



The Waikato Cathedral Church of St Peter

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



**Mosaic of
Christ Pantocrator,
521-547
Ravenna, Italy**

**The Lord will
judge the end of
the earth; he will
give strength to
his king, and exalt
the power of his
anointed.**

1 Samuel 2.10

17 November 2024 – 2nd Sunday before Advent

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

24 November 2024 – Christ the King

8:00am	Said Eucharist	President & Preacher	The Most Rev'd David Moxon
10:00am	Choral Eucharist	President & Preacher	The Most Rev'd David Moxon
6:00pm	Evensong	Officiant	Rev'd Peter Lord Cowell

Coming up:

1 December – Advent Carol Service – 6pm

4 December – Ecumenical Advent Service at the Cathedral of the Blessed Virgin Mary – 6pm

2025 Lectionaries: are now available in The Cathedral Shop.

HIMs: Coffee Club: Next meeting at Scotts Epicurean, 181 Victoria Street, Thurs 21 Nov, 10am. Come along. No advance notice required. Buy your own coffee, tea or cake.

Next Cathedral HIMs Dinner: Sat 7 Dec. Dinner starting at 6.30pm.

The cost will be \$25.00 per head. Register by 4 Dec.

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: Sunday at 8am. Open to all ages, term time only. Text or call Zavier: 021 188 3890 by 12 noon Saturday to put in your Danish order.

“The Cathedral Table” The Bank. Sunday 12pm. All welcome.

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 – The Song of Hannah

In a long footnote to 1 Samuel 2:1-10, the Oxford Study Bible provides a wonderfully helpful background to this apparently simple account of answered prayer. Apparently, Biblical editors often inserted poetry into long books of prose history. The poems may be older or later than the contexts into which they are inserted. In this case, the poem seems to be considerably later. It is really a psalm of national thanksgiving, rather than about Hannah herself, and in the context of the times (the history of the establishment of the kingships of Saul and David), it was appropriate. More important, the Song of Hannah became the model for the Magnificat.

The grammar, correctly translated, takes a bit of getting used to, because the “I” can refer to the nation as well as to the worshipper in a way very strange to modern thinking. So, in v 1 it is not Hannah as an individual exulting in “My strength”, but the nation of Israel as a whole. Likewise, in v 3, “Talk no more so very proudly, let not arrogance come from your mouth”, Israel is addressing her enemies.

In vv 4 – 5a, the reversal of fortunes for the downtrodden and oppressed (“The bows of the mighty are broken...Those who were full have hired themselves out for bread”) is a common Biblical hope. V 8 is a direct quote from Psalm 113:7-8: “He raises the poor from the dust, and lifts the needy from the ash heap, to make them sit with princes”.

The line “The barren has borne seven” in v 5b does not refer specifically to Hannah, since v 21 states that she had only five more children after Samuel. But “Seven” is a common symbol for a large family. Verses 6-8 are a statement of faith that God controls all of life. The term “Brings to life” is a poetic description of the birth process. Sheol is the realm of the dead, believed to lie under the earth, or a place of despair among the living. The world was conceived as a platform upheld by “The pillars of the earth” (v 8).

The idea that the good would prosper and the wicked would suffer (v 9) was widespread in those times, a world-view strongly protested by the book of Job. V 10 looks forward to God imposing final justice; “his king” could be the future King David.

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: Darke in F

The Ministry of Word and Prayer

The Gathering of the Community

The Introit – Prevent us O Lord – *William Byrd (1540-1623)*

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

— 1 —

Christ is our cornerstone,
on him alone we build;
with his true saints alone
the courts of heav'n are filled:
on his great love
our hopes we place
of present grace
and joys above.

— 3 —

Here, gracious God, do thou
for evermore draw nigh;
accept each faithful vow,
and mark each suppliant sigh;
in copious show'r
on all who pray
each holy day
thy blessings pour.

— 2 —

O then with hymns of praise
these hallowed courts shall ring;
our voices we will raise
the Three in One to sing;
and thus proclaim
in joyful song,
both loud and long,
that glorious name.

— 4 —

Here may we gain from heav'n
the grace which we implore;
and may that grace, once giv'n,
be with us evermore,
until that day
when all the blest
to endless rest
are called away.

Latin (*pre 9th c.*) trans. John Chandler (*1806-1876*)

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

This is the day which the Lord has made.

Let us rejoice and be glad in it.

