



**The Waikato
Cathedral
Church of St Peter**

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

**Jesus revealed his glory,
and his disciples
believed in him.**

John 2.11

Water into Wine (*anon*), St Colman's
Church, Portsmouth, UK



19 January 2025 – Second Sunday of Epiphany

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

26 January 2025 – Third Sunday of Epiphany

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

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.

Cathedral Centre Toilet: The toilet at the near end of the cathedral centre can be accessed during the service, while keeping the rest of the centre secure.

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 on our YouTube channel: youtube.com/@WaikatoCathedral (older services are on Facebook). The services are usually available live and are generally under the live tab of our YouTube 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:

Birthdays: Kath Barnsley 19, Deepika Sagar 20, Eddie Wullems 23, Celia Rose Griffiths 25.

Anniversaries: Robin & Gilbert Olds 22, Andrew & Christine McKean 24.

In Memoriam: Heather Sharplin 19, Ola Nye 20, Sophie Pilott 20, H Budden 20, Bernard Chapman 21, Douglas Hazard 22, Mary Pearson 22, Noelene Rose 22, David Thompson 23, Carol Fuller 24.

Views from the Pews - Weddings

In Hebrew society, a wedding was a big event, and a fertile source of imagery for theological ideas. A woman was required to leave her home and everything she knew in order to join the family of her husband. Her taking of his name marked the start of this new life, and a significant change in status. Here Isaiah 62:2 takes that process as a metaphor illustrating the restoration of Zion: 'The nations shall see your vindication....and you shall be called by a new name which the mouth of the Lord will give'.

The primary function of a married woman was to provide sons and grandsons for her husband, and a woman surrounded by many healthy children enjoyed high social esteem. But an unmarried woman, or worse, a married but childless woman, was an object of social scorn. Think of the desperate humiliation of Hannah, sorely provoked by her rivals for refusing to accept that 'the Lord had closed her womb', or to be comforted by Elkanah's reassurance that he should be 'more to you than ten sons' (1 Sam 1:5-8). Remembering the strength of that public disgrace – far more powerful in those days than now – underlines the extraordinary vision of the prophet that 'You [Zion] shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate' [both standard terms of abuse suffered by spinsters and barren wives]. On the contrary, the new name promised in v. 2 is revealed in vv 3-4: 'but you shall be called My Delight Is in Her....and as the bridegroom rejoices over the bride, so shall your God rejoice over you (v 5)'. Amid all this glorious rejoicing we should not be distracted by the apparently mixed metaphor in v5, where 'your sons marry you' [ESV/NKJV] still refers to Zion. A search for 'bridegroom' comes up with many other Biblical images in both Testaments.

The wedding theme continues in the Gospel reading for today. The reception must have been quite a large family gathering, since Mary, Jesus and his disciples were invited to be there. When Mary told him that the wine had run out, Jesus responded 'My hour has not yet come', but his compassion for the potential embarrassment of the hosts overcame his reluctance. His compassion also prompted many future healings, and is still available to us.

Kim King

Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Aston

The Ministry of Word and Prayer

The Gathering of the Community

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

— 1 —

Praise the Lord, ye heav'ns adore
him!
Praise him angels in the height;
sun and moon, rejoice before him;
praise him, all ye stars of light.
Praise the Lord! for he hath spoken;
worlds his mighty voice obeyed;
laws which never shall be broken
for their guidance he hath made.

— 2 —

Praise the Lord! for he is glorious;
never shall his promise fail;
God hath made his saints victorious;
sin and death shall not prevail.
Praise the God of our salvation!
Hosts on high, his power proclaim;
heaven and earth, and all creation,
laud and magnify his Name.

— 3 —

Worship, honour, glory, blessing,
Lord, we offer to thy name;
Young and old, thy praise expressing,
join their Saviour to proclaim.
As the saints in heaven adore thee,
we would bow before thy throne;
as thine angels serve before thee,
so on earth thy will be done.

Foundling Hospital Collection (1796) v.3 Edward Osler (1798-1863)

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

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 remain standing / e tū tonu 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

**We pray you, Jesus, take the old water, our busy, conscientious
lives, and turn them into gospel wine, that everyone may see
your life, and thirst. Hear this prayer for your name's sake.
Amen.**

The Readings

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

A reading from the book of the prophet Isaiah (62:1-5)

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.
The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the Lord will give.
You shall be a crown of beauty in the hand of the Lord,
and a royal diadem in the hand of your God.
You shall no more be termed Forsaken,
and your land shall no more be termed Desolate;
but you shall be called My Delight Is in Her,
and your land Married;
for the Lord delights in you,
and your land shall be married.
For as a young man marries a young woman,
so shall your builder marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 36: 5-10 - said *(please stand / e tū tātou)*

- 5 Your steadfast love, O Lord, extends to the heavens:
your faithfulness up to the clouds.
- 6 Your righteousness is like the strong mountains,
your judgments are like the great deep:
you Lord save both people and beasts.
- 7 How precious is your steadfast love O God:
mortals take refuge in the shadow of your wings.

- 8 They feast on the rich abundance of your house:
you give them drink
from the stream of your delights.
- 9 For with you is the well of life:
and in your light we see light.
- 10 Continue your loving kindness to those who know you:
and your justice to the true of heart.

