

TRINITY LIFE

NOVEMBER 2018



KBB
Play with the best!

KBB MUSIC
FESTIVAL

From the Dean

One of the things that I have developed something of a mantra about over the last few years is that the task facing this generation as Christians to proclaim the Gospel is the need to focus on two areas: biblical imagination and vocation. Biblical imagination, in brief, is knowing the biblical stories well enough that they suggest ways of being and doing otherwise unavailable to us. And vocation is simply the belief that every role in our lives - parent, grandparent, child, friend, parishioner, employee, citizen neighbour, etc. - provides an opportunity to partner with God to care for the world and people God loves so much. We need to study and understand the stories of the Bible as useful and believe that we are each called by God to purposeful lives.

Recently, however, I have come to understand that there is a third area of priority: prayer. I've been wondering about prayer for a while but haven't talked about it much because I never

feel like I adequately understand it. Does praying a certain way or certain amount influence God's action in the world? I don't think so, but then why do we pray? I think pray has more to do with relationship. We pray, that is, because it is a vital way of remaining in relationship, just as we may pour out our hearts to a friend, lover, or family member not in the expectation that they are going to do something about it but because we need someone to share with. And as we share the relationship grows stronger. I think that makes more sense to me. Prayer is about relationship.

Lately I have been musing about prayer in another way. Perhaps prayer is also a way of attuning ourselves to God and our shared life. That is, among other things prayer is also a practice. It is a practice where we lift up to God our joys and concerns, dreams and fears, hopes and anxieties. Which means that we think about all these things in light of our relationship with

God and our faith. That in turns means that every time we pray we bridge the gap between our "daily life" and our "faith life," a gap that most of us think is pretty significant and which many people name as one of the greatest contributors of people leaving the church - their faith, in short, doesn't touch most of their lives.

In the Gospel of Luke we read that a voice from heaven says to the disciples, "This is my son, my chosen,

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On the cover: KBB Music Festival, 2018. Image courtesy of KBB Music Festival.

Cathedral News

1.



2.



5.



3.



4.



Clockwise from top left:

1 & 2. Caroline Oliver, People's Warden, and Amar Anthony, Youth Minister, are farewelled by the Cathedral congregation.

4. David Sewell presents the Endowment Grant to Dean Anne and Jennifer Maybee. Further details on page 7

3. QuintEssence perform the finale of a series of three concerts in the Bishop Selwyn Chapel

5. A special recital marked the dedication of the Bishop Selwyn Chapel organ.

Continued from Page 2

listen to him." This is a reminder that prayer and fellowship are the chief means by which we become and remain Jesus' disciples, those called to listen and follow Jesus. Certainly, we can do some of this through reading the Bible, coming to church, and listening to the sermon. But we should also be "listening to him." Where, that is, is God calling us? What might God want us to do? Sharing with God what our hopes, concerns, worries, joys and sorrows are.

But do we know how to pray?

What I do know is that there is no "right" way or one way to pray. Second, prayer is first and foremost being honest with God. Third, a lot of prayers are "thank you" and "please" prayers – giving thanks for something that is good, asking for help with something that is hard. Lastly, what is powerful about prayer isn't the words we use but that we care enough to pray honestly for our selves and others. As we pray we grow closer to God and more confident and assured in our relationship with God and with others and with the world that God loves so very much.

The Very Reverend Anne Mills



Left to right: Dean Anne, Sarah West, Rev'd Ivica Gregurec



Our warmest welcome to Sarah West, who will be ordained deacon on 24 November, and will be joining our Cathedral team as our curate. We are excited to share the journey at the beginning of her ministry and wish her many blessings.

Tēnā koutou, tēnā koutou, tēnā koutou katoa!

My name is Sarah West and I look forward to getting to know you all in the coming months. In the meantime, here's a little about me. I'm a mother to two beautiful children, Lucy and Emerson (ages 2 and 4). My husband Brent and I have been married coming up 7 years. Brent is a primary school teacher by profession and has been at home with our littlies for the past couple of years while I've been studying at St John's College.

I have been highly involved in ministry from my mid-teens and felt a strong call to work in the church at the age of 18. From there I enrolled in a BTheol. at the University of Auckland, majoring in Biblical Studies. Once completed, I spent 3 years as a full-time youth minister at St Chads Church in Meadowbank.

