



The Waikato Cathedral Church of St Peter

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



Four Men Kneeling Before God (1413-1415) - Bouicaut Master (15th century)

God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

- 1 Corinthians 1.9

18 January 2026 – Second Sunday of Epiphany

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Very Rev'd Julian Perkins
10:00am	Eucharist with hymns	President Preacher	The Rev'd Robin Olds The Very Rev'd Julian Perkins

25 January 2026 – The Conversion of Saint Paul

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

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.

Friday Te Reo service: will recommence on Waitangi Day, 6 Feb.

We Remember with Love and Gratitude

Prayers for those in need: Joan, Alison, Ashleigh, Bruce, Elizabeth, Kaye & Peter, Xavier, Helen, Judith, Jean, Dean & Mary, Pene whanau.

Anniversaries: Robin & Gilbert O. 22, Rev'd Andrew & Christine M. 24.

Birthdays: Kath B. 19, Eddie W. 23.

In Memoriam: George Cubitt 18, Koroni Neha-Toki 18, Heather Sharplin 19, Noelene Rose 22, David Thompson 23.

Views from the Pews - Imposters

Early adopters of innovative technologies may have noted a NZ Herald article (Oct 5th) titled 'Rise in use of Religious Chatbots'. The Chatbot featured made the disclosure that the reader had entered the 'conversation with Jesus Christ' and the technology's responses were based on available data and interpretations. Its use of contemporary language styled to enhance user acceptability, coupled with personalised interactions with tailored responses, based on a 'user's preferences and history of gaining knowledge' are intentional design features to foster engagement and 'retain loyalty'. It is important as Christians we exercise discernment with Chatbot technology. We are not mere information consumers, but relationship builders with God and our faith community. It would seem much of Chatbot language is devoid of the richness of the more traditional texts and, over time, may diminish the power of the gospel.

Chatbot sources require testing for trust worthiness. Personalised interactions and responses are a questionable bases for enriching knowledge of faith and God, who uses his Spirit to speak into our lives, and deepen relationships with him, to better reflect his image to the world. One Christian user stated that while she has spiritual mentors, she sometimes seeks instant answers to faith questions. Authentic development and deepening of faith is not an instant fix. God seldom shows haste when teaching new truths, revealing answers over time. It's a privilege to sit with a bible open to receive his spirit and be reminded his 'mercies are new every morning'. God is spirit and truth and we need to discern both. Pr:14.6

One Jewish rabbi commented, 'Rather than conversing with Chatbots, people wanting to believe in God should talk with believers, whose insights and perspectives help connect them to their faith tradition.' Discerning truth requires knowing your information sources well (Ezra 7) and connection to a faith community. Chatbots increasingly accommodate societal preferences, isolating users as they lack human connection. With AI assistants sometimes being used to help deliver sermons, could the heart's desire for community worship become eroded and church attendance decline?

Chatbots impersonate real faith communities, possibly providing incorrect spiritual food - echo sermon (3 Oct) – an imposter feigns the real thing at a wildlife park to continue to attract crowds and revenue, and secondly a caution to 'feed our inner wolf with the correct type of food'. Let's heed Tim 3:14-4:5

- Marie-Thérèse Borland

Te Whakawhetai me te Whakamoemiti

Thanksgiving and Praise

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Matthias

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

Te Whakatikatika | The Gathering of the Community

Opening Hymn (please stand in body or in spirit / e tū tātou)

— | —

— 2 —

Come, let us join our cheerful songs
with angels round the throne;
ten thousand thousand are their tongues,
but all their joys are one.
‘Worthy the Lamb that died,’ they cry,
‘to be exalted thus.’
‘Worthy the Lamb,’ our hearts reply,
‘for he was slain for us.’

— 3 —

— 4 —

Jesus is worthy to receive
honour and pow'r divine;
and blessings, more than we can
give, and to adore the Lamb.
Let all creation join in one
to bless the sacred name
of him that sits upon the throne,
be Lord, forever thine.

be, Lord, forever thine.

Isaac Watts (1674-1758) alt.

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.

Korōria ki te Atua | The Gloria

(sung by the choir)

**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 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.**

Te Īnoi o te Rā | The Collect

**Almighty God, give us such a vision of your purpose
and such an assurance of your love and power,
that we may ever hold fast the hope
which is in Jesus Christ our Lord. Amen.**

Ngā Karaipiture | The Readings

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

A reading from the book of the prophet Isaiah (49:1-7)

Listen to me, O coastlands,
pay attention, you peoples from far away!

The Lord called me before I was born,
while I was in my mother's womb he named me.
He made my mouth like a sharp sword,
in the shadow of his hand he hid me;

he made me a polished arrow,
 in his quiver he hid me away.
And he said to me, 'You are my servant,
 Israel, in whom I will be glorified.'
But I said, 'I have laboured in vain,
 I have spent my strength for nothing and vanity;
yet surely my cause is with the Lord,
 and my reward with my God.'

