



The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



Presentation in the Temple (detail, 1988) -
John August Swanson
(1938-2021)

My eyes have seen
your salvation, which
you have prepared in
the presence of all
peoples, a light for
revelation to the
Gentiles and for glory
to your people Israel.
Luke 2.30-32

I February 2026 – Presentation of Jesus in the Temple

8:00am	Said Eucharist	President & Preacher	Father Ben Ong
--------	-----------------------	----------------------	----------------

10:00am	Choral Eucharist	President Preacher	The Rev'd Robin Olds Father Ben Ong
---------	-------------------------	--------------------	--

8 February 2026 – Fifth Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Rev'd Canon Sue Pickering
--------	-----------------------	--------------------	--

10:00am	Choral Eucharist	President Preacher	The Rev'd Robin Olds The Rev'd Canon Sue Pickering
---------	-------------------------	--------------------	---

Views from the Pews - Beginnings

With Advent's anticipation of new things, and contingent call to 'wake up', still echoing (Isa: 25), what is top of mind as we embark on 2026? In Gen:1 we see a God of beginnings. The creation story, whether seven literal days or ongoing, is irrelevant to one immutable fact; God is the source of all things new, and the Word the source of all things made. (Jn 1:1-3)

As God's children, created in God's image and integral to an ongoing creation story, are we found waiting with spirits receptive to new opportunities? Could we value comfort and familiarity more than the excitement of promptings towards new beginnings, muttering 'these are not meant' for us? If so, who then, will God use in this age?

When facing challenging opportunities, we can draw encouragement and inspiration from Scripture. Jesus challenged Peter with the single word 'Come' (Mat 14:28-31). Only when Peter, eyes fixed on Jesus not the turbulent water, accepted the challenge, did he manage the impossible. 'Come' calls for obedience, yet our focus on the turbulence around us keeps us 'stuck' in our boat, unaware we stand on a shore of invitation to things not yet experienced. Risk, often thought of as foe rather than ally, may be the very impetus we need. (Rm 3:11)

Noah defied a turbulent, wicked world (Gen: 7), following God's call to build and fill an ark in mountainous Ararat with all living creatures. Abram hearing the singular 'Go' sought a foreign land and God blessed him with multiple descendants (Gen: 12). Our bidding to 'the new' may not be dramatic, yet it is indeed our Godly calling, actioned when we trust God. (Jn 14 :27) Our liturgy and prayer of confession remind us, even in failure, due to disobedience God, through Jesus, the 'pioneer of our salvation', gives new beginnings. We, like the Israelites, are never forsaken if we turn obediently to God.

Beginnings may come like a thunder bolt or, like Jesus's ministry, be birthed over thirty years of obedience, and finally proclaimed by a 'Voice in the Wilderness' (Mt 3). Ps 24:7-10, exhorts 'Lift up your heads, open wide the gates, so the King of Glory may enter, as Lord, strong and mighty, revealing God's majesty and power; come to dwell among us'. Are our spiritual listening skills attuned to recognise such calls, awakening in us 'new beginnings' proclaiming God's majesty and power?

Marie-Thérèse Borland

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

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Darke in F

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

Te Whakatikatika | The Gathering of the Community

The Introit – Hodie beata virgo – *Richard Sheppard (1949-2021)*

Opening Hymn (*please stand in body or spirit / e tū tātou*)

— 1 —

Christ, whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness, arise,
triumph o'er the shades of night;
Dayspring from on high, be near;
Daystar, in my heart appear.

— 2 —

Dark and cheerless is the morn
unaccompanied by thee;
joyless is the day's return,
till thy mercy's beams I see,
till they inward light impart,
glad my eyes, and warm my heart.

— 3 —

Visit then this soul of mine,
pierce the gloom of sin and grief;
fill me, radiancy divine;
scatter all my unbelief;
more and more thyself display,
shining to the perfect day.

Charles Wesley (1707-1788)

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

E te whānau a te Karaiti, forty days ago we celebrated the birth of our Lord Jesus Christ. Now we recall the day on which he was presented in the Temple, when he was offered to the Father and shown to his people. As a sign of his coming among us, his mother was purified, as we now

come to him for cleansing. In their old age Simeon and Anna recognized him as their Lord, as we today sing of his glory. In this eucharist, we celebrate both the joy of his coming and his searching judgement, looking back to the day of his birth and forward to the coming days of his passion.

