

E-ffervescence

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No Pain, No Gain



Things are certainly hotting up in my life as we move closer and closer to Holy Week and Easter. However, my areas of 'heat' are nothing on what Jesus was experiencing, all those years ago. I hope those of you who have been worshipping at our 10 am services have found the 'Again and Again' liturgy thought provoking, and has offered you some new dimensions to your relationship with God. It certainly has for me!

Likewise, my current area of study- 'Reconciliation', is enabling me to recognise just how broad and almost indefinable an understanding of it is. At my course last week the class spent about two hours debating a definition- and all the examples we looked at didn't satisfy us all. I feel rather cross-eyed as I continue to attempt to begin a research essay on the topic!

Once again though, I am discovering some fascinating insights and possibilities, particularly the concepts of God as 'stranger', and reconciliation as 'embrace'. I guess there is no gain without pain! My brain is certainly working in overdrive these days!

*Arohauu
Jacqui*



Spirituality

Again and Again... Lent FIVE Commentary on John 12: 20- 33

By Rev. T. Denise Anderson



The year 2020 will be remembered as one of pestilence, pressure, and protest. Even as a global pandemic disproportionately affected marginalized people, Breonna Taylor, Tony McDade, Ahmaud Arbery, George Floyd, and others joined the already-long litany of Black lives lost to police violence and the imaginations of armed civilians. Everything was changing, but too much remained the same. The unrest was almost constant.

Consider then what must have been brewing in Jerusalem the week Jesus was crucified. Our reading jumps ahead to that week and the moments after Jesus' protest march into Jerusalem (more on that next week).

Imagine that the air is charged as an occupied people remember God's liberation of their ancestors from another empire. They're aware of Jesus' wonders and are anxious for restoration. As his lore grows and visiting Jews from the diaspora seek him out, Jesus telegraphs the vision. In order for the seed to bear fruit, it must die. Those who follow him must go where he goes. Whoever tries to retain their life will ultimately lose it.

This is troubling because the Messiah was expected to live forever. Jesus is again defying expectations. But for those who were worried, a voice from heaven confirms Jesus' identity.

Change, even when welcomed, means death. I once had the unenviable task of pastoring a church through dissolution. We realised that change would happen either with us or to us. We could die to some things so that we could live to others, or we could hold onto what is and die with it. Only one of these is a faithful way forward. Again and again, we are being reformed. The process is uncomfortable, but the status quo is untenable. When change happens with us, what could possibly take root and flourish?

Guiding Q's

Consider Rev. Denise Anderson's words: "Change, even when welcomed, means death."

Let that statement sink in.

How do you feel?

What memories or events does it recall for you?

What are healthy ways to navigate change?

On a sheet of paper, quickly make a list of everything that creates or maintains the status quo. This can be the status quo of your church, your local community, our society, etc. Name anything that comes to mind.

Then, on a separate sheet of paper, make a list of things that disrupt or dismantle the status quo. Similarly, name anything that comes to mind. Lastly, take inventory of your two sheets.

Where is the Spirit at work?

Where do you see reformation in action?

In her book, *The Great Emergence: How Christianity is Changing and Why*, author and religion professor Phyllis Tickle asserts that about every 500 years, the Church goes through a "giant rummage sale"—a time of rapid reformation in which many cultural and religious practices get reconsidered and tossed out. That places us in the midst of a contemporary reformation.

Imagine it is 500 years from now.

What will historians say about this time?

What do you imagine religious practice will look like in 50, 100, or 500 years?

I love borders. I place them in my artwork so that I can break them. They set up a reiteration of balance; they allow for a secondary or tertiary focal point. They introduce a conversation.

In this image, the border allows for variation in the foreground and separation in the sky. The wheat breaks through the border. The horizon continues past the border.

What are the metaphors within this imagery? People are drawn to Jesus, drawn to love.

