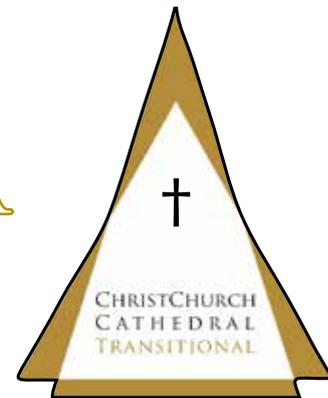


CATHEDRAL EXTRA



THE TRANSITIONAL CATHEDRAL, CHRISTCHURCH, NEW ZEALAND

JULY
2019

INSIDE ...

- **The Music of Iona**
- **A Perspective: Euthanasia**
by Marla Hughes
- **Historical Reflection**
from St Gregory of Agrigentum
- **The Zero Carbon Act**
- **From the Music Department**
- **Winter Kindness**
by Roger Sutton (Missioner)
- **The Living Wage Movement**
- **Trinity Sunday Sermon**
- **Cathedral Reinstatement**

CONTACT

The Transitional Cathedral
+64 3 366 0046
admin@christchurchcathedral.co.nz
www.christchurchcathedral.co.nz

LIFTING HEARTS AND VOICES TO HEAVEN: JOHN BELL AND THE MUSIC OF THE IONA COMMUNITY

The Dean reflects on the issue of Church Music within the Christian Community.

John L. Bell was in New Zealand recently attending the Anglican Schools Conference. He is well known internationally for the gifts he has in helping congregations to sing. Almost immediately, when he took the conference floor, he had a congregation of at least 150 people singing a new song in three parts. Congregational singing under John's leadership is something to be experienced. In a time when many congregations in the Anglican church are opting to sing 'worship songs' that are often expressions of an individual person's prayer, John Bell's music has an ecclesial dimension, in that they seek to express the faith of the Church, rather than place the prayer of an individual person on the lips of a congregation. The difference is important, because when the faith of the Church is sung, there is added depth to our praise of God, and the wisdom of generations of Christians from across the ages is made available to give the resources we need

for faith to survive today.

John Bell lives and works as a hymn writer and composer in urban Glasgow. He is a member of the Iona Community and of the Wild Goose Worship Group (WGWG). The Iona Community was founded in 1938 and is now an ecumenical Christian community of women and men who seek to live out the Gospel in a way that is radical, inclusive and relevant to life in the 21st century.

The WGWG provides the Iona Community's liturgical leadership. This is a smaller group of people whose task has been "to develop and identify new methods and materials to enable the revitalisation of congregational song, prayer and liturgy."¹ John Bell's worship music has become widely known and respected by communities of faith throughout the world. In his music he brings to expression the legacy of St Columba, the missionary who first brought the gospel of Iona in the 6th



PO Box 855 Christchurch 8140 NZ | Tel +64 3 3660046 |
admin@christchurchcathedral.co.nz | www.christchurchcathedral.co.nz

FROM PAGE 1

century: "that faith should be sung as well as spoken, expressed in poetry rather than prose and communicated through symbol, image and metaphor."²

Many of the songs John Bell has collected and published are not new songs. His collections include an eclectic assortment of music resources from the global church; from Uganda to Zimbabwe, Brazil to Mexico, Hawaii to Korea, Nepal to France and Switzerland. Those that have been written by John Bell are often adaptations of existing tunes in the public domain, or of folk origin from the British Isles. All have been thoroughly tested and fine tuned, including by groups of young adults, so that the "hymns and songs should be worthier offerings to God and more accessible to worshippers."³ Take this text, a paraphrase of Psalm 37, which has been set to the tune *House of the Rising Sun*, one of the standards for every budding guitarist in the 1960s:

*Do not be vexed or envy
Those obsessed with doing wrong.
Their fortune is like fields of grass
Whose growth cannot last long.*

*Trust in the Lord, do what is right;
Take root in God's good ground.
Delight in God, for in God's will
Your heart's desire is found.*

*Give God your trust, and let the Lord
Direct your future way.
The justice of your course shall rise
And shine as clear as day.*

*Do not be jealous or dismayed
Should evil folk succeed.
Wait patiently for God who comes
In quietness to your need.*

*Better the pennies of the poor
Than wicked people's gain.
God breaks their power,
but humble folk
Will never live in vain.⁴*

From this text, one can discern the direct realism of the language and the flexibility of the music style being employed.

This ability to draw together resources from the world church is one of the strengths of the work of WGWG. John Bell obviously feels that the songs of Africa, South America, and Asia need to be integrated within the repertoire of western song as a symbol of Christian unity. No longer is the song of the world church an optional extra for those of us in the west. This diversity of resources makes this an exciting collection of music to sing. The songs



bring a freshness and vitality which is now starting to be picked up in many of the latest editions of hymnals being produced by the major publishers. One can almost hear the village drums beating during the song *Come and let us worship God* from Uganda.