When Emerson was 18 months old I entered into the discernment process, finishing only a week prior to the birth of our daughter Lucy. For the past two years, I have worshiped at St Luke's, Mt Albert, undergoing ministry placement there under the supervision of The Reverend Clare Barrie – an experience I have thoroughly enjoyed. Along the way I have also managed to squeeze in a PGDipMin through Otago University, specialising in Pastoral Care.

Once again, I so look forward to meeting you all and getting to know you both as individuals and as a community. Thank you for the opportunity to serve in this beautiful space. I'm sure we will draw from a wealth of wisdom and learning in one another as we journey together over the next couple of years.

I runga i te ingoa o Te Karaiti - Yours in Christ,

Sarah West

New Zealand Faith Trends

A nationwide study of faith and belief has revealed both challenging and encouraging results for the public perception of Christianity in Aotearoa New Zealand. The survey findings confirmed that the most effective form of evangelism in Aotearoa today comes from Christians who demonstrate Christian actions first, before sharing their faith in words.

59% of New Zealanders filling out the survey thought they would most likely be influenced to investigate faith by seeing others live out their faith. And if that faith was lived out while caring for people suffering from a personal trauma or life change, the impact of that Christian love and care went up. The survey also found that 54% of Kiwis were open to changing their religious views or exploring other beliefs.

...

Given religion in schools' bad press of late, religious education didn't fare too badly in public attitudes. Over half those surveyed said religion and spirituality were not off limits for discussion by school students. However that was counterbalanced by the 45% who would prefer all religions covered, and the 48% who said exclusive Christian religious education presented a problem.

The survey questions aimed to pinpoint what the Wilberforce Foundation termed "belief blockers," those aspects of Christian behaviour, belief or reputation that turned people off from pursuing the faith. The most off-putting aspects came through as: sexual abuse that had occurred within the church (76%), hypocritical attitudes or behaviour displayed by Christians or churches (69%), churches' negative attitudes on homosexuality (47%) and the perceived mismatch of proclaiming a loving God that would nonetheless send sinners to hell (45%).

On the whole, the result revealed that a surprising number of Kiwis had little or no contact with either the church or Christians. Just under 10% knew not a single Christian, while a quarter knew less than two. That said, 60% of respondents claimed to know a moderate amount about the church while over one fifth knew nothing (22%).

...

Zooming out on the wider church, the majority (66-68%) of New Zealanders in the survey named the church as a positive contributor to the community on church responses in areas of: disaster relief, caring for the homeless and aged, and providing financial and food relief to the poor.

One disconnect in the summary report was a gap between its positive billing for Māori spirituality which received a 61% rating as an influence on values across all age groups, whereas the survey appeared to misplace self-identified

Māori Christians. Along with separating Catholics and Orthodox Christians into a distinct category and in some cases, Anglicans and Presbyterians, this survey seemed to place responses of "Māori Christian" into the 'other' category.

The results contained hopeful news for Christians looking to share their faith with those beyond church walls. Of the non-Christians sampled, 26% were warm towards Christianity, while another 13% saw themselves as Christians, but didn't currently make it to any church.

The final piece of good news was for the public perception of Jesus who received the best recognition rating of all. 92% of respondents knew about Jesus, 53% associated him with love, and the non-Christian focus group largely agreed that they saw Jesus as easy to relate to, approachable and gracious. The non-Christian group also considered themselves more likely to recognise Jesus through Christians whose actions spoke louder than words.

The full article may be read at www.anglicantaonga.org.nz

Welcomers' Corner



Mary and her grandson discovering the mouse in St Mary's

During August and September, we welcomed over 1500 visitors through the doors of Holy Trinity Cathedral and St Mary's. People show their appreciation in different ways – smiles and thank yous; postcards "we were welcomed by the volunteer who was most gracious and informative", music -making and financial donations.

During Heritage Festival, St Mary's has continued to be a popular destination for many Aucklanders of all ages.

We always welcome people to join the Welcoming team and experience the buildings through fresh eyes.

Mariana Nordmark

Meeting Those *of other* Faiths

In recent months the Cathedral has hosted visiting leaders of both Jewish and Muslim faiths.

Rabbi Levi Weiman-Kelman was in Auckland in September for the Holy Days of Rosh Hashanah and Yom Kippur, at the invitation of the Progressive Jewish congregation in Epsom.

