



**The Waikato
Cathedral
Church of St Peter**

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

Jesus read from the prophet Isaiah: The Spirit of the Lord has anointed me to bring good news to the poor to proclaim release to the captives.

Luke 4.18



Jesus Unrolls the Book in the Synagogue
(1886-1894), James Tissot (1836-1902)

26 January 2025 – Third Sunday of Epiphany

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

2 February 2025 – Presentation of Jesus in the Temple

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

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.

Accounts: We are now using Xero for our local accounting. Our administrator, Keri, an experienced accounts clerk, is handling the day-to-day finances. Please give all invoices and expense claims to Keri so that they can be processed in the office from now on.

Services Online: Many of our choral services are online: [youtube.com/@WaikatoCathedral](https://www.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: Sheila, Sarah, Don, David, Sandra, Helen, Marcia, Dean.

Birthdays: Grace Burroughs 27, Rachel Griffiths-Hughes 27, Joan Phillips 27, Serein Georgie 27, Margaret James 28, Elliot Tuck 28, James Shearer 30, Jody van der Merwe 1.

Anniversaries: Ross & Lisette McAdam 26, Keith & Margot Buick 26, Anderson & Deborah McIntosh 29.

In Memoriam: Douglas Minifie 26, Rhoda Craig 28, Dora Crookes 28, Charles Dobson 29, Dennis Lucas 29, Alexander Gilker 30, Danae Minifie 30, Kenneth Redout 1.

Views from the Pews - Home town prejudice

After fighting off Satan in the wilderness, Jesus returned to Galilee 'in the power of the Spirit'. Luke 4:14 simply says 'a report concerning him went out through all the surrounding country,' with no further details.

Fortunately, Matthew 4:12-13 tells us that, after John was arrested, Jesus moved 85 miles (137 km) north to Capernaum, a town on the shore of the Sea of Galilee in the territory of Zebulun and Naphtali, to begin his ministry well out of reach of potential trouble in Jerusalem. (Matthew 4:14-16 could not resist pointing out the prophesy in Isaiah 9:1-2, that the people in that area have 'seen a great light').

He adds: *'Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. And great crowds followed him'* (Matt 4:23-25).

The comment at Luke 4: 23 in today's reading, *'we have heard what you did at Capernaum'* is puzzling until we check Mark 1:21-26: it was a compassionate but controversial healing in the synagogue on the Sabbath, that caused astonishment among the people and further spread his fame throughout Galilee.

So when Jesus returned to his home town of Nazareth, and attended the synagogue as usual, the people had already heard all about him. It would be interesting to know whether the scroll that was given to him to read from was set for that day, or was his choice, but either way, he did not hesitate to add an astonishing unofficial interpretation: *'Today this scripture has been fulfilled in your hearing.'* Luke adds that all spoke well of him but were reluctant to believe that such gracious words could be coming from someone they had known since childhood. The sceptics said, *'Is not this Joseph's son?'* – as if knowing his family background was itself enough to reject any idea that the boy they once knew could now make such an authoritative statement.

Jesus knew that they would ask him to demonstrate his healing powers. But he refused, because, he said, no prophet is accepted in his home town. Moses and Paul also met automatic rejection of their message by their home communities blinded by familiarity and prejudice.

Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Matthias

The Ministry of Word and Prayer

The Gathering of the Community

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

Jesus shall reign where'er the sun
does his successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.

People and realms of ev'ry tongue
dwell on his love with sweetest song,
and infant voices shall proclaim
their early blessings on his name.

Blessings abound where'er he reigns:
the pris'ners leap to lose their chains;
the weary find eternal rest,
and all the humble poor are blest.

To him shall endless prayer be made,
and praises throng to crown his head;
his name like incense shall arise
with ev'ry morning sacrifice.

Let ev'ry creature rise and bring
peculiar honours to our King;
angels descend with songs again,
and earth repeat the loud amen.

Isaac Watts (1674-1748) alt.

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

E te whānau a te Karaiti, welcome to this holy table;
welcome to you, for we are Christ's body, Christ's work in the world.
Welcome to you whose baptism makes you
salt of the earth and light to the world.

Rejoice and be glad. Praise God who gives us forgiveness and hope.

Amen. Christ is our light, the joy of our salvation.