I portray God's voice with cumulonimbus clouds, the clouds of thunderstorms. As they move upward toward the heavens, they become wheat and doves. The image incorporates a border representing the loving constraints that Jesus' ministry places on our lives and choices. What would Jesus do? Jesus would love. The wheat grows beyond the border of life; the wheat brings forth a standard of daring love. "Those who love their life lose it" (John 12:25). The wheat breaks the border, it dances with the voice of God, it is not cautious, it is not scarce. It is love.



Drawn To Love by Hannah Garrity
Inspired by John 12:20-33, Paper lace

Written In Our Hearts

The events of 2020 have made me keenly aware of the brokenness of humanity. We can't seem to see past ourselves, neglecting our neighbour and undoing creation. We repeat past patterns, and the low moments of history keep echoing again and again. We point fingers, shrug responsibility, and we turn our back on God, widening the chasm between this world and the coming Kin-dom. God's frustration and disappointment are palpable in this text: "a covenant that they broke, though I was their husband" (v.32). I think it's important to sit with that for a bit. God has gifted us everything—our lives, this wonderful world—and we can be so forgetful and ungrateful.

Despite humanity's constant breaking of covenants, God continues to seek reconciliation and pours out grace upon grace. Why not let this grace transform us? It is in receiving God's grace, responding in gratitude, and offering grace to others that God forms us into who we were made to be. God saves us from ourselves, writing the way on our hearts, and gives us unlimited chances to get it right. It's clear we can't keep the covenant on our own, so God steps in, offering and fulfilling the covenant at once. What a gift!

In this image, I drew an anatomical heart with the words, "I will be their God, and they shall be my people." The heart is surrounded by covenantal imagery—including the stars imaging the vastness of Abraham's descendants, the parted seas on the journey to the land flowing with milk and honey, and the rainbow signaling God's promise to all of creation. It creates a beautiful kaleidoscope of stories that define our pilgrimage with God. The common thread throughout these narratives is that when we mess up, God is ready with a promise, again and again.



Written In Our Hearts
by Rev. Lauren Wright Pittman
Inspired by Jeremiah 31:31-34
Digital drawing

Meditation of the Week- Lent FIVE

Keep Digging

I can feel change inside of me.
It's a slow burn.
Change usually starts out hot—
Defensive and angry,
A self-righteous blanket
Of, "I am right and here's why .
. . ."
I wrap it around my shoulders
Like a barricade.
I fight the temptation to lean
forward,
To play the challenger,
To argue with confidence.
But in time,
Almost always,
The heat fades.
The air leaves the balloon.
The audacity of it all
Starts to wear off.
And eventually,

What I am left with
Is myself
And a big, open sky.
It's colder here.
It's quieter.
I can hear my thoughts.
And in this big, wide openness
I am able to say out loud,
"Maybe I wasn't right.
Maybe I need to learn.
Maybe it's time for change.
Maybe that's okay."
And if I'm quiet, and if I'm
paying attention,
I can usually hear God whisper
inside of me,
"Good work, my child. Now keep
digging."

written by: Rev. Sarah Are

Checking In

Why the Stations of the Cross on Good Friday?

Scott Erickson, a creative curate from Portland, Oregon says: "If Easter is about the power of God, then Good Friday is about the weakness of humanity". He explains that the Stations of the Cross meditations began as a practice that pilgrims would do as they were retracing Jesus' final steps from Jerusalem to Calvary. They wanted to share this with people who couldn't go to Jerusalem.

Erickson reminds us that this gathering is not only about what Jesus did at Easter, but also his partaking in some of the worst things as a human: being tempted, betrayed by a friend, condemned in an unjust justice system. Jesus does not separate Himself from humanity; He is right there in our shoes.

I have been fortunate to facilitate a number of these gatherings here at Taranaki Cathedral and for me, it is also about creating a space outside of the church that is for everyone. All who are in our midst. I love to use the creative flair that God has gifted me with to invite people to a space where they may experience and engage with this pilgrimage and meditation. "The child is a pilgrim, the adult is a pilgrim, and the spiritual road is one of walking the road together" (John Westerhoff) and from somewhere closer to home: "You are now a pilgrim with us" New Zealand Prayer Book/He karakia Mihinare o Aotearoa to the newly baptised.

