



THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

SEPTEMBER 2021

CATHEDRAL NEWS



PLEASE NOTE:

**DUE TO THE CURRENT ALERT LEVEL,
ALL SERVICES WILL TAKE PLACE
ONLINE.**

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FOR THE LATEST UPDATES**

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OFFICE HOURS

**Monday - Friday
9am - 3pm**

THE CATHEDRAL SHOP

**Monday - Friday
10am - 2pm**

**Sunday
11am - 12pm**

E: shop@stpeter.org.nz

ADDRESS

**51 Victoria Street
Hamilton
New Zealand**

P: 07 839 4683

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Message from Rev'd Mele

Grace and Peace to you from God,

I give thanks to God for you all. I think about these pandemic times where it truly tests the depth of our vulnerabilities and how we stand together.

I give thanks to God for Vivienne, vestry, the wardens, staff and ministry teams of the Cathedral for their careful and prompt actions in the sudden lockdown. Though it has not been the smoothest of times re-adapting to another Alert Level 4 lockdown and all that comes with it, I have been able to navigate and steer some parts of the ship with assurance and ease.

I give thanks to God for the Administrative and Communication leadership of Viv and Eon, members of the vestry, and Rachael who have all pulled together to ensure all our Cathedral whānau are not alone in this time.

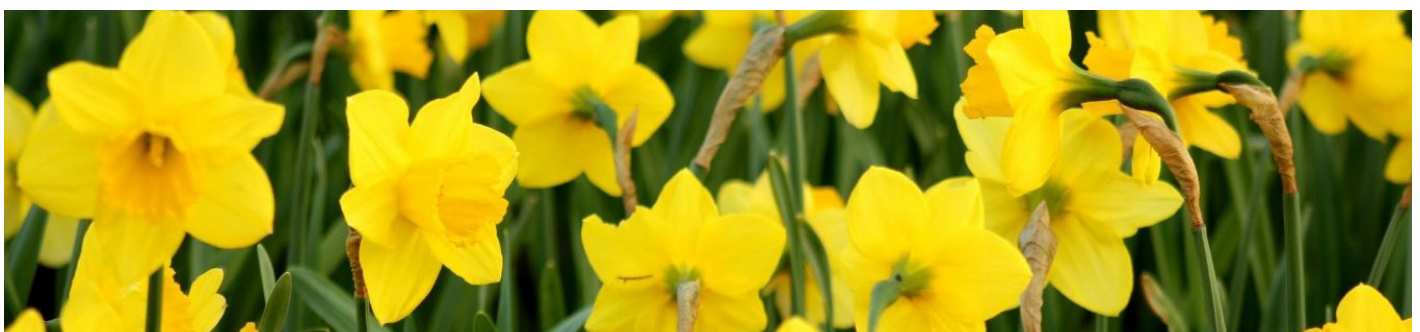
I give thanks to God for you who have simply used your initiative to contact and stay connected to those in our Cathedral whānau who we may have missed.

I give thanks to God for Dilip who at Alert Level 4 extended his bubble to include our Cathedral to ensure a candle was lit everyday over the 14 days of lockdown and our buildings were safe. I also give thanks to God for Walter and Marlene Crookes who removed flowers from the Cathedral so that the Cathedral did not have a funny smell when we return - God bless your faithful and servanthood hearts!

I give thanks to God for the Cathedral whānau who do and continue to do their part during this lockdown. They are the little things that the Kingdom of God is like. The little things that transform the world. The little things that give us enough hope, grace, and love to do and be, just for today!

As I reflect on my time in lockdown 2.0 I can't help but be drawn to Jonah and the big fish aka 'whale'. At times, I carry his attitude of being disobedient to God and run away from the tasks I've been called to do. But one of the things that this biblical account highlights for me is Jonah's repentance in the centre of the fish's belly. One day Rev'd Blythe Cody said to me that God's forgiveness is a FACT. God's forgiveness is happening, and truth. There have been things for me that have needed repentance but as life and ministry goes, I've ran in the other direction. But, when I give thanks to God for the little things, God's Spirit leads me to a place of repentance, wherever it may be, where I need God's forgiveness, grace and peace to do the things I need to do in this time.

