



The Waikato Cathedral Church of St Peter

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



St. Peter - Greco (c.1541-1614)

Open to me the gates
of the temple, that I
may enter and give
thanks to the Lord.

Psalm 118: 19

16 November 2025 – Dedication Festival

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

23 November 2025 – Christ the King

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Rev'd Peter Lord Cowell
10:00am	Choral Eucharist	President Preacher	The Very Rev'd Julian Perkins The Rev'd Peter Lord Cowell
6:00pm	Evensong	Officiant	The Rev'd Peter Lord Cowell

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: visit youtube.com/@WaikatoCathedral, for recordings of services, mostly under the live tab of the channel.

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.

Visitor guest donations can be made via the Eftpos machine at the rear of the Cathedral.

We Remember with Love and Gratitude

Prayers for those in need: Joan, Alison, Bruce.

Birthdays: Levin M. 16, Dianne C. 17, Giles B. 19, Anne W. 20, Caroline G. 20, Evelyn M. 22.

In Memoriam: Betty Sweeney 16, Robert Fischer 18, John Hughes 19, Rev'd Ronald Taylor 20, Caz Hills 21.

Views from the Pews – The stone that the builders rejected

Psalm 118:22 declares that ‘the stone that the builders rejected has become the chief cornerstone’. Then and ever since, oppressed and rejected people have dreamed of how to achieve national and personal recognition, and even to turn the tables on those who once gave them a hard time. The Magnificat, sung at every Anglican Evensong, claims that God ‘hath put down the mighty from their seat/ and hath exalted the humble and meek/. He hath filled the hungry with good things/and the rich he hath sent empty away.’

These are radical statements whose impact is blunted by long familiarity, yet they imply that the Incarnation will eventually bring about some revolutionary reversals of fortunes. They reflect Mary’s confidence that human errors and misjudgements will eventually be corrected by God. How often, as we sing these time-hallowed words, do we think about what they really mean? Jesus put the idea into personal human terms.

Luke (16:29-31) cites a story he told about how a rich man enjoyed the good life on earth, ignoring Lazarus, a poor beggar, lying at his gate hungry and covered with sores while the rich man feasted. After death, they found themselves in completely opposite positions.

The rich man had avoided the consequences of his selfishness during his lifetime, but in due course the bill became due, and he found himself pitched from easy comfort into a torment of flames and thirst. This radical and unexpected change in his situation can be seen as a form of ‘payment deferred’. By contrast, Lazarus was lifted by angels to sit beside Abraham.

The rich man pleaded with Abraham to allow Lazarus to bring him water, but the gulf between the two of them made that impossible. So, the rich man tried to persuade Abraham to send Lazarus to warn his still living brothers of what might happen to them.

Abraham replied, “They have Moses and the prophets; they should listen to them.” He said, “No, father Abraham; but if someone goes to them from the dead, they will repent.” He said to him, “If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.”

As Peter declared in Acts 4: 11, Jesus was the stone that the contemporary authorities rejected, yet he became the cornerstone of the future Church.

Kim King

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

A New Zealand Prayer Book p. 476

Music Copyright CCLI 337942

Mass Setting: Short Communion Service in A & E

- *T. Tertius Noble (1868-1953)*

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

Te Whakatikatika | The Gathering of the Community

The Introit – Christ is our cornerstone – *David Thorne (b. 1950)*

Opening Hymn (please stand / 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)

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.

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

Korōria ki te Atua | 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.

Te Hohou i te Rongo | Forgiveness

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

Liturgist

We are a temple of God's indwelling Holy Spirit, yet we have grieved him.
The temple of our bodies does not belong to us,
but was bought at the price of Christ's precious blood.
So we come, in sorrow yet with confidence,
to ask forgiveness of our Father in heaven.

Silence

Zeal for your house has eaten me up
and the taunts of those who taunt you have fallen upon me.
Lord, have mercy.

Lord, have mercy.

I would rather stand at the threshold of the house of my God
than dwell in the tents of ungodliness.
Christ, have mercy.

Christ, have mercy.

The Lord will defend your coming out and your coming in
from this time forward for evermore.
Lord, have mercy.

Lord, have mercy.

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.

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

Everloving God, to your glory we celebrate the dedication of this house of prayer; we praise you for the many blessings you have given to those who worship here; may all who seek you in this place find you, and, being filled with the power of your Spirit, become a living temple acceptable to you; through Jesus Christ our Redeemer. Amen.

