



The Waikato Cathedral Church of St Peter

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



**Holy Family (1973) -
Margret Hofheinz-
Döring (1940-1994)**

**And the child grew
and became strong,
filled with wisdom;
and the favour of
God was upon him.**

- Luke 2.40

28 December 2025 – First Sunday of Christmas

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

4 January 2026 – The Epiphany of our Lord Jesus Christ

8:00am	Said Eucharist	President Preacher	The 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

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.

Office hours: The Church office will be closed from 3pm Tuesday 23 December until Monday 12 January 2026.

We Remember with Love and Gratitude

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

Birthdays: David W. 29, Alan R. 29, Richard S. 29, Brian R. 29, Lydia H. 29, Tureiti M. 30, Brian Q. 31, Jackson L. 1, Kolitha J. 3.

In Memoriam: John Lloyd 21, Metta Moltzen 28, Robin Bisley 29, Rev'd Alan Parkin 29, Janice Paterson 30, Shirley Irving 31, Vera Thompson 3.

Views from the Pews – What happened after Christmas?

Three Gospels concentrate on tales of recognition and endorsement, confirmation of Jesus' identity. A great poetic example is Simeon's testimony in what we know as the Nunc Dimitis.

Saint Matthew on the other hand deals with that difficult story, the story of Pogrom, of Massacre of Innocents, of Flight into Egypt. Herod, like most dictators, was paranoid about competition; he well knew that a Messiah meant that he would no longer be above the law. A new Law was on the horizon. Matthew's account has a ring of political authenticity that catches the eye. Astrologers are recruited as double agents; but disappear after leaving their gifts in the stable. Was it conscience, fear, or a dream that led them to melt away?

They had every reason to. Herod had relied on them, and Matthew makes no bones about what then happened. Herod could not cope with being tricked, and ordered something appalling – the killing of every child under two, in Bethlehem and its surrounds. One is tempted to suspect that, given the movement caused by Quirinius' directive, the slaughter went further, perhaps throughout Judaea. This might well explain the Angel's warning to Joseph that the family needed to get to Egypt, possibly 200 kilometres away.

We can only guess at the logistics Herod put in place. Matthew does not record the numbers of children killed, but at 2;20 he has the Angel reassuring Joseph that 'the men who threatened the child's life are dead.' It was only safe to return home after Herod's death. Even then the Holy Family went to Galilee rather than Judaea. The territory was still unsafe for children who had been visited by astrologers and shepherds.

This makes for tough reading, as it challenges our usual emotional response to Christmas. But we need constant reminders that Christ was once a refugee, travelling we know not how, reliant on Egyptian border policy, subject to we know not how many security checks, always at risk of being labelled an outsider ripe for repatriation. The Church has an opportunity here, for its Founder was once in need of refuge. We need to challenge modern conflations between refugees, asylum seekers, and immigrants. Not all such are conveniently white, Christian, culturally acceptable or proficient in the hosts' language. We confidently assert that Christ will return. Will He do so as a refugee, a role He knows well?

- Richard Swarbrick

Te Whakawhetai me te Whakamoemiti ***Thanksgiving and Praise***

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

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 —

Joy to the world! The Lord is come;
let earth receive her King;
let ev'ry heart prepare him room,
and heav'n and nature sing,
and heav'n and nature sing,
and heav'n, and heav'n and nature

— 2 —

Joy to the earth! The Saviour reigns;
let us our songs employ;
while fields and floods, rocks, hills
and plains
repeat the sounding joy,
repeat the sounding joy,
sing. repeat, repeat the sounding joy.

— 3 —

He rules the world with truth and grace,
and makes the nations prove
the glories of his righteousness,
and wonders of his love,
and wonders of his love,
and wonders, and wonders of his love.

Isaac Watts (1674-1748)

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 - said

(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, you saw the world through the eyes of a child.
Save us from the pride
that would refuse your command to live like you
in simplicity and joy.
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 the prophet Isaiah (63:7-9)

I will recount the gracious deeds of the Lord,
the praiseworthy acts of the Lord,
because of all that the Lord has done for us,
and the great favour to the house of Israel
that he has shown them according to his mercy,
according to the abundance of his steadfast love.

For he said, 'Surely they are my people,
children who will not deal falsely';
and he became their saviour
in all their distress.

It was no messenger or angel
but his presence that saved them;
in his love and in his pity he redeemed them;
he lifted them up and carried them all the days of old.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 148 - said (*please stand / e tū tātou*)

- 1 Praise the Lord.
Praise the Lord from the heavens:
O praise God in the heights above.
- 2 Praise the Lord all you angels:
O praise God all you heavenly host.
- 3 Praise the Lord sun and moon:
praise God all you shining stars.
- 4 Praise the Lord you highest heavens:
and you waters above the heavens.
- 5 Let them praise the name of the Lord:
who commanded, and they were created.
- 6 The Lord fixed them in their places for ever:
by a law which shall never be broken.
- 7 Praise the Lord from the earth:
you sea-monsters and ocean depths,
- 8 fire and hail, snow and ice:
stormy wind obeying God's word,
- 9 all mountains and hills:
all fruit bearing trees and cedars,
- 10 wild beasts and cattle:
reptiles and birds on the wing,
- 11 kings of the earth and all peoples:
princes and all rulers of the world,

- 12 young men and maidens:
old people and children together.
- 13 Let them praise your name O Lord:
for your name alone is exalted,
and your glory is above heaven and earth.
- 14 You have lifted up your people's head,
with praise from all your servants:
from the people close to your heart.
O praise the Lord.