Ko te rā tēnei i hangā e Ihowā.

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.

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

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, our ruler and guide,
when we come to the place where the road divides,
keep us true to the way of Christ,
alive to the present opportunities, and confident of eternal life.
through the same Jesus Christ our Lord. Amen.**

The Readings

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

A reading from the first book of Samuel (1: 4-20)

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her severely, to irritate her, because the Lord had closed her womb. So it went on year after year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, 'Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?'

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: 'O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head.'

As she continued praying before the Lord, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, 'How long will you make a drunken spectacle of yourself? Put away your wine.' But Hannah answered, 'No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.' Then Eli answered, 'Go in peace; the God of Israel grant the petition you have made to him.' And she said, 'Let your servant find favour in your sight.' Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer.

They rose early in the morning and worshipped before the Lord; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the Lord remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, 'I have asked him of the Lord.'

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm – The Song of Hannah



- 1 My heart exults in the Lord; my strength is exalted ' in my ' God:
My mouth derides my enemies, because I re'joice ' in my ' victory.
- 2 There is no Holy One like the Lord, none be'sides ' you:
There is ' no Rock ' like our ' God.
- 3 Talk no more so very proudly, let not arrogance come ' from your ' mouth:
For the Lord is a God of knowledge, and ' by him ' actions are ' weighed.
- 4 The bows of the mighty are broken, but the feeble ' gird on ' strength:
Those who were full have hired themselves out for bread,
but those who were ' hungry are ' fat with ' spoil.
- 5 The barren has borne seven, but she who has many children ' is for'lorn:
The Lord kills and brings to life; he brings down to ' Sheol and ' raises ' up.
- 6 The Lord makes poor and makes rich; he brings low, he ' also ex'alts:
He raises up the poor from the dust; he lifts the ' needy ' from the ' ash heap,
- 7 To make them sit with princes and inherit a ' seat of ' honour:
For the pillars of the earth are the Lord's, and on them ' he has ' set the 'world.
- 8 He will guard the feet of his faithful ones, but the wicked shall be cut ' off in ' darkness:
For not by ' might does ' one pre'vail.
- 9 The Lord! His adversaries ' shall be ' shattered:
the Most ' High will ' thunder in ' heaven.
- 10 The Lord will judge the ends ' of the ' earth;
he will give strength to his king, and exalt the ' power of ' his a'nointed.

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

A reading from the letter to the Hebrews (10: 11-14, 19-25)

And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, 'he sat down at the right hand of God', and since then has been waiting 'until his enemies would be made a footstool for his feet.' For by a single offering he has perfected for all time those who are sanctified.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching. [NRSVA]

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

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

— 1 —

Hark, my soul, it is the Lord;
'tis thy Saviour, hear his word;
Jesus speaks, and speaks to thee,
'Say, poor sinner, lov'st thou me?

— 2 —

'I delivered thee when bound,
and, when wounded, healed thy
wound;
sought thee wand'ring, set thee right,
turned thy darkness into light.

— 3 —

'Can a woman's tender care
cease towards the child she bare?
Yes, she may forgetful be,
yet will I remember thee.

— 4 —

'Mine is an unchanging love,
higher than the heights above,
deeper than the depths beneath,
free and faithful, strong as death.

'Thou shalt see my glory soon,
when the work of grace is done;
partner of my throne shalt be:
say, poor sinner, lov'st thou me?'

William Cowper (1731-1800)

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 (13: 1-8) **Praise and glory to God.**

As he came out of the temple, one of his disciples said to him, 'Look, Teacher, what large stones and what large buildings!' Then Jesus asked him, 'Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.'

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, 'Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?' Then Jesus began to say to them, 'Beware that no one leads you astray. Many will come in my name and say, "I am he!" and they will lead many astray. When you hear of wars and rumours of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.'

[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 you hear our prayer.		God of love grant our prayer.		Lord, in your mercy 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.

Keep the unity of the Spirit in the bond of peace.
Amen. We are bound by the love of Christ.

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

Offertory Hymn

— 1 —

The God of Abraham praise,
who reigns enthroned above,
Ancient of everlasting Days,
and God of love:
Jehovah, great I AM,
by earth and heav'n confessed;
we bow and bless the sacred name,
forever blest.

— 2 —

The God of Abraham praise,
at whose supreme command
from earth we rise, and seek the joys
at his right hand:
we all on earth forsake,
its wisdom, fame and pow'r;
and him our only portion make,
our shield and tow'r.