Tu'a 'ofa 'atu, Mele



From the Bell Tower

BY SUE ALLEN

Bellringing in Lockdown - On Monday evenings I have been meeting with Wellington bell ringers, using an online platform called Ringing Room. Ringing Room is a virtual bell tower. The bells are set up in a circle and numbered, just like in a real bell tower. The Ringing Room bell tower can be set up to ring any number of bells eg six bells, eight bells, 10 bells, 12 bells or more. The bells can be changed to different colours and can be set up in 3D, so they look and ring more like tower bells. The speed of the bells can be varied to make it easier for learners to ring. The bells can be rung by a single ringer with the computer programme 'Seymour' ringing the other bells or rung by a band of ringers, as we normally do. Instead of handling ropes, the bells are rung by pressing the J key or the space bar on a computer keyboard. It takes some practice to get the timing right and not 'rush' in to ring. Simple methods can be selected to be rung by learners or more complicated methods for advanced ringers. When things go wrong, the bells can quickly be reset to start again. It has been really helpful during this Lockdown, to have a platform such as Ringing Room, to meet up with other ringers to practice bellringing.



Visit the virtual belltower at
www.ringingroom.com



Congratulations Fergus!

We're excited to announce that both awards for the 2020 SOUNZ and Westlake Community Project have gone to some of our young composers. Each year, SOUNZ Centre for New Zealand Music runs a national competition for new music suitable for an advanced non-professional orchestra.



The winners for 2020 were Mountain Overture by PhD in composition candidate Xu Tang, and Scherzo Ridiculoso by third year pianist / composer Fergus Byett. Our Head of composition studies, Professor Martin Lodge is delighted our students have shone again at the top national level. "Both Xu and Fergus have strong individual creative voices and great skill sets," he says. "Their wins at Westlake confirm them as significant emerging talents on the national scene." Congratulations Xu and Fergus! We're so proud of you both.

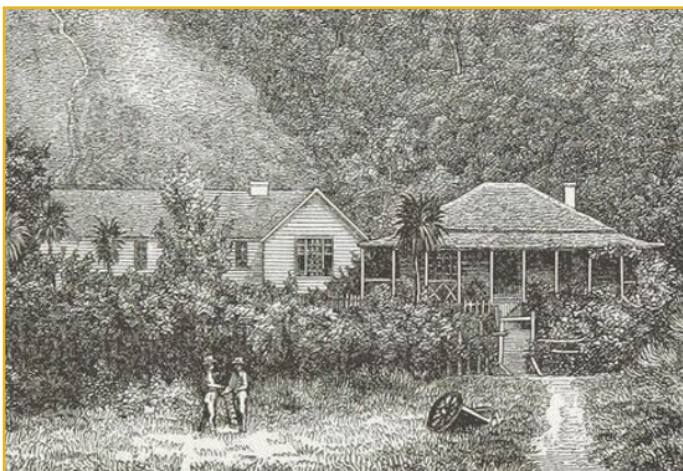
Published by The University of Waikato, 29 August 2021

What were the first churches here, long before the Waikato Cathedral Church of St Peter was built?

Ngā purapura pai ō te rongopai ki Waipā Pirongia, ki Waikato, Some of the good seeds of the gospel in the Waipā and Waikato.

BY ARCHBISHOP SIR DAVID MOXON

The gospel first arrived in Aotearoa at Oihi Bay in the Bay of Islands on Christmas day 1814 care of Ruatara, a Ngāpuhi chief, and the Revd Samuel Marsden LMS. 36 years later in 1836 the Revd Benjamin and Harriet Ashwell CMS opened the first Anglican and Christian mission station and school at Kaitotehe across the Waikato river from Mount Taupiri where, to the surprise of their superiors, their ministry met with instant and impressive success.



