



The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato
stpeter.org.nz



Village Church with
Worshippers (1858)

B Vautier (1829-1898)

Worship the Lord
your God, and
serve only him.

Luke 4.8

9 March 2025 – First Sunday in Lent

8:00am	Said Eucharist	President & Preacher	The Very Rev'd Julian Perkins
10:00am	Choral Eucharist	President & Preacher	The Very Rev'd Julian Perkins

15 March 2025 – Cantata Vespers (5pm)

16 March 2025 – Second Sunday in Lent

8:00am	Said Eucharist	President & Preacher	The Most Rev'd David Moxon
10:00am	Choral Eucharist	President & Preacher	The Most Rev'd David Moxon

Service Sheets can be accessed at stpeter.org.nz and viewed on your phone to save paper and costs. Our “CathedralFree” Wi-Fi can be accessed without a password.

Cathedral Centre Toilet: The toilet at the near end of the cathedral centre can be accessed during services.

Health & Safety

In the event of a fire: exits are the entrance and the doors either side of the front of the main body of the church.

In the event of an earthquake: drop to the floor, seek cover, and hold onto something. Only exit when all shaking has stopped.

Services Online: Many of our choral services are online: youtube.com/@WaikatoCathedral (older services are on Facebook). Most are available live and then under the live tab of the channel. If you need assistance ask a young person or, failing that, ask Dean Julian.

We Remember with Love and Gratitude

Prayers for those in need: Kelsi, Graeme, Dion, Emily, Bruce, Chris, Amelia.

Birthdays: Brigit Brant 9, Shirley Wilson 10, Robin Clarke 11, Rev'd Amanda Bradley 13.

In Memoriam: John Foaden 9, Heather Lomas 10, Ruth Tait 11, John Till 11, Mona Bindon 11, Barbara Pierard 11, Reginald Herbert 12, Clyde MacDonald 12, Lucy Fraser 12, Jennifer Peart 12, Vivian Gallagher 13, Graham Jamieson 13, Jack Alexander 13.

Views from the Pews - Old and New

Those of you familiar with Dunedin may have noticed several cathedral spires on the central city horizon. On a recent visit, one caught my attention, lit up against the night sky, with its aspirational beauty. Two years prior, it was encased with scaffolding, for earthquake reinforcement.

Walking past the next day, I noticed a new, modern sculpture, now sited in the grounds. The juxtaposition of ancient and modern struck me on two counts. Firstly, decision makers had deemed this old cathedral worthy of protection. By being proactive, they have possibly prevented it suffering irreparable damage and falling into disrepair. Over time it could have then ceased to form part of Dunedin's city landscape and the lives of its residents and visitors.

You could ask would this matter? While I appreciate that earthquake proofing carries a significant cost, I believe "yes" it does matter. In I Kings 5-8 we read that Solomon believed in fulfilling his destiny in the building of the temple to glorify God, and the importance of its visibility and integration into the lives of the Israelites. He also believed it reminded Israel's enemies of who was that nation's protector.

For us, "out of sight" eventually leads to "out of mind", and over time Christian faith would cease to be a conscious part of New Zealand's religious heritage. In a post-modernist world, removal of sacred spaces creates a void, which may invariably be filled with something less beneficial. This rationale can also be applied to other aspects of a civilized society, gradually leading to our cultural impoverishment.

Secondly, the new sculpture is significant, resembling a mature mustard tree. This spoke to me of God, creating and making all things new, and bringing his children to maturity.

The question then, is "Are we open to this maturing work of God, in a way that leads us to eagerly share our faith with the unchurched, as well as nurturing others in our midst, who are new to faith?"

Last year an immature pear tree, grafted from very old root stock, was donated to the cathedral. It was intentionally planted towards the sun to encourage strong, upright growth. Our cathedral community, 'planted' on Pukerangiora, has, over years, put down deep roots into God. Our ongoing maturity and subsequent fruit bearing is therefore dependent on how strongly we are grafted onto God, the source of all life.

Marie-Thérèse Borland

Thanksgiving for Creation and Redemption

A New Zealand Prayer Book, page 456

Music Copyright CCLI 337942

Mass Setting: Harris in F

The Ministry of Word and Prayer

The Gathering of the Community

The Introit – Call to Remembrance, *Richard Farrant (1525-1580)*

Processional Hymn (*please stand / e tū tātou*)

— 1 —

Forty days and forty nights
you were fasting in the wild;
forty days and forty nights,
tempted still, yet unbeguiled.

— 3 —

Let us your endurance share,
and from earthly greed abstain,
with you vigilant in prayer,
with you strong to suffer pain.