Praise and glory to Christ,

God's new beginning for humanity making ritual water gospel wine,
cleansing all our worship.

Love and loyalty to Christ, who gives us the gospel.

Praise to Christ who calls us to holiness.

Song of Praise – The Gloria

(*sung by the choir, please remain standing / e tū tonu tātou*)

**Glory to God in the highest,
and peace to God's people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.**

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

Liturgist

We come seeking forgiveness
for all we have failed to be and do as members of Christ's body.

Silence

In God there is forgiveness.

**Loving and all-seeing God,
forgive us where we have failed to support one another
and to be what we claim to be.
Forgive us where we have failed to serve you;
and where our thoughts and actions have been
contrary to yours we ask your pardon.**

The presiding priest says

God forgives us; be at peace.

Silence

Rejoice and be glad, for Christ is resurrection,
reconciliation for all the human race.

Liturgist

We shall all be one in Christ, one in our life together.

**Praise to God who has created us,
praise to God who has accepted us,
praise to God who sends us into the world.**

The Collect

**God of all mercy, your Son brought good news to the despairing,
freedom to the oppressed and joy to the sad; fill us with your
spirit that the people of our day may see in us his likeness and
glorify your name. This we ask through Jesus Christ our Lord.
Amen.**

The Readings

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

A reading from the book of Nehemiah (8:1-3, 5-6, 8-10)

All the people gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law.

And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, 'Amen, Amen', lifting up their hands. Then they bowed their heads and worshipped the Lord with their faces to the ground.

So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, 'This day is holy to the Lord your God; do not mourn or weep.' For all the people wept when they heard the words of the law. Then he said to them, 'Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength.'

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 19 - said (*please stand / e tū tātou*)

- 1 The heavens proclaim the glory of God:
and the vault of the sky reveals God's handiwork.
- 2 One day speaks to another:
and night shares its knowledge with night,
- 3 and this without speech or language:
their voices are not heard.

- 4 But their sound goes out into all lands:
their words to the ends of the earth.
- 5 In them God has pitched a tent for the sun:
which comes out like a bridegroom,
like an athlete eager to run a race.
- 6 Its rising is at one end of the sky, it runs its course to the other:
and there is nothing that is hidden from its heat.
- 7 The law of the Lord is perfect, refreshing the soul:
the instruction of the Lord is sure,
and gives wisdom to the simple.
- 8 The precepts of the Lord are right, and rejoice the heart:
the commandment of the Lord is pure and gives light to the eyes.
- 9 The fear of the Lord is clean, and endures for ever:
the judgments of the Lord are true
and righteous every one.
- 10 They are more to be desired than gold, even much fine gold:
sweeter also than honey, pure honey from the comb.
- 11 By them is your servant taught:
and for keeping them there is great reward.
- 12 Who can discern unwitting sins?:
O cleanse me from my secret faults.
- 13 Keep your servant also from presumptuous sins,
lest they get the better of me:
then shall I be clean, and innocent of great offence.
- 14 Let the words of my mouth and the thoughts of my heart:
be acceptable in your sight,
O Lord my strength and my redeemer.

**Glory to the Father and to the Son:
and to the Holy Spirit;
as it was in the beginning, is now:
and shall be for ever. Amen.**

A reading from
the first letter of Paul to the Corinthians (12:12-31a)

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot were to say, 'Because I am not a hand, I do not belong to the body', that would not make it any less a part of the body. And if the ear were to say, 'Because I am not an eye, I do not belong to the body', that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, 'I have no need of you', nor again the head to the feet, 'I have no need of you.' On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

[NRSVA]

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

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

— 1 —

God of grace and God of glory,
on thy people pour thy pow'r;
now fulfil thy Church's story;
bring her bud to glorious flow'r.
Grant us wisdom, grant us courage,
for the facing of this hour.

— 2 —

Lo, the hosts of evil round us
scorn thy Christ, assail his ways;
from the fears that long have bound
us
free our hearts to faith and praise.
Grant us wisdom, grant us courage,
for the living of these days.

— 3 —

Cure thy children's warring
madness,
bend our pride to thy control;
shame our wanton, selfish gladness,
rich in goods and poor in soul.
Grant us wisdom, grant us courage,
lest we miss thy kingdom's goal.