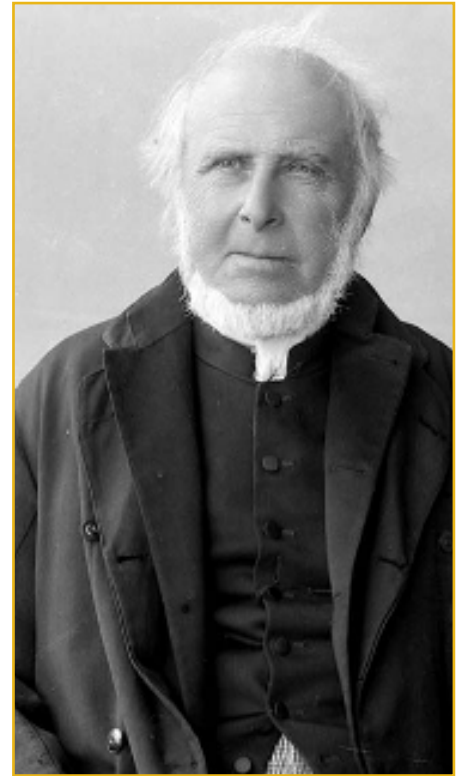
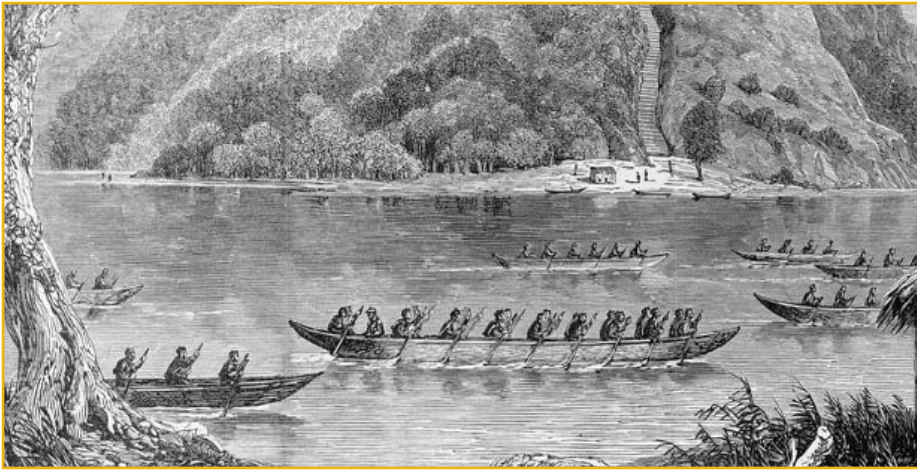
Benjamin was known to be personable, somewhat eccentric, and resolute in spite of chronic asthma. He was called 'Potae Nui', 'Large Hat', because of his large black stovepipe hat. Being short of stature he would have cut an interesting figure. Besides the normal duties of his mission, Benjamin Ashwell had to cover a large district. Harriet was often the mission station educator and host. Her photo below suggests something of her strength of character.



At Pirongia a large raupō church that held a thousand was eventually built and a mission established on the banks of the Waipā river. The texts and methods were greatly influenced by The Revd Robert and Susan Maunsel CMS, with whom Benjamin and Harriet had lived at Tuakau before coming to Waikato.

Many of the early Anglican school classes began in this time over a wide area, largely run by Māori for Māori. As was often said during this period in the country as a whole, Māori frequently invited the gospel from others, and then shared it amongst their own in their own way and time. Te rongopai a Ruka, the gospel according to St Luke in Māori, was often the initial resource for interpretation in this way.

Robert and Susan Maunsel's sensitivity to the justice issues Māori faced through the nineteenth century colonisation process, came in part from their total immersion in Māori language and tikanga. Because Robert was fascinated as a scholar and pastor by Māori folklore and idiom, he developed a respectful understanding of Māori aspiration and cultural integrity.



When Robert saw the Māori community being oppressed by injustice he felt it keenly. He sought to offer a Māori translation of the bible that was worthy of the best of Māori linguistic finesse. One of the reasons for early Māori fascination with the biblical texts was the class of its wording: te reo rangatira, the chiefly language. Judith Morrel Nathan, describes the major Māori linguistic and cultural work of his life:

"...Maunsell also continued to work on revisions of a Māori translation of the Bible, work which he had begun in the 1830's. An exceptionally able linguist, he had never missed an opportunity to discuss idioms with learned Māori and to record usages which were new to him. In 1842 he published Grammar of the New Zealand language. The following year, in a fire which destroyed the Maunsell's house, he lost the manuscripts of a dictionary and translations of the Old Testament. The dictionary was never restarted, but he resumed work on his translation of the Old Testament from Hebrew into Māori, and the project was completed in 1857.

In addition, he helped to revise the whole Bible for editions in 1868 and 1887, and also the prayer book. He was awarded an honorary doctorate by Trinity College Dublin for his work."