A further strength of John Bell's collections is the commitment to using scriptures to enable congregations to pray the scripture through song. During the Anglican Schools' Conference, John Bell described his project to bring songs and hymns that tell the whole story of Jesus' life and ministry. In the 1950s most hymns were about Jesus' birth, and his death and resurrection, with not much of the rest of the story. Now, more

of the story of Jesus' life and teaching is being told through song. Take this text from the song *Sing for God's Glory* by Kathy Galloway published in *Hymns of Glory Songs of Praise*:

*Sing for God's power that shatters
the chains that would bind us,
searing the darkness of fear that
could blind us,
touching our shame
with love that will not lay blame,
reaching out gently to find us.*

*Sing for God's justice disturbing each
easy illusion,
tearing down tyrants and putting our
pride to confusion;
lifeblood of right,
resisting evil and slight,
offering freedom's transfusion.⁵*

The WGWG publications include settings for many of the psalms, the entire repertoire resonates with the ancient biblical story of old. John Bell clearly honours the Celtic tradition's Trinitarian way of being but perhaps most central of all is an in-depth understanding of the incarnation which is woven through all the texts. Take this refrain in the song *Heaven on Earth*:

*The God of Heaven is present on Earth
In word and silence and sharing,
In face of doubt, in depth of faith,
In signs of love and caring.⁶*

A thoroughly useful aspect of the work that John Bell and other contemporary hymn writers is the work being done to provide congregations with resources to express their lament to God in times of trouble. This is a noticeable new trend for many composers that began in earnest following '9/11', and has continued in response to other times when communities have needed to express shock and hurt to God, so that pastors and worship planners have songs available that adequately

articulate the pain of their communities. The following is a beautiful song from Mexico, very helpful to sing in times of grief:

*When we are living, we are in the Lord,
And when we're dying,
we are in the Lord;
For in our living and in our dying
We belong to God, we belong to God.*

*Each day allows us to decide for good,
Loving and serving
as we know we should;
In thankful giving, in hopeful living,
We belong to God, we belong to God.*

*Sometimes we sorrow,
other times embrace,
Sometimes we question
everything we face;
Yet in our yearning is deeper learning:
We belong to God, we belong to God.*

*Till earth is over may we always know
Love never fails us:
God has made it so.
Hard times will prove us,
never remove us;
We belong to God, we belong to God.*

Another strength of the WGWG collections of music is an underlying understanding of the needs of the Church when it gathers for worship. The songs are grouped into songs for gathering, songs celebrating the unity and diversity of the people of God, songs that engage scripture, and songs about commitment to God. Each division is preceded by a helpful introduction.

John Bell's music has other strengths too. Bell believes that the primary instrument available in every church is the human voice. His collections are marked by minimal use of instrumental accompaniment. Furthermore, nearly all the music is designed for congregational use. The aim is to restore singing to the people in such a way that congregational

singing can be sustained using as little accompaniment as possible. In places where skilled musicians are in short supply, this dimension is very helpful.

Thus, these songs enhance the community experience of liturgy. They respect the flow of the liturgy and, therefore, our Anglican Heritage so that they enable new life to be breathed into old bones. They are biblical in content and help tell the Christian story. They offer a prophetic edge without creating too much discomfort. They enliven the liturgy with fresh metaphor and poetry. Why not give these songs a try?

Dean Lawrence Kimberley



Endnotes:

¹ *One is the Body*, p. 147.

² C. Michael Hawn, "The Wild Goose Sings: Themes in the Worship and Music of the Iona Community," in *Worship 74* (November 2000) pp. 504-21.

³ *One is the Body*, p. 7.

⁴ *One is the Body*, p. 90-91.

⁵ *Hymns of Glory Songs of Praise*, p. 172.

⁶ *One is the Body*, p. 30.



Worship at the Transitional Cathedral

SUNDAYS

8.00am Holy Eucharist

10.00am Choral Eucharist

5.00pm Choral Evensong

WEEKDAY SERVICES

Holy Eucharist at 12.05pm

Monday Midday Prayer

Tuesday (NZPB, & prayers for healing),

Wednesday (Celtic tradition),

Thursday (in te reo Maori),

Friday (NZPB)

Saturday Midday Prayer

Choral Evensong at 5.30pm

(during school terms):

Tuesday & Wednesday

(with the full Choir);

Thursday

(with the gentlemen of the Choir)

Choral Evensong at 4.30pm

(during school terms):

Friday (with the choristers of the

Cathedral Choir)

Weekday services of Choral Evensong

conclude for Term Four on Thursday

13 December.

CONTACT

The Transitional
Cathedral

+64 3 366 0046

admin@christchurchcathedral.co.nz

www.christchurchcathedral.co.nz



WHY I OPPOSE THE “END OF LIFE CHOICE BILL”



Our Parliament has just passed the second reading of a bill that would allow for euthanasia and assisted suicide [hereafter E/AS]. If enacted in its present form, an adult with a terminal illness or grievous medical condition would be able to request and be given legal drugs to end their life. My concerns about this proposal are so numerous and interwoven, it is hard to know where to begin. I will here focus mainly on some of the key ethical and practical reasons for opposing the passage of this bill.