He has a warm, long-standing relationship with the Anglican Church, from his upbringing in the US, and asked to visit Holy Trinity Cathedral and meet the locals. A group of cathedral members was joined by several Methodist and Muslim friends and heard of his ministry in Jerusalem as an expert in prayer and spirituality, and as Director of Rabbis for Human Rights. Judaism has many denominational streams – just like us! – and Rabbi Levi’s commitment to justice for all religions and cultures within the State of Israel sets his movement apart from some of the other major Jewish groups.

Following this meeting with Rabbi Levi, cathedral people were delighted to be able to attend the Shabbat evening service, at Beth Shalom Synagogue and were moved by the strong liturgical similarities between us in our use of corporate prayers, Scripture readings and sharing of the Peace.

Dr Alp Aslandogan, of Turkish background and living in the US was hosted in the Friends Room in August. A small group of Cathedral members learned of the Alliance for

Shared Values of which Dr Alp is Executive Director. The Alliance is part of the world-wide Hizmet movement, as is the Pearl of the Islands Foundation whose members were hosted for Iftar by the Cathedral earlier in the year, during the month of Ramadan

In a reciprocal visit, several Cathedral people more recently accepted an invitation from the Pearl of the Islands Foundation in Newmarket to share in their annual ‘Noah’s Pudding’ festival during the Islamic month of Ashura.

It is believed that when Noah’s Ark came to rest on Mount Ararat in Turkey, Noah’s family celebrated with a special dish. Since their supplies were nearly exhausted, what was left was cooked together to form a pudding. Ashure (Noah’s Pudding) is made from a mixture of grains, fruits, and nuts. Sharing Noah’s Pudding is a symbolic representation of the unity and essential relationship of humans to one another and the Creator.

At this multi-religious gathering Reverend Bruce Keeley spoke about the significance of Noah in Christian tradition. God’s rainbow covenant, as the Great Flood receded, was not only with all humankind but the whole of creation, he said, and therefore we have a profound responsibility to honour one another and care for our fragile world.

The Reverend Bruce Keeley



Left to right: Rabbi Levi Weiman-Kelman | Dr Alp Aslandogan speaks at the Cathedral | Pearl of the Islands Foundation

CATHEDRAL MUSIC MATTERS

The end of the year is always heralded by a flurry of musical events at the Cathedral!

The endowment grant of £20,000 to Holy Trinity Cathedral Music Trust from the Council Friends of Cathedral Music in the UK was presented to the Cathedral by David Sewell on Sunday 23 September at the 10am Choral Eucharist. David Seward is the Friends of the Cathedral Music Representative for Australia. We are hugely grateful for the grant to build our endowment fund.

September 29 marked the beginning of the Cathedral Music Trust concert series Springmusic, four concerts to be held in the Bishop Selwyn Chapel. The first of these featured the Isomura Brothers – Kent Isomura on Violin and Shauno Isomura on Piano. The musical range travelled the world, from the sublime with Takemitsu’s Japanese garden to the energetic with Mozart’s Violin Sonata. The Isomura Brothers captured the drama of Saint-Saëns as well as the virtuosity of Sarasate.

The second concert in that series featured the Jade String Quartet, comprised of Miranda Adams, William Hanfling, Robert Ashworth, and David Garner. Their programme featured Beethoven’s String Quartet ‘Razumovsky’, and delved into the tension of Shostakovich’s eighth quartet, a musical autobiography, which quotes from his earlier works as

he reflected on a life lived in the face of terror and oppression.

Quintessence held the finale of a series of three chamber music concerts in the Bishop Selwyn Chapel on 7 October with six performers including James Tibbles playing the harpsichord, and special guest soprano Morag Atchison.

Meanwhile, as Quintessence played in the Chapel, The NZ Symphony Orchestra held a solo recital in St Mary’s by German-Canadian cellist Johannes Moser, an internationally acclaimed musician. The performance was enjoyed by over 150 people.

VoCo 2018 – Auckland’s Annual Voice Community – was held on 13 October. An evening of outstanding a cappella music was enjoyed by all. Some of Aotearoa’s best vocal groups represented all genres of vocal music from choral, gospel, barbershop, jazz and contemporary.