Rejoice and be glad. Praise God who gives us forgiveness and hope.

Amen. Christ is our light, the joy of our salvation.

Praise and glory to Christ,

God's new beginning for humanity making ritual water gospel wine,
cleansing all our worship.

Love and loyalty to Christ, who gives us the gospel.

Praise to Christ who calls us to holiness.

Korōria ki te Atua | The Gloria

(sung by the choir)

**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

**Everliving God,
your Son Jesus Christ was presented as a
child in the temple
to be the hope of your people;
grant us pure hearts and minds
that we may be transformed into his likeness,
who lives and reigns with you and the Holy Spirit,
one God for ever. Amen.**

Ngā Karaipiture | The Readings

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

A reading from the book Malachi (3:1-4)

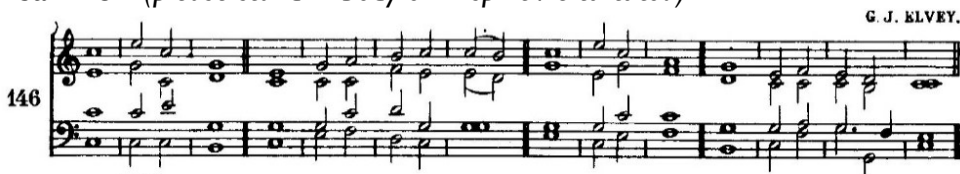
See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 84 (please stand in body or in spirit / e tū tātou)



G. J. ELVEY.

- 1 How lovely ' is your ' dwelling-place:
Lord ' God of ' power and ' might.
- 2 My soul has a desire and longing
to enter the ' courts · of the ' Lord:
my heart and my flesh re'joice · in the ' living ' God.
- 3 The sparrow finds for her'self a ' house:
and the swallow a nest
where ' she may ' lay her ' young.
- 4 Even so have the singers a ' home · at your ' altars:
they stand always praising you my ' king ' and my ' God.
- 5 O Lord ' God of ' hosts:
blessèd are ' those who ' dwell in · your ' house.

- 6 Blessed are those whose ' strength · is in ' you:
who have ' set their ' hearts on ' pilgrimage.
- 7 Going through the arid valley,
they find a spring from ' which to ' drink:
the early rain ' covers it · with ' pools of ' water.
- 8 They go from ' strength to ' strength:
and appear every one before ' God ' in Je'rusalem.
- 9 O Lord God of hosts, ' hear my ' prayer:
give ' ear O ' God of ' Jacob.
- 10 Show favour O God to the ' king · our de'fender:
and look upon the face of ' your an'oointed ' prince.
- 11 Truly one day ' in your ' courts:
is better ' than a ' thousand ' elsewhere.
- 12 I would rather stand at the threshold_
of the ' house · of my ' God:
than ' live · in the ' homes of · the ' wicked.
- 13 For the Lord God is a defence and shield,
the Lord will give ' grace and ' honour:
and no good thing will be withheld_
from those who ' live a ' blameless ' life.
- 14 O Lord ' God of ' hosts:
blessèd are those who ' put their ' trust in ' you.

**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 (2:14-18)

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 in body or in spirit / e tū tātou)*

— 1 —

Gracious Spirit, Holy Ghost,
taught by thee, we covet most
of thy gifts at Pentecost,
holy, heav'nly love.

— 2 —

Love is kind, and suffers long,
love is meek, and thinks no wrong,
love than death itself more strong;
therefore give us love.

— 3 —

Prophecy will fade away,
melting in the light of day;
love will ever with us stay;
therefore give us love.

— 4 —

Faith will vanish into sight;
hope be emptied in delight;
love in heav'n will shine more bright;
therefore give us love.

— 5 —

Faith and hope and love we see
joining hand in hand agree;
but the greatest of the three,
and the best, is love.

— 6 —

From the overshadowing
of thy gold and silver wing
shed on us, who to thee sing,
holy, heav'nly love.

Christopher Wordsworth (1807-1885)

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 (2:22-40)

Praise and glory to God.

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtle-doves or two young pigeons.'

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's

Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

‘Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel.’

And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.’

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

[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 in body or in spirit / e tū tatou)

Liturgist: Let us stand and together affirm our faith.