I love to think that we can offer a rich collection of worship opportunities and this is just one. It is a place where there is time to be a pilgrim, take as long as you need and be challenged by the various things that Jesus endured in a tangible way.

Arohanui
Cath

Our 2021 Good Friday stations of the cross worship honours the story of Jesus' death by providing multi-sensory ways to engage, confess and lament. You will be given space to explore the liturgy and artwork at your own pace. We begin and end together but you are allowed the time and space to move around each of the ten stations yourself. Then join us for cuppa and hot cross buns after the hour long gathering. 10am Hatherly Hall, Friday April 2nd.



Stations Of The Cross 2021, 10am Good Friday (April 2nd) in the Hatherly Hall

Chapter & Vestry Report

You've let us know that you'd like to hear about what's happening at our chapter and vestry meetings so we'll be providing reports going forward. Because we can only report on the minutes once they have been accepted as "true and correct" the following month, it means that there will be a lag — especially this month as we report on the previous meeting which was held back in December 2020!

Matters Arising from Last Month's (November 2020) Minutes

Simon updated the group on the installation of the new Cloud-based phone service (which has since been completed). There will be a meeting of Diocesan Representatives regarding re-configuring our financial categories to better reflect our, more complex emerging structure now that things like the Sir Paul Reeves Centre are becoming a reality. After a long search the property team have found a (reasonably priced) lawn mower who is proving to be efficient.

Reports

Health and Safety Julie Ontene resigned as Health and Safety officer. Simon Mosely will take up the position.

Finance & Property reported that Parish offerings for the year were consistent with budget and that (thanks to the Covid Subsidy) a surplus of \$22,000 predicted for 2020. There is money remaining in the Heritage Fund so the group will meet to ascertain what further work will be progressed, with the intention any remaining funds will be forwarded to the Project.

Stewardship & Events

The Gala was a successful event with \$5 200 raised. A questionnaire sent out afterwards has had good feedback with people saying the event is a time of fellowship and fun as well as fundraising.

175th Anniversary

A committee of 7 people lead by Christopher Luke is working on a calendar of events for the year.

Bi Cultural Relationships

Regarding the \$4 million dollars of funding from St John's College Trust Board: We heard that without the positive input of Wharehoka, who made a powerful and moving statement regarding the need to address historical realities, the Board may not have been so generous. Similarly it was noted that Te Pihopa a Aotearoa made a huge effort to support the submission and to emphasise that bi-cultural relationships must remain viable- not as some extra. One million dollars (out of the 4) has been granted for the Director of The Sir Paul Reeves Centre — specifically to provide security for the position and strengthen the relationship with Iwi.

Archbishop Philip expressed appreciation to Rob Green for his 'flax roots research' , which he used in his proposal to the SJTB.

Archbishop Philip update

He reported that his time is being dominated with the Royal Commission on Abuse. The hearings have led to a two to three year process of redress.'

Cathedral Project

In the future an on-going financial update will be circulated. The Judicial Review has resulted in an eight month delay to building progress.

Archdeaconry

The Regional Office will move to the Cathedral site in January. Archdeaconry activities are planned for 2021 including spiritual direction and pastoral oversight.

General business

A motion was approved for Tim Harland's application for Licensed Lay Ministry in the areas of reserved sacrament, healing and worship leading.



Morning Tea Time At Tainui

Many of our older parishioners enjoyed the opportunity to gather and connect at the first Saturday Morning Tea held at Tainui Rest Home last Saturday, 13 March.

This new group meets once a month, replacing the regular Saturday lunch which has been part of Parish life for over twenty years. We know that our parish resources and personal capabilities are changing (a polite way of saying we are all getting older!) and so we need to find simple and sustainable ways to meet the spiritual needs of our older folk.

The key focus of this group is keeping alive the relationships and connections which are precious to people. Having a place to gather and some lovely morning tea proved popular with those who appreciate the opportunity to chat and catch up with one another. A team of experienced volunteers continues to phone members regularly and provide catering and care.

