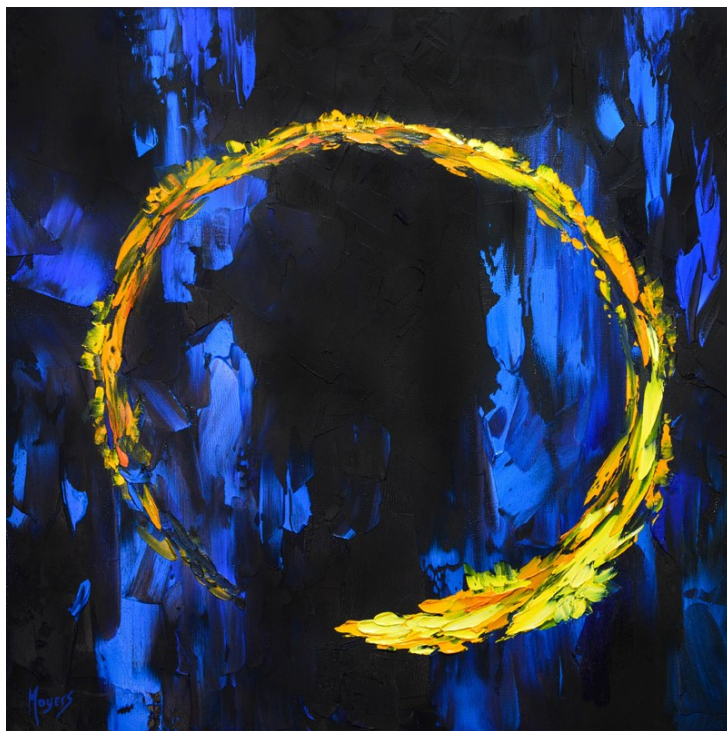




The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



**The Days Are
Surely
Coming (2021)**

**- Mike Moyers
(b. 1958)**

Watch and be
ready, for you
do not know
on what day
your Lord is
coming.

**- Matthew
24.42,44**

10 August 2025 – Nineteenth Sunday in Ordinary Time

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

16 August 2025 – Cantata Vespers (5pm)

17 August 2025 – Twentieth Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Most Rev'd David Moxon
10:00am	Choral Eucharist	President Preacher	Father Ben Ong The Most Rev'd David Moxon

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.

We Remember with Love and Gratitude

Prayers for those in need: Bruce, Kelsi, Titian, Alison, Denis, Nathen, Jessica, Joumana, Joan.

Birthdays: Lee Elliott 12, Corinne Law 12, Sook Hong 13, Emma Carpenter 15, Dame Peggy Koopman-Boyden 16.

In Memoriam: Joan Kelly 10, Rt Rev'd Cecil Cherrington 10, Russell Hodgson 11, John Craig 11, Ivan Lovelock 11, John Millar 12, Kenneth Ayers 14, Diane Gale 16.

Views from the Pews – Just passing by

The Good Samaritan parable is worth returning to, if just for its cast of characters. Jesus puts people into his stories for a reason. The Priest and the Levite are in it firstly so He can have a dig at the politico/theological establishment, but secondly for a more important reason relevant as ever to 21st Century life. Let's start with our various Confession formats; it is clear that sin always includes omission as well as commission.

Then pass to a contemporary controversy; Gaza. It is not just Israeli military policy that demands scrutiny – it is the lengths many go to to avoid the subject, to minimize it, to declare that there's nothing we can do about it. Enormous energy goes into passing by on the other side. The same goes for climate change. And the same goes for poverty. We blame the poor for their plight. It is nothing to do with us. Someone else's problem. Much current political discourse is driven by anger at those who pass on the other side, eyes averted.

So this well-known parable is about the true nature of sin; we are invited to condemn not only the robbers, but also those who crossed to the other side of the street to avoid involvement.

We are all tempted to minimise and restrict the word 'neighbour', but Jesus will have none of it; the Jericho-bound traveller is everyone's neighbour. Passing by will not do. By the time you read this it may have been confirmed that some UK clergy were arrested just for defying a government restriction on public protest about Gaza. Being a Good Samaritan involves going outdoors, getting involved and – yes- annoying people at times; if this parable means anything, it is that Christ calls us to action. We must notice the bleeding traveller in the gutter, walk up to him or her, and act accordingly.

The other oft-overlooked character is the innkeeper. Yes, he took money, but he could have refused to take the traveller in. He also believed the Samaritan's promise to cover extra costs. He did not avert his eyes.