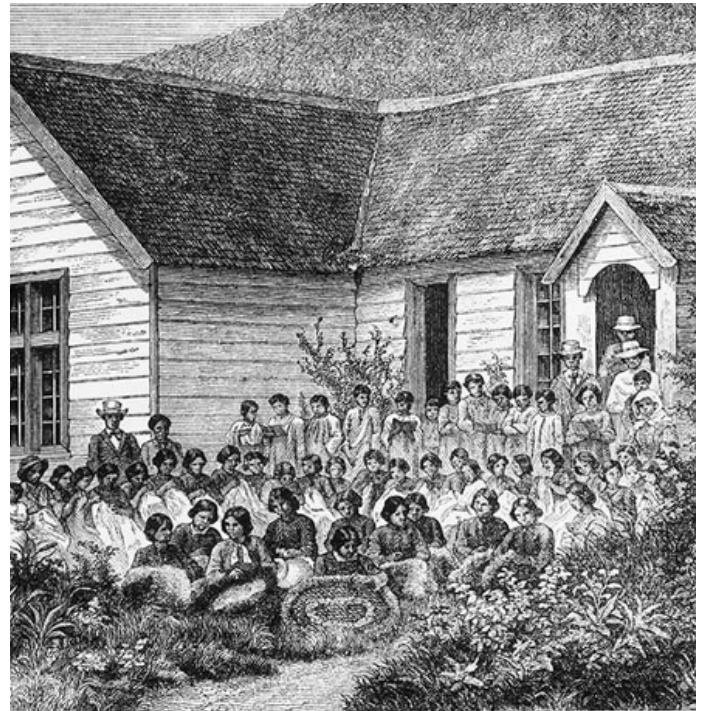
The fire at Kōhanga must have been devastating at many levels for Robert, to lose the work of half a lifetime, so carefully scribed and meticulously carried out. And yet Robert began again.

Back in 1839 Benjamin Ashwell, encouraged by Robert Maunsell, had opened branch missions out of Pirongia at what came to be called Te Awamutu, and the original Otawhao Pā following the first Christian visit to the Pā of 1834, again with spectacular outcomes. Māori interest in the spirituality of the gospel and this first presentation of their own language written down in such a beautiful and respectful way, proved to be very evocative. Many Māori integrated the transformative words of the gospel in the Māori language with their own highest values and experience of the world. Harriet and Benjamin left a loving legacy of mutual respect and affection between Māori and Pākehā in their day, being deeply immersed in the Māori community. It was a good beginning'

For this and other reasons there followed widespread sowing and reaping of 'nga purapura pai o te rongopai,' the good seeds of the gospel. The mission was taken over by John and Maria Morgan CMS in 1841 when Benjamin and Harriet focussed more on their first mission school near Mount Taupiri.

Benjamin was the first Anglican to visit the large Kirikirua Pā, situated on the banks of the Waikato river at the end of present day London st in Hamilton city.

In Waipā, by 1843, morning and evening services were being held in 30 villages, and reading classes, morning schools, and Sunday services took place regularly. The late Māori Queen, Te Arikini Te Atairangikaahu, from her royal marae ātea at Tūrangawaewae, said in the 1995 Māori language year, of the sowing and planting of the gospel by Māori and Pākehā alike throughout Aotearoa:



“Ka tika hoki too taatou whakaara i teenei o aa taatou taonga i too tatou Reo Maaori hei whakanuinga maa taatou moo teenei tau 1995. Koia teenei tonu hoki te tino taonga i hiikoia ai e oo taatou tupuna te mata o te whenua ki te rapu i ngaa tuhituhinga o te Paipera Tapu i te taenga mai o ngaa Paakehaa me to Rongopai.

Ka rua ai eenei taonga i matenuingia e oo taatou tupuna araa ko te Rongopai me te tuhi i too raatou reo hei whakamahi maa raatou.

Naa ngaa tupuna Paakehaa i tiimata ngaa kaupapa e rua, hei aha raa hei koha maa tatou ki oo taatou tupuna Maaori a, ki aua tupuna hoki o te iwi Paakehaa?