New helpers to assist with catering or serving on a regular or occasional basis are always welcome. Contact Jennifer at the office if you want to be part of this rewarding group.

**SATURDAY MORNING TEA - 2ND SATURDAY EACH MONTH - 10.30-11.30AM
TAINUI REST HOME RECREATION ROOM - ALL WELCOME
NEXT TIME: SATURDAY 10TH APRIL 10.30AM, TAINUI REST HOME**



Weekly Notices

Good Friday Service

There has been a timing change for our Good Friday service in the Interim Cathedral which will now start at 12 noon (and go till 3pm). The Stations Of The Cross encounter remains at 10am (for an hour) in the Hatherly Hall.

End of Tax Year Reminder

You are entitled to claim back a third of any donations you make over \$5. If you are planning to make a donation to the Parish or Project (or anything else) this tax year it needs to be processed by March 31st. This means any branch or online transactions should be made by Tuesday week (March 30th) and any cheques need to be with Jennifer by this coming Thursday (March 25th) so they have time to be banked and cleared before the 31st.

Flax Cross Makers & Flax needed

Calling crafty folk with some free time. We are making flax crosses in the Hatherly Hall this coming Friday (March 26th) at 9am and would love your help. Please bring sturdy scissors. We also need flax (soft, red species

A poster for an 'Open Government Conversation' workshop. The title is in large, bold, orange letters. Below it, a blue box contains the text 'Do you want the opportunity to shape a government action plan? Then we want to hear from you!' next to the Open Government Partnership New Zealand logo. A list of three discussion topics follows. At the bottom, the workshop details (location, time, date) and contact information are provided.

OPEN GOVERNMENT CONVERSATION

Do you want the opportunity to shape a government action plan? Then we want to hear from you!

OPEN GOVERNMENT PARTNERSHIP NEW ZEALAND

We want to hear your thoughts on

- What would encourage more people to get involved in their community or involved in big issues that affect the country?
- How government could make it easier for you to see and understand its work, actions and decisions?
- How government should work with New Zealanders when designing policies and services?

Join our workshop, share your ideas and have some kai! There are no wrong answers.

Where: The Taranaki Cathedral, 37 Vivian Street, New Plymouth,

When: 4.00pm-7.00pm - Tuesday the 30th of March, 2021

Call 0211986489 or email ogpnz@publicservice.govt.nz for more info or to RSVP for the workshop. Subject to Alert Level 1.

are the best). Bring it along on Friday or drop it off at the office on Wednesday or Thursday this coming week.

Waitara Men's Breakfast

Waitara Men's Breakfast will be held at St John's Hall, Domett street, Waitara on Saturday 27 March at 7:30 am. The speaker is Father Brian Carmine from St Patrick's Parish, Waitara./Inglewood RSVP to Mike Hansen, 7551092.

Active Citizenship Workshop

Te Kawa Mataaho Public Service Commission is hosting a workshop in Hatherly Hall on March 30th, 4-7pm around how the public should be involved when government is designing policies and services and how to encourage more active citizenship. RSVP ogpnz@publicservice.govt.nz or call 021 198 6489. All welcome.

Save The Date

Our Annual General Meeting will be held on Sunday 18 April, following the 10 am service.

Women's Event - Open Heaven

The New Plymouth Christian Leaders network is promoting Open Heaven (Friday 9 April, 7:30 pm at City West Church 62C Poplar Grove). The evening is described as a chance for "the women of Taranaki come together to raise a sound of praise and worship to our King Jesus."

Upcoming Organ Recitals

Wednesday 31 March @ 11.30am - St Andrew's Presbyterian Church, Stratford
Tuesday 6 April @ 1.00pm - St Joseph's Catholic Church, New Plymouth

ALT_Mary:Lent

The final ALT_Mary: Lent is on next Sunday (March 28th) at 7pm in the Hatherly Hall. Join Dan, Mai and the team as they share food, engage with art, poetry, film and music, and reflect, pray and discuss taking up our own crosses and living Christ's way of love & liberation.



