

CATHEDRAL EXTRA

THE TRANSITIONAL CATHEDRAL, CHRISTCHURCH, NEW ZEALAND



WINTER 2018

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FROM THE DEAN ...

The Dean reflects on the End of Life Choice Bill and Christian freedom

In early July, a small group of us appeared before the Justice Select Committee of Parliament to make an oral submission on the End of Life Choice Bill, the bill which if passed will legalise euthanasia in this country.

The End of Life Choice Bill proposes that a person qualifies to receive assistance to die from a physician if they are 18 years or older, if they are suffering from a terminal illness and are expected to die within 12 months, or there is an irreversible physical or mental condition that in the view of the person concerned, renders their life unbearable.

Our submission opposed the new law on the grounds that every human life has value at every stage of life; that human life should be allowed to end naturally because of our belief that human life is sacred to God, and a gift that God has given; rather than a personal possession that we lay down by our own choice.

There are a number of further concerns that the churches are expressing in relation to this Bill. One question is the subjectivity of what constitutes

unbearable pain and life expectancy. In my pastoral experience one person I was with was expected to die within hours following a critical medical event. The doctors advised the family to prepare for the worst. The family gathered from around the world. The patient however, in spite of being in considerable pain, decided to show us that he would not be beaten, and so the next day he ordered breakfast and a newspaper, and went on to live for two more years. The doctors were astonished, considering this outside the realms of possibility; and yet the patient lived.

A second concern is the effect of this Bill on the vulnerable in our community. One consequence is that once physician assisted dying has bedded in and become normalised, it will be the vulnerable in our community who will feel most strongly the subtle pressure to seek assisted dying. It will be those who feel they are becoming a burden, who think that their lives no longer have purpose, who will feel a pressure to end their lives. For these people, euthanasia means a less caring society.



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FROM PAGE 1

In countries where Euthanasia has been legalised for some time, researchers have inquired into the reasons people seek physician assisted dying. Typically, the reasons expand beyond those listed in legislation. One reason is because of grief, in other words the loss of independence and the lifestyle previously enjoyed. Another reason is fear, which is associated with a loss of control and a sense of growing vulnerability and powerlessness. 'Loss of dignity' is a phrase often used in this

perspective is that there is always hope. I have seen many times that when the dying are provided with good holistic care, they are brought to a place of peace where relationships are healed and enjoyed prior to death, their circumstances are dignified, and pain is controlled. When all that is in place, and the dying feel supported by their families and loved ones, there is seldom talk about requesting physician assisted dying.

This raises another concern, which

Parliamentary Select Committee, I was asked by an MP about freedom of choice. If the majority of New Zealanders wish to have freedom of choice regarding the manner in which they end their lives, should they not be given that choice?

The ability to exercise freewill is part of our being made in the image of God to be sure. It is a gift that God gives to all of us. The manner in which we exercise that freedom, however, is a matter of reflection all through the bible. The first biblical narrative where this is discussed is

the Adam and Eve creation story in Genesis 2-3. Adam and Eve are placed in the garden and given certain limits; that the fruit of the tree of knowledge of good and evil, and the fruit of the tree of life should not be eaten. Interpreters think that this story was originally addressed to the kings of Israel (people like King David and King Solomon) because of the fact that they were in a position to amass absolute power to themselves, including the benefits of new discoveries and new technologies. The story asks the question, "Just because we can embrace new technologies, and



context which relates to the fear of losing mental capacity, being dependent on others, and loss of control of bodily functions. A third reason people seek assisted dying is because of loss of hope. This is associated with a feeling of being trapped in circumstances from which there is no escape.

Good pastoral care where there is careful listening, and where issues of grief, fear and loss of hope can be talked through sensitively, will help the dying face these fears. The Christian

is that the Bill before parliament places the decision with the individual person seeking the help of their physician. There is currently no consideration of the wider family and whanau in the decision-making process, nor is there provision for spiritual care of the dying person. If this Bill is passed, I hope that any final version will address the wider context of the network of real relationships the dying are part of, and provide for spiritual care of the person and their whanau.