And now the Lord says,
 who formed me in the womb to be his servant,
to bring Jacob back to him,
 and that Israel might be gathered to him,
for I am honoured in the sight of the Lord,
 and my God has become my strength—
he says,
'It is too light a thing that you should be my servant
 to raise up the tribes of Jacob
 and to restore the survivors of Israel;
I will give you as a light to the nations,
 that my salvation may reach to the end of the earth.'

Thus says the Lord,
 the Redeemer of Israel and his Holy One,
to one deeply despised, abhorred by the nations,
 the slave of rulers,
'Kings shall see and stand up,
 princes, and they shall prostrate themselves,
because of the Lord, who is faithful,
 the Holy One of Israel, who has chosen you.'

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 40: 1-14 - said (please stand in body or in spirit / e tū tātou)

- 1 I waited patiently for you O Lord:
 and you bent down to me and heard my cry.
- 2 You lifted me out of the horrible pit, out of the miry clay:
 and set my feet upon a rock,
 and made my foothold sure.

3 And you put a new song in my mouth:
a song of praise to our God.

4 Many shall see it, and be filled with awe:
and so they will trust in the Lord.

5 Blessed are those who have put their trust in the Lord:
who have not turned to the proud,
or to those who stray after false gods.

6 O Lord my God,
great are the wonderful things you have done,
and the things you have in mind for us:
there is none to be compared with you.

7 I would proclaim them and speak of them:
but they are more than can be numbered.

8 Sacrifice and offering you do not desire,
but you have opened my ears to hear:
burnt-offering and sacrifice for sin
you have not required of me.

9 Then I said, 'Look, I have come:
in the scroll of the book it is written
that I should do your will.'

10 I delight to do your will O my God:
truly your law is in my heart.

11 I have told the glad news of deliverance
in the great assembly:
I did not restrain my lips, as you well know O Lord.

12 I have not kept your goodness hidden in my heart:
I have spoken of your faithfulness
and your saving help.

13 I have not concealed your steadfast love:
nor your truth from the great assembly.

14 Lord, do not withhold from me your tender care:
let your love and faithfulness ever preserve me.

**Glory to the Father and to the Son:
and to the Holy Spirit;
as it was in the beginning, is now:
and shall be for ever. Amen.**

A reading from the first letter of Paul to the Corinthians (1:1-9)

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind— just as the testimony of Christ has been strengthened among you— so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord. [NRSVA]

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

Gradual Hymn (please stand in body or in spirit / e tū tātou)

— | —

God of grace and God of glory,
on thy people pour thy pow'r;
now fulfil thy Church's story;
bring her bud to glorious flow'r.

Grant us wisdom, grant us courage,
for the facing of this hour.

— ? —

Lo, the hosts of evil round us
scorn thy Christ, assail his ways;
from the fears that long have bound

free our hearts to faith and praise.
Grant us wisdom, grant us courage,
for the living of these days.

— 3 —

Cure thy children's warring
madness,
bend our pride to thy control;
shame our wanton, selfish gladness,
rich in goods and poor in soul.
Grant us wisdom, grant us courage,
lest we miss thy kingdom's goal.

— 4 —

Set our feet on lofty places,
gird our lives that they may be
armoured with all Christlike graces
as we set thy people free.
Grant us wisdom, grant us courage,
lest we fail the world or thee.

Harry Emerson Fosdick (1878-1969)

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 (1:29-42)

Praise and glory to God.

The next day John saw Jesus coming towards him and declared, ‘Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, “After me comes a man who ranks ahead of me because he was before me.” I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.’ And John testified, ‘I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.” And I myself have seen and have testified that this is the Son of God.’

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, ‘Look, here is the Lamb of God!’ The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, ‘What are you looking for?’ They said to him, ‘Rabbi’ (which translated means Teacher), ‘where are you staying?’ He said to them, ‘Come and see.’ They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother. He first found his brother Simon and said to him, ‘We have found the Messiah’ (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, ‘You are Simon son of John. You are to be called Cephas’ (which is translated Peter). [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 in body or in spirit / e tū tatou)

Liturgist: Let us stand and together affirm our faith.

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:

God of grace	God of love	Lord, in your mercy
you hear our prayer.	grant our prayer.	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 in body or in spirit / 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

— | —

— 2 —

Just as I am, without one plea
but that thy blood was shed for me,
and that thou bidst me come to thee

Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come.

Ω I amh of God I come

— 3 —

— 4 —

Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
O Lamb of God, I come.

Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse,
believe:
because thy promise I believe,
O Lamb of God, I come.

— 5 —

— 6 —

Just as I am, thy love unknown
has broken ev'ry barrier down,
now to be thine, yea, thine alone,
O Lamb of God, I come.

Just as I am, of that free love
the breadth, length, depth and
height to prove,
here for a season, then above,
O Lamb of God, I come.

Charlotte Elliott (1789-1871)

Te Whakatikatika i te Ohaoha | 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.**

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 pāi 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.**

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.*)

As Christ teaches us we pray

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.**

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

**Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and for ever. Amen.**

Kua ākona nei tātou e tō tātou Ariki,
ka īnoi 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 āianei
he taro mā mātou mō tēnei rā.
Murua ū mātou hara,
Me mātou hoki e muru nei
i ū te hunga e hara ana ki a mātou.
Aua hoki mātou e kawea kia whakawaia;
Engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga,
te kaha, me te korōria,
Āke ake ake. Āmine.

