



The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



A Choice (2018) -
Lauren Pittman (b. 1990)

**Those who want to save
their life will lose it, and
those who lose their life for
the sake of the gospel will
save it.**

- Mark 8.35

15 September 2024 – Season of Creation: Desolation

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

21 September 2024 – Cantata Vespers (5pm)

22 September 2024 – Season of Creation: Restoration

8:00am	Said Eucharist	President Preacher	Rev'd Wendy Tyrrell The Very Rev'd Julian Perkins
10:00am	Choral Eucharist	President & Preacher	The Very Rev'd Julian Perkins
5.00pm	Evensong	Officiant	Rev'd Peter Lord Cowell

Special General Meeting

Following the resignation of our Synod representative, there will be a Special General Meeting at 11.30am on Sunday 22 September. Nominations need to be in to the administrator by Thursday 19 September. Nomination forms are available at the back of the church.

Weekly Prayer for the Cathedral and City

Join us 7:30 Monday mornings for three quarters of an hour of prayer for the Cathedral and our city, followed by Toast and Coffee together.

“The Cathedral Table”

“The Cathedral Table” is booked for \$14 lunches, midday Sunday, every week at The Bank. Why don't you come?

Breakfast Youth Church

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

Covid Guidelines

Please do not attend a service if you are feeling unwell but do, please, let us know so that we can offer pastoral care. Wearing a mask is optional, it remains a valuable protection.

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 the building when all shaking has stopped.

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

Service Sheets

Our service sheets can be accessed at stpeter.org.nz and viewed on your phone to save paper and costs. The “CathedralFree” Wi-Fi can be accessed without a password.

Views from the Pews – The two aspects of creation theology

The Hebrews' faith in Yahweh (“the God who creates continuously”) was forged out of their experience of the Exodus, that established their firm belief that the God of Abraham was stronger than the gods of their pagan neighbours. They were convinced that the only reason that the universe exists is that God delights in it for itself, and positively *wants* it to exist - and if God were ever to cease upholding it, there would be nothing. They wanted to know only about *how things are*, not about *where they came from*. The historic (Biblical) creationist tradition summarised in Genesis 2 is therefore far older and more fundamental than the recent concept of “creationism” espoused by modern fundamentalists, and the two have very little in common.

Only about 200 years BCE, the additional idea of *creatio ex nihilo*, creation out of nothing, appeared, but it was not incorporated into church doctrine until the end of the second century AD. None of the great prophets and wisdom writers of the Old Testament were aware of it, although it became very influential in the Hellenistic world of the New Testament. It so happens that the Priestly creation story in Genesis I is broadly compatible with contemporary scientific cosmology, which sees the origin of the universe in the so-called “Big Bang”, but that is not the point of P's story.

During the course of history, the balance between the two interlocking aspects of creation theology, concerning *dependence* versus *origins*, became lost. By at least the end of the eighteenth century, and certainly by Darwin's time, Christian creation theology was emphasising the idea of an original act, the *beginning* of life, much more than the older idea of a continuing process of *upholding* the ongoing conditions for life. That distortion of the Biblical insight led directly to contradictions with science, and secular ridicule of what became Genesis I's six day ‘red herring’. It undermined Darwin's faith, and still does that of many young people trying to decide which story to believe. They often reject the idea that Christianity could be rational or relevant to this age because they do not know there is any such thing as serious, critical theology, or because their view of what the church stands for has been coloured by the failings of its members.

The desolation of today's world is largely because we fail to take *both* theology *and* science seriously.

Kim King

Thanksgiving for Creation and Redemption

A New Zealand Prayer Book, page 456

Music Copyright CCLI 337942

Mass Setting: Missa Brevis – *Matthias* (b. 1954)

The Ministry of Word and Prayer

The Gathering of the Community

The Introit – Forsake me not – *Fergus Byett* (b. 2000)

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

— 1 —

When morning gilds the skies,
my heart awaking cries,
may Jesus Christ be praised.
Alike at work and prayer
to Jesus I repair;
may Jesus Christ be praised.

— 2 —

The night becomes as day,
when from the heart we say:
may Jesus Christ be praised.
The pow'rs of darkness fear,
when this sweet chant they hear:
may Jesus Christ be praised.