During the oral submission to the

the ability to control nearly everything in our environment, does that mean we should always embrace that power or technology? Are there some things that it is better not to know or discover?" Are there limits to what we should know and do? Are there are times when it is better not to know? Queen Elizabeth I used her authority in this way by refusing to allow industrialised weaving looms into England in the 16th century. That decision delayed the industrial revolution in England until the 19th century, but it

preserved communities and a way of life, which Queen Elizabeth thought was more important than the accumulation of wealth and the upheaval to communities that would bring. When it comes to the nuclear weapons, I am sure there are many in the world who wish that we had never embraced that technology. Genesis 2-3 asks us to think about the limits the human race should accept for itself.

St Paul has a different issue to confront in the first century. The presenting issue was the question of whether Christians should eat meat, or should they be vegetarian.

The reason this came up was because the only source of meat was from animals slaughtered in pagan temples as part of the worship of alien gods or the official worship of the empire. There were some who said that as the pagan gods didn't exist, accordingly pagan worship was irrelevant, and therefore the meat was safe to eat as part of the goodness of God's generous provision. Other Christians were appalled, because to eat the meat was tantamount to collusion with worship of idols. There were heated arguments about this in most of the European churches that St Paul was overseeing.

St Paul deals with this with an extended discussion on Christian freedom in his letters, among them the letters to the Romans, Corinthians, and the Galatians. St Paul proposed two tests. The first was to remind the faithful that all in the Church had been called by Christ and were to be respected as such. Both groups, the meat eaters and the vegetarians, were seeking to honour Christ in their particular response to God.

If those who differ from us are called by Christ, who are we to judge them? If those differing from us are seeking to honour Christ in their response, we should respect their actions.

This test, however, was to sit alongside a further, second test. Paul's second test, elucidated more profoundly in the famous passage from 1 Corinthians 13, is to adopt the law of love as the guiding principal. Are my actions and words motivated by love? Will the exercise of my choices build up people or tear them down? In other words, if my eating of meat is going to destroy the faith of a

brother or sister, I should exercise restraint for sake of building up that person, and vis versa.

St Paul's teaching is that Christian freedom is primarily the freedom to love, and we are called to

exercise our freedom by making choices that demonstrate the self-forgetting love of God, our neighbour and ourselves.

When it comes to the decision about whether to pass the End of Life Choice Bill into law, and then if the law is passed, Christian people will have to decide whether the exercise of that choice will build community up, increase human dignity, strengthen relationships, care for the vulnerable, and demonstrate love of God and our neighbour.

In the Christian perspective, there is

ARE MY ACTIONS AND WORDS MOTIVATED BY LOVE?

always hope, even when people are facing death. The churches are calling for more resources to be allocated to palliative care for better pain management and specialist training for clinicians. But a critical question for Christians is the use of our God-given freedom. God has given humanity the gift of freewill to be sure. The gospel says, however, that Christian freedom is ultimately the freedom to show forth the self-forgetting love of Jesus. In your prayer, ask God to shape our desires so that in all we do we seek to bring Christ's love, joy, peace, patience, kindness, generosity, faithfulness into a world that longs for these gifts.

Dean Lawrence

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 (NZPB),
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 III on Friday 22
September and resume on Tuesday 17
October at 5.30pm

CONTACT

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FROM THE MUSIC DEPT.

This is a big year for the Cathedral Choristers as they are busily preparing for their tour to Australia and Japan in late September / early October. A staggering amount of preparation is required for such an endeavour, from booking venues, travel, accommodation, and a myriad of other predicted and unpredicted details.

The boys are eager to go to Australia where we will pair with the Sydney Cathedral choirs of St Mary's and St Andrew's. It will no doubt be a formative experience for our boys to sing in these Cathedrals, which will give them immediate feedback with their

generous acoustics. The boys are also very keen for our Japan portion of the trip, perhaps because that's the lesser-known culture to us. It is so refreshing to see that these boys are eager for a new experience. Adults tend to be predictable. We are drawn to what we know and anticipate being comfortable or familiar. I am seeing just the opposite with our Choristers. While in Japan we will be singing in quasi-familiar environs of Cathedrals, churches, and schools, but we will also have many other cultural, social, and musical engagements that just may surprise us. I look forward to the surprises! Our visit was to initially

include sister city celebrations in Kurashiki. Sadly the devastating flooding there recently has meant that that part of the tour is not proceeding but alternative venues are being organised. We are hoping to squeeze in a couple of extra Anglican Cathedrals.