Breaking of the Bread

Christ's body was broken for us on the cross.

Christ is the bread of life.

His blood was shed for our forgiveness.

Christ is risen from the dead.

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 bread of life, broken for you.

Te taro o te ora, i whatīa nei mōu.

The cup of blessing, poured out for you.

Te kapu o te ora, i whakahekeā nei mōu.

The communicant may respond each time: Amen / Āmine.

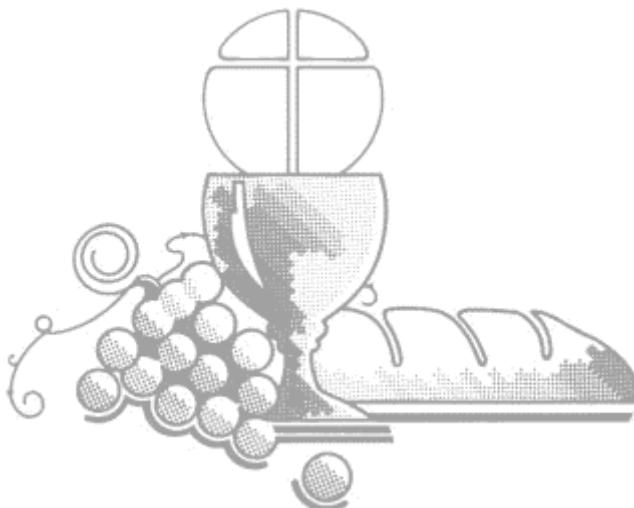
All are welcome to receive communion. If communion is not your tradition, we invite you to come forward for a blessing, simply put an arm across your chest and a blessing will be given.

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.



Ngā īnoi mō muri i te Hapa | 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.

Te Manaakitanga | Blessing (*please stand in body or in spirit / e tū tātou*)

The Lord God who has called you into being and called you into his service, give you strength to do all that he would have you do, and make you worthy of your calling; 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 —

Will you come and follow me
if I but call your name?

Will you go where you don't know
and never be the same?

Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you, and you in me?

— 2 —

Will you leave yourself behind
if I but call your name?

Will you care for cruel and kind,
and never be the same?

Will you risk the hostile stare
should your life attract or scare,
will you let me answer pray'r
in you, and you in me?

— 3 —

Will you let the blinded see
if I but call your name?
Will you set the pris'ners free,
and never be the same?
Will you kiss the leper clean
and do such as this unseen,
and admit to what I mean
in you, and you in me?

— 4 —

Will you love the 'you' you hide
if I but call your name?
Will you quell the fear inside,
and never be the same?
Will you use the faith you've found
to reshape the world around
through my sight and touch and
sound
in you, and you in me?

— 5 —

Lord, your summons echoes true
when you but call my name.
Let me turn and follow you,
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you, and you in me?

John L. Bell (b. 1949) and Graham Maule (b. 1958)

Te Haerenga Atu | The Dismissal of the Community

*Liturgist: Go now to love and serve the Lord. Go in peace.
Amen. We go in the name of Christ.*

*The 10 am service concludes with the organ voluntary,
for which you are warmly invited to remain.*

*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.

	Second Sunday of Epiphany 18 January 2026	The Conversion of Saint Paul 25 January 2026
First Reading	Isa 49:1-7	Jer 1:4-10
Second Reading	I Cor 1:1-9	Acts 9:1-22
Gospel Reading	John 1:29-42	Matt 19:23-30
8.00 am		8.00 am
Liturgist	Andrea Haines	Vivianne Flintoff
First Reader	Jenevere Foreman	Liam McCaffrey
Second Reader	Susan Allen	Russell McQuoid
Intercessions	Andrea Haines	Vivianne Flintoff
10.00 am		10.00 am
Liturgist	Warren Turnwald	Lynn Jamieson
Crucifer		
Acolytes		
First Reader	Pam McAdam	Mavis McNaughton
Second Reader	Kay Neilson	Anne McAloon
Intercessor	Fred Rohorua	Garry Moore
Ciborium	Dean Julian Perkins & Rev'd Robin Olds	Dean Julian Perkins & Rev'd Robin Olds
Chalice DB	Kim King & Pam McAdam	Warren & Min Turnwald
Chalice LW	Plex John & Anu Varghese	Faith Stewart & Evelyn Masoka
Welcomers	Kay Neilson & Plex John	Dianne Cameron & David Wilson
Morning Tea	Sue Jones & Evelyn Masoka	Hala & Fred Rohorua

Cantata Vespers - Third Saturday of the month

Next Vespers: 21 February 2026 at 5:00pm

Choral Evensong - Fourth Sunday of the month

Next Evensong: 22 February 2026 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

Verger: Plex John | verger@stpeter.org.nz | 022 312 9523

Pastoral Care Team

Julian Perkins, Ben Ong, 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