



The Waikato Cathedral Church of St Peter

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



Adoration of the Three Kings (1461) - Andrea Mantegna (1431-1506)

They saw the child with Mary his mother; and they knelt down and worshipped him.

Matthew 2.11

4 January 2026 – The Epiphany of our Lord Jesus Christ

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

11 January 2026 – Baptism of the Lord

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

Services Online: visit youtube.com/@WaikatoCathedral, for recordings of services, mostly under the live tab of the channel.

Giving - Bank Details: 02-0316-0268898-000

The Cathedral Church of St Peter

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.

Visitor guest donations can be made via the Eftpos machine at the rear of the Cathedral.

Wednesday services: will start again on 14 January.

Friday Te Reo service: will recommence on Waitangi Day, 6 Feb.

Office hours: The Church office will be closed until Mon 12 Jan 2026.

We Remember with Love and Gratitude

Prayers for those in need: Joan, Alison, Ashleigh, Bruce, Helen, Fiona, Lindsay.

Birthdays: Noah H. 4, James D. 4, Alison B. 5, Elliot T. 8, Warrick S. 9, Charlotte B. 9, Debra SB. 10.

Anniversaries: Christie & Craig F. 8, Cam & Lee E. 9.

In Memoriam: Adelaide Caldwell 6, Canon Ruth Clarke 9, Thelma Smart 10.

Views from the Pews - The Magi

We don't know a lot about the Magi or where they came from. Matthew 2 simply mentions a party of strangers visiting Mary and her newborn in a house, not a stable. The universal assumption that there were three of them is based simply on the number of symbolic gifts they brought. All the details beloved by traditional nativity plays, including the manger surrounded by shepherds, lambs and angels, are simply artistic conventions.

Traditional nativity plays make much of the idea of three "Wise Men" visiting the infant Jesus on the night of his birth. But Matthew does not state that they were present then; later traditions allowed the visit to have been up to two winters later. That explains why Herod's command at Matthew 2:16–18, known as the Massacre of the Innocents, included boys up to two years old. In most Western Christian churches the visit of the Magi is actually commemorated at Epiphany, 6 January. But the two separate scenes of the Adoration of the Shepherds on the birth night and the later Adoration of the Magi are usually combined for convenient presentation.

The Magi are commonly referred to as "kings", but Matthew does not imply that they were rulers of any kind. Several translations refer to them as astrologers. The King James Version translates the term 'magi' as wise men; the same translation is applied to the wise men led by Daniel (Daniel 2:48). Their identification as kings in later Christian writings is probably linked to Isaiah 60:1–6, which refers to "kings [coming] to the brightness of your dawn" bearing "gold and frankincense". Further identification of the magi with kings may be due to Psalm 72:11, "May all kings fall down before him".

Matthew's phrase "from the east", more literally "from the rising [of the sun]", i.e., from Persia, is the only information he provides about the region from which they came. He does not explicitly cite the motivation for their journey (other than seeing the star in the east, which they took to be the star of the King of the Jews), but one ancient source states explicitly that they were pursuing a prophecy from their own prophet Zoroaster. Later Christian interpretations stressed the adoration of the Magi and shepherds as the first recognition by the people of the earth of Christ as the Redeemer.

Te Whakawhetai me te Whakamoemiti

Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Matthias

Te Minitatanga o te Kupu me ngā īnoi

The Ministry of Word and Prayer

Te Whakatikatika | The Gathering of the Community

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

— 1 —

As with gladness men of old
did the guiding star behold,
as with joy they hailed its light,
leading onward, beaming bright;
so, most gracious Lord, may we
evermore be led to thee.

— 2 —

As with joyful steps they sped,
to that lowly manger-bed,
there to bend the knee before
thee whom heav'n and earth adore,
so may we with willing feet
ever seek thy mercy-seat.

— 3 —

As their previous gifts they laid
at thy manger roughly made,
so may we with holy joy,
pure, and free from sin's alloy,
all our costliest treasures bring,
Christ, to thee, our heav'nly King.

— 4 —

In the heav'nly country bright,
need they no created light,
thou its light, its joy, its crown,
thou its sun which goes not down;
there for ever may we sing
alleluias to our King.

William Chatterton Dix (1837-1898) 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.

Korōria ki te Atua | 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.**

Te Hohou i te Rongo | 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.

Te Īnoi o te Rā | The Collect

Jesus, light of the world,
let your bright star stand over the place
where the poor have to live;
lead our sages to wisdom
and our rulers to reverence.
Hear this prayer for your love's sake. Amen.

Ngā Karaipiture | The Readings

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

A reading from the book of Isaiah (60:1-6)

Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.
For darkness shall cover the earth,
and thick darkness the peoples;

but the Lord will arise upon you,
and his glory will appear over you.
Nations shall come to your light,
and kings to the brightness of your dawn.