— 5 —

So shall peace divine be ours:
holy gladness, pure and true:
come to us, angelic powers,
such as ministered to you.

— 2 —

Sunbeams scorching all the day,
chilly dew-drops nightly shed,
prowling beasts about your way,
stones your pillow, earth your bed.

— 4 —

Then if evil on us press,
flesh or spirit to assail,
Victor in the wilderness,
help us not to swerve or fail.

— 6 —

Keep, O keep us, Saviour dear,
ever constant by your side,
that with you we may appear
at th'eternal Eastertide.

George Hunt Smyttan (1822-1870); adapt. Michael Forster (b. 1946)

Greeting (*please remain standing / e tū tonu tātou*)

In the name of God: Creator, Redeemer and Giver of life. **Amen**

Grace to you and peace from God our Creator, the love at our beginning
and without end, in our midst and with us.

God is with us, here we find new life.

Let us give thanks for the coming of God's reign of justice and love.

**Jesus Christ is good news for the poor,
release for the captives,
recovery of sight for the blind
and liberty for those who are oppressed.**

Gathering of the Children (*all children are welcome to join junior church in the hall, children under five must be accompanied by a carer.*)

Psalm 91:1-2, 9-16 (*please stand / e tū tatou*)

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R. WOODWARD.

- 1 Whoever dwells in the shelter of the ' Most ' High:
and passes the night,
under the ' shadow ' of the ' Al'mighty,
- 2 will say to the Lord,
'You are my refuge ' and my ' stronghold:
my ' God in ' whom I ' trust.'
- 9 Because you have said, 'The ' Lord ' is my ' refuge':
and ' made the ' Most ' High your ' stronghold,
- 10 there shall no ' evil ' be'fall you:
no ' plague ' shall come ' near your ' dwelling.
- 11 For the angels of God ' have been ' charged:
to ' keep you ' in ' all your ' ways.
- 12 They shall bear you up ' in their ' hands:
lest you should strike your ' foot a'gainst a ' stone.
- 13 You shall tread on the ' asp ' and the ' adder:
the viper and the serpent you shall ' trample ' under'foot.
- 14 'Because they have set their love upon me,
I ' will de'liver them:
I will uphold them be'cause they ' know my ' name.



- 15 'When they call to me ' I will ' answer:
I will be with them in trouble,
I will ' rescue them · and ' bring them · to ' honour.
- 16 'With long life ' I will ' satisfy them:
and ' show · them my ' saving ' power.'

**Glory to the Father and ' to the ' Son:
and ' to the ' Holy ' Spirit;
as it was in the be' ginning . is ' now:
and shall be for ' ever. ' A- ' men.**

Invitation to Confession

(please be seated or kneel / e noho, e tūturi rānei tātou)

Liturgist:

Let us confess our misuse of God's good gifts and repent of the ways in which we have damaged God's good creation:

Silence

Creator, we disfigure your world.

Lord, have mercy.

Lord, have mercy.

Redeemer, we reject your redemption and crucify you daily.

Christ, have mercy.

Christ, have mercy.

Giver of life, we too often choose death.

Lord, have mercy.

Lord, have mercy.

The Kyries *(sung by the choir)*

Kyrie eleison.	E te Ariki, kia aroha mai.	Lord, have mercy.
Christe eleison.	E te Karaiti, kia aroha mai.	Christ, have mercy.
Kyrie eleison.	E te Ariki, kia aroha mai.	Lord, have mercy.

Silence

The presiding priest says

God forgives you. Forgive others; Forgive yourself. Be at peace.

The Collect

**Hear us, Jesus Christ,
when we ask for help to recognise temptation,
for honesty to face it, for strength to resist it,
and humility to give God the glory.
Hear this prayer for your love's sake. Amen.**

The Readings

(please sit for the readings / e noho ki te whakarongo ki ngā pānuitanga)

A reading from the book of Deuteronomy (26:1-11)

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.'

When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt

with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.' You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

[Translation – New Revised Standard Version (Anglicised)]

Hear what the Spirit is saying to the Church. **Thanks be to God.**

A reading from the letter of Paul to the Romans (*10:8b-13*)

'The word is near you,
on your lips and in your heart'

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved. *[NRSVA]*

Hear what the Spirit is saying to the Church. **Thanks be to God.**

Gradual Hymn (*please stand / e tū tatou*)

— 1 —

Father, hear the prayer we offer:
not for ease that prayer shall be,
but for strength that we may ever
live our lives courageously.

— 2 —

Not for ever in green pastures
do we ask our way to be,
but the steep and rugged pathway
may we tread rejoicingly.

