



The Waikato Cathedral Church of St Peter

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

Villagers on Their Way to Church (ca. 1550) - Simon Bening (ca. 1483-1561)



‘My word shall not return to me empty,’ says the Lord, ‘but it shall accomplish that which I purpose, and succeed in the things for which I sent it.’
Isaiah 55:11

2 March 2025 – Eighth Sunday in Ordinary Time

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

5 March 2025 - Ash Wednesday (6pm)

Ecumenical Service with the Cathedral of the BWM at St Peter's

9 March 2025 – First Sunday in Lent

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

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

Cathedral Centre Toilet: The toilet at the near end of the cathedral centre can be accessed during services.

Health & Safety

In the event of a fire: exits are the entrance and the doors either side of the front of the main body of the church.

In the event of an earthquake: drop to the floor, seek cover, and hold onto something. Only exit when all shaking has stopped.

Services Online: Many of our choral services are online: youtube.com/@WaikatoCathedral (older services are on Facebook). Most are available live and then under the live tab of the channel. If you need assistance ask a young person or, failing that, ask Dean Julian.

We Remember with Love and Gratitude

Prayers for those in need: Kelsi, Graeme, Dion, Emily, Bruce.

Birthdays: Andrew Malcolm 2, Christopher Whitely 2, Ajok (Uganda) 2, Gregory Fahey 3, Jason Engeldoe 4, Debbie Heron 4, Lisette McAdam 5, Jessica Brant 6, Yoonji Glander 7, Nancy Burroughs 8.

Anniversaries: Heather & Alan Ridge 4.

In Memoriam: Elsie Watson 2, Pat Boshier 2, Laurie Hutton 2, Selwyn Smith 3, John McNeill 3, Pearl King 4, Ailsa Busfield 4, Christopher Morris 5, Walter Crookes (Snr) 6, Gladys Noble 6, Neil West 7, Peter Buckland 7.

Views from the Pews – Vernacular exaggeration

In ordinary common speech, people often use exaggeration to convey the intensity of a feeling, or the importance of a point. So when someone who has missed breakfast staggers through to dinner time, they may claim to be ‘hungry enough to eat a horse’. Or an especially heavy downpour might be described as ‘raining cats and dogs’. No-one really believes either statement could be taken literally, but the force of the contrast between apparent intentions and impossible actions is sufficient to make the point. It is an example of acceptable hyperbole – as a well-understood figure of speech to convey a point.

Exaggerations are simply figures of speech like those common in ordinary conversations, and they help to make the text come alive. The more important the point being made, the more likely the speaker is to exaggerate. So Mark (1:4-5) says that: “John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then **all the land** of Judea, and those from Jerusalem....”. This does not mean that John baptized every single person in all of Judea and Jerusalem, only that John’s baptism was extremely popular.

Jesus was a master of perceptive figures of speech that connected with his listeners directly. He knew exactly how to express deep truths in nonliteral symbols, because he came from a Jewish tradition that was steeped in this technique of writing and speaking. The Sermon on the Mount has many such examples. How we think and how we act in our daily lives has an impact, not only on our own wellbeing and on other individuals, but also on our society and on our environment. If we really want to challenge the world, we must start with challenging ourselves.

Today’s Gospel used exaggeration to emphasise the difference between our perceptions of the log-sized faults of others versus the excuses we make for the speck-sized faults in ourselves:

“Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.”

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: Stanford C and F

The Ministry of Word and Prayer

The Gathering of the Community

The Introit – O nata lux - Thomas Tallis (1505-1585)

O light born of light, Jesus, Redeemer of the world, in your mercy condescend to accept the praises and prayers of your suppliant people; you who once deigned to be contained in flesh for the sake of the lost, grant that we may be made members of your blessed body.

Opening Hymn (please stand / e tū tātou)

Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, thy great name we praise.

Unresting, unhasting, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice like mountains high soaring above
thy clouds, which are fountains of goodness and love.

To all life thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish as leaves on the tree,
then wither and perish; but naught changeth thee.

Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all laud we would render, O help us to see
'tis only the splendour of light hideth thee.

Walter Chalmers Smith (1824-1908)
based on 1 Timothy 1:17

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

This is the day which the Lord has made. *Ko te rā tēnei i hangā e Ihowā.*
Let us rejoice and be glad in it. *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.*)

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.**

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.**

Liturgist

The peace of Christ rule in our hearts.

Kia mau te rongō 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.

The Collect

**Holy Spirit,
grant us who serve your Church to mend what is spoiled,
to strengthen what is sound,
and to follow you wherever and however you may lead.
This we ask through Jesus Christ our Lord. Amen.**

The Readings

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

A reading from book of Sirach (27:4-7)

When a sieve is shaken, the refuse appears;

so do a person's faults when he speaks.

The kiln tests the potter's vessels;

so the test of a person is in his conversation.

Its fruit discloses the cultivation of a tree;

so a person's speech discloses the cultivation of his mind.