In the spirit of fundraising, I invite you to participate in a formal event titled "Dine and Unwind" on Saturday 11 August. A delectable three-course meal will be provided by Movable Feasts and the evening will feature guest speaker Phil Gifford, author and sports commentator.

On 25 August at 7pm the Cathedral will host a Spring Variety Concert which will feature music for brass, singers, dancers, and the Cathedral Choristers. This concert promises to be a little something for everyone, so I hope you will come along and enjoy some great music while supporting the Cathedral.

Our choir quiz nights have been hugely popular and quite a lot of fun. Please plan on attending our final one prior to our tour on Saturday 8 September. Call together a group of mates, get a table, and see who knows all sorts of random facts!

There is a lunchtime series of free concerts running this year. The next is on 7 August and involves myself and Harry Meehan on organ and piano. We look forward to Cathedral Grammar Musicians in September and Anna Hoetjes in November. December will, of course, see Christmas concerts! One of those with the choristers and violinist Fiona Pears is advertised elsewhere in Extra - nothing like thinking early of Christmas!

This term we welcome the Cathedral Grammar School Girls' Chapel Choir who will sing with the Choir men on two occasions for Choral Evensong: Thursday 23 August at 5.30pm and Sunday 16 September at 5.00pm. We look forward to having them join us.

Spring Variety Concert

Supported by Arts Patron, Dame Adrienne Stewart DNZM, QSM
MC Hilary Muir from "The Breeze"

featuring ...

The Cathedral Choristers
John Linker

Southern Cross Brass
Barrie Gott

Les Tambourines
Ayumi & Kurtis

The Salvation Army Songsters
Heather Kench

Vocalists Lois Johnston & Sgt David Fiu

Saturday 25 August 7.00pm
The Transitional Cathedral
Tickets only \$15 (\$10 concessions)
from Eventfinda
0800 BUY TIX (289 849) www.eventfinda.co.nz
and at the door

CHRIST CHURCH CATHEDRAL TRANSITIONAL

At the end of this term we will say a fond farewell to our Assistant Organist Harry Meehan, who returns to his native Ireland following the choir tour. Harry has been with us just over two years and has carved out his own unique niche in the arts and education scene in Christchurch. He will be greatly missed! A search is presently underway to find his successor. I wish Harry all the best wishes in his future endeavours in Ireland.

Also at the end of this term we farewell bass singer / gap student Rory Booth as he returns to the UK to continue studies at Oxford University. Rory has been with us since the start of 2018 and has been an integral part of our team this year. Godspeed and best wishes to Rory.

John Linker
Director of Music



St Albans, Tokyo



St Agnes Kyoto



St Mary's Sydney



Cathedral Lunchtime Concert Series 2018

Tuesdays at 1.10pm
at the Transitional Cathedral, Latimer Square
Entry by donation

7 August

Harry Meehan and John Linker, 4-hand piano and organ music
Featuring music by Beethoven, Mozart, and Satie

11 September

CGS Music Department recital
(note change of date to second Tuesday of the month)
Featuring the talented music students of The Cathedral Grammar School

6 November

Anna Hoetjes, Soprano; with John Linker, Piano
Featuring music by Poulenc, Satie, Dvorak and Grieg



MARY MAGDALENE: JOINING THE DOTS ...

*A sermon delivered by Dean Lawrence on
the Feast of St Mary Magdalene*

22 July 2018

The Church gives thanks for Mary Magdalene today. As her name suggests, she comes from the town of Magdala on the shores of lake Galilee. She is one of the companions of Jesus who was present when Jesus died on the cross, and the first to witness to the Resurrection of Christ from the dead.

Mary Magdalene has been given bad press down through the ages. Although she appears in the story of Jesus as one of the women who provided for Jesus out of their own means, St Luke's gospel adds that Jesus had healed some women and in particular had cast out seven demons from Mary Magdalene. No one knows exactly what was meant by this, but people being what they are, have speculated freely. One such speculator was Pope Gregory the Great who lived some 600 years after Christ. Even though he wasn't anywhere near the actual events, he nevertheless joined some dots that the New Testament writers did not actually join up: that Mary was a sinful woman (read prostitute), the woman who anoints the feet of Jesus, and who is the sister of Martha. This is entirely speculative; there is no actual support for this in the gospels. And yet it is widely believed and proclaimed from pulpits, ironically because of the word of men in positions of authority like Pope Gregory, a point we will come back to shortly. We need begin by wiping that speculation from our collective memory!