James Tibbles performed on 20 October in his concert *Voices of The Organ: A Sonic Kaleidoscope*. The programme ranged from Alain to Widor, and demonstrated the impressive range of the Cathedral organ, as well as his own mastery of the instrument.

The many spaces of the Cathedral have been filled with sound and energy. We have seen a fabulous

range of talented performers over the past few months, and we anticipate welcoming many more before 2018 comes to a close. ■

DAMIEN
RIVIÈRE
&
JOHANN
VEXO

*An Organ Recital
Holy Trinity Cathedral*

23 FEB 2019



Excerpts from a homily presented by Rod Oram. Evensong, Sunday, August 26th 2018 Holy Trinity Cathedral

Liturgical change comes very slowly. Back in 2009, our worldwide communion's Anglican Consultative Council recommended we celebrate each year a Season of Creation from September 1 to October 4, the feast day of St. Francis.

Recently the Archbishop of Canterbury joined the leaders of eight other Churches with yet another letter encouraging us to mark this season with prayer.

They wrote in part: "As the environmental crisis deepens, we Christians are urgently called to witness to our faith by taking bold action to preserve the gift we share," they say in their letter. As the psalmist sings, "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1-2).

Habits are so hard to shake. Long ago, I fell into a particularly dispiriting one. At almost every Eucharist, I resort to my same little litany of sins. I cruise through Confession on auto-pilot.

But I was jolted from my complacency last year when we said together a very arresting Confession in our Season of Creation Eucharist at St Andrew's Epsom, my parish church.

It was so confronting. In making it, I was admitting I'm massacring the abundant life God creates. I was admitting I've shattered my relationship with God and his creation.

Yet I know God wants me to confess my ecological sins, so he can forgive me, so I have the hope and courage to try to restore my relationship with his creation.

So, in that Spirit on the eve of this year's Season of Creation, please may I suggest we now take in turn each of our seven days of destruction in this Confession.

With each I'll offer some facts about our destructive behaviour; and then some suggestions about what we might do to help heal our relationship with God and his creation.

A Confession for the Season of Creation

On your first day of creation you split the darkness and created light.

On our first day of destruction we split the atom, exploded nuclear devices, and created a black mist of death.

Nine nations have a total of 14,900 nuclear warheads. If just one of the most powerful ever built - Russia's Tsar Bomba - was dropped on New York, it would kill 7.6m people, injure 4.2m more, and spread radioactive fallout over 8,000 sq km killing and injuring many millions more.

To help repair our relationship with creation, we could, for example, relate well to each other.

When we settle our differences and work together, communities thrive; When our communities thrive, our nation thrives. When our nation thrives, we can help other nations relate better to each other...so together we can rid the world of nuclear and other weapons of mass destruction.

On your second day of creation you created the sky filled with clouds, stars and fresh air.

On our second day of destruction we began burning fossil fuels, pumping fumes into the sky and created pollution.

Since 1950, carbon emissions from burning fossil fuels have increased nearly 7-fold (to more than 10bn tonnes a year); as a result, temperatures are rising and the climate is changing. With this, we are deeply damaging the ecosystem, our life-support system, which God created.

To help repair our relationship with creation, we could, for example, drive less; or use more public transport; or walk more, and rejoice in nature.

On your third day of creation you gathered together the waters revealing earth, the source of rich vegetation, forests, streams, and seeds for new life.

On our third day of destruction we began to strip the land, creating barren plains, then we began to woodchip and burn the forests, removing over half Earth's vegetation in less than a human lifetime.

We humans actively manage 75% of the land surface of the planet (excluding that covered by permanent ice and snow). Through our farming, mining, deforestation and other activities we move more of the earth's surface each year than nature does.

To help repair our relationship with creation, we could, for example, eat less meat; grow some of our own food; and

compost our food waste.

On your fourth day of creation You created the sun and the moon and differentiated the day, the night and the seasons.

On our fourth day of destruction we threw aerosols up into the sky, ripping apart the protective ozone above, and changing sunlight from friend to foe.

We've changed the chemicals we use in aerosol sprays, so the ozone hole is shrinking. But our ultraviolet levels are high because we have less air pollution than many other countries.

However, we create other kinds of aerosols such as very, very fine particles from the likes of airborne soil, or dust, or indeed from diesel engines.

