



THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz

Duccio di Buoninsegna (c 1255–1318), The Raising of Lazarus



‘I am the resurrection and the life,’ says the Lord; ‘whoever lives and believes in me shall never die.’

John 1:25-26

SUNDAY 26.03.2023

5TH SUNDAY IN LENT

8.00am	Eucharist	President and Preacher	The Very Rev'd Julian Perkins
10.00am	Choral Eucharist	President and Preacher	The Very Rev'd Julian Perkins

COVID GUIDELINE UPDATES REMAIN IN PLACE IN LIGHT OF THE 3RD WAVE

Though COVID-19 restrictions have been lifted, the risks of COVID remain and we need to be mindful of the vulnerable within our congregations. We must balance our freedoms with our responsibility to protect the vulnerable.

- Wearing a mask is optional, it remains a valuable protection.
- Please be mindful of those who need to observe social distancing.
- We will continue to provide both the chalice and individual cups for the time being.
- Masks are available at the entrance for anyone who needs one.
- Please do not attend a service if you are feeling unwell but do please let us know so that we can offer pastoral care.

For the vulnerable this is a challenging time. Please continue to care for one another and be mindful of the needs of those around you. God bless us all.

LITURGIST TRAINING

Sunday 7th May at 12noon
in the Cathedral

CRUCIFER / ACOLYTE TRAINING

Sunday 21st May at 12noon
in the Cathedral

THANK YOU

Thank you for the card and the lovely comments inside. Thank you also for the box of goodies that Heather, the Peoples' Warden brought along with the card. It really means a lot to us to know that you are thinking of us at this trying time for us. God bless you all,
Love Marlene and Walter



difference. - Lent Study

Five sessions to help us to see transformation through everyday encounters – Reconciliation is not the ending of all difference but the transformation of how we deal with difference.

Tuesdays 7pm – online (Zoom <https://us06web.zoom.us/j/89446483132>)
and at Julian's house (around the corner from Somerset Down the Lane)

Wednesdays 11am – the cathedral centre (after the 10am Eucharist)

Views from the Pews. Lent 5. Creation theology in the First Testament

The authors of the Biblical creation stories, the ancient Hebrews, worked in a world dominated by the mythologies of Egypt, Canaan, Assyria, Babylon and Persia. Starting from the fourth or third millennia BCE, the Hebrew authors developed their own quite different fundamental convictions. Against the surrounding pagan mythology, they insisted that the creation expresses the unique sovereignty of Yahweh, the God of Israel, and the complete subservience of all nature to God's law, established at the beginning of time.

The Hebrew understanding of God's creation is not limited to the Book of Genesis. Psalms 19, 24, and 104, and Job 38-41 contain important general statements about the Biblical attitude to nature. They show some of the much older and deeper strata of Biblical faith, conveying how God's concern for the wider creation sets limits to human affairs. The Pentateuch includes some startlingly modern-sounding specific commands. For example: Deut 20:19 prohibits deforestation as a military tactic, asking "are the trees in the field men that they should be besieged by you?". According to Ex 23:12, the purpose of the Sabbath is partly also to allow rest days for working animals. Psalm 144 denies human hubris with "man is like a breath, his days are like a passing shadow". For the Hebrews, all discussions of creation concerned how things are now, not about where they came from. Biblical faith was and is simply confident that all human life and reason is somehow an image of that same lawfulness that has always governed the rest of the world. It insisted that trees, rivers and rocks did not have their own resident spirits, but that they were all simply created matter, open to human use and investigation.

Christian creation theology inherited this attitude, and is therefore seen to have been responsible for a systematic, historic campaign to demythologise nature. Christianity has been severely criticised for this doctrine, on the grounds that it removed the protection that superstition had once afforded the natural world, and opened the way to the unrestrained exploitation that has produced the modern ecological crisis. Yet that very same demythologising doctrine also laid the foundations of modern science. Our modern view of the rational, ordered universe is entirely compatible with the theistic, Christian affirmation that we can make sense of the world because God's faithfulness stands behind it.

Both interpretations are true. We need God's wisdom to navigate between them.

Kim King

THANKSGIVING FOR CREATION AND REDEMPTION

A New Zealand Prayer Book, page 456

Music Copyright CCLI 337942

MASS SETTING Communion Service in D major - *Bairstow*

THE INTROIT Verily, verily I say unto you – *Tallis*

OPENING HYMN (*please stand / e tū tātou*)

(Refrain) Lift high the cross,
the love of Christ proclaim
till all the world adore
his sacred Name.

1. Come, Christians, follow where our Saviour trod,
o'er death victorious, Christ the Son of God.

(Refrain)

2. O Lord, once lifted on the glorious tree,
as thou hast promised, draw us unto thee.

(Refrain)

3. So let the world proclaim with one accord
the praises of our everliving Lord.

(Refrain)

Kitchen and Newbolt

GREETING

President:

In the name of God: Creator, Redeemer and Giver of life.

