



THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



The good shepherd, Jesus Mafa

‘I am the good shepherd,’ says the Lord: ‘I know my own and my own know me.’

John 10:14

21 April 2024

The Fourth Sunday of Easter

8.00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Rev'd Liz Lightfoot
10.00am	Choral Eucharist	President Preacher	The Rev'd Robin Olds The Rev'd Liz Lightfoot

Covid guidelines

Though COVID-19 restrictions have been lifted, the risks of infections remain and we need to be mindful of the vulnerable within our congregations. We must balance our freedoms with our responsibility to protect the vulnerable.

- Wearing a mask is optional, it remains a valuable protection.
- Please be mindful of those who need to observe social distancing.
- We will continue to provide both the chalice and individual cups for the time being.
- Masks are available at the entrance for anyone who needs one.
- Please do not attend a service if you are feeling unwell but do, please, let us know so that we can offer pastoral care.

Please continue to care for one another and be mindful of the needs of those around you.

Toilet facilities

For security reasons, the Cathedral Centre is locked during services. If you have need of these facilities, a welcomer will unlock the door.

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 on to something. Only exit the building when all shaking has stopped.

Special General Meeting Today

This meeting is to approve the proposed plan for the seismic strengthening of the cathedral. The motion to be considered is:

Motion: We, the congregation of the Waikato Cathedral Church of St Peter, approve the new design concept for seismic strengthening and enhancement of the cathedral and in principle request a faculty. We seek the support of the Waikato Diocesan Trust Board and Cathedral Chapter for permission to start fundraising so that we may proceed with this work to keep the cathedral open and safe for use. We are conscious of the large amount of finance needed. We believe that with gifts in kind from the Waikato region as a whole and the possibility of strengthening specific areas in stages, if necessary, we can build what we can afford, while keeping the cathedral open.

Views from the Pews – Words, Words, Words

Although there were no recording devices around in Jesus' time, not even shorthand, a careful reading of the Gospels shows a remarkable consistency in Jesus' quoted sayings, all the more remarkable given the remaining doubts about exactly who wrote what, and when. So we can be pretty sure that what is recorded is a good approximation of what was actually said. And we notice straight away that Jesus' language is always precise, unambiguous, and clearly targeted. He cared about words and their meaning, which is why we see his preaching as so compelling and relevant both then and now.

Contrast that with so much language today. Words are often used as weapons; they are ascribed hidden meanings outside their dictionary ones, and are often used to demean and to discriminate.

Take the word 'Woke' for instance. Most researchers have it arising among and between black Americans; apparently, it denoted a state of awakening, awakening to issues facing racial minorities in the USA. It then began to denote majority populations, particularly white Americans who were 'awake' to issues of discrimination and inequality in their country. So far so good; we are generally in the second half of the 20th Century, and in a specific country.

Somehow the word travelled overseas, and moved to the first quarter of the 21st Century. It took on negative connotations, and is now used to belittle, to divide, and to convey feelings of superiority. It seems to have usurped our old friend 'Political Correctness'.

The word has been hijacked by politicians who use it without thought for its origins, or for its current meaning. True meaning seems to have been overtaken by intentions, particularly intentions of ill-will.

If we as Christians wish to distinguish ourselves as people of God, we need to think very carefully about the way we use words. Are we being precise? Or is there a hidden meaning? And if so, does that hidden meaning have the capacity to belittle or divide? What are our real intentions behind our language? The Bible uses frequent metaphors as a warning; the most powerful that springs immediately to mind is "unclean lips". In the Bible, unclean lips usually denote unclean hearts.

We can contribute to a mature political discourse by using words that have a clear meaning – Jesus demonstrated that they are just so much more effective.

Richard Swarbrick

Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Darke in E

The Ministry of Word and Prayer

The Gathering of the Community

The Introit Exultate justi, *Lodovico Grossi da Viadana, (c.1560-1627)*

*Let the just rejoice in the Lord:
it is fitting for the upright to praise Him.
Sing to Him to the psaltery and the ten-stringed lute.
Make Him a new song: sing to Him with strong voice*

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

— 1 —

Jesus, where'er thy people meet,
there they behold thy mercy seat;
where'er they seek thee thou art
found,
and every place is hallowed ground.

— 2 —

For thou, within no walls confined,
dost dwell with those of humble
mind;
such ever bring thee where they
come,
and, going, take thee to their home.

— 3 —

Dear Shepherd of thy chosen few,
thy former mercies here renew;
here, to our waiting hearts,
proclaim
the sweetness of thy saving Name.

— 4 —

Here may we prove the power of
prayer
to strengthen faith and sweeten care;
to teach our faint desires to rise,
and bring all heaven before our eyes.