Not for ever by still waters
would we idly rest and stay,
but would smite the living fountains
from the rocks along our way.

Be our strength in hours of
weakness,
in our wand'rings be our guide;
through endeavour, failure, danger,
Father, be thou at our side.

Maria Willis (1824-1908)

The Gospel (*we remain standing and turn to face the gospel | Ka tū tonu tātou ki te whakarongo ki te Rongopai*)

The holy Gospel according to Luke (4:1-13) **Praise and glory to God.**

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' Jesus answered him, 'It is written, "One does not live by bread alone."' "

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, 'To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.' Jesus answered him, 'It is written,

"Worship the Lord your God,
and serve only him.'"

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down from here, for it is written,

"He will command his angels concerning you,
to protect you", and

"On their hands they will bear you up,
so that you will not dash your foot against a stone.'"

Jesus answered him, 'It is said, "Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

[NRSVA]

This is the Gospel of Christ. **Praise to Christ, the Word.**

The Sermon

The Affirmation of Faith (*please stand / e tū tatou*)

Liturgist: Let us stand and together affirm our faith.

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers of the People

Let us pray for the Church and for the world,
giving thanks for God's goodness.

The intercessor may use one of the following responses:

God of grace you hear our prayer.		God of love grant our prayer.		Lord, in your mercy hear our prayer.
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The intercessor may end with the following responses or a collect:

God of peace, let us your people know, that at the heart of turbulence there is an inner calm that comes from faith in you.
Keep us from being content with things as they are, that from this central peace there may come a creative compassion, a thirst for justice, and a willingness to give of ourselves in the spirit of Christ. **Amen.**

The Ministry of the Sacrament

The Peace (*please stand / e tū tatou*)

The peace of God be with you all.

In God's justice is our peace.

E te whānau, Christ calls us to live in unity.

We seek to live in the Spirit of Christ.

Liturgist: Let us offer one another a sign of peace.

Offertory Hymn

— 1 —

My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.
O who am I, that for my sake,
my Lord should take frail flesh and
die?

— 2 —

He came from his blest throne,
salvation to bestow;
but men refused, and none
the longed-for Christ would know.
But O, my friend, my friend indeed,
who at my need his life did spend!

— 3 —

Sometimes they strew his way,
and his sweet praises sing:
resounding all the day
hosannas to their King;
then "Crucify!" is all their breath,
and for his death they thirst and cry.

— 4 —

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries! Yet they at these
themselves displease, and 'gainst him
rise.

— 5 —

They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he to suffering goes,
that he his foes from thence might
free.

— 6 —

Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine.
This is my friend in whose sweet
praise
I all my days could gladly spend.

Samuel Crossman (c.1624-1684)

Preparation of the Gifts

God of all creation, you bring forth
bread from the earth and fruit from the vine.
By your Holy Spirit this bread and wine
will be for us the body and blood of Christ.

All you have made is good. Your love endures for ever.

The Great Thanksgiving *(please stand, sit or kneel as you are most comfortable throughout the following prayer / mō tēnei inoi katoa, e noho, e tū, tūturi rānei i runga anō i tāu e pai nei)*

The president says:

The Spirit of God be with you.

And also with you.

Lift your hearts to heaven
where Christ in glory reigns.

Let us give thanks to God.
It is right to offer thanks and praise.

It is right indeed to give you thanks most loving God,
through Jesus Christ, our Redeemer, the first born from the dead,
the pioneer of our salvation, who is with us always,
one of us, yet from the heart of God.

For with your whole created universe, we praise you for your
unfailing gift of life. We thank you that you make us human and
stay with us even when we turn from you to sin.

**God's love is shown to us:
while we were yet sinners, Christ died for us.**

In that love, dear God, righteous and strong to save,
you came among us in Jesus Christ, our crucified and living Lord.
You make all things new. In Christ's suffering and cross
you reveal your glory and reconcile all peoples to yourself,
their true and living God.

By Christ's journey into darkness are we all brought home;
By his agony and bloody sweat are we come finally to life;
The tree of shame is now the tree of glory.

In your mercy you are now our God.
Through Christ you gather us, new-born in your Spirit,
a people after your own heart. We entrust ourselves to you,
for you alone do justice to all people, living and departed.

Now is the acceptable time, now is the day of salvation.

Therefore with saints and martyrs, apostles and prophets,
with all the redeemed, joyfully we praise you and say / sing:

For said service:

**Holy, holy, holy:
God of mercy, giver of life;
earth and sea and sky
and all that lives,
declare your presence
and your glory.**

For choral service the choir sing:

Holy, holy, holy Lord,
God of power and might,
heaven and earth
are full of your glory.
Hosanna in the highest.

Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.

All glory to you, Giver of life sufficient and full for all creation.
Accept our praises, living God, for Jesus Christ,
the one perfect offering for the world,
who in the night that he was betrayed, took bread,
and when he had given thanks, broke it, gave it to his disciples, and said:
Take, eat, this is my body which is given for you;
do this to remember me.

After supper he took the cup; and when he had given thanks,
he gave it to them and said: Drink this, all of you.
This is my blood of the new covenant
which is shed for you, and for many, to forgive sin.
Do this as often as you drink it to remember me.

Therefore, God of all creation, in the suffering and death of Jesus our
redeemer, we meet you in your glory.
We lift up the cup of salvation and call upon your name.
Here and now, with this bread and wine,
we celebrate your great acts of liberation,
ever present and living in Jesus Christ,
crucified and risen, who was and is and is to come.

Amen! Come Lord Jesus.

May Christ ascended in majesty be our new and living way,
our access to you, Father, and source of all new life.
In Christ we offer ourselves to do your will.

Empower our celebration with your Holy Spirit, feed us with your life,
fire us with your love, confront us with your justice,
and make us one in the body of Christ
with all who share your gifts of love.

**Through Christ, in the power of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Creator God. Amen.**

The Communion

The Lord's Prayer (You may wish to pray the Lord's Prayer in your own language. The Choir will sing.)

As Christ teaches us we pray

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

**Give us today
our daily bread.**

**Forgive us our sins
as we forgive those
who sin against us.**

**Save us from
the time of trial
and deliver us from evil.**

**For the kingdom,
the power,
and the glory are yours
now and for ever. Amen.**

Kua ākona nei tātou e tō tātou Ariki,
ka inoi tātou

E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.

Kia tae mai tōu rangatiratanga.

Kia meatia tāu e pai ai
ki runga ki te whenua,

kia rite anō ki tō te rangi.

Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.

Murua ō mātou hara,

Me mātou hoki e muru nei
i ō te hunga e hara ana ki a mātou.

Aua hoki mātou e kawea kia whakawaia;

Engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga,

te kaha, me te korōria,

Āke ake ake. Āmine.

Breaking of the Bread

The priest breaks the bread in silence and then says

The bread we break is a sharing in the body of Christ.

We who are many are one body, for we all share the one bread.

The cup of blessing for which we give thanks
is a sharing in the blood of Christ.

Agnus Dei *(sung by the choir)*

Lamb of God, you take away the sin of the world: have mercy on us.

Lamb of God, you take away the sin of the world: have mercy on us.

Lamb of God, you take away the sin of the world: grant us your peace.

The Invitation

Bread and wine; the gifts of God for the people of God.

May we who share these gifts be found in Christ and Christ in us.

Draw near and receive the body and blood of our Saviour Jesus Christ
in remembrance that he died for us.

Let us feed on him in our hearts by faith with thanksgiving.

The minister says the following to each person.

The body of our Lord Jesus Christ which was given for you.

Ko te tinana o tō tātou Ariki, i tukua nei mōu.

The blood of our Lord Jesus Christ which was shed for you.

Ko ngā toto o tō tātou Ariki, i whakahekea nei mōu.

The communicant may respond each time Amen / Āmine.

All are welcome to receive communion. If communion is not your tradition, we invite you to come forward for a blessing, simply put an arm across your chest and a blessing will be given.

Please come forward and kneel or stand at the altar rail to receive the bread and wine or a blessing. Please ask if you need a gluten free wafer.

In the Anglican tradition, we use the common cup, with wine of a high alcohol content, in a silver vessel, to minimise infection risks. If you do not wish to receive the wine, communion is fully valid in one kind, either bread or wine, or you may wish to simply lift the cup, to show reverence and receive spiritually.

Please note, the practice of intinction is not permitted.

If you would like to light a candle for someone you love, or to give thanks to God, please feel free to do so at the back of the cathedral.

Anthem Remember, remember not, Lord – Henry Purcell (1659-1695)

Prayer After Communion

Most loving God, creator and redeemer, we give you thanks for this foretaste of your glory.

**Through Christ, and with all your saints,
we offer ourselves and our lives to your service.**

**Send us out in the power of your Spirit,
to stand with you in your world.**

**We ask this through Jesus Christ, the servant,
our friend and brother. Amen.**

Gathering of the children

The Blessing (please stand / e tū tātou)

The Lord deliver you from all evil, confirm and strengthen you in all goodness, refresh you as you hunger for him; and the blessing of God Almighty, Creator, Redeemer, and Giver of Life, be upon you and remain with you, with those whom you love, and with those whom you struggle to love, this day and always. **Amen**

Closing Hymn

— 1 —

Songs of thankfulness and praise,
Jesus, Lord, to thee we raise,
manifested by the star
to the sages from afar;
branch of royal David's stem,
in thy birth at Bethlehem;
anthems be to thee addressed:
God in man made manifest.

