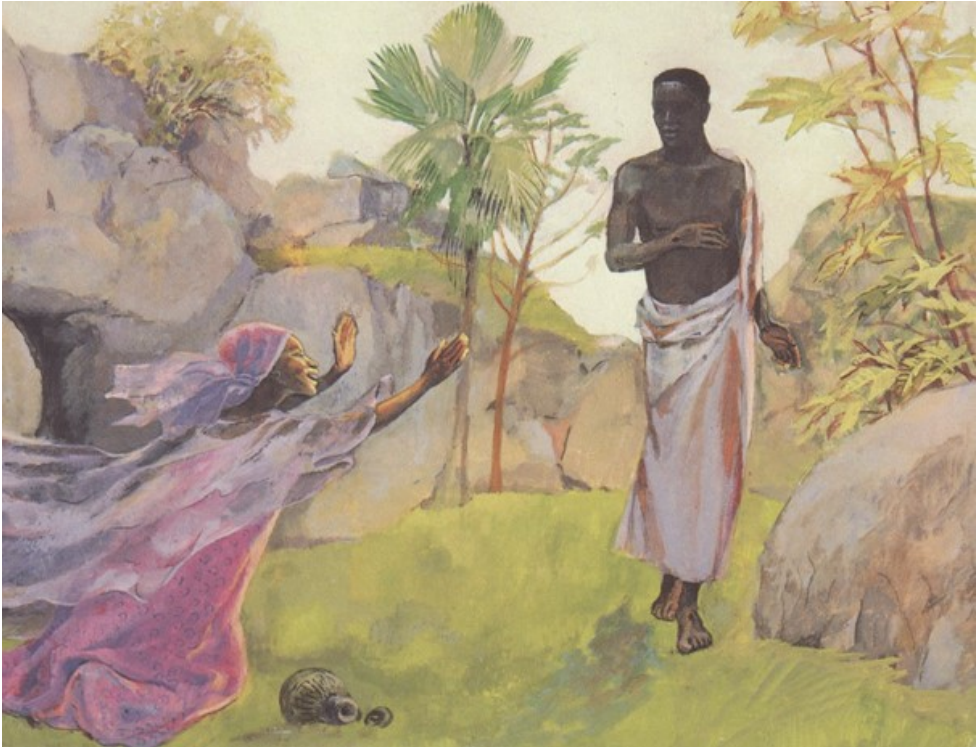




# THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

[stpeter.org.nz](http://stpeter.org.nz)



*Easter – Christ appears to Mary. Jesus Mafa 1973*

This is the day that the Lord has made; let us rejoice and be glad in it.

Psalm 118:24

**31 March 2024**

**Easter Day**

8.00am	<b>Said Eucharist</b>	President Preacher	The Rev'd Wendy Tyrrell The Very Rev'd Julian Perkins
10.00am	<b>Choral Eucharist</b>	President & Preacher	The Very Rev'd Julian Perkins

## **Covid guidelines**

Though COVID-19 restrictions have been lifted, the risks of infections 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.

Please continue to care for one another and be mindful of the needs of those around you.

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## **Toilet facilities**

For security reasons, the Cathedral Centre is locked during services. If you have need of these facilities, a welcomer will unlock the door.

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## **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 on to something. Only exit the building when all shaking has stopped.

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## **Celebrating Jean**

You are all warmly invited to come and celebrate Jean's 96<sup>th</sup> birthday and her 36 years of volunteering in the Cathedral Office after the 10am service next Wednesday, 3 April. Please RSVP for catering purposes.