Amen.

Grace to you and peace from God our Creator, the love at our beginning
and without end, in our midst and with us.

God is with us, here we find new life.

Let us give thanks for the coming of God's reign of justice and love.

Jesus Christ is good news for the poor,

release for the captives,

recovery of sight for the blind

and liberty for those who are oppressed.

GATHERING OUR CHILDREN (*please be seated / e noho*)

PSALM 130 (please stand / e tū tātou)



- 1 Out of the depths have I called to ' you O ' Lord:
give ' heed O ' Lord · to my ' cry.
- 2 Let your ears con'sider ' well:
the ' plea I ' make for ' mercy.
- 3 If you should keep account of what is ' done a'miss:
who ' then O ' Lord could ' stand?
- 4 But there is for'givenness · with ' you:
therefore ' you shall ' be re'vered.
- 5 I wait for you Lord with ' all my ' soul:
and in your ' word ' is my ' hope.
- 6 My soul waits for ' you O ' Lord:
more than those who watch by night ◡
long for the morning,
more I say than those who watch by night ' ◡
long ' for the ' morning.



- 7 Wait in hope for the Lord,
for with the Lord there is ' love un'failing:
and with the Lord ' there is ' ample · re'demption.
- 8 The Lord ' will re'deem you:
from ' all your ' many ' sins.

**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.**

INVITATION TO CONFESSION (*please be seated or kneel / e noho, e tūturi rānei tātou*)

Liturgist:

Let us confess our misuse of God's good gifts and repent of the ways in which we have damaged God's good creation:

Silence

Creator, we disfigure your world.

Lord, have mercy.

Lord, have mercy.

Redeemer, we reject your redemption and crucify you daily.

Christ, have mercy.

Christ, have mercy.

Giver of life, we too often choose death.

Lord, have mercy.

Lord, have mercy.

THE KYRIES (*sung by the choir*)

Kyrie eleison.	E te Ariki, kia aroha mai.	Lord, have mercy.
Christe eleison.	E te Karaiti, kia aroha mai.	Christ, have mercy.
Kyrie eleison.	E te Ariki, kia aroha mai.	Lord, have mercy.

Silence

The presiding priest says

God forgives you.

Forgive others; Forgive yourself. Be at peace

THE COLLECT

**God in Trinity,
Creator, Saviour, Giver of life and truth,
reveal the possibilities within us,
that we may attain to the fullness of our humanity.
Hear this prayer for your love'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 Ezekiel (37:1-14)

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.'

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." Therefore prophecy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.' [*Translation – New Revised Standard Version (Anglicised)*]

Hear what the Spirit is saying to the Church.

Thanks be to God.

A reading from the letter of St Paul to the Romans (8:6-11)

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you. (NRSVA)

Hear what the Spirit is saying to the Church

Thanks be to God.

GRADUAL HYMN (*please stand / e tū tātou*)

- | | |
|--|--|
| 1. Lead us, heavenly Father, lead us
o'er the world's tempestuous sea;
guard us, guide us, keep us, feed us,
for we have no help but thee;
yet possessing every blessing,
if our God our Father be. | 2. Saviour, breathe forgiveness o'er us;
all our weakness thou dost know;
thou didst tread this earth before us;
thou didst feel its keenest woe;
lone and dreary, faint and weary,
through the desert thou didst go. |
| 3. Spirit of our God, descending,
fill our hearts with heavenly joy;
love with every passion blending
pleasure that can never cloy;
thus provided, pardoned, guided,
nothing can our peace destroy. | |

James Edmeston

THE GOSPEL (*we remain standing and turn to face the gospel | Ka tū tonu tātou ki te whakarongo ki te Rongopai*) (*This is a long reading, please feel free to sit*)

The holy Gospel according to Saint John (11:1-45)

Praise and glory to God.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, 'Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.' Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep. So the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' When he had said this, he cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, 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 tātou*)

**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.**

Ko koe, e te Atua tapu, **te tino Atua,**
Nōu te mana, te ihi, **te wehi.**
Nōu te ao, te mauri, **te ora.**

*You, the holy God, the absolute God,
Yours are authority, dignity, awe.
Yours is the world, its life principle,
its wholeness.*

Nāu te katoa, i te rangi, i te whenua.

*Yours is everything in the heavens
and on earth.*

Ko koe tonu **te Atua.**

You are constant God.

