



THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



Now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been known.

1 Cor 13: 12

2 February 2025 – Presentation of Jesus in the Temple

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

9 February 2025 – Fifth Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Rev'd Peter Lord Cowell
10:00am	Choral Eucharist	President Preacher	The Rev'd Robin Olds 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.

Accounts: We are now using Xero for our local accounting. Our administrator, Keri, an experienced accounts clerk, is handling the day-to-day finances. Please give all invoices and expense claims to Keri so that they can be processed in the office from now on.

Services Online: Many of our choral services are online: [youtube.com/@WaikatoCathedral](https://www.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: Sheila, Sarah, Don, David, Sandra, Helen, Marcia, Dean, Enid, Pauline, Margaret, Kerry, Phillip, Joy, Bishop Ngarahu, Trevor.

Birthdays: Caitlyn Hitchens 2, Winnie Magumise 4, Sairah Georgie 6, Andrea Haines 7, Renee Bamfield 8, Michael Smith 8, Ciana Corby 8.

Anniversaries: Roy & Patricia Dilip Mattan 4, Norm Holm & Anne Cleaver 4, Sue & Tony Smith 6, David & Palu Rohorua 7, Aiden & Sarah Tapping 8, Stuart & Polly McAdam 8.

In Memoriam: Anne Waugh 2, Ellen Holmes 2, Ida Heather 3, Dorne Thompson 3, Lindsay Byrne 4, Connie Drabble 4, Brendan Anderson 5, David Bailey 5, Fraser McRobie 8.

Views from the Pews - Legacy

Announcements of the New Year's honours recipients and the death of Dame Tariana Turia have possibly generated discussion about what constitutes achievements that contribute to fields of expertise and what is lasting legacy. Dame Tariana, most would agree, fits the latter leaving a significant legacy in politics and Te Ao Maaori. The Cathedral's three Dames also made significant contributions in their respective fields and legacy in their faith communities. While many of us won't attain national recognition for our achievements, does this preclude us from leaving a legacy?

Inheritance and heritage, two important biblical themes in old and new covenant theology, are closely related to the concept of legacy. Biblical legacy focuses on what will endure and embodies the notion of living intentionally to build into future generations. In our communities, we witness the opposite wreaking havoc for future generations. This societal tsunami is not new, biblical history is suffused with a similar history.

Hebrew culture considered heritage and inheritance, primarily, a 'right' of the first-born son. As Christians our origins are less about these two matters and more about legacy. We are birthed in it, and God instructs us to give it our full attention, for the sake of our children and grandchildren. As image bearers we are also called to be peacemakers and reconcilers, both of which, support lasting intergenerational legacy but aren't mutually exclusive to those with children. Euphemisms such as seed sowing, referring to good deeds or reputation, share this idea of intentionality, hard work, and hope of harvest.

The same sentiment was reflected in a recent Radio Rhema advertisement with the phrase 'legacy of hope'. While all legacy requires intentional investment of time and energy, biblical legacy also requires obedience and perseverance informed by wisdom. In Genesis, Eve's unwise disobedience, forfeited mankind's legacy of an intimate relationship with God, for knowledge. Jesus later redeemed us by his supreme act of sacrificial obedience on the cross and ever since, we have had access to salvation, reconciliation and hope, our God intended legacy.

Many of us may have been blessed with an intergenerational legacy of faith. Regardless, we are all called to be legacy leavers through the lives we lead. As God's image bearers we are exhorted to take on this responsibility with intentionality, also considering what sacrificial act of obedience we will make to see a hope - filled heavenly harvest (Ps 71:17-19).

Marie-Thérèse Borland

Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Darke in e minor

The Ministry of Word and Prayer

The Gathering of the Community

The Introit: When Mary to the temple went

- Johannes Eccard (1553-1611)

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

— 1 —

Lift up your heads, you mighty
gates;
behold, the King of Glory waits,
the King of kings is drawing near;
the Saviour of the world is here.

— 2 —

O blest the land, the city blest
where Christ the ruler is confessed.
O happy hearts and happy homes
to whom this King in triumph
comes.

— 3 —

Fling wide the portals of your heart,
make it a temple set apart
from earthly use for heav'n's employ
adorned with prayer and love and
joy.