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## **Social Club**

Next meeting 12 April at 1pm. Guest Speaker – Jenny West – Volunteer Service Abroad. All welcome. Contact Anne 027 443 4084

**Cantata Vespers - Third Saturday of the month**  
**Next Vespers: 20 April 2024 at 5.00pm**

**Choral Evensong - Fourth Sunday of the month**  
**Next Evensong: 28 April 2024 at 5.00pm**

## **Views from the Pews: Easter Sunday**

After the crucifixion, the Gospels recount many occasions when Jesus was seen alive again by people who had witnessed his death. At that time and since, people who never knew who he really was have tended to dismiss such stories as wishful thinking, or as hallucinations. And yet the radical transformation of the disciples is indisputable evidence that, whatever they had seen, it was no hallucination. They saw and spoke with, and even ate with, the real, living, material Jesus they had always known, for the whole period (conventionally, expressed as 40 days) until the Ascension. It took that long to overcome their astonishment, rearrange everything they had previously believed about the salvation of God, and to be convinced that he was indeed the risen Messiah.

It was not as if the people of the time did not know all too well what happens to a human body after death. When Jesus commanded the mourners to open the tomb of Lazarus, Martha objected, on the grounds that ‘Lord, by this time there will be a stench, for he has been dead four days’ Jesus replied that ‘if you believe, you will see the glory of God’, and went on to demonstrate his power to reverse the natural process already under way in Lazarus (John 11:39-40). John reports that many of the Jews did indeed believe in him then. Those who were not there, and now have no way to undo the bodily decay of ourselves and of those whom we love, have always found this challenge to the normal order of things too hard to handle. From that time to this, the stories of the raising of Lazarus, and of the Resurrection itself, are too easily dismissed as irrational fables.

In 1 Corinthians 15, Paul recounts a long argument with those who could not get past the secular view that there is no resurrection of the dead. Paul explains that the dead are laid down as perishable physical bodies, but raised in imperishable glory. On that day, our nature will be changed in an instant – we mere mortals will put on immortality. Anyone who has been granted some miniscule glimpse of the fathomless love of Christ as it sometimes touches us in small things (any closer, and we would be struck down, as Paul was) have reason to put our secular reservations in another box, and hold on to the mystery of faith.

*Kim King*

# Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

**Mass Setting:** Noon

## The Ministry of Word and Prayer

### The Gathering of the Community

**The Introit** Haec dies, William Byrd (1543-1623)

*This is the day which the Lord has made;  
let us exult and rejoice in it. Alleluia.*

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

Jesus Christ is risen today, Alleluia!  
our triumphant holy day, Alleluia!  
who did once upon the cross, Alleluia!  
suffer to redeem our loss. Alleluia!

Hymns of praise then let us sing, Alleluia!  
unto Christ, our heavenly King, Alleluia!  
who endured the cross and grave, Alleluia!  
sinners to redeem and save. Alleluia!

But the pains which He endured, Alleluia!  
our salvation have procured, Alleluia!  
now above the sky He's King, Alleluia!  
where the angels ever sing. Alleluia!

*v.1 Surrexit hodie (14<sup>th</sup> century), trans. Anon. as in 'Lyra Davidca' (1708),  
vs2-3 from J. Arnold's 'Compleat Psalmodist' (1749)*

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

Christ yesterday and today,  
**the beginning and the end,**

Alpha and Omega, all time belongs to him, and all ages;  
**to him be glory and power,  
through every age and for ever. Amen.**

This is the day when our Lord Jesus Christ passed from death to life. Throughout the world Christians celebrate the awesome power of God. As we hear his word and proclaim all that God has done, we can be confident that we shall share his victory over death and live with him for ever.

*A minister lights the Easter Candle, saying*

May the light of Christ, rising in glory,  
banish all darkness from our hearts and minds.

The light of Christ.

**Thanks be to God.**

Alleluia! Christ is risen.