Ko koe te māramatanga **o te ao,**
I tīaho rā koe i roto i **te pōuri,**
Kia puta ake tāu Tama ko **Ihu Karaiti**
Hei pou tokomanawa mō te ao.
Ko koe tonu **te Atua.**

*You are the light of the world.
you shine through the darkness,
to reveal your son Jesus Christ
as the central pillar of faith for the world.
You are constant God.*

Ko koe te Wairua Tapu,
Ko koe taku **rākau,**
Ko koe taku tokotoko,
Ko koe taku oranga **ngākau e,**
Ko koe tonu rā **te Atua.**

*You are the Holy Spirit
you are my staff,
you are my walking stick,
you are my heart's life
You are constant God.*

Korōria **ki a koe.**

Glory to you.

Translation by Bishop G. Connor

INTERCESSION AND THANKSGIVING *(please kneel or sit / e noho, e tūturi rānei tātou)*

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

Lord in your mercy,
hear our prayer.

Merciful Father,
accept these prayers for the sake of your Son, our Saviour Jesus Christ.
Amen.

THE PEACE *(please stand / e tū tātou)*

The peace of God be with you all.
In God's justice is our peace.

E te whānau, Brothers and sisters,
Christ calls us to live in unity.

We seek to live in the Spirit of Christ.

Liturgist

Let us offer one another a sign of peace.

the pioneer of our salvation, who is with us always,
one of us, yet from the heart of God.

For with your whole created universe, we praise you for your
unfailing gift of life. We thank you that you make us human and
stay with us even when we turn from you to sin.

**God's love is shown to us: while we were yet sinners,
Christ died for us.**

In that love, dear God, righteous and strong to save,
you came among us in Jesus Christ, our crucified and living Lord.
You make all things new. In Christ's suffering and cross
you reveal your glory and reconcile all peoples to yourself,
their true and living God.

By Christ's journey into darkness are we all brought home;
By his agony and bloody sweat are we come finally to life;
The tree of shame is now the tree of glory.

In your mercy you are now our God.
Through Christ you gather us, new-born in your Spirit,
a people after your own heart. We entrust ourselves to you,
for you alone do justice to all people, living and departed.

**Now is the acceptable time,
now is the day of salvation.**

Therefore with saints and martyrs, apostles and prophets,
with all the redeemed, joyfully we praise you and say:

**Holy, holy, holy:
God of mercy, giver of life;
earth and sea and sky
and all that lives,
declare your presence and your glory.**

All glory to you, Giver of life sufficient and full for all creation.
Accept our praises, living God, for Jesus Christ, the one perfect
offering for the world, who in the night that he was betrayed,
took bread, and when he had given thanks, 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 when he had given thanks,

he gave it to them and said: Drink this, all of you. This is my blood of the new covenant which is shed for you, and for many, to forgive sin. Do this as often as you drink it to remember me.

Therefore, God of all creation, in the suffering and death of Jesus our redeemer, we meet you in your glory.

We lift up the cup of salvation and call upon your name.

Here and now, with this bread and wine,
we celebrate your great acts of liberation,
ever present and living in Jesus Christ,
crucified and risen, who was and is and is to come.

Amen! Come Lord Jesus.

May Christ ascended in majesty be our new and living way,
our access to you, Father, and source of all new life.

In Christ we offer ourselves to do your will.

Empower our celebration with your Holy Spirit, feed us with your life,
fire us with your love, confront us with your justice,
and make us one in the body of Christ
with all who share your gifts of love.

**Through Christ, in the power of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Creator God. Amen.**

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

Kua ākona nei tātou e tō tātou Ariki,
ka inoi tātou

**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.**

**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.**

**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.**

**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

The priest breaks the bread in silence and then says

The bread we break is a sharing in the body of Christ.

**We who are many are one body,
for we all share the one bread.**

The cup of blessing for which we give thanks
is a sharing in the blood of Christ.

AGNUS DEI

**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

Bread and wine; the gifts of God
for the people of God.

**May we who share these gifts
be found in Christ
and Christ in us.**

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.

All are welcome to receive communion.

Please come forward to the altar rail to receive the wafer.

If you would like to receive the wine move to a chalice station.

Wine can be received from the Common cup or individual cups, as desired.

Please note, the practice of intinction is not permitted.

If communion is not your tradition, we invite you to come forward for a blessing. Please, put a hand across your chest and a blessing will be given.

Gluten free wafers are offered at the Altar rail.

Candles to symbolise our prayers can be lit at the back of the Cathedral.

ANTHEM Out of the deep – *Morley*

POST COMMUNION PRAYER

Most loving God, creator and redeemer,
we give you thanks
for this foretaste of your glory.

**Through Christ, and with all your saints,
we offer ourselves and our lives to your service.**

**Send us out in the power of your Spirit,
to stand with you in your world.**

We ask this through Jesus Christ, the servant, our friend and brother. Amen.