To help repair our relationship with creation, we could, for the high UV - slip, slop, slap and wrap (slip on shirt and/or into shade; slop on sunscreen; slap on a hat; wrap on sunglasses).

For airborne particles, try to avoid creating dust in its many forms; if you have a diesel-engine vehicle, trade it in for a petrol or electric one.

And another way to help repair our relationship with creation, is to immerse ourselves in God's amazingly clear, bright, night skies.

On your fifth day of creation you called the sea and air to bring forth life of many kinds for the wonder and delight of all.

On our fifth day of destruction we created DDT, killing the fish of the seas and destroying unborn birds of the air.

Very little DDT is still used today. But many of our continuing activities are destroying natural habitats. Thus, of our 30 indigenous species of marine mammals - one quarter are threatened with extinction. We have 92 species and sub-species of indigenous seabirds - one-third are threatened with extinction; and a further half are at risk of extinction.

To help repair our relationship with creation, we could, for example, join Forest & Bird; fish wisely; help with a marine or land conservation project.

On your sixth day of creation you watched as the creatures of the land emerged, crawling, leaping, and playing games of life.

On our sixth day of destruction we looked away as multitudes of species disappeared through our destruction of their environments.

Of our 168 species of native birds, just 20% are doing OK, 48% are in some trouble, and 32% are in serious trouble. Of our native plant species, one third are threatened with extinction; likewise, our indigenous bugs!

To help repair our relationship with creation, we could, for example, in our gardens, plant natives to help our native bugs, animals and birds multiply; trap predators; keep our cats in at night; and put a bell on them.

On your seventh day of creation you gave creation the blessing of rest to celebrate and sustain all life.

On our seventh day of destruction we created the relentless drive for progress, exploiting all life to increase profit.

Since 1950, we humans have trebled to 7.5bn; but our economic activity has increased 8-fold (to US\$65 trillion); our water use has quadrupled (to 4,100 cu km a year); the number of motor vehicles has increased 7-fold to 1.3bn; our use of paper has increased 8-fold, our use of fertiliser has increased 18-fold.

To help repair our relationship with creation, we could, for example: Buy wisely, buy less; and with our material possessions, reduce, repair, and recycle. And instead of possessions, we could enjoy the rich diversity of each other, and the simple things in life.

We rarely think about these issues of God's creation...the ecology, the life support system, he has given us.

If we do, we salve our conscience, saying 'my impact is so tiny'.

When we do feel responsible, we feel helpless. What difference can I make?

Yet, when we confess to God, he forgives us and gives us courage to try again.

He asks only that we each play our tiny part in his creation.

If an infinite number of us each do our infinitesimally small bit, we can together restore our relationship with creation, and with God. ■

Rod Oram

Friends of the Cathedral

Mrs Robyn Bridgman, The Founder of the Friends of Holy Trinity Cathedral, produced an exhibition of christening, wedding and mourning memorabilia.

These was an outstanding display of antique wedding dresses some of which were loaned by the Auckland War Memorial Museum and the Museum of Transport and Technology (MOTAT).

The exhibition featured 15 christening robes, 38 wedding gowns and a collection of mourning jewellery. It was held over 10 days in the Selwyn Library which provided a beautiful backdrop for this display.

Mrs Bridgman is to be complimented for staging such a magnificent exhibition and for her continuing support of the Friends of Holy Trinity Cathedral. She founded this in 1987 and has raised more than \$2 million for the ministry of the Cathedral.

Wayne Hughes



Left:
Top: Mrs Robyn Bridgman
Bottom: Wedding gowns

Above:
Top: Polynesian wedding attire
Middle: Christening gowns
Bottom: Funeral casket

Auckland Heritage Festival

We celebrated the start of the Auckland Heritage Festival with a guided tour for the Cathedral community on Sunday 30 September, led by Sarah Harris. Visitors and Welcomers alike have sent in positive feedback on the displays created for the tour, designed to be self-guided for the remainder of the Heritage Festival and beyond.

The tour was followed by an organ recital by Dr Philip Smith in St Mary's and afternoon tea in the Bishop Monteith Visitors' Centre. The organ recital was jointly presented by Parnell Heritage and the Holy Trinity Cathedral and attracted 80 attendees.