Lift up your eyes and look around;
they all gather together, they come to you;
your sons shall come from far away,
and your daughters shall be carried on their nurses' arms.

Then you shall see and be radiant;
your heart shall thrill and rejoice,
because the abundance of the sea shall be brought to you,
the wealth of the nations shall come to you.

A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come.

They shall bring gold and frankincense,
and shall proclaim the praise of the Lord.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 72: 1-7, 10-15 - said (please stand / e tū tātou)

- 1 Give the king your justice O God:
and your righteousness to a king's son,
- 2 that he may judge your people rightly:
and uphold the poor with justice.
- 3 Let the mountains bring forth peace for the people:
and the hills prosperity with justice.
- 4 May the king defend the cause of the poor
among the people:
save the children of the
needy and crush the oppressor.
- 5 May he live as long as the sun endures:
as long as the moon from age to age.
- 6 May he come down like rain upon the grass:
like showers that water the earth.

- 7 In his days may righteousness flourish:
and abundance of peace till the moon is no more.
- 10 May the kings of Tarshish and of the isles pay tribute:
the kings of Sheba and Seba bring their gifts.
- 11 May all kings fall prostrate before him:
and all nations render him service.
- 12 He shall deliver the needy when they cry:
and the poor who have no helper.
- 13 He shall have pity on the weak and the needy:
and save the lives of the poor.
- 14 He shall rescue them from oppression and violence:
and their blood shall be precious in his sight.
- 15 Long may the king live,
and receive gifts of gold from Sheba:
may prayer be made for him continually,
and may people bless him every day.

**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 letter to the Ephesians (3:1-12)

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles—for surely you have already heard of the commission of God's grace that was given to me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

Of this gospel I have become a servant according to the gift of God's grace that was given to me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make

everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him. [NRSVA]

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

Gradual Hymn (please stand / e tū tātou)

— 1 —

How sweet the name of Jesus
sounds
in a believer's ear!
It soothes our sorrows, heals our
wounds,
and drives away our fear.

— 2 —

It makes the wounded spirit whole,
and calms the troubled breast;
'tis manna to the hungry soul,
and to the weary, rest.

— 3 —

Dear name! the rock on which I
build,
my shield and hiding-place,
my never-failing treas'ry, filled
with boundless stores of grace.

— 5 —

Weak is the effort of my heart,
and cold my warmest thought;
but when I see thee as thou art,
I'll praise thee as I ought.

— 4 —

Jesus! my shepherd, brother, friend,
my prophet, priest and king,
my Lord, my life, my way, my end,
accept the praise I bring.

— 6 —

Till then I would thy love proclaim
with ev'ry fleeting breath;
and may the music of thy name
refresh my soul in death.

John Newton (1725-1807)

Te Rongopai | 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 Matthew (2:1-12)
Praise and glory to God.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, 'Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.' When King Herod heard this, he was

frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, 'In Bethlehem of Judea; for so it has been written by the prophet:

"And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel."

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, 'Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.' When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure-chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road. [NRSVA]

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

Acclamations at the Presentation of the Gifts

The traditional gifts of gold, frankincense and myrrh represented by the three Magi are placed in the crib.

At the offering of gold

Blessed are you, Lord our God, King of the universe:
to you be praise and glory for ever.

As gold in the furnace is tried and purified seven times in the fire,
so purify our hearts and minds that we may be a royal priesthood
acceptable in the service of your kingdom.

All **Blessed be God for ever.**

At the offering of incense

Blessed are you, Lord our God, King of the universe:
to you be praise and glory for ever.

As our prayer rises up before you as incense,
so may we be presented before you

with penitent hearts and uplifted hands
to offer ourselves in your priestly service.

All **Blessed be God for ever.**

At the offering of myrrh

Blessed are you, Lord our God, King of the universe:
to you be praise and glory for ever.

As you give medicine to heal our sickness
and the leaves of the tree of life for the healing of the nations,
so anoint us with your healing power
that we may be the first-fruits of your new creation.

All **Blessed be God for ever.**

Te Kauwhau | The Sermon

He Tikanga Whakapono | The Affirmation of Faith (please stand / e tū tatou)

Liturgist: Let us stand and together affirm our faith.

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.

Ngā īnoi a te Iwi | 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	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:

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.**

Te Minitatanga o te Hākarameta

The Ministry of the Sacrament

Te Maungārongo | 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 worship the Lord in the beauty of holiness;
bow down before him, his glory proclaim;
with gold of obedience and incense of lowliness,
kneel and adore him: the Lord is his name.

Low at his feet lay thy burden of carefulness:
high on his heart he will bear it for thee,
comfort thy sorrows, and answer thy prayerfulness,
guiding thy steps as may best for thee be.

Fear not to enter his courts in the slenderness
of the poor wealth thou wouldest reckon as thine:
truth in its beauty, and love in its tenderness,
these are the off'rings to lay on his shrine.