**He is risen indeed. Alleluia!**

Gathering our Children *(please be seated / e noho)*

Song of Praise – The Gloria *(sung by the choir, please stand / e tū tātou)*

**Glory to God in the highest,  
and peace to God's people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ, with the Holy Spirit,  
in the glory of God the Father. Amen.**

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

**Living Christ, you are risen from the dead! Love reigns!  
You are life stronger than death;  
raise our eyes to see you as the new day dawns;  
for the glory of your holy name. Amen.**

The Readings

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

A reading from the book of the Acts of the Apostles (10:34-43)

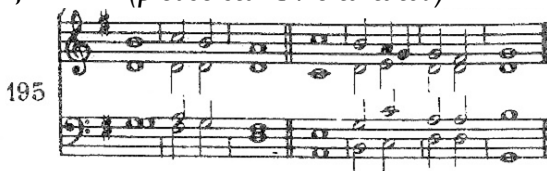
Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John

announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 118:1-2, 14-24 (please stand / e tū tātou)



- 1 We give thanks to you O Lord for ' you are ' gracious:  
and your ' love en'dures for ' ever.
- 2 Let the house of ' Israel ' say:  
'God's ' love en'dures for ' ever.'
- 14 The Lord is my strength and ' my de'fence:  
and has be'come ' my de'liverer.
- 15 There are shouts of joy and deliverance\_  
in the ' tents · of the ' righteous:  
the right hand of the ' Lord does ' mighty ' things.
- 16 The right hand of the Lord ' raises ' up:  
the right hand of the ' Lord does ' mighty ' things.
- 17 I shall not ' die but ' live:  
and pro'claim · what the ' Lord has ' done.
- 18 The Lord in'deed has ' punished me:  
but did not ' give me ' over · to ' death.
- 19 Open to me the ' gates · of the ' temple:  
that I may enter and give ' thanks ' to the ' Lord.

- 20 This is the ' gate · of the ' Lord:  
through ' which the ' righteous · shall ' enter.
- 21 I will thank you because ' you have ' answered me:  
and you have be'come ' my de'livrerer.
- 22 The stone which the ' builders · re'jected:  
has be'come the ' head · of the ' corner.
- 23 This is the ' Lord's ' doing:  
and it is ' marvel · lous ' in our ' eyes.
- 24 This is the day which the ' Lord has ' made:  
let us re'joice ' and be ' glad in it.

**Glory to the Father and ' to the ' Son:  
and ' to the ' Holy ' Spirit;  
as it was in the be'ginning . is ' now:  
and shall be for ' ever. ' A- ' men.**

A reading from  
the first letter of Paul to the Corinthians (15:1-11)

Now I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to someone untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe. (NRSVA)

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



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

— 1 —

Love's redeeming work is done,  
fought the fight, the battle won:  
lo, our Sun's eclipse is o'er,  
lo, he sets in blood no more!

— 2 —

Vain the stone, the watch, the seal!  
Christ has burst the gates of hell;  
death in vain forbids him rise;  
Christ has opened paradise.

— 3 —

Lives again our glorious King;  
where, O death, is now thy sting?  
Dying once, he all doth save;  
where thy victory, O grave?

— 4 —

Soar we now where Christ has led,  
following out exalted Head;  
made like him, like him we rise,  
ours the cross, the grave, the skies.

— 5 —

Hail the Lord of earth and heaven!  
Praise to thee by both be given:  
thee we greet triumphant now;  
hail, the Resurrection thou!

*Charles Wesley (1707-1788)*

**The Gospel –John (20:1-18)** *(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. **Praise and glory to God.**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her. [NRSVA]

This is the Gospel of Christ. **Praise to Christ, the Word.**

## The Sermon

The Affirmation of Faith (*please stand / e tū tatou*)

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became fully human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge  
the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who in unity with the Father and the Son  
is worshipped and glorified,  
and has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## The Prayers of the People

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

God of grace <b>you hear our prayer.</b>		God of love <b>grant our prayer.</b>		Lord, in your mercy <b>hear our prayer.</b>
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*The intercessor may end with the following responses or a collect:*

God, you shape our dreams. As we put our trust in you may your hopes and desires be ours, and we your expectant people. **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 —

And can it be that I should gain  
an interest in the Saviour's blood?  
Died he for me, who caused his  
  pain?  
for me, who him to death pursued?  
Amazing love! How can it be  
that thou, my God, shouldst die  
  for me?  
Amazing love! How can it be  
that thou, my God, shouldst die  
  for me?