We were delighted to participate in the Auckland Heritage Festival once again this year and would like to extend our thanks to Waitemata Local Board and Friends of Holy Trinity Cathedral for their generous support, as well as to Sarah Harris for her hard work creating the information

displays and tour maps.

Now that the heritage festival has concluded, we have placed updated tour maps in the nave and St Mary's so that visitors may follow the trail themselves.



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Cathedral Kids

Cathedral Kids is a collection of the youngest members of Holy Trinity Cathedral. With a dedicated team of volunteer teachers this group meets every Sunday of term time during the 10am Eucharist for games, fun and to learn about the Bible.



In Paradise

We were delighted to host 'In Paradise', an interactive art exhibition by Karen Sewell, in the Bishop Selwyn Chapel from 17 - 22 September.

'This isn't just a shopping mall. It's more like a...
'Religious experience?'
'Exactly! It's like going to church. And here you can go every day and you get something to take home.'

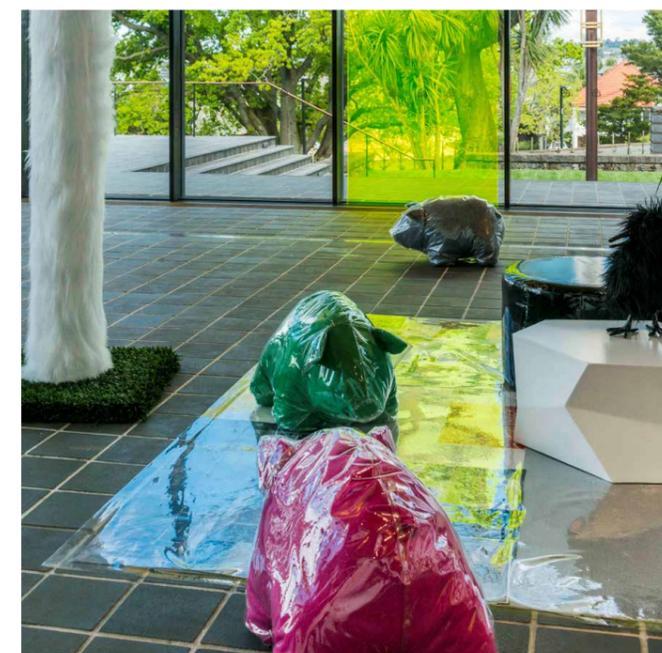
-J.G. Ballard, KINGDOM COME

The *In Paradise* body of work seeks to illuminate and critique the system of consumerism pervasive in our contemporary society. It is a system which entices with empty promises of the 'good life' through acquiring more, and pursuing a life of luxury and contentment.

Advertising and culture stimulate dramas of desire for the next new product or service but since reality can never match our fantasies, the seduction and cycle of consumption is repeated. Lacan's "I desire, therefore I am" now becomes "I shop, therefore I am." The true cost of this system, exploits, discriminates against and destroys people and the natural world. Animal characters, as stand-ins, are employed as a means to frame and express emotions and ideas about human identity. Simulacra of nature is standard equipment in every mall. The palm tree is not only a signifier of nature, but also of vacation, exoticism and affluence, frequently included in the interior spaces of the modern shopping mall.

Through my work I offer an invitation to rest, play and contemplate, to resist being co-opted by the empire, and the courage to step out from within its grasp.

Karen Sewell



BAPTISMS

September
Arabella Liza Rose Stocco

October
Jocelyn Lew
Florence Mary Bun Kuoch
Nicolas Reis Szabó

FUNERALS

August
Edwin Lyall Rogers
Raymond John Thomson
Patricia (Pat) Callam
Tyrone Smith
Robyn Gae McCullagh

September
Gillian Mary Edgcumbe Sutton
Olive Goldfinch
Ian Madden
James Richard Allan Stevenson
John Massey Stacpoole
Andrew Huang Chong
Grey Ingleby Seagar

October
George Langton

From the REGISTERS

WEDDINGS

August
Hannah Kate Urry and Kent James Pohio
Christine Ann Partridge and
Christopher Paul McLaren
Georgia Marie Johnstone and
Samuel Michael Trimble
Amber Subritzky and Aaron Dines

September
Amy Katica Radich and Tyler Ryan de Vries

October
Cloe Ban and Joshua Jang
Arieta Apa and James Ilango
Merilyn Amy Nordin and Edward George Creedy
Moncharna Tania Prohm and GD Jones
Anja Bornman and Theodore William Isaac Helyer