You, O God, are supreme and holy.

You create our world and give us life.

Your purpose overarches everything we do.

You have always been with us.

You are God.

**You, O God, are infinitely generous,
good beyond all measure.**

You came to us before we came to you.

**You have revealed and proved
your love for us in Jesus Christ,
who lived and died and rose again.**

You are with us now.

You are God.

You, O God, are Holy Spirit.

You empower us to be your gospel in the world.

You reconcile and heal; you overcome death.

You are our God. We worship you.

Ngā Īnoi a te Iwi | The Prayers of the People

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

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

The intercessor may use one of the following responses:

God of grace	God of love	Lord, in your mercy
you hear our prayer.	grant our prayer.	hear our prayer.

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

Thanksgiving, blessing and praise be yours, God of the incarnation,
because you care for us and for our prayer.

May our love for you and our likeness to you
be strengthened every time we pray. **Amen.**

Te Minitatanga o te Hākarameta

The Ministry of the Sacrament

Te Maungārongo | The Peace

(please stand in body or in spirit / 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 —

Of the Father's love begotten,
ere the worlds began to be,
he is Alpha and Omega,
he the source, the ending he,
of the things that are, and have
been,
and that future years shall see,
evermore and evermore.

— 3 —

O that birth forever blessed,
when the Virgin, full of grace,
by the Holy Ghost conceiving,
bore the Saviour of our race,
and the babe, the world's
Redeemer,
first revealed his sacred face,
evermore and evermore.

— 2 —

At his word they were created;
he commanded; it was done:
heav'n and earth and depths of ocean
in their threefold order one;
all that grows beneath the shining
of the light of moon and sun,
evermore and evermore.

— 4 —

This is he whom seers and sages
sang of old with one accord;
whom the writings of the prophets
promised in their faithful word;
now he shines, the long-expected;
let our songs declare his worth,
evermore and evermore.

Aurelius C Prudentius (348-413 tr. J M Neale (1818-1866) alt.)

Te Whakatikatika i te Ohaoa | 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 indeed right and good,
always and everywhere to give you thanks and praise
through Jesus Christ, who is one with you from all eternity.
For on this day he appeared in the Temple
in substance of our flesh
to come near to us in judgement.

CW:T&S, 201

He searches the hearts of all your people
and brings to light the image of your splendour.
Your servant Simeon acclaimed him as the light to lighten the nations
while Anna spoke of him to all who looked for your redemption.
Destined for the falling and rising of many,
he was lifted high upon the cross
and a sword of sorrow pierced his mother's heart
when by his sacrifice he made our peace with you.
And now we rejoice and glorify your name
that we, too, have seen your salvation
and join with angels and archangels
in their unending hymn of praise:

**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. The choir will sing.)

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 the bread of life, and that life is the light of the world.
God here among us,
light in the midst of us,
bring us to light and life.

Te Reme a te Atua | Agnus Dei *(sung by the choir)*

Lamb of God, you take away the sin of the world: have mercy on us.
Lamb of God, you take away the sin of the world: have mercy on us.
Lamb of God, you take away the sin of the world: grant us your peace.

Te Pōwhiri | The Invitation

Come God's people, come to receive Christ's heavenly food.

The minister says the following to each person.

The bread of life, broken for you.
Te taro o te ora, i 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.

Anthem When Mary to the temple went

– Johannes Eccard (1553-1611)

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.

Closing Hymn

during which we light our candles passing the light of Christ from one person to another.

Forth in the peace of Christ we go;
Christ to the world with joy we bring;
Christ in our minds, Christ on our lips,
Christ in our hearts, the world's true King.

King of our hearts, Christ makes us kings;
kingship with him his servants gain;
with Christ, the Servant-Lord of all,
Christ's world we serve to share Christ's reign.

Priests of the world, Christ sends us forth
this world of time to consecrate,
our world of sin by grace to heal,
Christ's world in Christ to re-create.

Prophets of Christ, we hear his Word:
he claims our minds to search his ways;
he claims our lips to speak his truth;
he claims our hearts to sing his praise.

We are his Church, he makes us one:
here is one hearth for all to find;
here is one flock, one Shepherd-King;
here is one faith, one heart, one mind.