— 5 —

Lord, we are few, but thou art near;
nor short thine arm, nor deaf thine ear;
O rend the heavens, come quickly down,
and make a thousand hearts thine own!

William Cowper (1731-1800)

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

Alleluia. Christ is risen.

He is risen indeed. Alleluia.

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.

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.**

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.**

The Collect

**Good shepherd of the sheep,
by whom the lost are sought
and guided into the fold;
feed us and we shall be satisfied,
heal us and we shall be whole,
and lead us that we may be with you,
with the Father and the Holy Spirit,
where you reign one God for ever. Amen.**

The Readings

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

A reading from the Acts of the Apostles (4:5-12)

The next day their rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, ‘By what power or by what name did you do this?’ Then Peter, filled with the Holy Spirit, said to them, ‘Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is

“the stone that was rejected by you, the builders;
it has become the cornerstone.”

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.’

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 23 *(please stand / e tū tātou)*



- 1 The Lord ' is my ' shepherd:
therefore ' can I ' lack ' nothing.
- 2 You Lord make me lie down in ' green ' pastures:
and lead me be'side the ' waters · of ' peace.

J. TURLE.

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The image shows a musical score for two staves, treble and bass clef. The music is in a common time signature (C) and features a melody in the treble clef and a bass line in the bass clef. The lyrics are printed below the staves, corresponding to the musical notes. The score is for verses 3 through 6 of a hymn.

- 3 You re'vive my ' spirit:
and guide me in right pathways ' for your ' name's ' sake.
- 4 Though I walk through the valley of the shadow of death,
I will ' fear no ' evil:
for you are with me, your ' rod · and your ' staff · are my ' comfort.
- 5 You spread a table for me in the ' sight · of my ' enemies:
you have anointed my head with oil, and my ' cup is ' over'flowing.
- 6 Surely your goodness and mercy shall follow me_
all the ' days · of my ' life:
and I will dwell in the ' house · of the ' Lord for ' ever.

**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 first epistle of John (3:16-24)

We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

[NRSVA]

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

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

— 1 —

Faithful Shepherd, feed me
in the pastures green;
faithful Shepherd, lead me
where thy steps are seen.

— 2 —

Hold me fast, and guide me
in the narrow way;
so, with thee beside me,
I shall never stray.

— 3 —

Daily bring me nearer
to the heav'nly shore;
may my faith grow clearer,
may I love thee more:

— 4 —

Hallow ev'ry pleasure,
ev'ry gift and pain;
be thyself my treasure,
though none else I gain.

— 5 —

Day by day prepare me
as thou seest best,
then let angels bear me
to thy promised rest.

Thomas Benson Pollock (1836-1896)

The Gospel (*we remain standing and turn to face the gospel | Ka tū tonu tātou ki te whakarongo ki te Rongopai*)

Alleluia, alleluia, alleluia!

Alleluia, alleluia, alleluia!

The holy Gospel according to John (10:11-18)

Praise and glory to God.

Jesus said, 'I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and

the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.' [NRSVA]

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

The Sermon

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.**

— 3 —

Christ to their homes giveth his
peace,
and makes their loves his own:
but ah, what tares the evil one
hath in his garden sown!

— 4 —

Sad were our lot, evil this earth,
did not its sorrows prove
the path whereby the sheep may find
the fold of Jesus' love.

— 5 —

Then shall they know, they that love him,
how hope is wrought through pain;
their fellowship, through death itself,
unbroken will remain.

*Roberts Bridges (1844-1930) based on 'O quam juvat',
Charles Coffin (1676-1749) alt.*

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)*

Christ is risen!

He is risen indeed.

Lift your hearts to heaven
where Christ in glory reigns.

Let us give thanks to God.
It is right to offer thanks and praise.

It is the joy of our salvation, God of the universe,
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.

You sent your Son to give his life to release us from our sin.
His cross has taken our guilt away.

Christ is risen from the dead.
Love is come again: Christ is sovereign over space and time.

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.**

The Communion

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

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 inoi 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.

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

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 whatiā 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 who are baptised are welcome to receive communion.

Please come forward to the altar rail to receive the bread.

If you would like to receive the wine move to a chalice station at either side.

Wine can be received from the Common cup or individual cups, as desired.

Please note, the practice of intinction is not permitted.

If communion is not your tradition, we invite you to come forward for a blessing.

Please, put a hand across your chest and a blessing will be given.

Gluten free wafers are offered at the Altar rail, please ask.

Candles to symbolise our prayers can be lit at the back of the Cathedral.