— 4 —

Set our feet on lofty places,
gird our lives that they may be
armoured with all Christlike graces
as we set your people free.
Grant us wisdom, grant us courage,
lest we fail the world or thee.

Harry Emerson Fosdick (1878-1969)

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 (4:14-21)

Praise and glory to God.

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

'The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favour.'

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.' [NRSVA]

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

The Sermon

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

**You, O God, are supreme and holy.
You create our world and give us life.
Your purpose overarches everything we do.
You have always been with us.
You are God.**

**You, O God, are infinitely generous,
good beyond all measure.
You came to us before we came to you.
You have revealed and proved
your love for us in Jesus Christ,
who lived and died and rose again.
You are with us now.
You are God.**

**You, O God, are Holy Spirit.
You empower us to be your gospel in the world.
You reconcile and heal; you overcome death.
You are our God. We worship you.**

The Prayers of the People

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

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:

Thanksgiving, blessing and praise be yours, God of the incarnation,
because you care for us and for our prayer.
May our love for you and our likeness to you
be strengthened every time we pray. **Amen.**

The Ministry of the Sacrament

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

Blessed be Christ the Prince of Peace
who breaks down the walls that divide.

The peace of God be always with you.
Praise to Christ who unites us in peace.

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

Offertory Hymn

O thou, who at thy Eucharist didst pray
that all thy Church might be for ever one,
grant us at ev'ry Eucharist to say,
with longing heart and soul, 'Thy will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.

For all thy Church, O Lord, we intercede;
make thou our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to thee, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.

We pray thee too for wand'ers from thy fold;
O bring them back, good Shepherd of the sheep,
back to the faith which saints believed of old,
back to the Church which still that faith doth keep;
soon may we all one bread, one body be,
through this blest sacrament of unity.

So, Lord, at length when sacraments shall cease,
may we be one with all thy Church above,
one with thy saints in one unbroken peace,
one with thy saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in unity.

William Harry Turton (1856-1938) based on John 17

Preparation of the Gifts

To you, Lord, belongs the greatness,
and the power, and the glory, and the victory and the majesty.
**All that is in the heavens and the earth is yours,
and of your own we give you.**

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 Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to offer thanks and praise.

It is the joy of our salvation, God of the universe, *ANZPB/HKMoA p. 485*
to give you thanks through Jesus Christ.

You said, 'Let there be light'; there was light.

Your light shines on in our darkness.

For you the earth has brought forth life in all its forms.

You have created us to hear your Word,
to do your will and to be fulfilled in your love.

It is right to thank you.

You sent your Son to be for us

the way we need to follow and the truth we need to know.

His star, mysterious and inviting,
calls us to worship the Christ who is born.
For he is Emmanuel, God revealed in human form for all the human race;
to him we offer our homage and our gifts.

You sent your Son to give his life to release us from our sin.
His cross has taken our guilt away.

You send your Holy Spirit
to strengthen and to guide, to warn and to revive your Church.
Therefore, with all your witnesses who surround us on every side,
countless as heaven's stars, we praise you for our creation
and our calling, with loving and with joyful hearts we say/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.**

Blessed are you, most holy, in your Son, who washed his disciples' feet.
'I am among you,' he said, 'as one who serves.'

On that night before he died he took bread and gave you thanks.
He 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 gave you thanks.
He gave it to them and said:
Drink this. It is my blood of the new covenant, shed for you, shed for all,
to forgive sin; do this to remember me.

Therefore with this bread and wine we recall your goodness to us.

**God of the past and present,
we your people remember your Son.
We thank you for his cross and rising again,
we take courage from his ascension;
we look for his coming in glory
and in him we give ourselves to you.**

Send your Holy Spirit,
that we who receive Christ's body may indeed be the body of Christ,
and we who share his cup draw strength from the one true vine.

**Called to follow Christ, help us to reconcile and unite.
Called to suffer, give us hope in our calling.**

For you, the heavenly one, make all things new;
you are the beginning and the end, the last and the first.

**Praise, glory and love be yours,
this and every day, from us and all people, here and everywhere.
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 īnoi 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

Christ's body was broken for us on the cross.

Christ is the bread of life.

His blood was shed for our forgiveness.