**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 reading from
the first letter of Paul to the Corinthians (12:1-11)

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

[NRSVA]

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

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

Filled with the Spirit's power, with one accord
the infant Church confessed its risen Lord.
O Holy Spirit, in the church today
no less your pow'r of fellowship display.

Now with the mind of Christ set us on fire,
that unity may be our great desire.
Give joy and peace; give faith to hear your call,
and readiness in each to work for all.

Widen our love, good Spirit, to embrace
in your strong care the people of each race.
Like wind and fire with life among us move,
till we are known as Christ's, and Christians prove.

John Raphael Percy (1896 -1971)

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 John (2:1-11)
Praise and glory to God.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. [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.**

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 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:

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.**

The Ministry of the Sacrament

The Peace (*please stand / 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 —

Songs of praise the angels sang,
heav'n with alleluias rang,
when creation was begun,
when God spake and it was done.

— 3 —

Heav'n and earth must pass away,
songs of praise shall crown that day;
God will make new heav'ns and
earth,
songs of praise shall hail their birth.

— 5 —

Saints below, with heart and voice,
still in songs of praise rejoice;
learning here, by faith and love,
songs of praise to sing above.

— 2 —

Songs of praise awoke the morn
when the Prince of Peace was born;
songs of praise arose when he
captive led captivity.

— 4 —

And shall we alone be dumb
till that glorious kingdom come?
No, the Church delights to raise
psalms and hymns and songs of
praise.

— 6 —

Hymns of glory, songs of praise,
Father, unto thee we raise;
Jesu, glory unto thee,
ever with the Spirit be.

James Montgomery (1771-1854) 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 the joy of our salvation, God of the universe, *ANZPB/HKMoA p. 485*
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.

His star, mysterious and inviting,
calls us to worship the Christ who is born.

For he is Emmanuel, God revealed in human form for all the human race;
to him we offer our homage and our gifts.

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

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 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

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 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.

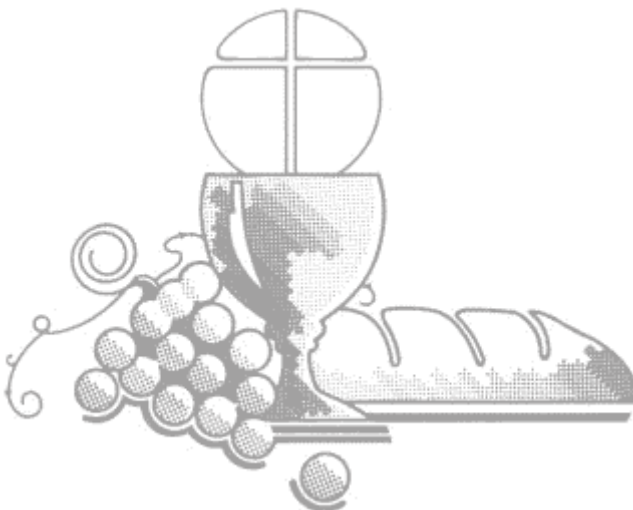
All are welcome to receive communion. If communion is not your tradition, we invite you to come forward for a blessing, simply put an arm across your chest and a blessing will be given.

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.



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 Almighty God, the giver of all good gifts,

fill you with joy, peace and love;

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

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

The Dismissal of the Community

Liturgist: Go in peace to love and serve the Lord.
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:

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



	2nd Sunday of Epiphany 19 January 2025	3rd Sunday of Epiphany 26 January 2025
Liturgist	Andrea Haines	Andrea Haines
First Reading	Isa 62: 1-5 Tom Booth	Neh 8:1-3, 5-6, 8-10 Allan Carter
Second Reading	1 Cor 12: 1-11 Allan Carter	1 Cor 12: 12-31a Robin Clarke
Gospel	John 2: 1-11	Luke 4: 14-21
Intercessions	Andrea Haines	Andrea Haines
Liturgist	Evelyn Masoka	Bryan Bevege
Crucifer	-	-
Acolytes	- -	- -
First Reading	Isa 62: 1-5 Mavis McNaughton	Neh 8:1-3, 5-6, 8-10 Yvonne Hall
Second Reading	1 Cor 12: 1-11 Spencer Heald	1 Cor 12: 12-31a Sara Young
Gospel	John 2: 1-11	Luke 4: 14-21
Intercessor	Fred Rohorua	Richard Swarbrick
Ciborium	Dean Julian Perkins & Rev'd Robin Olds & Rev'd Wendy Tyrrell	Dean Julian Perkins & Rev'd Wendy Tyrrell & Rev'd Robin Olds
Chalice DB	Bryan Bevege & David Shearer	Evelyn Masoka & Heather Powell
Chalice LW	Richard Swarbrick & Vivianne Flintoff	Kim King & Dianne Cameron
Chalice Font	Heather Powell	Brian Dingwall
Welcomers	Doug Due & Max Basson	Yvonne Hall & Brian Dingwall
Morning Tea	Spencer & Dorothy Heald	Hala & Fred Rohorua

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

Choral Evensong - Fourth Sunday of the month
Next Evensong: 22 February 2025 at 6.00pm

Cathedral Ministry Team and Contacts

Dean: The Very Rev'd Julian Perkins (Day off - Friday)
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Volunteer Ministry Team Members

Assistant priest: The Rev'd Canon Bryan Smith
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Assistant priest: The Rev'd Robin Olds
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Assistant priest: The Rev'd Wendy Tyrrell
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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