Again & Again

Easter 2021

Taranaki Cathedral

Palm Sunday 28 March	8am & 10am	We Draw On Courage
	11 am	Chrism Service
Holy Thursday 1 April	8pm	Mass Of The Lord's Supper & Tenebrae
Good Friday 2 April	10am	Stations Of The Cross *
	12 noon - 3pm	Good Friday Service
Easter Day 4 April	8am & 10am	The Sun Rises

Holy Week services held in the Interim Cathedral
EXCEPT for * The Stations of the Cross
which will be in the Hatherly Hall

Sunday's Readings

Jeremiah 31:27-34

The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say: "The parents have eaten sour grapes, and the children's teeth are set on edge." But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge. The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Psalms 51: 1-12

Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me.

Against you, you alone, have I sinned, and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment.

Indeed, I was born guilty, a sinner when my mother conceived me.

You desire truth in the inward being; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness; let the bones that you have crushed rejoice.

Hide your face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me.

Do not cast me away from your presence, and do not take your holy spirit from me.

Restore to me the joy of your salvation, and sustain in me a willing spirit.

Hebrews 5:1-10

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

John 12:20-36

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

"Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die. The crowd answered him, "We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light." After Jesus had said this, he departed and hid from them.

Weekly Readings List

SUNDAY 21 MARCH

5th Sunday in Lent: Passion Sunday/

Te Rātapu Tuarima o Rēneti: te Rātapu

Mamaetanga

Jer 31:31-34 Ps 51:1-12

Morning Prayer: Ps 107:1-22

Exod 24:3-8 Heb 12:18-29

Evening Prayer: Ps 34

Exod 7:8-24 Rom 5:12-21

MONDAY 22 MARCH

Thomas Ken, Bishop of Bath and Wells, Poet,
1711

Susanna 1-9,15-17, 19-30,33-62

Ps 23 John 8:1-11

Morning Prayer: Ps 73,(121)

Jer 21:1-10 John 11:28-44

Evening Prayer: Ps 26,(27)

Exod 8:1-19 Heb 11:17-31

TUESDAY 23 MARCH

Numb 21:4-9 Ps 102:1-3,16-23

John 8:21-30

Morning prayer: Ps 35,(123)

Jer 22:1-5,13-19 John 11:45-end

Evening prayer: Ps 61,(64)

Exod 8:20-end Heb 11:32-12:2

WEDNESDAY 24 MARCH

Dan 3:14-20,24-25,28

John 8:31-42

Morning prayer: Ps 55,(124)

Jer 22:20-23:8 John 12:1-11

Evening prayer: Ps 85

Wisd 9:1-12 Gal 4:1-5

THURSDAY 25 MARCH

THE ANNUNCIATION OF OUR SAVIOUR TO THE
BLESSED VIRGIN MARY

Te Whakapuakitanga o tō tātou Kaiwhakaora ki te

Puhi Tapu ki a Meri/O le Fofogaina o te Taupou o

Maria e uiga i le afio mai o lo tatou Faaola

(Samoan) (Lady Day)

Isa 7:10-14 Ps 45

Heb 10:4-10 Luke 1:26-38

Morning Prayer: Ps 111;113

1 Sam 2:1-10 Rom 5:12-21

Evening Prayer: Ps 131;146

Isa 52:1-12 Heb 2:5-18

FRIDAY 26 MARCH

Jer 20:10-13 Ps 18:1-6

John 10:31-end

Morning Prayer: Ps 22,(126)

Jer 24 John 12:20-36a

Evening Prayer Ps 31

Exod 10 Heb 13:1-16

SATURDAY 27 MARCH

Ezek 37:21-28 Jer 31:10-13

John 11:45-end

Morning Prayer: Ps 23,(127)

Jer 25:1-14 John 12:36b-end

Evening Prayer: Ps (128,129),130

Exod 11 Heb 13:17-end