This parable is a call to action in our own times; it is far more than a confrontation between Jesus and His critics. The story is less comfortable than we first assume, once we understand that Jesus is talking to us, not just to the crowd around Him.

Richard Swarbrick

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: Stanford in C and F

Te Minitatanga o te Kupu me ngā Īnoi The Ministry of Word and Prayer

Te Whakatikatika | The Gathering of the Community

The Introit – O Lord, increase our faith – *Loosemore (1607-c.1670)*

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

— 1 —

All my hope on God is founded;
he doth still my trust renew.
Me through change and chance he
guideth,
only good and only true.
God unknown, he alone
calls my heart to be his own.

— 2 —

Human pride and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tow'r and temple, fall to dust.
But God's pow'r, hour by hour,
is my temple and my tow'r.

— 3 —

God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore, from his store,
new-born worlds rise and adore.

— 4 —

Still from earth to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his Son.
Christ doth call one and all:
ye who follow shall not fall.

*Robert Bridges (1844-1930) alt.
based on 'Meine Hoffnung stehet feste' by Joachim Neander (1650-1680)*

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.)*

Te Hohou i te Rongo | 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.**

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.**

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.

Te Īnoi o te Rā | The Collect

Almighty and everlasting God, by your Spirit the whole body of the Church is governed and sanctified; hear the prayers we offer for all your faithful people that in the ministry to which you have called us we may serve you in holiness and truth; through our Lord and Saviour Jesus Christ. 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 (1:1, 10-20)

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear the word of the Lord,
you rulers of Sodom!

Listen to the teaching of our God,
you people of Gomorrah!

What to me is the multitude of your sacrifices?
says the Lord;

I have had enough of burnt-offerings of rams
and the fat of fed beasts;

I do not delight in the blood of bulls,
or of lambs, or of goats.

When you come to appear before me,
who asked this from your hand?

Trample my courts no more;
bringing offerings is futile;
incense is an abomination to me.

New moon and sabbath and calling of convocation—
I cannot endure solemn assemblies with iniquity.

Your new moons and your appointed festivals
my soul hates;

they have become a burden to me,
I am weary of bearing them.

When you stretch out your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen;

your hands are full of blood.
Wash yourselves; make yourselves clean;
remove the evil of your doings
from before my eyes;

cease to do evil,
learn to do good;
seek justice,
rescue the oppressed,
defend the orphan,
plead for the widow.

Come now, let us argue it out,
says the Lord:
though your sins are like scarlet,
they shall be like snow;
though they are red like crimson,
they shall become like wool.
If you are willing and obedient,
you shall eat the good of the land;
but if you refuse and rebel,
you shall be devoured by the sword;
for the mouth of the Lord has spoken.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 50: 1-8, 23-24 (*please stand / e tū tātou*)



- 1 The Lord, the most mighty ' God has ' spoken:
and summoned the world,
from the rising of the ' sun ' to its ' setting.
- 2 God shines ' out from ' Zion:
a ' city ' perfect · in ' beauty.
- 3 Our God is coming, and will ' not keep ' silence:
before you O God runs a consuming fire,
and a mighty ' tempest ' rages · a'bout you.
- 4 You call on the heavens above, and on the ' earth be'low:
to witness the ' judgment ' of your ' people.

- 5 'Gather my ' people · be'fore me:
the people who made ' covenant · with ' me by ' sacrifice.'
- 6 The heavens pro'claim your ' justice:
for ' you your'self are ' judge.
- 7 'Listen my people, and ' I will ' speak:
I will testify against you Israel, ' I am ' God your ' God.
- 8 'I find no fault ' with your ' sacrifices:
your burnt-'offerings · are ' always · be'fore me.
- 23 'Mark this, you that for'get ' God:
lest I tear you to pieces,
and ' there will · be ' no one · to ' save you.
- 24 'Whoever offers a sacrifice of thanksgiving
does me ' due ' honour:
and to those who follow my way
I will ' show · the sal'vation · of ' God.'

**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 to the Hebrews (11:1-3, 8-16)

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised.

Therefore from one person, and this one as good as dead, descendants were born, 'as many as the stars of heaven and as the innumerable grains of sand by the seashore.'

All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them. [NRSVA]

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

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

Strengthen for service, Lord, the hands
that holy things have taken;
let ears that now have heard thy songs
to clamour never waken.

Lord, may the tongues which 'Holy' sang
keep free from all deceiving;
the eyes which saw thy love be bright,
thy blessed hope perceiving.