Ngā Karaipiture | The Readings

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

A reading from the first book of Kings (8:22-30)

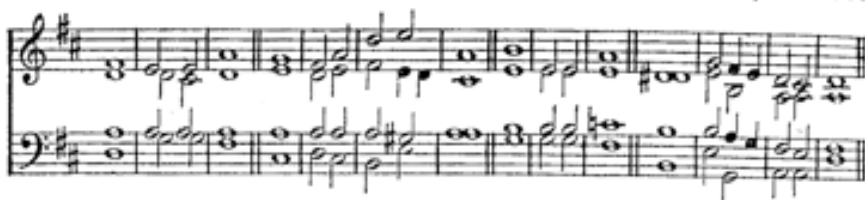
Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, ‘O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart, the covenant that you kept for your servant my father David as you declared to him; you promised with your mouth and have this day fulfilled with your hand. Therefore, O Lord, God of Israel, keep for your servant my father David that which you promised him, saying, “There shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before me as you have walked before me.” Therefore, O God of Israel, let your word be confirmed, which you promised to your servant my father David.

‘But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Have regard to your servant’s prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day towards this house, the place of which you said, “My name shall be there”, that you may heed the prayer that your servant prays towards this place. Hear the plea of your servant and of your people Israel when they pray towards this place; O hear in heaven your dwelling-place; heed and forgive.’

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm: Isaiah 12: 2-6, God is my salvation (*please stand / e tū tātou*)



- 1 Behold God is ' my sal'vation:
I will trust and ' will not ' be a'fraid.
- 2 for the Lord God is my ' strength · and my ' song:
and has be'come ' my sal'vation.
- 3 With joy you will draw water from the ' wells · of sal'vation:
and in that day ' all of ' you will ' say,
- 4 'Give thanks and call upon the ' name · of the ' Lord:
make known among the nations what the Lord has done,
proclaim that the ' name · of the ' Lord is · ex'alted.
- 5 'Sing praises for the Lord has ' triumphed ' gloriously:
let this be ' known in ' all the ' earth.
- 6 'Shout and sing for joy you ' people · of ' God:
for great in your ' midst ' is the ' Holy One.'

**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 Peter (2:1-10)

Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

'See, I am laying in Zion a stone,
a cornerstone chosen and precious;
and whoever believes in him will not be put to shame.'

To you then who believe, he is precious; but for those who do not believe,

‘The stone that the builders rejected
has become the very head of the corner’,

and

‘A stone that makes them stumble,
and a rock that makes them fall.’

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.

Once you were not a people,
but now you are God’s people;
once you had not received mercy,
but now you have received mercy.

[NRSVA]

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

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

Strengthen for service, Lord, the hands
that holy things have taken;
let ears that now have heard thy songs
to clamour never waken.

Lord, may the tongues which 'Holy' sang
keep free from all deceiving;
the eyes which saw thy love be bright,
thy blessed hope perceiving.

The feet that tread thy holy courts
from light do thou not banish;
the bodies by thy Body fed
with thy new life replenish.

Syriac Liturgy tr. C. Humphries (1840-1921), P. Dearmer (1867-1936)

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 John (2:13-22) **Praise and glory to God.**

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' His disciples remembered that it was written, 'Zeal for your house will consume me.' The Jews then said to him, 'What sign can you show us for doing this?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken. [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 / e tū tatou)

Liturgist: Let us stand and together affirm our faith in God.

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:

Hear us, risen Lord,
our resurrection and our life.

Lord, in your mercy
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 / e tū tatou)*

Peace to this house from God our heavenly Father.

Peace to this house from his Son who is our peace.

Peace to this house from the Holy Spirit, the life-giver.

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 —

Immortal love, for ever full,
for ever flowing free,
for ever shared, for ever whole,
a never-ebbing sea.

— 3 —

O warm, sweet, tender, even yet
a present help is he;
and faith still has its Olivet,
and love its Galilee.

— 5 —

Through him the first fond prayers
are said
our lips of childhood frame;
the last low whispers of our dead
are burdened with his name.

— 2 —

Our outward lips confess the name
all other names above;
love only knoweth whence it came,
and comprehendeth love.

— 4 —

The healing of his seamless dress
is by our beds of pain;
we touch him in life's throng and
press,
and we are whole again.

— 6 —

Alone, O love ineffable,
thy saving name is giv'n;
to turn aside from thee is hell,
to walk with thee is heav'n.

