connection between what we believe and what we celebrate.

The Christian faith makes the extraordinary claim that God did not remain distant from creation. In Jesus Christ, God entered human life.

The child in the manger is not simply a sentimental Christmas image. The Incarnation — God taking human flesh — lies at the heart of Christian faith.
It means that matter matters.

> **"This is Anglican faith at its most tangible: a faith we can pray, sing, taste, see and live.**

Bodies matter. Ordinary life matters. Water matters. Bread and wine matter. Human touch, human relationships and the physical world in which we live can all become places where we encounter God's grace. Perhaps this is one reason Anglican worship is so embodied. We stand and kneel. We sing and listen. We light candles. We hear Scripture. We share bread and wine. We baptise with water. We sometimes use incense.
Faith is not confined to the world of ideas.
Believing together
There is also something important about doing these things together.

Christian faith is not simply a private relationship between an individual and God. When we say the Creed, we say "we believe". When we gather around the Eucharist, we gather as a community.
Our worship therefore tells a story larger than any one of us.

We inherit a faith from those who came before us, receive it together in the present, and hand it on to those who will come after us.

At Christmas, we celebrate the extraordinary truth that God has entered our world. At the Eucharist, we encounter that truth again in the ordinary things of bread and wine. In Baptism, we welcome people into the life of Christ.

This is Anglican faith at its most tangible: a faith we can pray, sing, taste, see and live.

In our final article, we will turn from what Anglicans believe to how that belief sends us into the world — exploring Anglican mission, the Five Marks of Mission, and what it means to belong to a global family of churches.
Based on the Anglican Communion Office, "What Anglicans Believe" and "The Creeds: Our Statement of Faith".

■

Based on the Anglican Communion Office, "What Anglicans Believe".

Image: The Cathedral's chalices gathered for use in the Eucharist.





FOR THE DIARY

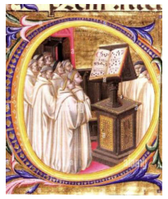
ADVENT AND CHRISTMAS 2026

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

NOVEMBER

MONDAY 2 |

7:30pm **Holy Silence: Holy Noise**
A Pre-Advent Series
Bishop Selwyn Chapel



Join us for the follow up from our popular 2025 Lenten Study. Our services of worship flow within the deep and richly beautiful traditions of Anglican liturgical practice and music. But where has all of this come from? How can the words and the music and the silences between them deepen our encounter with the Spirit of God?

WEDNESDAY 4 |

1pm **Wednesdays @ One: Recital 4**
Peter and Katharine Watts
Cathedral Nave

MONDAY 9 |

7:30pm **Holy Silence: Holy Noise**
A Pre-Advent Series
Bishop Selwyn Chapel

MONDAY 16 |

7:30pm **Holy Silence: Holy Noise**
A Pre-Advent Series
Bishop Selwyn Chapel

SUNDAY 22 | CHRIST THE KING

8am **Eucharist**
Bishop Selwyn Chapel
9am **Holy Communion**
St Stephen's Chapel, Judges Bay
10am **Choral Eucharist**
Cathedral Nave
3:30pm **Cans for Christmas Launch and Blessing of the Tree with the Friends of Holy Trinity Cathedral**
Bishop Monteith Visitors' Centre



Holy Trinity Cathedral will once again support the Auckland City Mission with our annual Cans for Christmas appeal, helping to provide food and support to Auckland families in need over the Christmas season.

5pm **Choral Evensong**
Cathedral Chancel

SATURDAY 28 |

10am **Diocesan Ordination Service**
Cathedral Nave

SUNDAY 29 | ADVENT 1

8am **Eucharist**
Bishop Selwyn Chapel
9am **Holy Communion**
St Stephen's Chapel, Judges Bay
10am **Choral Eucharist**
Cathedral Nave
8:30pm **Advent Procession**
'From Darkness to Light'
Cathedral Nave



The Advent Procession, with the transformation from a darkened Cathedral to a gathering place filled with light and music, symbolises our desire to turn away from the darkness to the light, which is God. It helps us prepare expectantly for the glory of Christmas.

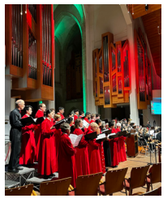
DECEMBER

SUNDAY 6 | ADVENT 2

8am **Eucharist**
Bishop Selwyn Chapel
9am **Holy Communion**
St Stephen's Chapel, Judges Bay
10am **Choral Eucharist and Drinks at the Deanery**
Cathedral Nave
5pm **Confirmation Eucharist**
Cathedral Nave

FRIDAY 11 |

7:30pm **Auckland Youth Orchestra: Sounds of Christmas featuring the Holy Trinity Cathedral Choir**
Cathedral Nave



You are invited to a fun and festive evening of Christmas music at the Cathedral. Music will include the Dance of the Sugar Plum Fairy, Sleigh Ride and more! This heartwarming celebration concludes with audience carols, together with the Cathedral Choir and Auckland Youth Orchestra.

