



The Waikato Cathedral Church of St Peter

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



There is no one who has left house or brothers or sisters or mother or father or children or fields for Jesus' sake, who will not receive a hundredfold now in this age, with persecutions, and in the age to come eternal life.

Mark 10.29-30

Jesus in Benares – Frank Wesley (1923-2002)

13 October 2024 – 28th Sunday in Ordinary Time

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

19 October 2024 – Cantata Vespers (5pm)

20 October 2024 – Animal Companion Sunday

8:00am	Said Eucharist	President Preacher	Rev'd Wendy Tyrrell Rev'd Blythe Cody
10:00am	Choral Eucharist	President & Preacher	Rev'd Blythe Cody

Capital Projects: If you did not receive the information about our current capital projects, a flyer is available at the back of church.

CHATZ: The next CHATZ meeting is Thursday 24 October at 2:00pm. The talk will be a guided tour of the Cathedral vestments and tapestry work by LOFT. Afternoon tea will follow. RSVP to Marie-Thérèse Borland.

Weekly Prayer for the Cathedral and City: Join us 7:30 Monday mornings for three quarters of an hour of prayer for the Cathedral and our city, followed by Toast and Coffee together.

Breakfast Youth Church: BYC will resume on Sunday 20th October after the school holidays.

Taizé Workshop and Service:

Taizé Singing Workshop – Saturday 26 Oct 10am-3.30pm. Cost by koha, please bring a packed lunch. Contact Vivianne to register or for more information on 022 627 4547.

Taizé Service at the Cathedral on Sunday 27 October at 6pm.

“The Cathedral Table” is booked for \$14 lunches, midday Sunday, every week at The Bank. Why don't you come?

Cathedral Centre Toilet: The toilet at the near end of the cathedral centre can be accessed during the service, while keeping the rest of the centre secure.

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

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.

Views from the Pews – Back to the Treaty

Some time ago, we wondered whether the Treaty of Waitangi could properly be labelled as a Christian document. We left the question hanging, partly out of reluctance to put words in the mouths of the Chiefs who signed – who now knows for sure what their faith was? What evidence was there of Gospel penetration at that level?

New evidence has however emerged. We all watched at least parts of the late King Tuheitia's Tangihanga, either live or on the evening news. We will have noted many features that were either overtly Christian – the Cross itself surmounts the Kiingitanga's Arms, the Arikinui's head was touched with an ancient Bible, and she was anointed with oil by attending clergy (and there were other echoes of another recent Coronation 12,000 miles away) – or which spanned two different cultures;

Food was used not only to relax and decompress after an emotional day on the Paepae but also to seal bonds of friendship between differing parties. Preparation of that food took on a sacred purpose.

There was a close and immediate juxtaposition between death, and the rising up of a new generation. There was a sacred river, used not only for transport but also to contain water with multiple layers of cultural and religious meaning. There was a sacred mountain. There was a great gathering of diverse people.

All of this would be familiar to scholars of the Old Testament, but more importantly it represents a coming together of ancient pre-European practice on the one hand, and of Biblical understanding on the other. In other words, the Missionaries' fingerprints were everywhere.

So it can safely be argued that the Kiingitanga is living evidence that the Gospel had penetrated the heart of the country by, or soon after, 1840. Moreover, it was a local response to the view that the Treaty had been broken and was about to be broken again. Maaori were turning to the Bible for answers. The missionaries had taught them well.

If there is still doubt then we ought to re-read the Churches' response to the Treaty Principles Bill. The letter bears 400 signatures from across the spectrum. Church commentators repeatedly use terms like 'sacred', and 'covenant', when referring to the Treaty. These are specifically Biblical terms. Those 400 see the Treaty as a Christian document, and so can we. This is an opportunity to be heard.

Richard Swarbrick

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: A short Modal Mass – *Timothy Noon*

The Ministry of Word and Prayer

The Gathering of the Community

The Introit – *Sicut cervus – Palestrina (1525-1594)*

*Like as the hart desireth the water-brooks,
so longeth my soul after thee, O God.*

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

— 1 —

Awake, my soul, and with the sun
thy daily stage of duty run;
shake off dull sloth, and joyful rise
to pay thy morning sacrifice.

— 3 —

Let all thy converse be sincere,
thy conscience as the noon-day clear;
think how all-seeing God thy ways
and all thy secret thoughts surveys.

— 2 —

Redeem thy mis-spent time that's
past,
and live this day as if thy last;
improve thy talent with due care;
for the great day thyself prepare.