James Quinn (1919-2010)

Candlemass Reflection

the sanctuary party gathered at the font

The president prays

Lord God, the springing source of everlasting light, pour into the hearts of your faithful people the brilliance of your eternal splendour, that we, who by these kindling flames light up this temple to your glory, may have the darkness of our souls dispelled, and so be counted worthy to stand before you in that eternal city where you live and reign, Father, Son and Holy Spirit, one God, now and for ever. **Amen.**

Nunc dimittis

**A light to lighten the nations
and the glory of your people Israel.**

Now, Lord, you let your servant go in peace:
your word has been fulfilled.

**A light to lighten the nations
and the glory of your people Israel.**

My own eyes have seen the salvation:
which you have prepared in the sight of every people.

**A light to lighten the nations
and the glory of your people Israel.**

A light to reveal you to the nations
and the glory of your people Israel.

**A light to lighten the nations
and the glory of your people Israel.**

Luke 2.29-32

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 light to lighten the nations
and the glory of your people Israel.**

Te Haerenga Atu | The Dismissal of the Community

The president prays

Almighty God, Source of All Being,
here we bring to an end our celebration of the Saviour's birth.
**Help us, in whom he has been born,
to live his life that has no end.**

Here we have offered the Church's sacrifice of praise.
**Help us, who have received the bread of life,
to be thankful for your gift.**

Here we have rejoiced with faithful Simeon and Anna.
**Help us, who have found the Lord in his temple,
to trust in your eternal promises.**

Here we have greeted the light of the world.

**Help us, who extinguish these candles,
never to forsake the light of Christ.**

Here we stand near the place of baptism.

**Help us, who are marked with the cross,
to share the Lord's death and resurrection.**

Here we turn from Christ's birth to his passion.

**Help us, for whom Lent is near,
to enter deeply into the Easter mystery.**

Here we bless one another in your name.

**Help us, who now go in peace,
to shine with your light in the world.
Thanks be to God. Amen.**

*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: Te Deum Prelude Marc Antoine Charpentier (1634-1704)

Please join us for refreshments

after both services, 8.00am and 10.00am.

We Remember with Love and Gratitude

Prayers for those in need:	Joan, Alison, Ashleigh, Bruce, Elizabeth, Steve and Jennie, Helen, Judith, Jean, Peter, Xavier, Vivianne, Heather.
---------------------------------------	---

Birthdays:	Caitlyn H. 2, Sebastian H. 2, Winne M. 4, Sairah G. 6.
-------------------	--

Anniversaries:	Norm & Anne H. 4, Roy & Patricia DM. 4, David & Palu R. 7.
-----------------------	---

In Memoriam:	Kenneth Redout 1, Ellen Holmes 2, Ida Heather 3, Dorne Thompson 3, Connie Drabble 4, Lindsay Byrne 4, David Bailey 5.
---------------------	---

	Presentation of Jesus in the Temple 1 February 2026	Fifth Sunday in Ordinary Time 8 February 2026
First Reading	Malachi 3:1-4	Isa 58:1-9a
Second Reading	Heb 2:14-18	1 Cor 2:1-12
Gospel Reading	Luke 2:22-40	Matt 5:13-20
	8.00 am	8.00 am
Liturgist	Chris Chundau	Andrea Haines
First Reader	Jenevere Foreman	John Stewart
Second Reader	Tom Booth	Faith Stewart
Intercessions	Chris Chundau	Andrea Haines
	10.00 am	10.00 am
Liturgist	Chris Chundau	Evelyn Masoka
Crucifer	Sophia Khouri	Evelyn Prentice
Acolytes	Serein Matthew Elise Cantwell	
First Reader	Ann Bennett	Tiffany Sayer
Second Reader	Antoinette Ankersmit	Kitty Storey
Intercessor	Chris Chundau	Anne McAloon
Ciborium	Rev'd Robin Olds & Fr Ben Ong	Rev'd Robin Olds & Rev'd Canon Sue Pickering
Chalice DB	Alex Fahey & Richard Swarbrick	Kim King & Rae Barwood
Chalice LW	Franny Edwards & Greg Fahey	Anu Varghese & Pam McAdam
Welcomers	Plex John & Anu Varghese	David Wilson & Mavis & Don McNaughton
Morning Tea	Min & Warren Turnwald	Sue Jones & Evelyn Masoka

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