— 3 —

In heav'n's eternal bliss
the loveliest strain is this:
may Jesus Christ be praised.
Let air, and sea, and sky
from depth to height reply:
may Jesus Christ be praised.

— 4 —

Be this, while life is mine,
my canticle divine:
may Jesus Christ be praised.
Be this th'eternal song
through all the ages on:
may Jesus Christ be praised.

Edward Caswall trans. (1814-1878)

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

In the name of God: Creator, Redeemer and Giver of life. **Amen**

Grace to you and peace from God our Creator, the love at our beginning
and without end, in our midst and with us.

God is with us, here we find new life.

Let us give thanks for the coming of God's reign of justice and love.

**Jesus Christ is good news for the poor,
release for the captives,
recovery of sight for the blind
and liberty for those who are oppressed.**

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

Invitation to Confession

(*please be seated or kneel / e noho, e tūturi rānei tātou*)

Liturgist

Let us confess our misuse of God's good gifts and repent of the ways in which we have damaged God's good creation:

Silence

You delight in creation, its colour and diversity; yet we have misused the earth

and plundered its resources for our own selfish ends.

Lord, have mercy.

Lord, have mercy.

You have brought order out of chaos,

light in darkness, good out of evil, but we have preferred darkness in words and deeds which dishonour God's holy name.

Christ, have mercy.

Christ, have mercy.

You have showered us with blessings,

but we have been grudging towards others and lacking in generosity in word and deed.

Lord, have mercy.

Lord, have mercy.

Silence

The presiding priest says

God forgives you. Forgive others; Forgive yourself. Be at peace.

The Collect

**God of all the earth,
you have given us the heritage of this good and fertile land;
grant that we may so respect and use it
that others may thank us for what we leave to them;
through Jesus Christ our Lord. Amen.**

The Readings

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

A reading from the book of the prophet Jeremiah (14: 1-10)

The word of the Lord that came to Jeremiah concerning the drought:

Judah mourns

and her gates languish;
they lie in gloom on the ground,
and the cry of Jerusalem goes up.
Her nobles send their servants for water;
they come to the cisterns,
they find no water,
they return with their vessels empty.

They are ashamed and dismayed
and cover their heads,
because the ground is cracked.

Because there has been no rain on the land
the farmers are dismayed;
they cover their heads.

Even the doe in the field forsakes her newborn fawn
because there is no grass.

The wild asses stand on the bare heights,
they pant for air like jackals;
their eyes fail
because there is no herbage.

Although our iniquities testify against us,
act, O Lord, for your name's sake;
our apostasies indeed are many,
and we have sinned against you.

O hope of Israel,
its saviour in time of trouble,
why should you be like a stranger in the land,

like a traveller turning aside for the night?
Why should you be like someone confused,
like a mighty warrior who cannot give help?
Yet you, O Lord, are in the midst of us,
and we are called by your name;
do not forsake us!

Thus says the Lord concerning this people:
Truly they have loved to wander,
they have not restrained their feet;
therefore the Lord does not accept them,
now he will remember their iniquity
and punish their sins.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 102 (please stand / e tū tatou)

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Vss 1-11 H. PURCELL.



- 1 Hear my ' prayer O ' Lord:
and let my ' cry ' come be'fore you.
- 2 Do not hide your face from me in my ' time of ' trouble:
incline your ear to me,
and be swift to ' answer · me ' when I ' call.
- 3 For my days pass a'way like ' smoke:
and my bones are burnt ' up as ' in a ' furnace.
- 4 I am beaten down and ' withered · like ' grass:
I waste away, be'cause I ' cannot ' eat.
- 5 I ' groan ' loudly:
I am ' nothing · but ' skin and ' bones.
- 6 I am like a vulture ' in the ' wilderness:
like an ' owl in ' desol ate ' places.

Vss 1-11 H. PURCELL.