— 4 —

Wake, and lift up thyself, my heart,
and with the angels bear thy part,
who all night long unwearied sing
high praise to the eternal King.

— 5 —

Praise God, from whom all blessings flow,
praise him, all creatures here below,
praise him above, angelic host,
praise Father, Son and Holy Ghost.

Thomas Ken (1637-1711)

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

This is the day which the Lord has made.

Ko te rā tēnei i hangā e lhowā.

Let us rejoice and be glad in it.

Kia hari, kia koa tātou.

Let us pray,

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden; cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, so that we may truly love you and worthily praise your holy name; through our Saviour, Jesus Christ. Amen.

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

Liturgist

Hear the teaching of Christ:

a new commandment I give to you,
that you love one another as I have loved you.

Spirit of God, search our hearts.

Hear God's word to all who turn to Christ:

If we confess our sins, God is faithful and just,
and will forgive our sins and cleanse us from every kind of wrong.

God has promised forgiveness to all who truly repent,
turn to Christ in faith and are themselves forgiving.

In silence we call to mind our sins.

Silence

Let us confess our sins.

Merciful God, we have sinned in what we have thought and said, in the wrong we have done and in the good we have not done.

We have sinned in ignorance: we have sinned in weakness: we have sinned through our own deliberate fault.

We are truly sorry. We repent and turn to you.

Forgive us, for our Saviour Christ's sake, and renew our lives to the glory of your name. Amen.

The presiding priest declares the absolution,

Through the cross of Christ, God have mercy on you, pardon you and set you free. Know that you are forgiven and be at peace.

God strengthen you in all goodness and keep you in life eternal. **Amen.**

Song of Praise – The Gloria (*sung by the choir, please stand / e tū 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.**

Liturgist

The peace of Christ rule in our hearts.

Kia mau te rongo o te Karaiti ki ō tātou ngākau.

The word of Christ dwell in us richly.

Kia hira ake te noho o tāna kupu ki a tātou.

The Collect

God of all power and might, the author and giver of all good things, graft in our hearts the love of your name, increase in us true religion, nourish in us all goodness, and of your great mercy keep us in the same; 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 Job (23: 1-9, 16-17)

Then Job answered:

‘Today also my complaint is bitter;

his hand is heavy despite my groaning.

O that I knew where I might find him,

that I might come even to his dwelling!

I would lay my case before him,

and fill my mouth with arguments.

I would learn what he would answer me,

and understand what he would say to me.

Would he contend with me in the greatness of his power?

No; but he would give heed to me.

There an upright person could reason with him,

and I should be acquitted for ever by my judge.

‘If I go forward, he is not there;

or backward, I cannot perceive him;

on the left he hides, and I cannot behold him;

I turn to the right, but I cannot see him.

God has made my heart faint;

the Almighty has terrified me;

If only I could vanish in darkness,

and thick darkness would cover my face!’

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 22: 1-15



- 1 My God, my God, why have ' you for'saken me:
why are you so far from my help,
and from my ' cry ' of dis'tress?
- 2 O my God I cry out in the daytime,
but you ' do not ' answer:
at night also, ' but I · get ' no re'lief .
- 3 But ' you · are the ' Holy One:
enthroned on the ' praises ' of your ' people.
- 4 Our ancestors ' trusted · in ' you:
they ' trusted · and ' you de'ivered them.
- 5 They called to ' you · and were ' rescued:
they put their trust in you, '
and were ' not · disap'ointed.
- 6 But I am a worm and something ' less than ' human:
an object of scorn and an ' outcast ' of the ' people.
- 7 All those who see me ' laugh · me to ' scorn:
they curl their lips and ' toss their ' heads ' saying,
- 8 'You trusted in ' God · for de'liverance:
if God ' cares · for you, ' let God ' rescue you.'
- 9 But you are the one who took me ' out · of the ' womb:
you kept me safe up'on my ' mother's ' breast.
- 10 On you have I been cast ever ' since · I was ' born:
and you are my God ' even · from my ' mother's ' womb.
- 11 Be not far from me, for trouble is ' close at ' hand:
and ' there is ' no one · to ' help me.
- 12 Many bulls have ' come a'round me:
great bulls of Bashan,
close in on ' me from ' every ' side.

13 They open ' wide their ' mouths at me:
like ' ravening · and ' roaring ' lions.

14 I am poured out like water,
and all my bones are ' out of ' joint:
my heart within my ' breast has ' melted · like ' wax.