My first point will be to address the idea that E/AS might be necessary to achieve a humane goal – the goal of finding a way to end the terrible, unremitting pain some people suffer. We hear of poignant and disturbing accounts of friends and family who lingered in misery. These “hard cases” tug at our heart strings and may lead a person to think they should support the proposed law change. What can I say in response to this? We all live in the shadow of personal tragedy. My own beloved mother died a terrible death due to grossly inadequate palliative care in a facility in the US. But what she needed was better care and better pain management, not euthanasia. Furthermore, importantly, national law should not be based on individual cases.

But E/AS is not essential to end pain. Palliative care physicians and those in the hospice sector know that for most people who are dying, proper use of pain drugs can bring relief and allow people to die comfortably. It is already legal in New Zealand for doctors to use narcotics at a level sufficient to alleviate the pain of the terminally ill. This is true even if the medication would possibly have the side effect of shortening life. This is not considered E/AS – the intent is to relieve suffering, not to cause death, and that is an important ethical difference. Likewise, there is no requirement that futile treatments with distressing side effects be continued. We need to ensure medical professionals are adequately trained in pain management and we must also make palliative treatments more widely available and better funded.

At this point, I’d like to step back and take the bill’s title seriously for a moment. It is the “End of Life Choice” bill. Some see choice as an absolute value and say that it is the individual’s right to choose death, at least under certain circumstances. But maximizing individual choice is not the be all and end all of life. Our choices need to be constrained by social norms and by considerations of the greater good. We are not autonomous, self-sufficient and pleasure (or profit) maximizing individuals, but rather we are human beings living in relationship with each other. The tendency to elevate choice above all else is a symptom of a broader problematic trend in modern society. Sad to say, over thirty years of neoliberal economics has had its effects, not only on the distribution of wealth, but also

on our feelings of solidarity and mutual support.

As presently worded, the bill is not confined to the terminally ill. Those with serious, irremediable conditions are included. It is not at all clear what this would cover. Disability activists are very concerned. Our Disability Rights Commissioner Paula Tesoriero has said that the bill undermines years of work to change public perception of the disabled; it devalues their lives and poses a threat to them. The same might be said of its potential impact on the many elderly New Zealanders who have serious chronic conditions. But if it is not primarily those suffering from such conditions who are pushing this law, then who is? It is those who are healthy, who tend to look at those who have

physical or mental handicaps as having little value to society and no purpose in life. Sometimes this attitude is overtly expressed; the reality of elder abuse reminds us that these are vulnerable people.

If E/AS laws are passed, some may be pressured into “choosing” death. But there is also the more subtle dangerous effect – that, as social norms shift, those who are elderly, disabled or chronically ill may come to see themselves as being nothing more than a burden. The irony is that allowing euthanasia to alleviate suffering may have the paradoxical effect of actually increasing mental suffering for those who lose their sense of self-worth.

Amendments to the bill which would tighten the eligibility criteria would not be enough. When we look at the experience of places that have adopted E/AS measures, we find there is a strong tendency for the provisions to expand. This is because such laws normalise

...WE ARE
HUMAN BEINGS
LIVING IN
RELATIONSHIP
WITH EACH
OTHER.

the idea of taking life. In Belgium and the Netherlands, for instance, E/AS has been permitted in cases of mental illness, eating disorders, muscular dystrophy, and even blindness. Belgium, in 2014, expanded its rules to allow the euthanasia of children. Could such expansion happen here? The bill currently under consideration here is restricted to those 18 and older. However, in 2017, NZ's then Attorney General Chris Finlayson reported that if 16 and 17 year olds were excluded from access to the act's provisions, it would likely be ruled as a discriminatory infringement on their rights, since they are permitted to make other medical decisions on their own.

Some have suggested that to be dependent on others for care negates human dignity. This attitude verges on the nihilistic, and calls to mind the ideas of the nineteenth century German philosopher Friedrich Nietzsche, who argued that it is unnatural to accord the weak and incapacitated equal value with the healthy and fit. Clearly such a view is out of step with a Christian perspective, but it is also just profoundly absurd. Every baby, every child, is dependent on others for care. Many of our wisest voices are the frail elderly, who draw on their lifetime of experience to advise us. And to mention just one name – Stephen Hawking – we know there is strong evidence that even the most serious physically incapacitating conditions do not preclude living a fruitful life. We are, none of us, autonomous, nor should we seek to be so. Bonds of care and support unite and strengthen us all and make our society a better place.

The "End of Life Choice" bill is a dangerous and unnecessary measure. I urge you to join me in opposing its passage.

Marla Hughes

CONCERT

Soprano and Piano

EMILY STEERS, Soprano
(Canada)

JOHN LINKER, Piano

*Music by Debussy,
Handel, Mozart,
Rogers & Hammerstein,
and others*



Thursday 1 August at 1:10pm
at the Transitional Cathedral

CATHEDRAL WORSHIP

Do Look Out For...