— 3 —

Sun and moon shall darkened be,
stars shall fall, the heav'ns shall flee;
Christ will then like lightning shine,
all will see his glorious sign.
All will then the trumpet hear,
all will see the judge appear;
thou by all wilt be confessed:
God in man made manifest.

— 2 —

Manifest at Jordan's stream,
prophet, priest and King supreme,
and at Cana, wedding-guest,
in thy Godhead manifest,
manifest in pow'r divine,
changing water into wine;
anthems be to thee addressed:
God in man made manifest.

— 4 —

Grant us grace to see thee, Lord,
mirrored in thy holy Word;
may we imitate thee now,
and be pure, as pure art thou;
that we like to thee may be
at thy great Epiphany,
and may praise thee, ever blest,
God in man made manifest.

Christopher Wordsworth (1807-1885)

The Dismissal of the Community

Liturgist

Grace be with you.

Thanks be to God.

Go in peace.

Amen. We go in the name of Christ.

*The 10 am service concludes with the organ voluntary,
for which you are warmly invited to remain.*

*If you wish to leave following the recession of clergy and choir,
please do so quietly so that the voluntary may be fully appreciated.*

Voluntary: 'Wo sol ich fliehen hin' - *Johann Krebs (1713-1780)*

Please join us for refreshments
after both services, 8.00am and 10.00am.

	First Sunday in Lent 9 March 2025	Second Sunday in Lent 16 March 2025
Liturgist	Andrea Haines	Dean Julian Perkins
First Reading	Deut 26:1-11 Russell McQuiod	Gen 15:1-12, 17-18 Susan Allen
Second Reading	Rom 10:8b-13 Alan Carter	Phil 3:17-4:1 Liam McCaffery
Gospel	Luke 4: 1-13	Luke 13 :31-35
Intercessions	Andrea Haines	Dean Julian Perkins
Liturgist	Bryan Bevege	Rev'd Wendy Tyrrell
Crucifer	Jody van der Mewre	Sophia Khouri
Acolytes	Evelyn Prentice Kyle van der Mewre	Vivianne Flintoff Sairah George
First Reading	Deut 26:1-11 Liz Phillips	Gen 15:1-12, 17-18 Frany Edwards
Second Reading	Rom 10:8b-13 Kezia Schuitemater	Phil 3:17-4:1 Pam McAdam
Gospel	Luke 4: 1-13	Luke 13 :31-35
Intercessor	Richard Swarbrick	Anne McAloon
Ciborium	Rev'd Robyn Olds & Dean Julian Perkins & Rev'd Canon Sue Pickering	Bishop David Moxon & Dean Julian Perkins & Rev'd Robyn Olds
Chalice DB	Warren & Min Turnwald	Plex John and Anu Varghese
Chalice LW	Brian Dingwall & Kim King	Evelyn Masoka & Rev'd Canon Sue Pickering
Chalice Font	Anne McAloon	Helen Stenhouse
Welcomers	Suzanne Smith & Yvonne Hall	Doug Due & Helen Stenhouse
Morning Tea	June Chestnut & Evelyn Masoka	Yvonne Hall & Heather Powell

Cantata Vespers - Third Saturday of the month
Next Vespers: 15 March 2025 at 5.00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 23 March 2025 at 6.00pm

Cathedral Ministry Team and Contacts

Dean: The Very Rev'd Julian Perkins (Day off- Friday)
deanjulian@stpeter.org.nz | 020 41 24 6555

Volunteer Ministry Team Members

Assistant priest: The Rev'd Robin Olds
pastoralcare@stpeter.org.nz | 027 441 9292

Assistant priest: The Rev'd Wendy Tyrrell
bells@stpeter.org.nz

People's warden: Heather Powell
peopleswarden@stpeter.org.nz | 021 386 207

Dean's warden: Dianne Cameron
deanswarden@stpeter.org.nz | 021 588 399

Giving

Bank Details: 02-0316-0268898-000

For the Cathedral Church of St Peter - Parish Account

The ministry of the cathedral is paid for by our church members.
If you can be a part of this it greatly helps the life of the church.

Cathedral Office

Monday-Friday: 9am-3pm | (07) 839 4683 | admin@stpeter.org.nz

Cathedral Shop

Monday-Friday: 10am-2pm; Sunday: 11am-12pm | (07) 839 4683