Anthem Surrexit pastor bonus, *Orlando di Lasso (1530-1594)*

*The good shepherd has arisen who laid down his life for his sheep,
and for his flock deigned to die. Alleluia.*

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.

Blessing (*please stand / e tū tātou*)

The Mighty Creator protect you and enfold you.

The Good Shepherd guide you and revive you.

The Holy Spirit strengthen you and abide in 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

— | —

I will sing the wondrous story
of the Christ who died for me;
how he left his home in glory
for the cross of Calvary. *Refrain*

Refrain:

*Yes, I'll sing the wondrous story
of the Christ who died for me,
sing it with his saints in glory,
gathered by the crystal sea.*

— 2 —

I was lost, but Jesus found me,
found the sheep that went astray,
threw his loving arms around me,
back into the narrow way. *Refrain*

— 4 —

Days of darkness still come o'er me,
sorrow's path I often tread,
but his presence still is with me;
by his guiding hand I'm led. *Refrain*

— 3 —

Faint was I, and fears possessed me,
bruised was I from many a fall;
hope was gone, and shame
distressed me,
but his love has pardoned all: *Refrain*

— 5 —

He will keep me till the river
rolls its waters at my feet;
then he'll bear me safely over,
where the loved ones I shall meet.
Refrain

Francis Harold Rowley (1854-1952).

The Dismissal of the Community

Liturgist

Alleluia. Christ is risen.

He is risen indeed. Alleluia.

Go in the peace of Christ. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

The 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: Finale on 'Hyfrodol', Henry Coleman (1888-1965)

Please join us for refreshments

after both services, 8.00am and 10.00am.

We Remember with Love and Gratitude

Prayers for those in need: Dilip, Quintin, Pat, Jim, Anderson, William, Deb, John.

Birthdays: Marlene Crookes 22, Charlotte Saunders 25, Shannon Barnard 27.

In Memoriam: Sinclair Noble 21, Marion Roigard 22, Lisa Davies 22, Peggy Trew 23, Roger Spiers 24, Doreen Collett 26, Fred Marshall 27.

Cantata Vespers - Third Saturday of the month

Next Vespers: 18 May 2024 at 5.00pm

Choral Evensong - Fourth Sunday of the month

Next Evensong: 28 April 2024 at 5.00pm

28 April 2024 – Fifth Sunday of Easter

8:00am	Said Eucharist	President & Preacher	The Very Rev'd Julian Perkins
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10:00am	Choral Eucharist	President & Preacher	The Very Rev'd Julian Perkins
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5:00pm	Choral Evensong	Officiant	The Rev'd Peter Lord Cowell
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Accommodation urgently required

A member of the cathedral congregation is looking for a 2-bedroom unit to rent for her family who are arriving on 24 April.

Please contact the office.

	Fourth Sunday of Easter 21 April 2024	Fifth Sunday of Easter 28 April 2024
	8:00am	
Liturgist	Sandra Walz	Rev'd Liz Lightfoot
First Reading	Acts 4:5-12 Ross McRobie	Acts 8:26-40 Tom Booth
Second Reading	I John 3:16-24 Joy McRobie	I John 4:7-21 Evan Harris
Gospel	John 10:11-18	John 15:1-8
Intercessions	Sandra Walz	Rev'd Liz Lightfoot
	10.00 am	
Liturgist	Rev'd Liz Lightfoot	Rev'd Liz Lightfoot
Crucifer	Jody van der Merwe	Jackson Liu
Acolytes	Reid Rohorua Kyle van der Merwe	Genevieve Staughton Evelyn Prentice
First Reading	Acts 4:5-12 Spencer Heald	Acts 8:26-40 Koli Jayatunge
Second Reading	I John 3:16-24 Fergus Byett	I John 4:7-21 Yvonne Hall
Gospel	John 10:11-18	John 15:1-8
Intercessor	Anne McAloon	Schuitemaker Family
Ciborium	Rev'd Liz Lightfoot	Rev'd Robin Olds
Chalice DB:	Rev'd Bryan Smith & Heather Powell	Rev'd Bryan Smith & Rev'd Robin Olds
Chalice LW:	Frany Edwards & Kim King	Warren & Min Turnwald
Welcomers	Dr John & Anu	Alex & Greg Fahey
Morning Tea	June Chestnut & Evelyn Masoka	Warren & Min Wurnwald

Cathedral Ministry Team and Contacts

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

Volunteer Ministry Team Members

Assistant curate: The Rev'd Liz Lightfoot
liz@stpeter.org.nz

Assistant priest: The Rev'd Canon Bryan Smith
canonassistant@stpeter.org.nz

Assistant priest: The Rev'd Robin Olds
pastoralcare@stpeter.org.nz

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



THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

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