Christ is risen from the dead.

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

Come God's people, come to receive Christ's heavenly food.

The minister says the following to each person.

The bread of life, broken for you.

Te taro o te ora, i whatia nei mōu.

The cup of blessing, poured out for you.

Te kapu o te ora, 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.

Prayer After Communion

Blessed be God who calls us together.

Praise to God who makes us one people.

Blessed be God who has forgiven our sin.

Praise to God who gives hope and freedom.

Blessed be God whose Word is proclaimed.

Praise to God who is revealed as love.

Blessed be God who alone has called us.

Therefore we offer all that we are and all that we shall become.

Accept, O God, our sacrifice of praise.

Amen. Accept our thanks for all you have done.

Our hands were empty, and you filled them.

Blessing (*please stand / e tū tātou*)

God strengthen you by his mighty power. Christ protect you from all evil.

The Holy Spirit renew and refresh you.

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

I cannot tell how he whom angels worship
should stoop to love the peoples of the earth,
or why as shepherd he should seek the wand'rer
with his mysterious promise of new birth.
But this I know, that he was born of Mary,
when Bethl'em's manger was his only home,
and that he lived at Nazareth and laboured,
and so the Saviour, Saviour of the world, is come.

I cannot tell how silently he suffered,
as with his peace he graced this place of tears,
or how his heart upon the cross was broken,
the crown of pain to three and thirty years.
But this I know, he heals the broken-hearted,
and stays our sin, and calms our lurking fear,
and lifts the burden from the heavy laden,
for yet the Saviour, Saviour of the world, is here.

I cannot tell how he will win the nations,
how he will claim his earthly heritage,
how satisfy the needs and aspirations
of east and west, of sinner and of sage.
But this I know, all flesh shall see his glory,
and he shall reap the harvest he has sown,
and some glad day his sun will shine in splendour
when he the Saviour, Saviour of the world, is known.

I cannot tell how all the lands shall worship,
when, at his bidding, ev'ry storm is stilled,
or who can say how great the jubilation
when ev'ry heart with perfect love is filled.
But this I know, the skies will thrill with rapture,
and myriad, myriad human voices sing,
and earth to heav'n, and heav'n to earth, will answer:
'At last the Saviour, Saviour of the world, is King!'

William Young Fullerton (1857-1932) alt.

The Dismissal of the Community

Liturgist: Go in peace to love and serve the Lord.
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: Prelude and Fugue in F major BWV556

- J. S. Bach (1685-1750)

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

	3rd Sunday of Epiphany 26 January 2025	Presentation of Jesus in the Temple 2 February 2025
Liturgist	Andrea Haines	Chris Chundau
First Reading	Neh 8:1-3, 5-6, 8-10 Allan Carter	Malachi 3: 1-4 Abigail Webber
Second Reading	1 Cor 12: 12-31a Robin Clarke	Heb 2: 14-18 Jenevere Foreman
Gospel	Luke 4: 14-21	Luke 2: 22-40
Intercessions	Andrea Haines	Chris Chundau
Liturgist	Bryan Bevege	Chris Chundau
Crucifer	-	-
Acolytes	- -	- -
First Reading	Neh 8:1-3, 5-6, 8-10 Yvonne Hall	Malachi 3: 1-4 David Wilson
Second Reading	1 Cor 12: 12-31a Sara Young	Heb 2: 14-18
Gospel	Luke 4: 14-21	Luke 2: 22-40
Intercessor	Richard Swarbrick	Chris Chundau
Ciborium	Dean Julian Perkins & Rev'd Wendy Tyrrell & Rev'd Robin Olds	Dean Julian Perkins Rev'd Robin Olds &
Chalice DB	Evelyn Masoka & Heather Powell	Pam McAdam &
Chalice LW	Kim King & Dianne Cameron	Warren & Min Turnwald
Chalice Font	Brian Dingwall	Vivianne Flintoff
Welcomers	Yvonne Hall & Brian Dingwall	David Wilson & Vivianne Flintoff
Morning Tea	Hala & Fred Rohorua	Min Turnwald & Dianne Cameron

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

Choral Evensong - Fourth Sunday of the month
Next Evensong: 22 February 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 Canon Bryan Smith
canonassistant@stpeter.org.nz

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