169

- 7 I lie a'wake ' moaning:
I am like a sparrow a'lone up'on a ' housetop.
- 8 My enemies taunt me ' all the · day ' long:
and those who deride me ' use my ' name in ' cursing.
- 9 The bread I eat ' is like ' ashes:
and tears are ' mingled ' with my ' drink,
- 10 because of your ' anger · and ' fury:
for you have picked me ' up and ' flung · me a'way.
- 11 My days decline as the ' shadows ' lengthen:
and I ' wither · a'way like ' grass.

**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 Revelation to John (6:12-17)

When he opened the sixth seal, I looked, and there came a great earthquake; the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree drops its winter fruit when shaken by a gale. The sky vanished like a scroll rolling itself up, and every mountain and island was removed from its place. Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?' [NRSVA]

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

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

— 1 —

God of grace and God of glory,
on thy people pour thy pow'r;
now fulfil thy Church's story;
bring her bud to glorious flow'r.
Grant us wisdom, grant us courage,
for the facing of this hour.

— 2 —

Lo, the hosts of evil round us
scorn thy Christ, assail his ways;
from the fears that long have bound
us
free our hearts to faith and praise.
Grant us wisdom, grant us courage,
for the living of these days.

— 3 —

Cure thy children's warring
madness,
bend our pride to thy control;
shame our wanton, selfish gladness,
rich in goods and poor in soul.
Grant us wisdom, grant us courage,
lest we miss thy kingdom's goal.

— 4 —

Set our feet on lofty places,
gird our lives that they may be
armoured with all Christlike graces
as we set your people free.
Grant us wisdom, grant us courage,
lest we fail the world or thee.

Harry Emerson Fosdick (1878-1969)

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

The holy Gospel according to Mark (*11: 12-20*)

Praise and glory to God.

On the following day, when they came from Bethany, he was hungry. Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. He said to it, 'May no one ever eat fruit from you again.' And his disciples heard it.

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, 'Is it not written,

"My house shall be called a house of prayer for all the nations"?
But you have made it a den of robbers.'

And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. And when evening came, Jesus and his disciples went out of the city.

In the morning as they passed by, they saw the fig tree withered away to its roots. [NRSVA]

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

The Sermon

The Affirmation of Faith (*please stand / e tū tatou*)

Liturgist: Let us stand and together affirm our faith.

Ko koe, e te Atua tapu,	You, the holy God,
te tino Atua,	the absolute God,
Nōu te mana, te ihi, te wehi.	Yours are authority, dignity, awe.
Nōu te ao, te mauri, te ora.	Yours is the world, its life principle, its wholeness.
Nāu te katoa, i te rangi, i te whenua.	Yours is everything in the heavens and on earth.
Ko koe tonu te Atua.	You are constant God.
Ko koe te māramatanga o te ao,	You are the light of the world.
I tīaho rā koe i roto i te pōuri,	you shine through the darkness,
Kia puta ake tāu Tama ko	to reveal your son Jesus Christ
Ihu Karaiti	as the central pillar of faith for the
Hei pou tokomanawa mō te ao.	world.
Ko koe tonu te Atua.	You are constant God.
Ko koe te Wairua Tapu,	You are the Holy Spirit
Ko koe taku rākau,	you are my staff,
Ko koe taku tokotoko,	you are my walking stick,
Ko koe taku oranga ngākau e,	you are my heart's life
Ko koe tonu rā te Atua.	You are constant God.
Korōria ki a koe.	Glory to you.

Tr. By Bishop G. Conner

For the 8am service:

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers of the People

Let us pray for the Church and for the world,
giving thanks for God's goodness.

(please be seated or kneel / e noho, e tūturi rānei tātou)

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.
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The intercessor may end with the following responses or a collect:

Merciful God, you look with compassion on all who turn to you.

Hear the prayers of your people.

**Grant that what we have asked in faith we may by your grace
receive; through Jesus Christ our Lord. Amen.**

The Ministry of the Sacrament

The Peace (*please stand / e tū tatou*)

The peace of Christ be always with you.

And also with you.

E te whānau, we are the body of Christ.

By one Spirit we were baptised into one body.

Keep the unity of the Spirit in the bond of peace.

Amen. We are bound by the love of Christ.

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

Offertory Hymn

— 1 —

I heard the voice of Jesus say,
'Come unto me and rest;
lay down, thou weary one, lay down
thy head upon my breast.'