These, though we bring them in trembling and fearfulness,
he will accept for the name that is dear;
mornings of joy give for evenings of tearfulness,
trust for our trembling and hope for our fear.

John S B Monsell (1811-1875)

Te Whakatikatika i te Ohaoha | 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.**

Te Whakawhetai Nui | 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 pāi 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.**

Te Hākari Tapu | 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 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 īanei
he taro mā mātou mō tēnei rā.
Murua ū mātou hara,
Me mātou hoki e muru nei
i ū 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.

Te Reme a te Atua | 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.

Te Pōwhiri | 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 whatā nei mōu.

The cup of blessing, poured out for you.

Te kapu o te ora, i whakahekeā 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.

Ngā īnoi mō muri i te Hapa | 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.

Te Manaakitanga | Blessing (*please stand / e tū tātou*)

Epiphany Blessing of Chalk

Chalk is blessed for all to take home after the service to bless their own homes.

A prayer for your home is included with the chalk.

**May God,
who provided a safe dwelling place
for the eternal Word, bless this chalk,
the homes of all our cathedral family,
and all who live with them,
through Christ our Lord. Amen.**

Te Manaakitanga | Blessing (*please stand / e tū tātou*)

Christ be a bright flame before you, a guiding star above you, a kindly shepherd behind you, a supporting strength beneath 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

— 1 —

Hail to the Lord's anointed,
great David's greater Son!
Hail, in the time appointed,
his reign on earth begun!
He comes to break oppression,
to set the captive free;
to take away transgression,
and rule in equity.

— 3 —

Kings shall fall down before him,
and gold and incense bring;
all nations shall adore him,
his praise all people sing;
to him shall prayer unceasing
and daily vows ascend;
his kingdom still increasing,
a kingdom without end.

— 2 —

He shall come down like showers
upon the fruitful earth,
and love, joy, hope, like flowers,
spring in his path to birth:
before him on the mountains
shall peace, the herald, go;
and righteousness in fountains
from hill to valley flow.

— 4 —

O'er ev'ry foe victorious,
he on his throne shall rest,
from age to age more glorious,
all-blessing and all-blest;
the tide of time shall never
his covenant remove;
his name shall stand for ever;
that name to us is love.

James Montgomery (1771-1854)

Te Haerenga Atu | 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.*

*The voluntary is part of our communal act of worship, and applause is not felt
to be appropriate.*

*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:

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

	The Epiphany of our Lord Jesus Christ 4 January 2026	Baptism of the Lord 11 January 2026
First Reading	Isa 60:1-6	Isa 42:1-9
Second Reading	Eph 3:1-12	Acts 10:34-43
Gospel Reading	Matt 2:1-12	Matt 3:13-17
8.00 am		8.00 am
Liturgist	Chris Chundau	Plex John
First Reader	John Stewart	Joy McRobie
Second Reader	Faith Stewart	Ross McRobie
Intercessions	Chris Chundau	Plex John
10.00 am		10.00 am
Liturgist	Plex John	Chris Chundau
Crucifer		Remi Igat
Acolytes		
First Reader	Garry Moore	Brian Dingwall
Second Reader	Dianne Cameron	Spencer Heald
Intercessor	Anne McAloon	Rev'd Robin Olds
Ciborium	Dean Julian Perkins & Rev'd Robin Olds	Dean Julian Perkins & Rev'd Robin Olds
Chalice DB	Richard Swarbrick & Dianne Cameron	Vivianne Flintoff & Pam McAdam
Chalice LW	Warren & Min Turnwald	Brian Dingwall & Binny Matthew
Welcomers	Sandi & Glenn Te Kahu	Marion & Richard Francis
Morning Tea	Marie-Therese & Graham Borland	Spencer & Dorothy Heald

Cantata Vespers - Third Saturday of the month

Next Vespers: 21 February 2026 at 5:00pm

Choral Evensong - Fourth Sunday of the month

Next Evensong: 22 February 2026 at 6:00pm

Cathedral Ministry Team and Contacts

Dean: The Very Rev'd Julian Perkins (Day off- Friday)
deanjulian@stpeter.org.nz | 020 4124 6555

Assistant priest: Father Ben Ong (Mon & Thurs)
ben@stpeter.org.nz | 022 627 3217

Volunteer Ministry Team

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: Kay Neilson
peopleswarden@stpeter.org.nz | 021 1522 999

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

Verger: Plex John | verger@stpeter.org.nz | 022 312 9523

Pastoral Care Team

Julian Perkins, Robin Olds, Vivianne Flintoff, Heather Powell, Plex John

If you would like pastoral support, or know someone who would and
have their permission, please let the pastoral care team know:

pastoralcare@stpeter.org.nz
or Robin (027 441 9292) or ring Julian (020 4124 6555)

Giving - Bank Details: 02-0316-0268898-000

The Cathedral Church of St Peter

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