What we can be so much more sure about is that Mary Magdalene was a follower of Jesus. We can assume she did contribute financially to his cause. She is named as one of the women who were present when Jesus was crucified and when he died on the cross. After the death of Jesus, she was one of the women who took spices to the tomb so

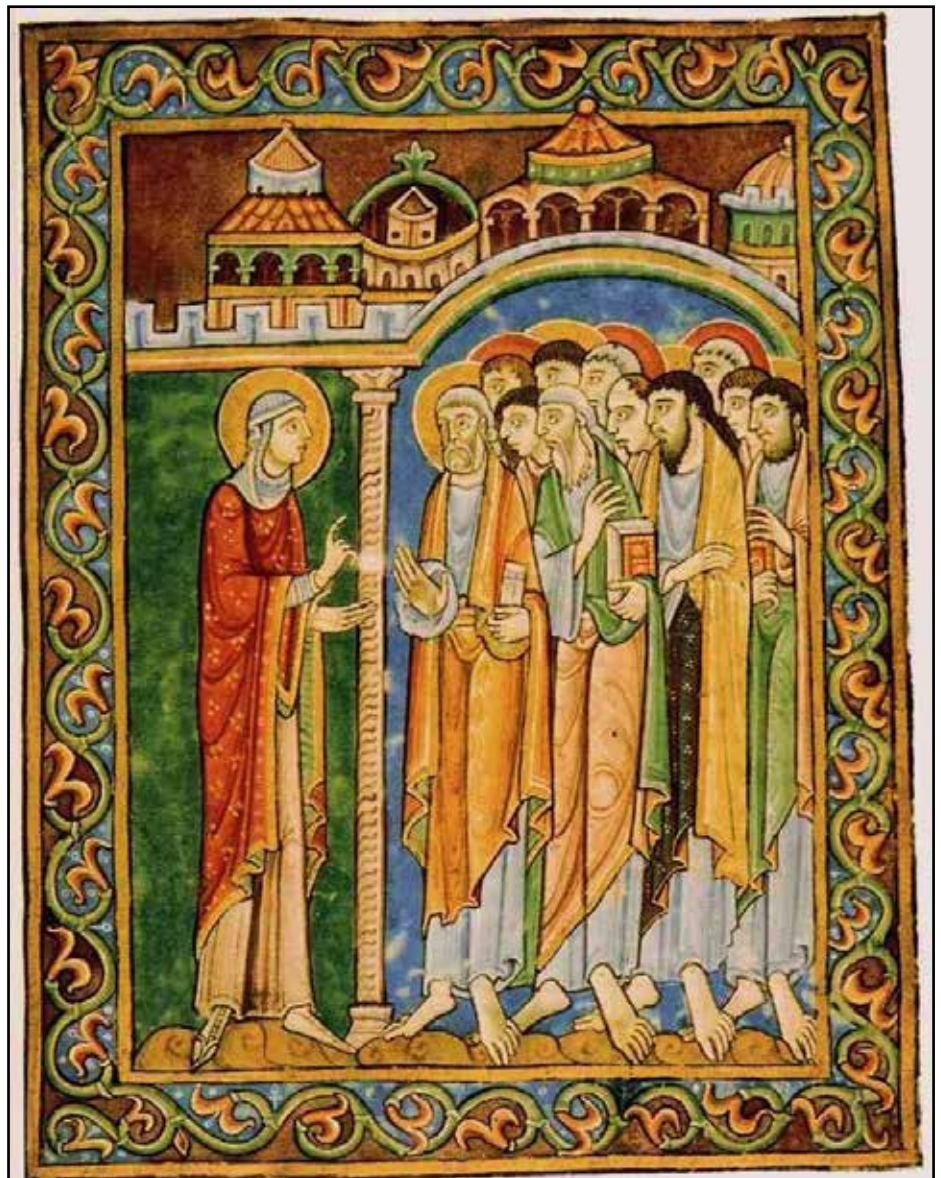
that the body of Jesus could be anointed for burial.