Choral Night Prayer

Sunday 28 July 5.00pm

Association of Anglican Women

Festival Eucharist

Sunday 11 August 2.00pm

Cathedral Grammar School Service

Sunday 25 August 4.30pm

Seafarers Service

Sunday 1 September 10.00am

The Blessing of the Animals

Sunday 22 September 10.00am

Michaelmas

The Feast of St Michael & All Angels

Sunday 29 September

The Feast of All Saints (observed)

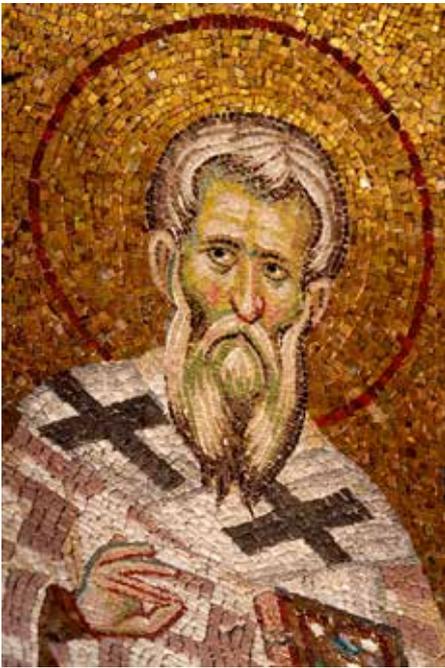
The Cathedral's Patronal Festival

Sunday 3 November

FOCUS ON THE BIBLE

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

-- *The Acts of the Apostles 2. 1-4*
(NRSV)



THE CHURCH IN ITS UNITY SPEAKS IN THE LANGUAGE OF EVERY NATION

The disciples spoke in the language of every nation. At Pentecost God chose this means to indicate the presence of the Holy Spirit: whoever had received the Spirit spoke in every kind of tongue. We must realise, dear brothers and sisters, that this is the same Holy Spirit by whom love is poured out in our hearts. It was love that was to bring the Church of God together all over the world and, as individual men and women who received the Holy Spirit, speaks in the language

of every people.

Therefore, if somebody should say to one of us, "You have received the Holy Spirit, why do you not speak in tongues?" the reply should be, "I do indeed speak in the tongues of all people, because I belong to the body of Christ, that is, the Church, and she speaks all languages. What else did the presence of the Holy Spirit indicate at Pentecost, except that God's Church was to speak in the language of every people?"

This way is the way in which the Lord's promise was fulfilled: *No one puts new wine into old wineskins. New wine is put into fresh skins, and so both are preserved (c.f Matt 9. 17).* So when the disciples were heard speaking in all kinds of languages, some people were not far wrong in saying: *They have been drinking too much new wine (Acts 2.13).* The truth is that the disciples had now become fresh wineskins, renewed and made holy by grace. The new wine of the Holy Spirit filled them, so that their fervour brimmed over and they spoke in manifold tongues. By this spectacular miracle they became a sign of the Catholic Church, which embraces the language of every nation.

Keep this feast, then, as members of the one body of Christ. It will be no empty festival for you if you really become what you are celebrating. For you are the members of that Church which the Lord acknowledges as his own, being himself acknowledged by her, that same Church which he fills with the Holy Spirit as she spreads throughout the world. He is like a bridegroom who

never loses sight of his own bride; no one could ever deceive him by substituting some other woman.

To you people of all nations, then who make up the Church of Christ, you the members of Christ, you, the body of Christ, you, the bride of Christ – to all of you the Apostle addresses these words: *Bear with one another in love; do all you can to preserve the unity of the Spirit in the bond of peace (Ephesians 4. 2-3).* Notice that when Paul urges us to bear with one an-

**'I DO INDEED
SPEAK IN THE
TONGUES OF ALL
PEOPLE, BECAUSE
I BELONG TO THE
BODY OF CHRIST,
THAT IS, THE
CHURCH, AND
SHE SPEAKS ALL
LANGUAGES.'**

other, he bases his argument on love, and when he speaks of our hope of unity, he emphasises the bond of peace. This Church is the house of God. It is his delight to dwell here. Take care, then, that he never has the sorrow of seeing it undermined by schism and collapsing in ruins.

*from 'An exposition of Ecclesiastes'
by St Gregory of Agrigentum*

Gregory of Agrigentum (late 6th century) was born in Sicily; ordained deacon while on a pilgrimage to Palestine, and later ordained Bishop while on a visit to Rome.

There is a biography of him, written some years after his death, long on stories of personalities, feuds, injustice, divine assistance and eventual vindication.

Gregory's *Exposition on Ecclesiastes* offers a rich line of interpretation from which we may absorb and derive spiritual benefit.

THE ZERO CARBON ACT

A cornerstone of the Labour-Green post-election deal, new legislation known as the Zero Carbon Bill was introduced in early in May 2019. If passed, this legislation will enshrine net zero carbon emissions by 2050, and establish an independent Climate Change Commission. Methane gases, primarily emitted by agriculture in NZ, will need to be reduced by 10% by 2030 under the bill.