I came to Jesus as I was,
so weary, worn and sad;
I found in him a resting place,
and he has made me glad.

— 2 —

I heard the voice of Jesus say,
'Behold, I freely give
the living water, thirsty one;
stoop down and drink and live.'

I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul
revived,
and now I live in him.

— 3 —

I heard the voice of Jesus say,
'I am this dark world's light;
look unto me, thy morn shall rise,
and all thy day be bright.'

I looked to Jesus, and I found
in him my star, my sun;
and in that light of life I'll walk
till trav'ling days are done.

Horatius Bonar (1808-1889)

Preparation of the Gifts

God of all creation, you bring forth bread from the earth
and fruit from the vine.

By your Holy Spirit this bread and wine will be for us
the body and blood of Christ.

All you have made is good.

Your love endures for ever.

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 Spirit of God be with you.

And also with you.

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 right indeed to give you thanks most loving God,
through Jesus Christ, our Redeemer, the first born from the dead,
the pioneer of our salvation, who is with us always,
one of us, yet from the heart of God.

For with your whole created universe, we praise you for your
unfailing gift of life. We thank you that you make us human and
stay with us even when we turn from you to sin.

**God's love is shown to us: while we were yet sinners,
Christ died for us.**

In that love, dear God, righteous and strong to save,
you came among us in Jesus Christ, our crucified and living Lord.
You make all things new. In Christ's suffering and cross
you reveal your glory and reconcile all peoples to yourself,
their true and living God.

And now we give you thanks because in Christ, our risen Lord,
the new creation is being brought to perfection,
a broken world is being renewed, and creation itself will share
in the glorious liberty of the children of God.

In your mercy you are now our God.

Through Christ you gather us, new-born in your Spirit,
a people after your own heart. We entrust ourselves to you,
for you alone do justice to all people, living and departed.

**Now is the acceptable time,
now is the day of salvation.**

Therefore with saints and martyrs, apostles and prophets,
with all the redeemed, joyfully we praise you and say:

**Holy, holy, holy:
God of mercy, giver of life;
earth and sea and sky
and all that lives,
declare your presence and your glory.**

All glory to you, Giver of life sufficient and full for all creation.
Accept our praises, living God, for Jesus Christ, the one perfect
offering for the world, who in the night that he was betrayed,
took bread, and when he had given thanks, 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 when he had given thanks,
he gave it to them and said: Drink this, all of you. This is my blood
of the new covenant which is shed for you, and for many,
to forgive sin. Do this as often as you drink it to remember me.

Therefore, God of all creation, in the suffering and death of Jesus
our redeemer, we meet you in your glory.

We lift up the cup of salvation and call upon your name.

Here and now, with this bread and wine,
we celebrate your great acts of liberation,
ever present and living in Jesus Christ,
crucified and risen, who was and is and is to come.

Amen! Come Lord Jesus.

May Christ ascended in majesty be our new and living way,
our access to you, Father, and source of all new life.

In Christ we offer ourselves to do your will.

Empower our celebration with your Holy Spirit, feed us with your
life, fire us with your love, confront us with your justice,
and make us one in the body of Christ
with all who share your gifts of love.

**Through Christ, in the power of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Creator God. 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 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

The priest breaks the bread in silence and then says

The bread we break is a sharing in the body of Christ.

**We who are many are one body,
for we all share the one bread.**

The cup of blessing for which we give thanks
is a sharing in the blood of Christ.

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

Bread and wine; the gifts of God for the people of God.
**May we who share these gifts be found in Christ
and Christ in us.**

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 Lamentations – Bairstow (1874-1946) (excerpts)

Prayer After Communion

Most loving God, creator and redeemer,
we give you thanks for this foretaste of your glory.

**Through Christ, and with all your saints,
we offer ourselves and our lives to your service.**

**Send us out in the power of your Spirit,
to stand with you in your world.**

**We ask this through Jesus Christ, the servant,
our friend and brother. Amen.**

The Dismissal of the Community

Liturgist

Tend the earth, care for God's good creation,
and bring forth the fruits of righteousness. Go in peace.

Amen. We go in the name of Christ.