Perhaps the key reason we remember Mary is because she becomes a prominent figure when Jesus is raised from the dead. She is the one who, having found the tomb empty, runs to tell the Peter and another disciple. She is the one who mistakes Jesus for the gardener. She is the first to be called by name by the risen Jesus, and the first witness of the resurrection. She is also the first to proclaim the resurrection by saying, "I have seen the Lord." (John 20:18). Why is this significant? Because in a stroke, she meets all the criteria for being an Apostle.

That's the first thing that might surprise some people. Let's clarify this

point. What is an Apostle? This role is defined in the Book of Acts (Acts 1:21-22) as someone who has accompanied Jesus through this ministry on earth, and; is a witness to the resurrection. Mary Magdalene was one of those people; she is known today as the first Apostle in the New Testament. In fact, as her first proclamation of the resurrection was to the other disciples of Jesus, she is called the Apostle to the Apostles.

This is an important memory that has been passed down to us by those who wrote the gospels, a careful reading of which indicates that the Jesus movement, the community that Jesus created, was a radical alternative to the society of Jesus' day. What Jesus was teaching was that all people, whether



male or female, are equal in the sight of God. All our equal bearers of the image of God. All are dwelling places of the Holy Spirit. That means God calls people into leadership regardless of whether they are male or female.

That Mary Magdalene is recorded as the first to witness the resurrection and the first to proclaim it, is clear evidence that this is so. There is evidence that there were other women Apostles as well. St Paul writing to the Romans lists Junia as outstanding among the Apostles (Rom 16:7). All of which means that the early Church appointed and accepted women as apostles and leaders in the Christian community. It is widely accepted that the male form of the name Junia was written into future translations of the bible because there were those who could not imagine that a woman could be outstanding among the Apostles. The name Junia became Junias for many centuries.

No matter. Modern translators are making the correction. The point is, from the beginning God has called and sent women to proclaim the Good News. It will come as no surprise to many women, that when Mary Magdalene first passed on this Good News to the men, she was not believed. St Luke tells us that this news was written off as an idle tale. You can almost hear the put down before it is said. Hence the irony that the speculation of Pope Gregory was believed by so many for so long.

Which brings us to an important point. Who are we to dismiss and reject the message of God because it is given to us by people we think don't meet a criteria we have in our heads? It is a

phenomenon most leaders are aware of. If there is a message to be conveyed to someone or to a group, it is common to work out who is most likely to be listened to, who is best to convey the message. Unfortunately, God doesn't work that way. We all know that he choose the son of a woman conceived out of wedlock to be the Messiah, and that he was born in an insignificant town of Bethlehem and grew up in Nazareth, and hence many were too proud to listen to what Jesus had to say. We find out the hard way that the Gospel is calling us to humble ourselves so that we can hear the voice of God in people we normally reject. How many of us are unable to hear a message because the messenger is a woman, and we have some tape running in our heads that 'she won't know what she is talking about'? The issue is that God chooses whom he will choose, and our prayer has to be that God will help us open our minds and hearts, and take away our prejudice, so that we can welcome and befriend those God sends. It sounds simple, but it is enormously difficult to do.

Mary Magdalene was the first Apostle, the first to proclaim the resurrection. She was also present when Jesus died on the cross. She was a witness to the terrible aggression, abuse, and injustice that was the hallmark of Jesus' death. And yet she remained present, faithful, connected. She was a faithful friend and follower, not just a fair-weather disciple. She knew that she was loved by God. She knew what it meant to be called by name, she recognised the voice of the risen Jesus. She claimed the dignity that was hers as a precious human being made in the image of God.

Today there are still places in the Church and in the world where women are unable to respond to the call of God, simply because people tell them they can't because of their gender. It is clear that Jesus showed repeatedly that God's call is for them, just as much as

it is for their male colleagues. In fact, whenever the Gospel is proclaimed and heard, it will be because of the witness of Mary Magdalene that the integral role that women played in the life, death, and resurrection of Jesus will never be forgotten.

Jesus called Mary Magdalene by name. He calls you and me by name too. In your prayer this week, ask God to help you hear the voice of Jesus in surprising places, and ask God to show you how to respond with open hearts and an attitude of trust. With Mary, may we too proclaim that, "We have seen the Lord!" God sends us out as bearers of the Good News of God. Let us proclaim with joy that the risen Christ is among us, that he is alive, that he is longing to fill us with his life and welcome us to dwell in his love, that all may know that Jesus is present with us as our Way, our Truth and our Life.