The God of Abraham praise,
whose all-sufficient grace
shall guide us all our happy days,
in all our ways:
he is our faithful friend;
he is our gracious God;
and he will save us to the end,
through Jesus' blood.

The whole triumphant host
give thanks to God on high:
'Hail! Father, Son and Holy Ghost!'
they ever cry:
Hail! Abraham's God and ours!
We join the heav'nly throng,
and celebrate with all our pow'rs
in endless song.'

Thomas Olivers (1725-1799).

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 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.)

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 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.

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 My soul, there is a country – Hubert Parry (1848-1918)

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.

Gathering of the children

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

Abide in the presence of the Almighty, let your life be filled with traces of God's Glory and God's presence among us; 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 —

Glorious things of thee are spoken,
Zion, city of our God;
he whose word cannot be broken
formed thee for his own abode.
On the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou may'st smile at all thy foes.

— 2 —

See, the streams of living waters,
springing from eternal love,
well supply thy sons and daughters,
and all fear of want remove.
Who can faint while such a river
ever flows and thirsts assuage?
Grace which, like the Lord, the
giver,
never fails from age to age.

— 3 —

Round each habitation hov'ring,
see the cloud and fire appear
for a glory and a cov'ring,
showing that the Lord is near.
Thus they march, their pillar leading,
light by night and shade by day;
daily on the manna feeding
which he gives them when they
pray.

— 4 —

Saviour, if of Zion's city,
I through grace a member am,
let the world deride or pity,
I will glory in thy name.
Fading is the worldling's pleasure,
boasted pomp and empty show;
solid joys and lasting treasure
none but Zion's children know.

John Newton (1725-1807), based on Isaiah 33:20-21, alt.

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: Fugue in f minor J L Krebs (1713-1780)

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

We Remember with Love and Gratitude

Prayers for those in need: Jim, Noel & Henry, Gillian, Sheila, Sarah, Virginia, Margaret, David, John, Helen, Dean, Joy & Kerry, Mia, Jackson, Philip, Pauline, Steph.

Birthdays: Dianne Cameron 17, Giles Brant 19, Ann Walsham 20, Caroline Glander 20, Rev'd Mele Prescott 21, Evelyn Masoka Magumise 22.

In Memoriam: Brent Galbraith 18, Phillip Toki 18, Robert Fischer 18, Ilene Whelan 19, John Hughes 19, Rev'd Canon Ronald Taylor 20, Caz Hills 21, Charles Thomas 23, Noel Franks 23.

	2nd Sunday before Advent 17 November 2024	Christ the King 24 November 2024
Liturgist	Dean Julian Perkins	Andrea Haines
First Reading	1 Sam 1:4-20 Tom Booth	2 Sam 23:1-7 Jenevere Foreman
Second Reading	Heb 10: 11-14, 19-25 Joy McRobie	Rev 1: 4b-8 Evan Harris
Gospel	Mark 13: 1-8	John 18: 33-37
Intercessions	Dean Julian Perkins	Andrea Haines
Liturgist	Evelyn Masoka	Bryan Bevege
Crucifer	Krysten Mildenhall	Sophia Khouri
Acolytes	Evelyn Prentice Genevieve Staughton	Charlotte Staughton Felicity Prentice
First Reading	1 Sam 1:4-20 Tiffany Sayer	2 Sam 23:1-7 Koli Jayatunge
Second Reading	Heb 10: 11-14, 19-25 Fergus Byett	Rev 1: 4b-8 Kate Terry
Gospel	Mark 13: 1-8	John 18: 33-37
Intercessor	Schuitemaker Family	Anne McAloon
Ciborium	Dean Julian Perkins & Rev'd Robin Olds & Richard Swarbrick	Bishop David Moxon & Dean Julian Perkins & Rev'd Robin Olds
Chalice DB	Dr Plex John & Anu	Kim King & Frany Edwards
Chalice LW	Vivianne Flintoff & Heather Powell	Warren & Min Turnwald
Chalice Font	Brian Dingwall	Helen Stenhouse
Welcomers	Brian Dingwall & Yvonne Hall	Doug Due & Helen Stenhouse & Max Basson
Morning Tea	June Chestnut & Vivianne Flintoff	Spencer & Dorothy Heald

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

Choral Evensong - Fourth Sunday of the month
Next Evensong: 24 November 2024 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

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