15† My mouth is parched as dry clay,
my tongue ' clings · to my ' jaws:
and I am ' laid · in the ' dust of ' death.

**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.**

A reading from the letter of Paul to the Hebrews (4: 12-16)

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. [NRSVA]

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

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

— 1 —

Just as I am, without one plea
but that thy blood was shed for me,
and that thou bidst me come to thee,
O Lamb of God, I come.

— 2 —

Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come.

— 3 —

Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
O Lamb of God, I come.

— 5 —

Just as I am, thy love unknown
has broken ev'ry barrier down,
now to be thine, yea, thine alone,
O Lamb of God, I come.

— 4 —

Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse,
relieve:
because thy promise I believe,
O Lamb of God, I come.

— 6 —

Just as I am, of that free love
the breadth, length, depth and
height to prove,
here for a season, then above,
O Lamb of God, I come.

Charlotte Elliott (1789-1871)

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 Mark (10: 17-31)

Praise and glory to God.

As he was setting out on a journey, a man ran up and knelt before him, and asked him, 'Good Teacher, what must I do to inherit eternal life?' Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honour your father and mother."' He said to him, 'Teacher, I have kept all these since my youth.' Jesus, looking at him, loved him and said, 'You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.' When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, 'How hard it will be for those who have wealth to enter the kingdom of God!' And the disciples were perplexed at these words. But Jesus said to them again, 'Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.' They were greatly astounded and said to one

another, 'Then who can be saved?' Jesus looked at them and said, 'For mortals it is impossible, but not for God; for God all things are possible.'

Peter began to say to him, 'Look, we have left everything and followed you.' Jesus said, 'Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first.' [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.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became fully human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven**

**and is seated at the right hand of the Father.
He will come again in glory to judge
the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who in unity with the Father and the Son
is worshipped and glorified,
and has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. 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	God of love	Lord, in your mercy
you hear our prayer.	grant our prayer.	hear our prayer.

The intercessor may end with the following responses or a collect:

Merciful God, you look with compassion on all who turn to you.
Hear the prayers of your people.

**Grant that what we have asked in faith we may by your grace
receive; through Jesus Christ our Lord. Amen.**

The Ministry of the Sacrament

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

The peace of Christ be always with you.

And also with you.

E te whānau, we are the body of Christ.

By one Spirit we were baptised into one body.

It is right indeed, it is our joy and our salvation, holy Lord, almighty Father, everlasting God, at all times and in all places to give you thanks and praise through Christ your only Son.

You are the source of all life and goodness; through your eternal Word you have created all things from the beginning and formed us in your own image; in all our diversity, you created us.

When we sinned and turned away you called us back to yourself and gave your Son to share our human nature.

By his death on the cross, he made the one perfect sacrifice for the sin of the world and freed us from the bondage of sin.

You raised him to life triumphant over death; you exalted him in glory.

In him you have made us a holy people by sending upon us your holy and lifegiving Spirit.

Therefore with the faithful who rest in him, with angels and archangels and all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying/singing:

**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 and thanksgiving to you, holy Father; on the night before he died your Son, Jesus Christ, took bread; when he had given 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; when he had given you thanks, he gave it to them and said: Drink this, all of you, for this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins; do this as often as you drink it, to remember me.

**Glory to you, Lord Christ; your death we show forth;
your resurrection we proclaim; your coming we await;
Amen! Come Lord Jesus.**

Therefore loving God, recalling your great goodness to us in Christ, his suffering and death, his resurrection and ascension, and looking for his coming in glory, we celebrate our redemption with this bread of life and

this cup of salvation. Accept our sacrifice of praise and thanksgiving which we offer through Christ our great high priest.

Send your Holy Spirit that these gifts of bread and wine which we receive may be to us the body and blood of Christ, and that we, filled with the Spirit's grace and power, may be renewed for the service of your kingdom.

United in Christ with all who stand before you in earth and heaven, we worship you, O God, in songs of everlasting praise.

**Blessing, honour and glory be yours,
here and everywhere, now and for ever. Amen.**

The Communion

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

Kua ākona nei tātou e tō tātou Ariki,
ka ĭnoi 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.**

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.

Breaking of the Bread

We break this bread to share in the body of Christ.