The 10 am service concludes with the organ voluntary, for which you are warmly invited to remain. If you wish to leave following the recession of clergy and choir, please do so quietly so that the voluntary may be fully appreciated.

Voluntary: Postlude in F *Eric Thiman (1900-1975)*

Please join us for refreshments

after both services, 8.00am and 10.00am.

We Remember with Love and Gratitude

Prayers for those in need: Margaret, Sarah, Pauline, Brian, Dilip, Helen's mother, Brad, Bruce, Zavier, Annette, Mia and family, Paul, Jackson, Kerry, Maureen, Trevor, Jamie, David, Ross, Helen, Sheila, Margaret, Joyce, Kaye, family of John, Annette, Megan, Richie, Stuart, Dianna, Michael, Anna, Kelsi, Jim, Jay & Erin, Alia, Gillian, Phillip and family.

Birthdays: Jocelyn Marshall 15, Min Turnwald 16, Jenny West 16, Margot Buick 16, Debbie Dingwall 17, Nebias Magumise 18, Sarah Tapping 19, Bev Wills 19, Walter Crookes 20, Larissa Knight 20.

In Memoriam: Thomas Muir 15, Patricia Smith 16, Peter Molan 16, Doris Douglas 17, Betty Elliott 18, Duncan McWhannell 18, Jeanette Ward 18, Robert Allbrook 18, Muriel Wynne-Jones 19, Tony Clarke 20, Rod Greig 21.

	Season of Creation: Desolation 15 September 2024	Season of Creation: Restoration 22 September 2024
Liturgist	Sandra Walz	Rev'd Liz Lightfoot
First Reading	Jer 14: 1-10 Faith Stewart	Gen 9: 8-17 Russell McQuiod
Second Reading	Rev 6: 12-17 Alan Carter	Rom 8: 18-22 Tom Booth
Gospel	Mark 11: 12-20	Mark 4: 30-32
Intercessions	Sandra Walz	Rev'd Liz Lightfoot
Liturgist	Bryan Bevege	Rev'd Liz Lightfoot
Crucifer	Sophia Khouri	Milannia Zucchetto
Acolytes	Evelyn Prentice Felicity Prentice	Reid Rohorua Alonzo Zucchetto
First Reading	Jer 14: 1-10 Mavis McNaughton	Gen 9: 8-17 Koli Jayatunge
Second Reading	Rev 6: 12-17 Fergus Byett	Rom 8: 18-22 Yvonne Hall
Gospel	Mark 11: 12-20	Mark 4: 30-32
Intercessor	Bryan Bang	Rev'd Liz Lightfoot
Ciborium	Dean Julian Perkins & Rev'd Liz Lightfoot	Rev'd Robin Olds & Rev'd Liz Lightfoot
Chalice DB	Lyn Jamieson & Evelyn Masoka	David Shearer & Kim King
Chalice LW	Warren & Min Turnwald	Bryan Bevege & Lyn Jamieson
Chalice Font	Richard Swarbrick	Anu Varghese
Welcomers	Richard Swarbrick & Yvonne Hall	Dr Plex John & Anu
Morning Tea	June Chestnut & Evelyn Masoka	Warren & Min Turnwald

Cantata Vespers - Third Saturday of the month
Next Vespers: 21 September 2024 at 5.00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 22 September 2024 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

Volunteer Ministry Team Members

Assistant curate: The Rev'd Liz Lightfoot
liz@stpeter.org.nz | 021 0893 8890

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

Assistant priest: The Rev'd Robin Olds
pastoralcare@stpeter.org.nz | 027 441 9292

Assistant priest: The Rev'd Wendy Tyrrell
bells@stpeter.org.nz

People's warden: Heather Powell
peopleswarden@stpeter.org.nz | 021 386 207

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

Giving

Bank Details: 02-0316-0268898-000

The ministry of the cathedral is paid for by our church members if you can be a part of this it greatly helps the life of the church.

Cathedral Office

Monday-Friday: 9am-3pm | (07) 839 4683 | admin@stpeter.org.nz

Cathedral Shop

Monday-Friday: 10am-2pm; Sunday: 11am-12pm | (07) 839 4683