— 2 —

'Tis mystery all! th'Immortal dies:  
who can explore his strange design?  
In vain the first-born seraph tries  
to sound the depths of love divine!  
'Tis mercy all! Let earth adore,  
let angel minds inquire no more.  
'Tis mercy all! Let earth adore;  
let angel minds inquire no more.

— 3 —

He left his Father's throne above –  
so free, so infinite his grace –  
emptied himself of all but love,  
and bled for Adam's helpless race.  
'Tis mercy all, immense and free;  
for, O my God, it found out me.  
'Tis mercy all, immense and free;  
for, O my God, it found out me.

— 4 —

Long my imprisoned spirit lay  
fast bound in sin and nature's night:  
thine eye diffused a quickening ray;  
I woke, the dungeon flamed with  
  light.  
My chains fell off, my heart was free;  
I rose, went forth, and followed thee.  
My chains fell off, my heart was free;  
I rose, went forth, and followed thee.

— 5 —

No condemnation now I dread;  
Jesus, and all in him, is mine!  
Alive in him, my living Head,  
and clothed in righteousness divine,  
bold I approach the eternal throne,  
and claim the crown through Christ my own,  
bold I approach the eternal throne  
and claim the crown through Christ my own

*Charles. Wesley (1707-1788)*

## 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)*

Christ is risen!

**He is risen indeed.**

Lift your hearts to heaven  
**where Christ in glory reigns.**

Let us give thanks to God.

**It is right to offer thanks and praise.**

It is the joy of our salvation, God of the universe,  
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.

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

Christ is risen from the dead.

Love is come again: Christ is sovereign over space and time.

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      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.**

E tō mātou Matua i te rangi  
Kia tapu tōu Ingoa.  
Kia tae mai tōu rangatiratanga.  
Kia meatia tāu e pai ai

**Give us today  
our daily bread.**

ki runga ki te whenua,  
kia rite anō ki tō te rangi.

**Forgive us our sins  
as we forgive those  
who sin against us.**

Hōmai ki a mātou āiane  
he taro mā mātou mō tēnei rā.

**Save us from  
the time of trial  
and deliver us from evil.**

Murua ō mātou hara,  
Me mātou hoki e muru nei  
i ō te hunga e hara ana ki a mātou.

**For the kingdom,  
the power,  
and the glory are yours  
now and for ever. Amen.**

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*

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

*Lifting the bread and cup, the priest invites the people, saying*

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 mou.

The cup of blessing, poured out for you.

Te kapu o te ora, i whakahekea nei mou.

*The communicant may respond each time: Amen / Āmine.*

*All are welcome at the Lord's table. Please come to the altar rail to receive the bread. If you would like to receive the wine move to a chalice station at either side. 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 custom or practice, 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, please ask.*

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

**Anthem** This joyful Eastertide, Charles Wood (1866-1934)

## 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.**

Gathering our Children *(please be seated / e noho)*



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

May you be a new creation, Christ for those to whom Christ shall send 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 —

The day of resurrection!  
Earth, tell it out abroad;  
the passover of gladness,  
the passover of God.  
From death to life eternal,  
from earth unto the sky,  
our Christ hath brought us over,  
with hymns of victory.

— 2 —

Our hearts be pure from evil,  
that we may see aright  
the Lord in rays eternal  
of resurrection light;  
and listening to his accents,  
may hear, so calm and plain,  
his own "All hail!" and, hearing,  
may raise the victor strain.

— 3 —

Now let the heavens be joyful!  
Let earth the song begin!  
The round world keep high triumph,  
and all that is therein!  
Let all things seen and unseen  
their notes of gladness blend,  
for Christ the Lord hath risen,  
our joy that hath no end.

*St John of Damascus (c.750); Trans. John Mason Neale (1818-1866)*

## The Dismissal of the Community

*Liturgist*

Alleluia. Christ is risen.

**He is risen indeed. Alleluia, alleluia, alleluia.**

Praise the God and Father of our Lord Jesus Christ.