This proposed legislation is a policy pledge in the confidence and supply deal signed by Labour and the Green Party following the 2017 election. It lays out a pathway to limit net carbon emissions by 2050, committing New Zealand by law to doing our bit to address the climate change emergency that is unfolding. The legislation will also establish an independent Climate Commission to ensure the transition stays on track.

The point of the bill is to set a legally binding objective to limit the temperature increase because of carbon emissions to 1.5 degrees Celsius over the next 30 years. One of the sticking points in the bill is the inclusion of methane gas emissions, which primarily come from agriculture: specifically, belching livestock.

The bill has a 'split gases' approach, meaning that longer living gases such as carbon dioxide, and shorter living gases such as methane, will fall into separate

columns. There is a target of 10% reduction in methane gas emissions by 2030, and a bigger reduction by 2050. Methane gas lives for a shorter time in the atmosphere compared with carbon dioxide, but the effects are far greater.

Details of the Bill are available on the government website: <http://tiny.cc/bsfb9y>

Now is the time to be making submissions on the bill. The deadline is Tuesday 16 July 2019. If you would like to help support this through parliament, get in touch with your MPs and consider making a written submission. There are excellent resources on the web to help with making a submission. Charles Drace, from the lobby group '350 Christchurch', has written the following to guide those wishing to make a submission:

“1. Target date of 2050 for carbon neutrality. This doesn't demand a decrease in CO2 output, only an increase in trees to absorb it. The target should (at least) be in line with IPCC science, which calls for CO2 output to be halved by 2030. XR demands go beyond this and you could ask for a yet more ambitious target, given what we know about the IPCC's underestimates of the pace of climate change.

2. Target of reducing methane output by 10% by 2030 and further reductions up to 47% by 2050. As a greenhouse gas, methane is 28 times more powerful than CO2 and when it breaks down in the atmosphere one of the resulting

molecules is CO2. Studies show that methane output from cows could be reduced by 20% in 5 years without cost to farmers. We must reduce our methane output by 50% by 2035.

3. The 'independent' Commission which measures progress and sets intermediate targets is advisory only. There is no provision for community input and no requirement for governments to heed the Commission's advice. The Commission must have binding powers on governments which are enforceable. In fact, there are no enforcement clauses at all in the Bill.

4. There is nothing in the Bill requiring a just transition from fossil-fuel-based energy to renewable energy. The NZ Royal Commission's in-depth study from 2016 showed that New Zealand could produce all its energy from non-fossil fuel sources within 10 years with government support.

5. There are no policies in the Bill to achieve the targets.

6. The Resource Management Act trumps the Bill. Local councils are prohibited from considering global heating in their decision making process. The Bill should supersede the RMA.

7. Section 5ZJ of the Bill says a court can only issue a declaration of a breach. No other remedy is permitted. Section 5ZJ must be removed to allow courts to take other steps and demand remedies.”

Dean Lawrence Kimberley



FROM THE MUSIC DEPARTMENT



“Time like an ever rolling stream,” a line from Isaac Watts’ hymn ‘O God our help in ages past’, seems to be more and more relevant the older one becomes. It’s difficult to believe we’ve just passed mid-winter while we remember a happy summer holiday. In just another six months’ time I will celebrate my five-year anniversary as DOM of the Cathedral.

The Cathedral Choir continues to mark time in the way most natural for them, that is, by singing the daily office. For the new boys, the routine quickly becomes second nature and comforting in its predictability. Each day the Choir improves, whether that be by further maturing, heightened musical awareness, or a continuous spiritual awakening.



Time does not stop for natural life changes. Each year, as the boys grow, their voices continue to develop, until at

last comes the “big change.” Perhaps the very transitional nature of boys’ voices is what makes the Cathedral Choir treble sound so appealing. Just as one might be still to appreciate a rainbow or other natural phenomenon that will soon disappear, boys’ voices may command our attention because subconsciously we know that sound is only temporary, and it will evolve into something different.



Speaking of changes, we congratulate Assistant Organist Chris Lynch on his recent appointment as Director of Music of Indianapolis Cathedral, USA. He will take up his new post in July. Chris has made a very positive impact on the music at the Cathedral over his nine months at the Cathedral, and has grown into the role very gracefully. I have greatly enjoyed working with him and wish him well in his new role in Indianapolis.



I am pleased that Alex Goodwin will be coming on in Term IV (October) as our new Assistant Organist. A 2015

graduate of Oxford University, Alex has held positions at Chichester Cathedral, Worcester College (Oxford), Ely Cathedral, Selwyn College (Cambridge), and St John’s School, Leatherhead. He will commence duties in October (Term IV) of this year.

*Dr John Linker
Director of Music*



For Reflection

10 TOP ISSUES FACING THE COMMUNITY IN CHRISTCHURCH

From discussions undertaken by the Living Wage Group in Christchurch with diverse faith, community & union-based groups throughout Christchurch.