E mahara ana ahau koia teeraa te tuuturu a te kaumaatua i kii raka:

‘Kotahi anoo te koohao o te ngira e kuhuna ai te miro maa, te miro pango me te miro whero.

A muri i ahau, kia mau ki te aroha, ki te ture, ki te whakapono.’

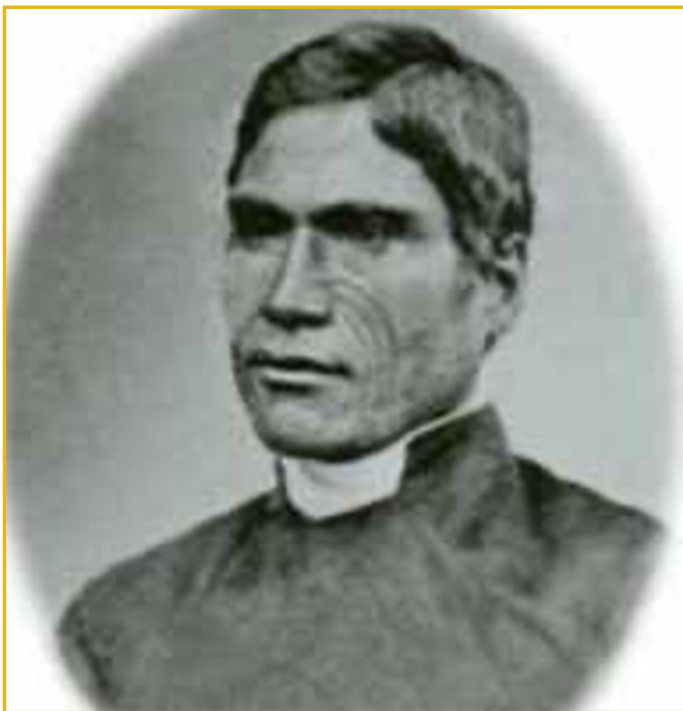
Nooreira whaiaa taa te ngaakau i matenui ai, hei whakaari atu ki te ao whaanui kei te toittuu tonu taatou. Maa too taatou Atua taatou hei arahi i roto i aa taatou kawenga i teenei koha whakamiharo i homaingia nei e ia ki o taatou tupuna.

It is timely for us to uphold another of our treasures and to set aside this one year 1995, of our millennium of our Maaori language. For their language, our ancestors trudged the landscape simply to secure printed copies of the Good News brought by the Paakehaa missionaries.

So, these were the two treasures sincerely sought by our ancient warriors - the Good News and their language set down on paper. The Paakehaa ancestors initiated both and I wonder how we can show our appreciation to our two sets of ancestors?

I think of the vision of that ancestor of ours. This man looked into the future and hoped for a multi race of people to rise in a world of harmony. ‘There is but one eye of the needle through which the white, the black and the red thread must pass. After I am gone, hold fast to love, to the law and to the religion of Christ.’ Therefore, let the heart dictate the learning of our language and let the world know we still live. Only our God can guide and lead us in keeping alive this precious gift that He bequeathed to our ancestors.”

These seeds planted in Waipā and Waikato, grew and prospered in later decades, with Heta Kereru Tarawhiti, the first Māori ordained as a priest in this part of the island. Heta was a Waikato Tainui chief whose name adorns the main entrance of the Waikato Cathedral Church of St. Peter. Heta stayed in Waikato during the New Zealand land wars and supported the Kiingitanga cause; “Nothing could deter him from his duties.”



Nothing remains of the first buildings and the first Christian mission, apart from a memorial obelisk marking the spot on the banks of the Waipā river west of the Pirongia village. However, beginning a pilgrimage at Pirongia can help the pilgrim pray and reflect about the seeds of the gospel that grow in any place, for anyone, rich or poor, under any circumstances. This ‘purapura pai’, this wholesome seed, may grow to become a tree in whose branches many birds may come to nest. So it was here, so it can be for the pilgrim who comes here.

Heta began as a lay preacher and was later Ordained as a priest in 1866 by Bishop Selwyn at St. Paul’s church in Auckland. He was of the Te Ngaungau hapū and He gifted the ‘Church of England’ a total of 1385 acres for the use of education and religion.