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

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

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 There's a wideness in God's mercy – *Bevan (1921-2006)*

Prayer After Communion

**Father of all,
we give you thanks and praise, that when we were still far off
you met us in your Son and brought us home.
Dying and living, he declared your love, gave us grace
and opened the gate of glory.
May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name. Amen.**

The Blessing (*please stand / e tū tātou*)

God our Creator, who sent the Word made flesh to dwell among us as servant of all, grant that you may serve the one in three and three in one through serving others; and the blessing of Almighty God, Creator, Redeemer, and Giver of Life be with you, with those whom you love, and with those whom you struggle to love, this day and always. **Amen**

Closing Hymn

— 1 —

Thine for ever! God of love,
hear us from thy throne above;
thine for ever may we be
here and in eternity.

— 3 —

Thine for ever! O how blest
they who find in thee their rest!
Saviour, guardian, heav'nly friend,
O defend us to the end.

— 2 —

Thine for ever! Lord of life,
shield us through our earthly strife;
thou the life, the truth, the way,
guide us to the realms of day.

— 4 —

Thine for ever! thou our guide,
all our wants by thee supplied,
all our sins by thee forgiv'n,
lead us, Lord, from earth to heav'n

Mary Fawler Maude (1819-1913)

The Dismissal of the Community

Liturgist

Go now to love and serve the Lord. 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: Allegro *Giulio Taglietti (1660-1718)*
transcribed for organ by Johann Walther (1684-1748)

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

We Remember with Love and Gratitude

Prayers for those in need: Jessica, Dilip, Family of John - Annette, Stuart, Megan, Richie, Michael & Dianna, Helen, Stephanie, Laura & family, Sheila, Pauline, Sarah, Margaret, Virginia, Maureen, Kerry, Phillip & family, Kelsi, Brett, Jay & Erin, Lynne, David, Max, Greg, Daniel, Stephanie and family, Jim, Paull & Rizza, Shirley & Ken.

Birthdays: Charmalika Abeyewarden 13, Lindsay Wilson 15, Kalen Rohorua 15, Nate Rastrick 16, Cameron Neilson 17, Cliff Ellery 18, Elizabeth Gilling 19.

Anniversaries: Susan & James Stirling 14.

In Memoriam: Ailsa Wright 13, Raewyn Webb 13, Sheila Moody 13, Joseph Miller 19, Lionel Smith 19, Katie Hirst 19.

	28th Sunday in Ordinary Time 13 October 2024	29th Sunday in Ordinary Time 20 October 2024
Liturgist	Andrea Haines	Dean Julian Perkins
First Reading	Job 23: 1-9,16-17 Liam McCaffrey	Job 39:1-8, 26-30 Joy McRobie
Second Reading	Heb 4:12-16 Susan Allen	1 Corr 1;10-23 Ross McRobie
Gospel	Mark 10: 17-31	Luke 12: 22-31
Intercessions	Andrea Haines	Dean Julian Perkins
Liturgist	Evelyn Masoka	Warren Turnwald
Crucifer	Jody van der Mewre	Single Procession
Acolytes	Reid Rohorua Kyle van der Mewre	Single Procession Single Procession
First Reading	Job 23: 1-9,16-17 Spencer Heald	Job 39:1-8, 26-30 Junior Choir
Second Reading	Heb 4:12-16 Garry Moore	1 Corr 1;10-23 Junior Choir
Gospel	Mark 10: 17-31	Luke 12: 22-31
Intercessor	Fred Rohorua	Junior Choir
Ciborium	Dean Julian Perkins & Rev'd Robin Olds & Rev'd Canon Sue Pickering	Rev'd Blythe Cody & Dean Julian Perkins & Rev'd Robin Olds
Chalice DB	Dr Plex John & Anu	Kim King & Frany Edwards
Chalice LW	David Shearer & Min Turnwald	Bryan Bevege & Lyn Jamieson
Chalice Font	Heather Powell	Faith Canales Wolter
Welcomers	Dr Plex John & Anu	Doug Due & Helen Stenhouse
Morning Tea	Hala & Fred Rohorua	June Chestnut & Evelyn Masoka

Cantata Vespers - Third Saturday of the month
Next Vespers: 19 October 2024 at 5.00pm

Choral Evensong - Fourth Sunday of the month
Taize Service 27 October, 6:00pm (*the choir is away*)
Next Evensong 24 November, 6.00pm

Cathedral Ministry Team and Contacts

Dean: The Very Rev'd Julian Perkins (Day off- Friday)
deanjulian@stpeter.org.nz | 020 4124 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

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