1. Financial Stress
2. Housing & Homelessness
3. Discrimination & Inequality
4. Poverty
5. Job Insecurity & Underemployment
6. Low Wages
7. Social Isolation
8. Cost of Living
9. Addiction
 - Alcohol, Gambling, Drugs
10. Mental Health Stresses



MISSION PERSPECTIVE: WINTER KINDNESS

The recently appointed Anglican Missioner, Roger Sutton, has been busy building a programme to help needy families reduce their energy costs.

The programme is based on door knocking in low income suburbs with volunteers giving out energy efficient LED lightbulbs. This gives them the opportunity to get into conversations with the householder.

One of the many things discussed with householders is whether their insulation is up to standard. Where it isn't, they look at ways of helping. If the house is owned by the occupier we link them up with Community Energy Action who have access to generous Government subsidies. If the house is rented we offer to call the landlord and remind them of the new Tenancy Regulations that are now in place.

Good quality curtains are another way to keep energy costs down and the volunteers are able to link households up with agencies that supply free curtains.

Firewood is another area they can help with linking people with charitable organisations that provide free or cheap firewood.

For some customers struggling with enormous electricity bills they help them find a cheaper electricity retailer.



The savings for customers are real. Even replacing 4 or 5 lightbulbs with LEDs will typically save people \$100 a year in energy and they find customers can save between \$200 and \$500 by switching power companies. These are huge savings for many families and it is the difference between being able to afford other basic necessities or not.

The other great thing about the programme is it allows us to connect people with community activities that are

offered in the neighbourhood. Being cold is one thing, big power bills another, but loneliness is potentially worse.

So far Roger and his team have knocked nearly 700 doors and are hoping to do much more over the coming months. The generosity of a major LED supplier has enabled these first door knocks to take place

All of the volunteers that are participating find it a deeply satisfying experience. A majority of them have previously doorknocked our city post-quake and know its helping and connecting people in a very real and tangible way.

All this costs money. We will shortly be launching a fundraising initiative for Gold Card holders to give us a month, or even a winter's worth, of their Winter Energy Payment. For some Gold Card Holders the Winter Energy Payment has been an unexpected bonus and they see our programme as a great way of helping people less fortunate than themselves stay warmer through a cold Christchurch winter.

Roger Sutton - Anglican Missioner

THE LIVING WAGE MOVEMENT

On Tuesday 2 July the Transitional Cathedral played host to a Living Wage event, gathering a wide range of community groups, faith based groups, Unions, City Councillors, and MPs.

The event included a presentation on the Living Wage. Deputy Mayor Andrew Turner spoke of his support of the Living Wage and gave a progress report on the council's commitment to pay all directly employed staff the Living Wage. Mr Turner also stated his support for working towards a living wage for all indirectly employed workers too.

The three City Councillors in attendance were invited to sign a pledge to proactively support and vote for Living Wage objectives. The three attending were Andrew Turner, Anne Galloway and Yani Johanson. Councillor Glen Livingstone had also previously signed the pledge.

The Cathedral joined the Living Wage movement as an accredited employer two years ago, and has continued to be strongly involved in Christchurch. This year we will once again be sending representatives from the Cathedral to the Living Wage Aotearoa AGM.



A SERMON TO PONDER

The following Sermon was preached by Dean Lawrence Kimberley on the occasion of The Feast of the Most Holy Trinity, Sunday 16 June 2019.

‘I STILL HAVE MANY THINGS TO SAY TO YOU, BUT YOU CANNOT BEAR THEM NOW. WHEN THE SPIRIT OF TRUTH COMES, HE WILL GUIDE YOU INTO ALL THE TRUTH; FOR HE WILL NOT SPEAK ON HIS OWN, BUT WILL SPEAK WHATEVER HE HEARS, AND HE WILL DECLARE TO YOU THE THINGS THAT ARE TO COME. HE WILL GLORIFY ME, BECAUSE HE WILL TAKE WHAT IS MINE AND DECLARE IT TO YOU. ALL THAT THE FATHER HAS IS MINE. FOR THIS REASON I SAID THAT HE WILL TAKE WHAT IS MINE AND DECLARE IT TO YOU.’¹

JOHN 16. 12-15 (NRSV)

A group of theological students at St John’s College was visited by a group of spiritual leaders from other major world religions. One of them was a Muslim Imam, one was a Buddhist monk, and another was a Jewish Rabbi. During the conversation the leaders of these other faiths challenged the assembled students about the Christian doctrine of the Trinity. The Rabbi reminded the group of a text that is important to both Jews and Christians alike. That text is this: “Hear O Israel: the Lord our God, the Lord is One.” Jewish people, he said, believe that with much intensity and so did Jesus himself. The Muslim Imam said that Islam is much more logical. There is one God, period. Mohammad is his prophet; he is a human being nothing more and nothing less. Islam, he said, is much more logical. Christians, on the other hand, believe in three Gods, Father, Son and Holy Spirit. How can you say that God is one? The Buddhist monk, by the way, said he didn’t understand the question because there is no word for God in their tradition, but that is another story.