The Cathedral and the Cathedral choir both have facebook pages. "Like" them to receive updates and news.

EXTRA BY EMAIL

Have you considered receiving EXTRA by email? There are many benefits. You'll receive EXTRA quickly and in full colour; save trees and assist the Cathedral budget. Just go to our website www.christchurchcathedral.co.nz and click on the 'SIGN UP EXTRA' button and follow the instructions - simple!

But please let us know you have done it, so we can take you off the snail mail list!

Mary Magdalene Announcing the Resurrection to the Apostles

Artist: Unknown

Medium: Illumination on parchment

Size: 18 x 14 cm

Date: c. 1123

Location: St. Albans Psalter,

St Godehard's Church, Hildesheim.

AUGUST ~ SEPTEMBER

... CATHEDRAL WORSHIP

Sunday 29 July

~ Ordinary Sunday 17

8:00am Holy Eucharist

10:00am Choral Eucharist

Preacher: Revd Ben Randall

Assistant Curate

Music: The Cathedral Choir

5:00pm 5:00pm Choral Evensong

Music: The Cathedral Choir

Sunday 5 August

~ Cathedral Dedication Festival

8:00am Holy Eucharist

10:00am Choral Eucharist (*with sherry and cake to follow*)

Preacher: Revd Ben Randall

Assistant Curate

Music: The Cathedral Choir

Cathedral Regulars' Forum follows

5:00pm 5:00pm Choral Evensong ~

first Evensong of The Transfiguration

Preacher: Dean Lawrence Kimberley

Music: The Cathedral Choir

Sunday 12 August ~ Ordinary Sunday 19

8:00am Holy Eucharist

10:00am Choral Eucharist

Preacher: Dean Lawrence Kimberley

Music: The Cathedral Choir

5:00pm Choral Evensong

Preacher: Revd Ben Randall

Assistant Curate

Music: The Cathedral Choir

Sunday 19 August ~ Ordinary Sunday 20

8:00am Holy Eucharist

10:00am Choral Eucharist

Preacher: Revd Ben Randall

Assistant Curate

Music: The Cathedral Choir

5:00pm Choral Evensong

Preacher: Dean Lawrence Kimberley

Music: The Cathedral Choir

Sunday 26 August ~ Ordinary Sunday 21

8:00am Holy Eucharist

10:00am Choral Eucharist

Preacher: Ven Lynnette Lightfoot

Music: The Cathedral Choir

5:00pm Choral Night Prayer

Part of the "Prophets in the

Cathedral" Series held in

partnership with Theology House.

Seminar and refreshments to follow.

Preacher: Prof. Richard Jackson,

Music: The Cathedral Choir

Sunday 2 September

8:00am Holy Eucharist

10:00am Choral Eucharist

Music: The Cathedral Choir

5:00pm Choral Evensong

Music: The Cathedral Choir

Sunday 9 September

8:00am Holy Eucharist

10:00am Choral Eucharist

Music: The Cathedral Choir

5:00pm Choral Evensong

Music: The Cathedral Choir

Sunday 16 September

8:00am Holy Eucharist

10:00am Choral Eucharist

Music: The Cathedral Choir

5:00pm Choral Evensong

Part of the "Prophets in the

Cathedral" Series held in

partnership with Theology House.

Seminar and refreshments to follow.

Music: The Cathedral Choir and the

Cathedral Grammar School Girls'

Chapel Choir

Sunday 23 September

8:00am Holy Eucharist

10:00am The Blessing of the Animals

Service held in conjunction with the RSPCA

Music: The Cathedral Choir

11:30am Holy Eucharist

5:00pm Choral Night Prayer

Part of the "Prophets in the

Cathedral" Series held in

partnership with Theology House.

Seminar and refreshments to follow.