Do not praise anyone before he speaks,

for this is the way people are tested.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 92: 1-4, 12-15 (please stand / e tū tātou)

158

J. NARES.

- 1 It is good to give ' thanks · to the ' Lord:
to sing praise to your ' name ' O Most ' High,
- 2 to tell of your love ' in the ' morning:
and of your ' faithful 'ness ' during · the ' night,
- 3† on the ten-stringed ' lyre · and the ' lute:
with the ' tuneful ' sound · of the ' harp.
- 4 For you Lord have made me glad ' by your ' deeds:
I shout for joy at the ' works ' of your ' hands.
- 12 The just shall flourish ' like a ' palm tree:
and grow ' like a ' cedar · in ' Lebanon.
- 13† Planted in the ' house · of the ' Lord:
they flourish in the ' courts of ' our ' God.
- 14 Still bearing fruit in their ' old ' age:
they are still ' green and ' full of ' sap,



15 to show that the ' Lord is ' just:
the Lord my rock, in ' whom is ' no un'righteousness.

**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 letter of Paul to the Corinthians (*15:51-58*)

Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

'Death has been swallowed up in victory.'

'Where, O death, is your victory?

Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain. [NRSVA]

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

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

— 1 —

God of mercy, God of grace,
show the brightness of thy face.
Shine upon us, Saviour, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.

— 2 —

Let the people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Saviour King;
at thy feet their tribute pay,
and thy holy will obey.

— 3 —

Let the people praise thee, Lord;
earth shall then her fruits afford;
God to man his blessing give,
man to God devoted live;
all below, and all above,
one in joy, and light, and love.

Henry Francis Lyte (1793-1847) based on Psalm 67, alt.

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 (6:39-49) **Praise and glory to God.**

Jesus also told them a parable: ‘Can a blind person guide a blind person? Will not both fall into a pit? A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher. Why do you see the speck in your neighbour’s eye, but do not notice the log in your own eye? Or how can you say to your neighbour, “Friend, let me take out the speck in your eye”, when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour’s eye.

‘No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.

'Why do you call me "Lord, Lord", and do not do what I tell you? I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.'

[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.

**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.**

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	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.**

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 —

Alleluia, sing to Jesus,
his the sceptre, his the throne;
alleluia, his the triumph,
his the victory alone:
hark, the songs of peaceful Sion
thunder like a mighty flood:
Jesus, out of every nation,
hath redeemed us by his blood.

— 3 —

Alleluia, bread of angels,
here on earth our food, our stay;
alleluia, here the sinful
come to you from day to day.
Intercessor, friend of sinners,
earth's redeemer, plead for me,
where the songs of all the sinless
sweep across the crystal sea.

— 2 —

Alleluia, not as orphans
are we left in sorrow now;
alleluia, he is near us,
faith believes, nor questions how;
though the cloud from sight received
him
when the forty days were o'er,
shall our hearts forget his promise,
'I am with you evermore'?

— 4 —

Alleluia, King eternal,
he the Lord of lords we own;
alleluia, born of Mary,
earth thy footstool, heav'n his throne;
he within the veil has entered
robed in flesh, our great High Priest;
he on earth both priest and victim
in the Eucharistic Feast.

W. Chatterton Dix (1837-1898) 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)*

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.**

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 īnoi 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.

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

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 My eyes for beauty pine - Herbert Howells (1892-1983)

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

The Blessing *(please stand / e tū tātou)*

The peace of Almighty God, the Creator, be yours. The peace of Christ, the Prince of Peace, be yours. The peace of the Holy Spirit, the Sustainer, be yours. In the storms of life, the peace of the Holy Three be yours. 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 —

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)

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. 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: Scherzo 'Ubi Caritas' - Christopher Tambling (1964-2015)

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

	Eighth Sunday in Ordinary Time 2 March 2025	First Sunday in Lent 9 March 2025
Liturgist	Chris Chundau	Andrea Haines
First Reading	Sirach 27:4-7 Faith Canales Wolter	Deut 26:1-11 Russell McQuiod
Second Reading	1 Cor 15:51-58 John Stewart	Rom 10:8b-13 Alan Carter
Gospel	Luke 6:39-49	Luke 4: 1-13
Intercessions	Chris Chundau	Andrea Haines
Liturgist	Chris Chundau	Bryan Bevege
Crucifer	Sophia Khouri	Jody van der Mewre
Acolytes	- -	Evelyn Prentice Kyle van der Mewre
First Reading	Sirach 27:4-7 Sam Edwards	Deut 26:1-11 Liz Phillips
Second Reading	1 Cor 15:51-58	Rom 10:8b-13 Kezia Schuitemater
Gospel	Luke 6:39-49	Luke 4: 1-13
Intercessor	Chris Chundau	Richard Swarbrick
Ciborium	Dean Julian Perkins; Rev'd Robin Olds' Rev'd Wendy Tyrrell	Rev'd Robyn Olds & Dean Julian Perkins & Rev'd Canon Sue Pickering
Chalice DB	Bryan Bevege &	Warren & Min Turnwald
Chalice LW	Pam McAdam & Richard Swarbrick	Brian Dingwall & Kim King
Chalice Font	Plex John	Anne McAloon
Welcomers	Marion & Richard Francis	Suzanne Smith & Yvonne Hall
Morning Tea	Marie-Therese & Graham Borland	June Chestnut & Evelyn Masoka

Cantata Vespers - Third Saturday of the month
Next Vespers: 15 March 2025 at 5.00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 23 March 2025 at 6.00pm

Cathedral Ministry Team and Contacts

Dean: The Very Rev'd Julian Perkins (Day off- Friday)
deanjulian@stpeter.org.nz | 020 41 24 6555

Volunteer Ministry Team Members

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

For the Cathedral Church of St Peter - Parish Account

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