GATHERING OUR CHILDREN *(please be seated / e noho)*

THE BLESSING *(please stand / e tū tātou)*

May Christ crucified, who has shared our troubles, give you strength in times of darkness, support in times of weakness, and the assurance of sins forgiven; 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

1. When I survey the wondrous cross
on which the Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

2. Forbid it, Lord, that I should boast
save in the death of Christ, my God!
All the vain things that charm me most,
I sacrifice them to his blood.
3. See, from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?
4. Were the whole realm of nature mine,
that were an off'ring far too small.
Love so amazing, so divine,
demands my soul, my life, my all.

Isaac Watts

THE DISMISSAL

Grace be with you.

Thanks be to God.

Go in peace.

Amen. We go in the name of Christ.

The 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: Wo soll ich fliehen hin

Johann Krebs (1713-1780)

Please join us for refreshments

after both services, 8.00am and 10.00am.

	5th Sunday in Lent 26.03.2023	Palm Sunday 02.04.2023
	8:00 am	
Liturgist	Chris Chundau	Sandra Walz
First Reading	Ezek 37:1-14 Susan Allen	Isa 50:4-9a Jenevere Foreman
Second Reading	Rom 8:6-11 Jenevere Foreman	Phil 2:5-11 Tom Booth
Gospel Reading	John 11:1-45 Chris Chundau	Matt 26:14-27:66 Sandra Walz
Intercessions	Chris Chundau	Sandra Walz
	10.00 am	
Liturgist	Bryan Bevege	Lynn Jamieson
Welcomers	Dr John and Anu	Francis Charleton and Heather Powell
Crucifer	Jackson Liu	Jackson Liu
Acolytes	Alonzo Zucchetto Reid Rohorua	Jody van de Merwe Kyle van der Merwe
First Reading	Ezek 37:1-14 Fred Rohorua	Isa 50:4-9a Kerry Burroughs
Second Reading	Rom 8:6-11 Gabriella Schuitemaker	Phil 2:5-11 Liz Phillips
Gospel Reading	John 11:1-45 Bryan Bevege	Matt 26:14-27:66 Lynn Jamieson
Intercessor	Schuitemaker Family	Rev'd Robin Olds
Chalice	Ciborium: Rev'd Robin Olds LW: Lynn Jamieson, Bryan Bevege DB: Richard Swarbrick, David Shearer	Ciborium: Rev'd Bryan Smith LW: Lynn Jamieson and Bryan Bevege DB: David Shearer, Rev'd Robin Olds
Morning Tea	Spencer and Dorothy Heald	June Chestnut and Helen Stenhouse

WE REMEMBER WITH LOVE AND GRATITUDE

Prayers for those in need:	Lisa, Vickery, Judy, Ryan, Maria, Mason & children, Rosemonde & children, Wini, Dilip, Ian, Jim, Rita, Joan, Allen & Karen, Noah, Ricky, Shannon, Hamilton Christian Men's Shelter, Walter, Marlene, William, Pat.
Birthdays:	Te Aro Moxon 27, Wyn Yeoman 27, Melanie Bourke 28, Leigh Henderson 29, Brian Dingwall 29, Valentine Ronolea 30, Susan Stirling 31, Pine Campbell (Jnr) 31.
In Memoriam:	Diana Harper 27, Earnest Quest 27, Maj. Gen. Keith Burch C.B C.B.E 27, Elizabeth Ward 30, Gloria Yendell 30, Rewa Stratton 30, Ian Blyth 31, Roderick Wells 31.

TOILET FACILITIES

For security reasons we need to keep the Cathedral Centre locked during services.

If you have need of these facilities, a welcomer will unlock the door.

Cantata Vespers - Third Saturday of the month

Next Vespers: 15th April 2023 at 5.00pm

Choral Evensong - Fourth Sunday of the month

Next Evensong: 26th March 2023 at 6.00pm

SUNDAY 02.04.2023

PALM SUNDAY

8.00am	Eucharist	President and Preacher	The Very Rev'd Julian Perkins
10.00am	Choral Eucharist	President and Preacher	The Very Rev'd Julian Perkins

CATHEDRAL MINISTRY TEAM AND CONTACTS

Dean: The Very Rev'd Julian Perkins | 020 4124 6555 |
deanjulian@stpeter.org.nz | (Day off- Friday)

Curate: The Rev'd Dr Ben Ong | 022 627 3217 |
curate@stpeter.org.nz | (Day off— Monday)

Assistant Priest: The Rev'd Canon Bryan Smith | 027 381 6119 |
canonassistant@stpeter.org.nz

Assistant Priest: The Rev'd Robin Olds | (07) 854 6713 |
027 441 9292 | pastoralcare@stpeter.org.nz

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

Deacon: The Rev'd Daryl Smart | deacon@stpeter.org.nz |
027 441 1614

People's Warden: Heather Powell | 021 386 207

Dean's Warden: Bryan Bevege | 027 249 1818

Hospital Chaplain: Rev'd Paul Weeding | (07) 839 8899 and ask
for the Chaplain

Cathedral Verger: Dilip Kurien | 021 057 3897

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