Music: The Cathedral Choir

Sunday 30 September

8:00am Holy Eucharist

10:00am The Antarctic Service, asking

God's blessing on those

heading south to Antarctica

for the 2018/2019 season

Music: The Cathedral Singers

11:30am Holy Eucharist

5:00pm Choral Evensong

Music: The Cathedral Singers

Sunday 7 October

8:00am Holy Eucharist

10:00am Choral Eucharist

Music: The Cathedral Singers

5:00pm Choral Evensong

Music: The Cathedral Singers

Sunday 14 October

8:00am Holy Eucharist

10:00am Choral Eucharist

Music: The Cathedral Singers

5:00pm Choral Evensong

Music: The Cathedral Singers



WELCOME TO THE CATHEDRAL'S NEWEST CANON

Greetings members of the cathedral community! My name is Mark Chamberlain and it is an honour to join the ministry and mission of the Cathedral in my role as Canon. I have been an Anglican all my life and grew up in Timaru attending St John's Highfield. My mother sang in the evening choir and I was a morning chorister – the church was a very important part of life and the various clergy we had over the years were important spiritual figures to me.

After completing high school at Timaru Boys, I shifted to Christchurch where I undertook a degree in Engineering. I spent two happy years at College House and it was during this time that I was a part of the Lower Riccarton Parish taking an active role in the young people's ministry.

In 1981 I married Pip Sheaf who was from Nelson and we shifted to Kawerau in the Bay of Plenty where I took up a position at Tasman Pulp and Paper as a graduate engineer. We spent nine years there and were again involved in ministry in the local Anglican church. It was in Kawerau that we had our first three children – Daniel, Jonathan and Amanda.

I felt a call to ministry at that time and we shifted to Blenheim where I was ordained by the Bishop of Nelson, Derek Eaton. I was on the staff of the Church of the Nativity for five years ministering alongside the Vicar Richard Ellena. We had two further children - Matthew and David – and enjoyed a wonderful partnership with the Ellenas and saw the church grow and flourish.

The family and I then spent 2½ years in Auckland where I completed my theology degree and then moved to Nelson where I took up the role of Vicar of All Saints in the inner city. Later I worked directly for the Bishop of Nelson as the Archdeacon for Mission and had the privilege of assisting and resourcing the parishes, clergy and lay people throughout the

Diocese. I also graduated with a Master of Ministry during this time.

We then moved to Christchurch in 2010 where I took up the position of Vicar of Fendalton. Three of our adult children are now married and we have the privilege of being grandparents to two lovely grandsons. Pip and I thoroughly enjoy life in Fendalton – we

have a dedicated and supportive staff and lay leaders.

My interests include wood working, music, tramping and ancient history. Of course we continue to support our adult children in a variety of ways. It is a privilege to be called by God to Christian leadership and to be a steward of the saving gospel of our Lord Jesus Christ.



PROPHETS IN THE CATHEDRAL

SUNDAY EVENSONGS, 5PM
@ THE TRANSITIONAL CATHEDRAL
with Seminar, Discussion and Refreshments to follow

26 AUGUST

Prof Richard Jackson

Pacifism and War 100 Years After the Close of World War 1

16 SEPTEMBER

Steve Taylor

Craft-ivism: everyday prophetic subversiveness

23 SEPTEMBER

Vincent O'Malley

Finding Peace and Reconciliation
After New Zealand's 19th Century Wars

Theology House



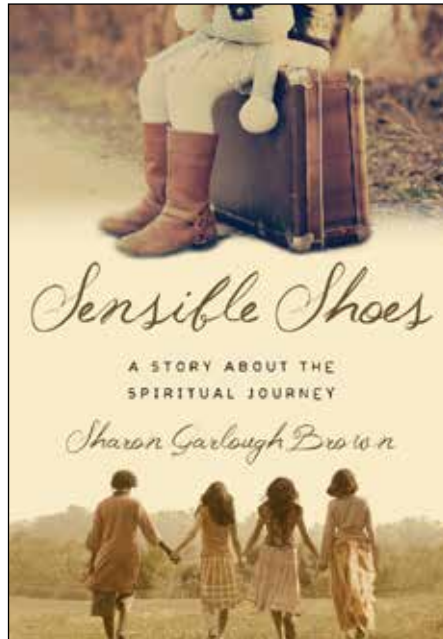
BOOK REVIEW: "SENSIBLE SHOES" BY SHARON GARLOUGH BROWN

I must confess at the outset that I do not read a great deal of Christian fiction. So it was a bit of a departure for me to pick up this book! I know that well-written fiction and well-produced movies can stir my heart and cause me to think very deeply about issues, but somehow my experience has been that this particular genre has not done it for me.