The Muslim and Jewish leaders told us our faith is illogical because of

our doctrine of the Trinity. Just for the record, I don’t believe that for a minute. I would describe our faith as brave sophistication with an indescribable depth. But even if our faith is illogical, so what! Our culture is full of things that make perfect sense even if others think they are illogical. Driving on the left side of the road might be one example if you come from Europe or America where they do weird things like drive on the wrong side of the road. The spelling of many words in the English language is illogical too, but we don’t blink an eyelid. We are Christians. We believe totally and absolutely in the oneness of God. We also believe equally passionately, that there are three distinct persons within the being of God. They are the Father, the Son, and the Holy Spirit. We believe that God is a single communal reality, that in the heart of God there is only love; and that because the three persons live in community in which love is eternally given and received, they speak and act, therefore, as one.

How did we get to this point? The story of how we got to articulate the Christian understanding of God as three persons, yet One God, equal in majesty and undivided in splendour is not well known. Yet it should be. We have in the Christian tradition a set of sacred texts, called the Scriptures, or the Bible. Most faithful Christians spend time getting to know the Bible. They put aside time each day for prayer, during which it is normal to spend time listening to the words of scripture and asking God to speak to us through them. This means many of us here know the bible well; but the biblical writers were yet to develop a fully articulated theology of the Trinity. That process is another strand of tradition that most of us know much less about, and that is the story of how we came to have the creeds, such as the Nicene Creed, or the Apostles Creed, which we use regularly in this Cathedral. A well-

rounded understanding of the Christian faith means understanding and appreciating both of these traditions: the scriptural tradition, and the creedal tradition. Both traditions are equally important. Both are divinely inspired. Both are core to who we are.

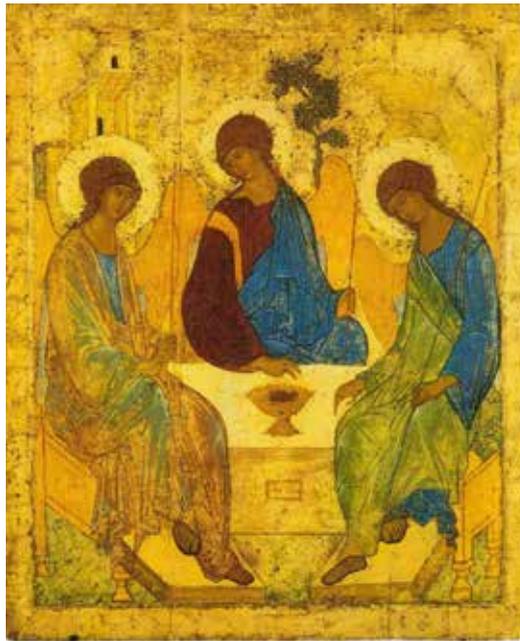
The story of the creed bubbles along in the background in the 2nd and 3rd centuries but comes to a head in the 4th century when Emperor Constantine makes Christianity the official and favoured religion of the empire. At that point, Christians are free to devote energy to theological questions, and Constantine needs Christianity to be the cement that binds the empire together and builds unity. Unfortunately, Constantine underestimated the propensity for Christians to argue with one another about the finer points of theology, and getting the Christians on the same page agreeing with each other took a great deal more work than he expected. One of the big questions that had not been settled back then, was a clear understanding of who Jesus was. Was Jesus just a good person, a prophet, who was so exemplary that he had been adopted by God at some point to become God’s son? Or was he a divine person, like one of the Greek gods, who had come from heaven, and returned back to heaven. In the fourth century, this was still very much an alive question, especially when most people believed that our physical, human bodies could not mix with the divine world. Most of the religions of the day were about escaping this physical world to become part of the divine. Most people thought that it was impossible for a divine being to become human and that no reasonable god would contemplate it.

That meant one of the most prevalent popular understandings of the Christian faith was a heresy called Sabellianism. Most people clicked into this by thinking

of God being like an actor at the theatre doing a one person show where there are three characters. The actor has three costumes, or three masks; three personas. When God is the Father he has one mode of being; but then needs to come to earth looking like a human being (but is really the same fully divine person). So God puts on a different mask, or costume. And then when the Spirit comes God has another mask and another costume to wear. So when God speaks to us he could appear to be God the Father, or the Son, or the Spirit, but it is really one and the same person wearing different masks. The proponents of this view thought it solved all the problems quite neatly. Here, the oneness of God is preserved. Jesus is fully divine, does not mix up his humanity with his divinity making him look logical to the populace, and because of his divine nature he is able to bring salvation to the world. Now, this view of the Trinity is bad, bad, bad theology, rightly kicked into touch in the 3rd and 4th centuries; but it is still alive and well. There will be sermons preached today using the example of water, H₂O, to illustrate the Trinity. They will say there is one substance, H₂O, which can be either solid/ice, liquid/water, or gas/steam. This is the same heresy. If you hear it, don't believe it. Send the preacher back to theology college for further training. This heresy is also called modalism. There are two problems with this. One is that it completely leaves out the deep and intimate communion that we witness between Jesus and God all through the gospels, the relational dimension of God. Secondly, there is room only for the divinity of Jesus, it denies that Jesus really was a human being and says that he only looked like one. Core to our faith is that Jesus really was fully human, and that he is able to empathise with all our experiences and take them in prayer into the heart of God. It is a deficient

understanding of God.