John Greenleaf Whittier (1807-1892)

Te Whakatikatika i te Ohaoaha | Preparation of the Gifts

Lord, teach us how to repay you for your goodness towards us.
We will lift up the cup of salvation
and call upon your name. **Amen.**

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, our duty and our joy,
always and everywhere to give you thanks,
almighty and eternal Father,
enthroned upon the praises of your people.

We thank you for this house of prayer,
in which you bless your family
as we come to you in pilgrimage.

Here you reveal your presence in sacramental signs
and make us one with you through the unseen bond of grace.

Here you build your temple of living stones
and bring the Church to its full stature
as the body of Christ throughout the world,
to reach its perfection at last
in the heavenly city of Jerusalem,
which is the vision of your peace.

Therefore, in union with the heavenly Jerusalem,
with angels in joyful assembly,
with all whose names are written in heaven
and with the spirits of the righteous made perfect,
we lift up our voices to join in the triumphal song 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.

We celebrate and proclaim the mystery of our faith:

**Christ has died,
Christ is risen,
Christ will come in glory.**

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.

*Whakahāngia iho tōu Wairua Tapu,
Meatia tēnei taro, ko te tinana tonu,
tēnei waina, ko ngā toto tonu o te Karaiti.
Kia tūhono ki tōna tinana,
Kia ū ai mātou ki roto i te aka pono.*

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.

**Blessing, honour and glory be yours,
here and everywhere,
now and forever. 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

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.

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.

Breaking of the Bread

The priest breaks the bread in silence and then says

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.

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 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 Lord, I trust thee - G.F. Handel (1685-1759)

Ngā Īnoi mō muri i te Hapa | Prayer After Communion

Father in heaven,

whose Church on earth is a sign of your heavenly peace,

an image of the new and eternal Jerusalem:

grant to us in the days of our pilgrimage

that, fed with the living bread of heaven,

and united in the body of your Son,

we may be the temple of your presence,

the place of your glory on earth,

and a sign of your peace in the world;
through Jesus Christ our Lord. **Amen.**

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.

Gathering of the Children

Te Manaakitanga | Blessing (*please stand / e tū tātou*)

Christ, whose glory is in the heavens,
fill this house and illuminate your hearts;
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

Stand up and bless the Lord,
ye people of his choice;
stand up and bless the Lord your God
with heart and soul and voice.

Though high above all praise,
above all blessing high,
who would not fear his holy name,
and laud and magnify?

O for the living flame
from his own altar brought,
to touch our lips, our minds inspire,
and wing to heav'n our thought.

God is our strength and song,
and his salvation ours;
then be his love in Christ proclaimed
with all our ransomed pow'rs.

Stand up and bless the Lord,
the Lord your God adore;
stand up and bless his glorious name
henceforth for evermore.

James Montgomery (1771-1854)

Te Haerenga Atu | The Dismissal of the Community

Like living stones, precious in his sight,
go in peace to proclaim the mighty acts of God.

Thanks be to God.

*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:

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

	Dedication Festival 16 November 2025	Christ the King 23 November 2025
First Reading	I Kgs 8:22-30	Jer 23:1-6
Second Reading	I Pet 2:1-10	Col 1:11-20
Gospel Reading	John 2: 13-22	Luke 23:33-43
	8.00 am	8.00 am
Liturgist	Chris Chundau	Vivianne Flintoff
First Reader	Ross McRobie	Stephanie Pritchard
Second Reader	Joy McRobie	Tom Booth
Intercessions	Chris Chundau	Vivianne Flintoff
	10.00 am	10.00 am
Liturgist	Plex John	Vivianne Flintoff
Crucifer	Sairah George	Sophia Khouri
Acolytes		
First Reader	Frany Edwards	Mavis McNaughton
Second Reader	Vivianne Flintoff	Yvonne Hall
Intercessor	Anne McAloon	Vivianne Flintoff
Ciborium	Dean Julian Perkins & Fr Ben Ong	Dean Julian Perkins & Rev Robin Olds
Chalice DB	Kim King & Rev Robin Olds	Plex John & Anu Varghese
Chalice LW	David Wilson & Dianne Cameron	Brian Dingwall & Alex Fahey
Welcomers	David Wilson & Dianne Cameron	Sue Jones & Yvonne Hall
Morning Tea	Kay & family	Spencer & Dorothy Heald

Cantata Vespers - Third Saturday of the month
Next Vespers: 21 February 2026 at 5:00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 23 November 2025 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