SUNDAY 13 | ADVENT 3

8am **Eucharist**
Bishop Selwyn Chapel
9am **Holy Communion**
St Stephen's Chapel, Judges Bay
10am **Choral Eucharist with Christmas Pageant**
Cathedral Nave



Support the *Cathedral Kids* in their Christmas Pageant, a joyful retelling of the Christmas story led by our youngest members. With costumes, carols and plenty of Christmas spirit, it's a much-loved celebration for children, families and the whole Cathedral community. Come along and share in the wonder and joy of Christmas together.

5pm **Choral Evensong**
Cathedral Chancel

MONDAY 14 |

5pm **Cathedral Christmas Market**
Cathedral Forecourt



Christmas spirit is on the Rise! Sponsored by the Parnell Business Association, hosted by Holy Trinity Cathedral, and organised by The Food Truck Collective and Craft Harvest Market, this night promises amazing food, drinks, music, and Christmas shopping.

WEDNESDAY 16 |

6pm Final Weekday Choral Evensong of 2026
Cathedral Chancel

SUNDAY 20 | ADVENT 4

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



Come together for Festival of Nine Lessons and Carols. This service complements the Advent Procession with a selection of readings and music. It directs our minds towards the events surrounding the birth of Jesus Christ and prepares us for the celebrations of Christmas Day.

THURSDAY 24 | CHRISTMAS EVE

6pm **Christingle Service**
Cathedral Nave
11pm **Festal Midnight Mass**
Cathedral Nave



Midnight Mass is one of our favourite traditions during the season of Christmas. Celebrate with us the birth of Christ and sing in Christmas Day. All are welcome to attend and be part of the Holy Trinity Cathedral community at this time of joy and connection.

FRIDAY 25 | CHRISTMAS DAY

8am **Eucharist with Carols**
St Mary's-in- Holy Trinity
9am **Holy Communion**
St Stephen's Chapel, Judges Bay
10am **Chirstmas Choral Eucharist**
Cathedral Nave



Christmas Day is one of the most joy-filled days in our Church calendar. We value our time together as a community on Christmas morning as we celebrate the birth of the Christ Child and the coming of the Light of the World.

HOLIDAY SERIVCE TIMES

In the period 27 December 2026 – 14 February 2027 the Sunday services are held at:

9am **Holy Communion**
St Stephen's Chapel, Judges Bay
10am **Sung Eucharist**
Cathedral Nave

All are welcome to attend any of these services and events at Holy Trinity Cathedral.

UPCOMING EVENTS

NOVEMBER

SATURDAY 7 |



7:30pm Creative Journey: Psalms - Songs of my Soul
Cathedral Nave
A moving choral celebration[1] of faith, hope and worship, featuring the inspiring music of acclaimed composer Heather Sorenson and other works drawing on the rich themes found in the Psalms. This uplifting event invites people of all backgrounds to experience God's comfort, majesty and steadfast love through the power of sacred music. Come and be encouraged, refreshed and inspired.

SATURDAY 14 |

7:00pm **Auckland Oratorio Chorale: Messiah**
Cathedral Nave

SATURDAY 21 |

6:30pm **The Cloud Children's Choir Concert**
Cathedral Nave

DECEMBER

SATURDAY 5 |



7:30pm North Shore Brass: Christmas
Cathedral Nave
We all love a little Christmas cheer and what better way to celebrate than with your favourite brass band, North Shore Brass, who will perform brass band and Christmas favourites in the enchanting Holy Trinity Cathedral.

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
Empowering Action
Mahi whakamana

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SAFE SPACE ALLIANCE
putting families first AtWC
AUCKLAND CITY MISSION
MATRIX SECURITY Protection you can count on



Sibuns
FUNERAL DIRECTORS & ADVISORS

Connections at Christmas

7-12 DECEMBER

This Christmas, Sibuns is opening its doors for six days of community, conversation and remembrance.

Join us from Monday 7 to Saturday 12 December for welcoming gatherings including morning tea, a Christmas wreath workshop, carols, refreshments and the lighting of our community Christmas tree.

All are warmly invited.

Come inside. Connect. Remember.

582 Remuera Road, Remuera, Auckland 1050
09 520 3119 | **sibuns.co.nz**