In 1871 Heta built a new chapel along the west banks of the Waikato river with support from Ngāti Whawhākia, Ngāti Tu, Ngāti Huakore, Ngāti Teiaia, Ngāti Huakatoa, Ngāti Whauroa and Ngāti Haua. The Hopuhopu Tainui conference centre is part of this original gift and was returned to Tainui with Anglican church support in 1993.

In 1877 Heta began ministry in Pirongia. The land block there was called Pourewa o Te Tonga, located at Whatiwhatihoe, not far from King Tāwhiao Tūkaroto Matutaera Pōtatau Te Wherowhero’s, home.

This is the image of Jesus in Luke, 13:18-19, Matthew 13:31-32, and Mark 4:30-32, as a core teaching about the kingdom of God coming through. In good soil nothing may be seen to be happening, but then with time a new shoot from a seed breaks through into the world of light and becomes a site of new abundance. A seed as small as a mustard seed can grow into a life giving bush, self-propagating in many different soils, so full of the spice of life, easily available to people living in poverty in particular. The ground seed was mixed with water, becoming the source of the healthy mustard paste that was so common to everyone in Jesus’ time. To this day, mustard as a zesty condiment continues to be valued over 2,000 years later.

to be continued in the next Cathedral News...



BIRTHDAYS - SEPTEMBER 2021

1 ST	JOY McROBIE	24 TH	MICHAEL HUMAN
1 ST	MARIA DILIP	25 TH	NORRIS HALL
1 ST	MACKENZIE STEELE	25 TH	BRAXTON HITCHENS
1 ST	SAM EDWARDS	26 TH	JACK HAYILL
2 ND	GARTH DIXON	27 TH	NICHOLAS MCADAM
2 ND	CHRISTOPHER CHUNDAU	28 TH	ISOBEL DINGWALL
3 RD	KATE LINCOLN	28 TH	TIMOTHY FAHEY
4 TH	JOAN WILSON	29 TH	DAME JOCELYN FISH
5 TH	CAM ELLIOTT		
5 TH	ALAN CARTER		
6 TH	THE MOST REVD DR. SIR DAVID MOXON		
11 TH	ALAN SIMPSON		
11 TH	AYALA'ISNA MANOA		
11 TH	BERNARD PETTITT		
13 TH	GILBERT OLDS		
14 TH	ROY DILIP		
14 TH	BETTY JOHNSTON		
14 TH	IAN DALY		
14 TH	JOAN NICHOLSON		
14 TH	DOUG DUE		
15 TH	JOCELYN MARSHALL		
16 TH	MIN TURNWALD		
16 TH	JENNY WEST		
16 TH	MARGOT BUICK		
17 TH	DEBBIE DINGWALL		
18 TH	NEBIAS MAGUMISE		
19 TH	SARAH TAPPING		
19 TH	BEV WILLS		
20 TH	WALTER CROOKES		
20 TH	LARISSA CANTWELL KNIGHT		
24 TH	IAN DINGWALL		
24 TH	CAROLYN KNIGHT		

Flower Art

BY CECILY SHAW

Kia ora kids and families,

I hope you're all well, and enjoying life in your bubbles. I know lockdown can come with "cabin fever", so I hope you've all had an opportunity to get out for a walk in this stunning Spring weather! The highlight of my lockdown has been going for walks round the Waikato Uni campus. The gardens are in full bloom, and I keep coming across duck eggs - no doubt there'll be lots of adorable ducklings very soon!

I've been enjoying gardening (I just planted some strawberries the other week), and pressing wild flowers. If you're feeling super bored, you could give this a try yourself!

What you'll need:

- 1. Some old books you're not intending to read*
- 2. Flowers*

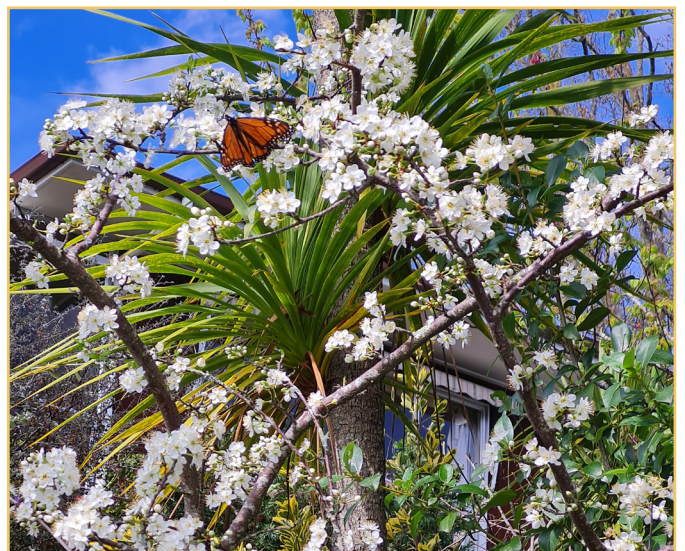
How to do it:

Ask your parents or caregivers if you can pick some flowers from the garden. If you don't grow any flowers, you might be able to find some wild ones elsewhere.

But make sure you know which ones are poisonous, and which ones aren't! Some safe flowers to pick include: cherry blossoms, forget-me-nots, marigolds, daisies, violets, pansies, and many more. If you're unsure, Google will know! It also helps to press flowers that aren't too bulky or "juicy", because these can sometimes go moldy. So avoid things like magnolia and camellia.

Next, flatten your flowers between the pages of your old book. It helps to leave something heavy on top of it for a while too. Then leave the book closed for a month or so, letting the flowers dry out. Once they've dried, you can use your pressed flowers to make collages, greeting cards, and all kinds of things!

Wishing you all an enjoyable spring xoxo
Cecily :)



From Gotha, Germany 1720 to Hamilton, New Zealand 2020

BY RACHAEL GRIFFITHS-HUGHES

Over the last 7 or 8 years, the sacred music of 18th century Germany has been a large focus of interest for me. In particular, the Lutheran cantatas which feature in our monthly Cantata Vespers services. Many of you will have attended one of these services, and will know that a cantata is a multi-movement piece of sacred music for singers and instrumentalists: sometimes one singer and as few as three players, and other times, involving a chorus, soloists and a larger band of players.



The Friedenstein Castle, Gotha. I visited the library here in 2017 collecting the text books of cantatas by J.P. Stölzel

Back in 18th century Germany, it was one of the jobs of the Director of Music (called Kapellmeister) of both city churches and court chapels to compose music for the weekly services. This involved not only writing the music, but having the parts copied by hand, and rehearsing with the performers. For many, there were several services a week requiring music. While recycling and sharing of music between chapels did happen, all across Germany, Kapellmeisters were frantically working on their weekly offerings, and as a result, tens of thousands of these works were composed. For many, many years, unless you were Bach or Telemann, the music has lain

where it was left, in Court or city libraries, in its original, hastily handwritten form, presuming it survived the various wars, floods or fires that passed through.



As 'Kapellmeister' of a 21st century New Zealand church, part of the joy of preparing the cantatas for our congregation, is feeling connected to that line of church musicians who prepared music for worship in their churches every week. The continuity and regularity of choosing (not writing, thank goodness!), preparing, rehearsing music to the glory of God, week in and week out.

Many of the cantatas we've presented for Vespers have been certainly NZ premieres, and in some cases, have not been performed anywhere since their original performances in the 1720s or 30s. When choosing which cantata to prepare, I first look for cantatas that fit the lectionary – cantatas were known as 'musical sermons' as they reinforced the message of the day, so I feel it is important that the readings, hymns and cantata text line up. Once I have a shortlist, I need to choose a cantata that uses forces we can assemble here in Hamilton (anything with three oboes is out!). If no modern edition exists, the music then needs to be transcribed from the original manuscript, many thousands of which have been scanned and made available digitally by European libraries. Usually the notes are not too difficult to decipher (although

there are little hooks, like different clefs than we are used to, and checking the pitch of the organ in the chapel it was written for, as sometimes the 'fixed pitch instruments' like woodwinds, were written in a different key to the organ) but the words can be a nightmare. Books of yearly cycles of cantata texts were published in the day by the librettist (the poet/theologian who wrote the words) and these can still be accessed in libraries, but many have not survived. If I have chosen a cantata for which no printed text exists, it is a much more difficult process. Within our cantata group we have Ray Harlow and Friederike André who between them can read the old style of German handwriting, known as Kurrent, have a good sense of 'old' German language and grammar, and a strong theological background to help make sense of the Pietist texts. Amy Thomas has joined me in making some of these modern editions; she is specialising in those by Graupner. Once we have assembled an edition that looks to work, we begin the rehearsal process, which is where we find the mistakes: mine, the original copyists' (who, very often, were young boys) and the composer's.