— 4 —

Come, Saviour, with us abide;
our hearts to thee we open wide:
thy Holy Spirit guide us on,
until our glorious goal is won.

G Weiszel (1590-1635) trans. C Winkworth (1827-1878)

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.

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

**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.**

The Readings

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

A reading from the book of Malachi 3: 1-4

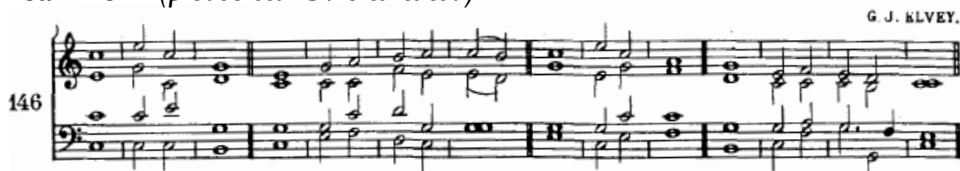
See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

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 / e tū tātou)



- 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 Blessèd 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 / e tū tātou)*

— 1 —

Faithful vigil ended,
watching, waiting cease;
Master, grant your servant
his discharge in peace.

— 3 —

This your great deliv'rance
sets your people free;
Christ their light uplifted
all the nations see.

— 2 —

All the Spirit promised,
all the Father willed,
now these eyes behold it
perfectly fulfilled.

— 4 —

Christ, your people's glory!
watching, doubting cease;
grant to us your servants
our discharge in peace.

Timothy Dudley-Smith (1926-2024)

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.**

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 —

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
and that future years shall see,
evermore and evermore.

— 2 —

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.

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.

Christ, to thee, with God the Father,
and, O Holy Ghost, to thee,
hymn and chant and high thanksgiving
and unwearied praises be;
honour, glory, and dominion,
and eternal victory,
evermore and evermore.

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

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 kaweā 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

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.

Anthem Nunc Dimittis in G

Henry Purcell (1649-1694)

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.

Candlemas Procession - Prayer

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.

Blessing (*please stand / e tū tātou*)

God, who created you in love and for love, fill your life with his love,

increase your faith, strengthen your hope, that you may walk before him

in peace; 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

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)

The Dismissal of the Community (Final Responory)

Liturgist

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. 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.

	Presentation of Jesus in the Temple 2 February 2025	Fifth Sunday of Epiphany 9 February 2025
Liturgist	Chris Chundau	Andrea Haines
First Reading	Malachi 3: 1-4 Abigail Webber	Isa 6:1-8 Liam McCaffrey
Second Reading	Heb 2: 14-18 Jenevere Foreman	1 Cor 15: 1-11 Susan Allen
Gospel	Luke 2: 22-40	Luke 5: 1-11
Intercessions	Chris Chundau	Andrea Haines
Liturgist	Chris Chundau	Bryan Bevege
Crucifer	-	Krysten Mildenhall
Acolytes	- -	Mila Rastrick Addi Rastrick
First Reading	Malachi 3: 1-4 David Wilson	Isa 6:1-8 Tiffany Sayer
Second Reading	Heb 2: 14-18 Garry Moore	1 Cor 15: 1-11 Koli Jayatunge
Gospel	Luke 2: 22-40	Luke 5: 1-11
Intercessor	Chris Chundau	Garry Moore
Ciborium	Dean Julian Perkins Rev'd Robin Olds & Rev'd Wendy Tyrrell	Rev'd Robin Olds & Rev'd Peter Lord Cowell & Anne McAloon
Chalice DB	Pam McAdam & Brian Dingwall	David Shearer & Richard Swarbrick
Chalice LW	Warren & Min Turnwald	Evelyn Masoka & Kim King
Chalice Font	Vivianne Flintoff	Anne McAloon
Welcomers	Max Basson & Vivianne Flintoff	David Wilson & Richard Swarbrick
Morning Tea	Min Turnwald & Dianne Cameron	June Chestnut & Evelyn Masoka

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

Choral Evensong - Fourth Sunday of the month
Next Evensong: 23 February 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 Canon Bryan Smith
canonassistant@stpeter.org.nz

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

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

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

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

Giving

Bank Details: 02-0316-0268898-000

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