**He has given us new life and hope by raising Jesus from the dead.**

God has claimed us as his own.  
**He has brought us out of darkness.**  
**He has made us light to the world.**

Alleluia. Christ is risen.  
**He is risen indeed. Alleluia.**

Go in the peace of Christ. Alleluia, alleluia.  
**Thanks be to God. Alleluia, alleluia.**

**Voluntary:** 'Toccatà' from Organ Symphony no. 5 in F minor,  
op. 42 no. 1, *Charles-Marie Widor (1844-1937)*

# *Please join us for refreshments*

*after both services, 8.00am and 10.00am.*

## **We Remember with Love and Gratitude**

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**Prayers for those in need:** Quintin, Dilip, Joan, Jim, David, Alia, Pat.

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**Birthdays:** **March:** Susan Stirling 31, Pine Campbell 31. **April:** Mahaki Stanley 2, Jean Redoubt 3, Heather Ridge 4.

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**Anniversaries:** Walter & Marlene Crookes 2, Brett & Hartanti Whiteley 2.

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**In Memoriam:** **March:** Ian Blyth 31, Roderick Wells 31. **April:** Aaron Reece 2, David McAdam 2, John Searle 3, Geoffrey Hyde 3, Margaret Browning 5, Peter McGowan 5, Frank Carter 6.

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## **7 April 2024 – Second Sunday of Easter**

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

	<b>Easter Day 31 March 2024</b>	<b>Second Sunday of Easter 7 April 2024</b>
	<b>8:00am</b>	
Liturgist	Andrea Haines	Chris Chundau
First Reading	Acts 10:34-43	Acts 4:32-35 Jill Bindon
Second Reading	1 Cor 15:1-11 Robin Clarke	1 John 1:1-2:2 John Booth
Gospel	John 20:1-18	John 20:19-31
Intercessions	Andrea Haines	Chris Chundau
	<b>10.00 am</b>	
Liturgist	Warren Turnwall	Chris Chundau
Crucifer	Milannia Zucchetto	Jackson Liu
Acolytes	Genevieve Staughton Alonzo Zucchetto	Felicity Prentice Charlotte Staughton
First Reading	Acts 10:34-43 Mavis McNaughton	Acts 4:32-35 Brian Dingwall
Second Reading	1 Cor 15:1-11 Sam Edwards	1 John 1:1-2:2 Pam McAdam
Gospel	John 20:1-18	John 20:19-31
Intercessor	Rev'd Robin Olds	Chris Chundau
Ciborium	Rev'd Robin Olds & Rev'd Liz Lightfoot	Dean Julian Perkins
Chalice DB:	Rev'd Bryan Smith & Richard Swarbrick	Rev'd Bryan Smith & Evelyn Masoka
Chalice LW:	Frany Edwards & Kim King & Brayn Bang	Plex John & Anu Varghese
Welcomers	Heather Powell & David Wilson	Elliot Tuck & Brian Dingwall
Morning Tea	Warren & Min Turnwall	Hala & Fred Rohorua

# 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 curate: The Rev'd Liz Lightfoot  
liz@stpeter.org.nz

Assistant priest: The Rev'd Canon Bryan Smith  
canonassistant@stpeter.org.nz

Assistant priest: The Rev'd Robin Olds  
pastoralcare@stpeter.org.nz

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

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## Giving – Cathedral Bank Details: 02-03 16-0268898-000

A big thank you to all who make regular financial contributions to the life of the cathedral directly through the bank and through the plate.

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## Cathedral Shop

Monday-Friday: 10am-2pm; Sunday: 11am-12pm | (07) 839 4683

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## Cathedral Office

Monday-Friday: 9am-3pm | (07) 839 4683 | [admin@stpeter.org.nz](mailto:admin@stpeter.org.nz)

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**THE WAIKATO CATHEDRAL CHURCH OF ST PETER**

Te whare karakia matua o Pita Tapu ki Waikato

**stpeter.org.nz**