It is a long process but it is so satisfying to be resurrecting these wonderful pieces of art that were created as an act of worship all those years ago.

**PLEASE NOTE THAT
CANTATA VESPERS AND EVENSONG
MAY TAKE PLACE SHOULD THERE BE
A CHANGE IN ALERT LEVEL**

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**CANTATA
VESPERS**

SATURDAY | 18 SEP | 5PM

J. P. STÖLZEL
*Herr lehre doch mich,
daß es ein Ende*
LORD, LET ME KNOW MINE END

Directed by Rachael Griffiths-Hughes
Service with retiring collection
51 Victoria Street, Hamilton

 THE WAIKATO CATHEDRAL CHURCH OF ST PETER
Te whare karakia matua o Pita Tapu ki Waikato
stpeter.org.nz



**CHORAL
EVENSONG**

HYMNS
Praise my soul
Come Holy Ghost
The day thou gavest

PSALM: 121

RESPONSES: Morley

CANTICLES: Wood in D

**ANTHEM: Behold how good and
pleasant a thing it is (Noon)**

SUN 26 SEP | 5PM

 THE WAIKATO CATHEDRAL CHURCH OF ST PETER
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stpeter.org.nz

Other News

**Stay up to date with
alert levels:**

www.covid19.govt.nz

**Join for Daily Devotions
& Night Prayer:**

www.wtanglican.nz



We are about to start on a light refurbishment of the Cathedral Centre, nothing has been done since it was built, we will be starting with the toilets first and hope to do that this year, plumbing will be upgraded new lino on the floor and paint or varnish redone, we will be doing one toilet at a time so there will always be two toilets available but they could be a different two. They will be signposted clearly.

The aim is to get the centre up to scratch as that will be our church for the duration of seismic strengthening, although that is still some time off.

CATHEDRAL WORKSHOP

We regularly have a workshop where we gather as a community, starting with a cooked breakfast and then give 3 hours of our time to work for our Saint, Peter.

**WORKSHOP DATE
18 SEP**

BREAKFAST AT 8:30 AM

There are all sorts of jobs including cleaning, maintenance, assembling, gardening, polishing and painting.

Anybody can help, no effort is too little!

Contact Warren: 0274 66 55 07



THE WAIKATO CATHEDRAL CHURCH OF ST PETER
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stpeter.org.nz



Daylight saving time 2021 in NZ

will begin at 2:00 AM on

Sunday 26 September

and ends at 3:00 AM on

Sunday 3 April 2022

All times are in New Zealand Time

“Alone we can do so little; together we can do so much.”



Just because we are in lockdown doesn't mean that we cannot still get things done. Our cathedral team has been meeting regularly via ZOOM to plan, discuss and make sure we can still provide support to our cathedral family. A big thank you to each of our team!

Cathedral Ministry Team

During the Dean's absence, The Most Rev'd Sir David Moxon will have the Bishop's oversight of the Cathedral.

If you have any queries, please contact the Wardens in the first instance.

The Rev'd Mele Prescott | 021 028 41156 | ap@stpeter.org.nz

The Rev'd Canon Bryan Smith | 027 381 6119 | canon.bjsmith@yahoo.co.nz

The Rev'd Robin Olds | (07) 854 6713 | 027 441 9292 | robinselby13@gmail.com

The Rev'd Wendy Tyrrell | bells@stpeter.org.nz

Deacons

The Rev'd Blythe Cody | 021 065 8963 | blythe@stpeter.org.nz

Cathedral Contacts

People's Warden | **Walter Crookes** | (07) 843 8150

Dean's Warden | **Bryan Bevege** | 027 249 1818

Hospital Chaplain | **Julian Perkins** | (07) 839 8899 (*ask for the Chaplain*)

Cathedral Verger | **Dilip Kurien** | 021 057 3897

Director of Music

Dr Rachael Griffiths-Hughes | 027 286 8779 | rachael.griffiths-hughes@waikato.ac.nz

Digital Communications Director

Eon Malan | 022 089 1981 | comms@stpeter.org.nz

Bank Details 02-0316-0268898-000



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