Cathedral Calendar

November

Saturday 24 | Diocesan Ordination Service 2pm

Sunday 25 | Christ the King
Eucharist in Bishop Selwyn Chapel 8am
Choral Eucharist 10am
Festal Evensong 5pm

December

Advent

Sunday 2 | Advent 1
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Choral Eucharist 10am
Advent Procession – "From darkness to light" 8.30pm

Sunday 9 | Advent 2
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Choral Eucharist 10am
Followed by mince pies at the Deanery
Evensong 5pm

Sunday 16 | Advent 3
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Choral Eucharist 10am
Evensong 5pm

Sunday 23 | Advent 4
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Choral Eucharist 10am
Service of Nine Lessons and Carols 7.30pm

Christmas - Holy Trinity Cathedral

Monday 24 | Christmas Eve
Christingle Service with Nativity Play 6pm
Festal Midnight Mass 11.30pm

Monday 25 | Christmas Day
Christmas Eucharist with Carols 8am
St Mary's-in-Holy Trinity
Holy Communion *St Stephen's Chapel* 8am
Holy Communion with Carols *St Stephen's Chapel* 9am
Festal Choral Eucharist 10am

Sunday 30 | Christmas 1
Eucharist in Bishop Selwyn Chapel 8am
Choral Eucharist 10am
Holy Communion *St Stephen's Chapel* 9am

January

Sunday 6 | The Epiphany
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Festal Sung Eucharist 10am

Sunday 13 | Baptism of the Lord
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Sung Eucharist 10am

February

Sunday 3 | Presentation of Jesus in the Temple
Eucharist in Bishop Selwyn Chapel 8am
Holy Communion *St Stephen's Chapel* 9am
Festal Choral Eucharist with St Mary's Singers 10am
Choral Evensong with St Mary's Singers 5pm

Our Services

Please do 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
5pm Choral Evensong in the Chancel
8pm Taizé Prayer in the Bishop Selwyn Chapel

Monday - Friday

12:15pm Eucharist in the Marsden Chapel

Wednesday

5.45pm Choral Evensong in the Chancel

*Services vary from Christmas to mid-February.
Please visit www.holy-trinity.org.nz to view service times during this period.*

Cathedral Visiting Hours

Monday – Sunday

Summer: 10am – 3pm

Christmas and New Year Office Hours

The Cathedral office will be closed from 24 December to 4 January inclusive.

The Cathedral will be closed after the 10am Christmas Day service, and closed 26 December, 1 and 2 January 2019.

For emergencies please call Dean Anne on 027 680 5922

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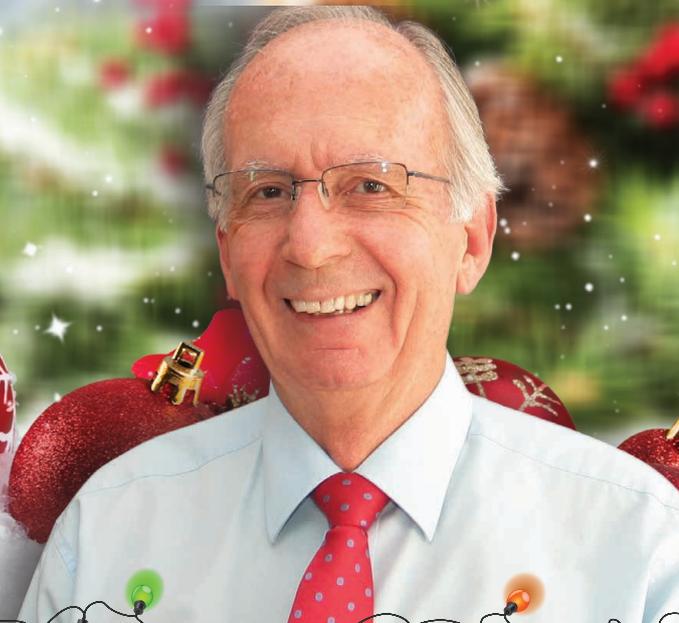
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*I'd like to wish all my clients
and parishioners at Holy Trinity
Cathedral a Blessed Christmas
and a Prosperous New Year.*