Not so this book!! for me it has been a welcome though totally unexpected breath of fresh air. It is the story of four women each with issues and baggage from the past who meet at a retreat centre. Hannah, a pastor who doesn't realize how exhausted she is. Meg, a widow and recent empty-nester who is haunted by her past. Mara, a woman who has experienced a lifetime of rejection and is now trying to navigate a difficult marriage. Charissa, a hard-working graduate student who wants to get things right. Through their retreats, their silences and their interactions God begins to move them from brokenness to wholeness and to share in their journey is inspiring. Along the way you will be (as I was) taken into or given new understanding of key spiritual practices which will support you as you seek a deeper life with God.

The book is well written and insightful. There are no shallow platitudes and no denial of the heartaches that people struggle with every day. Because of this, and the invitation to honest reflection, we are stirred to step beyond our pasts into a life that can become rich and deep – truly saturated with God's presence. *Sensible Shoes* is honest and raw in the way life is, and thus it opens the door for authentic reflection on the ways God stirs us to step beyond our pasts and embrace a life that is rich, deep, and saturated with his presence.

If you like Richard Foster you will love what is taught about spiritual disciplines and ancient spiritual practices here. This



would be a great book for small groups to read together and learn practices that would enrich their walk with God. If you want to travel this journey with others, you will find a group study guide at www.sensibleshoesclub.com.

Sensible Shoes is available from online booksellers for about \$24.50. It is also available electronically. There are three other books in the series.

Lynnette Lightfoot



Deck the Halls!
A celebration of the festive season

FEATURING FIONA PEARS AND THE CHORISTERS OF
CHRIST CHURCH CATHEDRAL

Saturday 15 December 7pm
Transitional Cathedral, Christchurch



CHOIR TOUR FUNDRAISER
SAT, 11 AUG 2018

DINE & DRINK
 WITH PHIL GIFFORD
 MUSIC BY RALPH WOODHAM

FEATURING GUEST SPEAKER
PHIL GIFFORD
 AUTHOR | SPORTS COMMENTATOR

THREE COURSE MEAL BY MOVEABLE FEASTS
 DRESS CODE - COCKTAIL ATTIRE. TO BE HELD AT THE
TRANSITIONAL CATHEDRAL

TICKETS \$125 PER PERSON
 OR \$800 FOR TABLE OF 8
 3 COURSE MEAL INCLUDED
 DOORS OPEN @ 07.00 PM

BOOK NOW BY VISITING:
WWW.SURVEYMONKEY.COM/R/ZW5R7ER
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The final two events to raise funds for the Choristers' Tour!
 Please do support them and come along!

15 SEP 2018
 SATURDAY AT 5.00PM

SPECIAL HIGHLIGHT
ALL BLACKS VS SOUTH AFRICA
 LIVE ON THE BIG SCREEN

TRANSITIONAL CATHEDRAL
 TABLES OF 8 PEOPLE - \$200
TICKETS \$25

BOOK YOUR TICKETS NOW
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SILENT AUCTION
 CASH BAR - BYO PLATE FOR
 YOUR TABLE OF QUIZ MASTERS!

A ROUND THE WORLD QUIZ NIGHT
 THE CATHEDRAL CHORIR TOUR & THE FRIENDS' COMMITTEES
 2018 EVENT FUNDRAISER





"DEVONSHIRE CREAM TEA"

SEPTEMBER 1ST 2018
FROM 2.00 – 4.30pm
AT THE TRANSITIONAL CATHEDRAL
LATIMER SQUARE

\$10 PER PERSON
TICKETS CAN BE PURCHASED IN ADVANCE
FROM THE TRANSITIONAL CATHEDRAL
OR AT THE DOOR

All profits from sale of tickets will help the Transitional Cathedral's mission in the Diocese of Christchurch and in Christchurch city

We look forward to seeing you

THE YARN


every Saturday 2.00-4.00pm
at the Transitional Cathedral



Come and knit for the City Mission
and other social agencies
Bring your own project or knit for charity
(wool & needles supplied)

BUILDING CONNECTIONS IN OUR COMMUNITY





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