The feet that tread thy holy courts
from light do thou not banish;
the bodies by thy Body fed
with thy new life replenish.

Syriac Liturgy tr. C. Humphries (1840-1921), P. Dearmer (1867-1936)

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 Luke (12:32-40)

Praise and glory to God.

Jesus said to his disciples, 'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an

unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

‘Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

‘But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.’

[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)

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.**

Ngā Īnoi a te Iwi | 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.**

Te Minitatanga o te Hākarameta

The Ministry of the Sacrament

Te Maungārongo | 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

Be thou my vision, O Lord of my heart,
naught be all else but to me save that thou art;
thou my best thought in the day and the night,
waking or sleeping, thy presence my light.

Be thou my wisdom, be thou my true word,
I ever with thee and thou with me, Lord;
thou my great Father, and I thy true heir;
thou in me dwelling, and I in thy care.

Be thou my breastplate, my sword for the fight,
be thou my armour, and be thou my might,
thou my soul's shelter, and thou my high tow'r,
raise thou me heav'nward, O Pow'r of my pow'r.

Riches I need not, nor all the world's praise,
thou mine inheritance through all my days;
thou, and thou only, the first in my heart,
High King of heaven, my treasure thou art!!

High King of heaven, when battle is done,
grant heaven's joy to me, O bright heav'n's sun;
Christ of my own heart, whatever befall,
still be my vision, O Ruler of all.

Irish (c.8th century) tr. M. Byrne (1880-1931), E. Hull (1860-1935)

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 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.**

Te Hākari Tapu | The Communion

The Lord's Prayer

(You may wish to pray the Lord's Prayer in your own language.)

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

As Christ teaches us we
pray

**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.**

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.

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

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 I will not leave you comfortless – H. E. Titcomb (1884-1968)

Ngā Īnoi mō muri i te Hapa | 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

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

God the Creator guide you in all that you do. Christ the Saviour protect you in every journey. The Spirit of God give you strength for each day. 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 —

Ye servants of the Lord,
each for his coming wait,
observant of his heav'nly word,
and watchful at his gate.

— 2 —

Let all your lamps be bright,
and trim the golden flame;
gird up your loins as in his sight,
for awesome is his name.

— 3 —

Watch! 'tis your Lord's command,
and while we speak, he's near;
mark the first signal of his hand,
and ready all appear.

— 4 —

O happy servants they,
in such a posture found,
who share their Saviour's triumph
day,
with joy and honour crowned.

— 5 —

Christ shall the banquet spread
with his own royal hand,
and raise each faithful servant's head
amid th'angelic band.

Philip Doddridge (1702-1751) 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:

Please join us for refreshments

after both services, 8.00am and 10.00am.

	19th Sunday in Ordinary Time 10 August 2025	20th Sunday in Ordinary Time 17 August 2025
First Reading	Isa 1:1,10-20	Isa 5:1-7
Second Reading	Heb 11:1-3,8-16	Heb 11:29–12:2
Gospel Reading	Luke 12:32-40	Luke 12:49-56
	8.00 am	8.00 am
Liturgist	Andrea Haines	Chris Chundau
First Reader	Liam McCaffrey	Giles Brant
Second Reader	Jill Bindon	Stephanie Pritchard
Intercessions	Andrea Haines	Chris Chundau
	10.00 am	10.00 am
Liturgist	Warren Turnwald	Chris Chundau
Crucifer	Vivianne Flintoff	Sophia Khouri
Acolytes		Ryan Levin Kahu Johnson
First Reader	Antoinette Ankerschmidt	Fergus Byett
Second Reader	Spencer Heald	Mavis McNaughton
Intercessor	Rev'd Robin Olds	Chris Chundau
Ciborium	Dean Julian Perkins & Rev'd Robin Olds & Fr Ben Ong	Bishop David Moxon & Fr Ben Ong & Rev'd Robin Olds
Chalice DB	David Wilson & Evelyn Masoka	Brian Dingwall & Min Turnwald
Chalice LW	Frany Edwards & Pam McAdam	Plex John & Anu Varghese
Chalice Font	Vivianne Flintoff	Richard Swarbrick
Welcomers	Bruce Flintoff & Sue Jones	Marion & Richard Francis
Morning Tea	Marie-Therese & Graham Borland	Hala & Fred Rohorua

Cantata Vespers - Third Saturday of the month
Next Vespers: 16 August 2025 at 5.00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 24 Aug 2025 at 5.00pm

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 (Thurs-Fri)
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