There was another problem for Emperor Constantine, which was that another division in the Church was being caused by a priest called Arius. Arius's point of view took on various forms as it spread around the Church, but basically his view was that Jesus was an outstanding human being, a great teacher and prophet, who was adopted by God at some point in his life, to become God's Son. The division this caused was pretty serious. If you go to a place like Ravenna in northern Italy, there are two sets of buildings. One is the Orthodox church building, and the other is the Arian church building. Both have huge worship spaces and large baptistries. In the orthodox church Jesus always has the face of a mature and wise adult, even in images of mother and child. But in the Arian churches, the artwork has Jesus being young and growing old, highlighting his humanity.



The Emperor was so concerned about the schism this was causing that he called together all the bishops for the first ecumenical council of the Church, known as the Council of Nicaea, held in 325AD. The council affirmed the full divinity and full humanity of Jesus, and came up with many of the words in the Nicene Creed that we still recite today: the key phrase being that Jesus is "from the substance of the Father". You will know the familiar words: We believe in one Jesus Christ our Lord: "true God

from true God, begotten not made, of one substance with the Father." In other words, for Jesus to be truly our Saviour, he truly is God who has always existed, yet he is also fully human, being born of Mary, living a real human life, suffering a real death, and being raised from the dead and exalted on high.

The story of how the Church came to articulate our faith in God as three persons is fascinating. We only have time for a very light once over, but if you have time, delve into the reading and find out more. The reason we take so much care over this, is because God has made himself known to us and it is important that we understand the offer of God's love that is being made to the world. The revelation made known to

us in Christ is that there is only self-giving love and forgiveness in the heart of God; that God has gone to extreme lengths to draw us into his divine life, so that we can be lifted up into the divine community of loving, so that our lives become part of God's pattern of giving and receiving love, so

that we might know life in all its fullness. God's world is like a massive theatre in which we are all players, and the play can only be complete if we take up the unique part that God has created us for. God, Father, Son and Holy Spirit wants to love each of us into that fullness of being so that we can take our part in the divine play. May we open our hearts to God, Father, Son and Holy Spirit and receive all the goodness God longs to give. Thanks be to God.

Dean Lawrence Kimberley

CHRIST CHURCH CATHEDRAL REINSTATEMENT TEAM

'GOING LIKE THE CLAPPERS' IN 2019



In 2019 the Christ Church Cathedral Reinstatement Project is 'going like the clappers' behind the scenes, focused on the critical planning and preparation ahead of physical work starting in early 2020.

'Reinstating' means repairing, restoring, reconstructing and strengthening. The Main Cathedral will look very much the same, retaining many features, but it will be safer and more functional.

This is a big, important project and we've got to get the plans right. The first steps are:

1. Making the most of the opportunity. We'll be deciding what modern techniques and technologies we can implement cost-effectively, while respecting the heritage of the Cathedral. This is about making sure the Cathedral is better equipped for future worship, and civic events.

2. Developing the plan to physically stabilise the existing building to make it safe to work on. We need to work out the right methods and the right order.

3. Physically stabilising the building is likely to begin in early 2020 and take 12 to 18 months.

4. We'll be strengthening the main Cathedral structure and rebuilding

internally to enable the Cathedral to operate again, better than ever.

BRINGING BACK THE BELLS



HUNGRY FOR MORE REINSTATEMENT NEWS?

Subscribe to e-newsletters at reinstatement.org.nz/contact-us/

With little physical activity on the Cathedral site until next year, we want people to remember that there is a reinstatement project underway. So, we've brought back the sound of bells as a reminder.

In a media event on 21 June, Dean Lawrence gave the official bellringing signal to 'ring the bells' using genuine Cathedral recordings and loud speakers. Chris Oldham and Mandy Spearing spoke about the significance of bells to Cathedral life. There is also a video of the bellringers: <https://vimeo.com/344200692>

The project team will 'play the bells' regularly each week, on Fridays at lunchtime.

AN ANGEL FROM THE WINDOW

Workers were delighted to discover a beautiful section of intact stained glass from the Christ Church Cathedral's Rose Window during recent heritage protection works. It depicts the head of one of the heavenly hierarchy of angels and measures about 13cm by 12cm.

Heritage expert Jenny May said



this is one of the largest pieces of the Rose Window recovered to date, which makes it quite special.

The head of the angel would have been surrounded by a lead border and dislodged during the June 2011 earthquake. The team were lucky to find this piece. The piece was found lodged between the internal and external wall layers, under the Rose Window.

Designed by architect Benjamin Mountfort, the Rose Window contained more than 4000 pieces of glass and measured 7.5 metres in diameter.

[Above: The recovered stained glass piece. Below: The location of the angel in the Rose Window.]