**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 Hebrews (2:10-18)

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

‘I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.’

And again,

‘I will put my trust in him.’

And again,

‘Here am I and the children whom God has given me.’

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

[NRSVA]

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

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

What child is this who, laid to rest,
on Mary's lap is sleeping?
Whom angels greet with anthems sweet,
while shepherds watch are keeping?
This, this is Christ the King,
whom shepherds guard and angels sing:
come, greet the infant Lord,
the babe, the Son of Mary!

Why lies he in such mean estate,
where ox and ass are feeding?
Good Christians, fear: for sinners here
the silent Word is pleading.
Nails, spear, shall pierce him through,
the cross be borne for me, for you;
hail, hail the Word made flesh,
the babe, the Son of Mary!

So bring Him incense, gold and myrrh,
come rich and poor, to own him.
The King of kings salvation brings,
let loving hearts enthrone him.
Raise, raise the song on high,
the Virgin sings her lullaby:
joy, joy for Christ is born,
the babe, the Son of Mary!

William C. Dix (1837-1898) alt.

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 (2:13-23)
Praise and glory to God.

Now after the wise men had left, an angel of the Lord appeared to Joseph in a dream and said, 'Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.' Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of

Herod. This was to fulfil what had been spoken by the Lord through the prophet, 'Out of Egypt I have called my son.'

When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah:

'A voice was heard in Ramah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled, because they are no more.'

When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, 'Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead.' Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, 'He will be called a Nazorean.' [NRSVA]

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

Te Kauwhau | The Sermon

He Tikanga Whakapono | 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.

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

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:

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

— 1 —

Good King Wenceslas looked out
on the feast of Stephen,
when the snow lay round about,
deep, and crisp, and even;
brightly shone the moon that night,
though the frost was cruel,
when a poor man came in sight,
gath'ring winter fuel.

— 3 —

'Bring me flesh, and bring me wine,
bring me pine logs hither:
thou and I will see him dine,
when we bring him thither.'
Page and monarch, forth they went,
forth they went together;
through the rude wind's wild
lament,
and the bitter weather.

— 2 —

'Hither, page, and stand by me,
if thou know'st it, telling,
yonder peasant, who is he,
where and what his dwelling?'
'Sire, he lives a good league hence,
underneath the mountain,
right against the forest fence,
by Saint Agnes' fountain.'

— 4 —

'Sire, the night is darker now,
and the wind blows stronger;
fails my heart, I know not how;
I can go no longer.'
'Mark my footsteps good, my page;
tread thou in them boldly:
thou shalt find the winter's rage
freeze thy blood less coldly.'

— 5 —

In his master's steps he trod,
where the snow lay dinted;
heat was in the very sod
which the Saint had printed.
Therefore, Christians all, be sure,
wealth or rank possessing,
ye who now will bless the poor,
shall yourselves find blessing.

John Mason Neale (1818-1866) alt.

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 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.

For Christ is born in Bethlehem. God revealed in human form;
the baby in a manger, the refugee on the Egypt road.

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:

**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 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

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 (*said*)

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 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.

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*)

Christ, the Son of God, born of Mary, fill you with his grace, grant you a glimpse of his glory; 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 —

Unto us a boy is born!
King of all creation;
came he to a world forlorn,
the Lord of ev'ry nation,
the Lord of ev'ry nation.

— 3 —

Then the fearful Herod cried,
'Pow'r is mine in Jewry!'
So the blameless children died
the victims of his fury,
the victims of his fury.

— 2 —

Cradled in a stall was he,
watched by cows and asses;
but the very beasts could see
that he the world surpasses,
that he the world surpasses.

— 4 —

Now may Mary's Son, who came
long ago to love us,
lead us all with hearts aflame
unto the joys above us,
unto the joys above us.

— 5 —

Omega and Alpha he!
Let the organ thunder,
while the choir with peals of glee
shall rend the air asunder,
shall rend the air asunder.

Tr. Percy Dearmer (1867-1936) alt.

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: Prelude on Puer nobis nascitur

Pierre Dandrieu (1664-1733)

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

	First Sunday of Christmas 28 December 2025	The Epiphany of our Lord Jesus Christ 4 January 2026
First Reading	Isa 63:7-9	Isa 60:1-6
Second Reading	Heb 2:10-18	Eph 3:1-12
Gospel Reading	Matthew 2:13-23	Matt 2:1-12
	8.00 am	8.00 am
Liturgist	Andrea Haines	Chris Chundau
First Reader	Evan Harris	John Stewart
Second Reader	Jill Bindon	Faith Stewart
Intercessions	Andrea Haines	Chris Chundau
	10.00 am	10.00 am
Liturgist	Bryan Bevege	Plex John
Crucifer		
Acolytes		
First Reader	Pam McAdam	Garry Moore
Second Reader	Brian Dingwall	Dianne Cameron
Intercessor	Fred Rohorua	Anne McAloon
Ciborium	Dean Julian Perkins & Richard Swarbrick	Dean Julian Perkins & Rev'd Robin Olds
Chalice DB	Plex John & Anu Varghese	Richard Swarbrick & Dianne Cameron
Chalice LW	Pam McAdam & Brian Dingwall	Warren & Min Turnwald
Welcomers	David Wilson & Dianne Cameron	Sandi & Glenn Te Kahu
Morning Tea	Sue Jones & Yvonne Hall	Marie-Therese & Graham Borland

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

Verge: 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