



The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



Know what is the hope to which God has called you, what are the riches of the glorious inheritance in the saints, and what is the immeasurable greatness of God's power in us who believe. *Ephesians 1:18-19*

2 November 2025 - All Saints' and All Soul's Day

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

9 November 2025 - Remembrance Sunday

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

Views from the Pews – Definitions

An opinion piece reprinted in NZ Herald from New York Times (23 Sept), focused on the commemorative service for a man assassinated by a contemporary disillusioned with the former's ideology. The content was a service cocktail of questionable faith statements, mixed with ideology and political rhetoric. The victim was referred to as a conservative, republican activist with a Christian, evangelical faith tradition. While the singular theological truth enunciated was that Christianity is based solidly on the death and resurrection of Jesus Christ, the 'evangelical' fervour of this man's rallies didn't focus on this truth, but on upholding other values.

Assassination for freedom of speech should never be condoned. It is a cornerstone of democracy. However, while this young man used his rally platform to exercise such freedom, his discourse was imbued with political allegiance, which distracted from his 'faith-based' opinions. Our world view is influenced by many things, including how a message is conveyed. While we would agree with the singular theological truth enunciated, we may disagree with the message delivery and ensuing definition of martyrdom.

The young man was assassinated by a disillusioned, aggrieved contemporary. Does this constitute martyrdom? Many people have died for a cause, but Acts 7:54 illustrates martyrdom as dying for faith in Jesus. Despite comments made and associated service rhetoric, dying with faith isn't the same thing nor does it necessarily result in leaving a longstanding impact. Jesus, Word of God made flesh, lived a life of humility; his singular offence being to challenge contemporary authorities and religious leaders by presenting a different gospel of love, mercy, forgiveness and tolerance. (Jn 15:17) Jesus often spoke directly into individuals lives to convince of sin and need for change (Jn 4); hardly the stuff of rallies. Jesus's death, also politically and religiously motivated, was starkly different. Jesus chose to die for us. Jn 15:13 reads 'No greater love can a man have ...' His death was singularly purposeful (salvation for mankind) and both a direct fulfilment of Scriptural prophecy spoken over hundreds of years, and emphatic statement by Jesus himself (Matt 16:21); not a young man's self-proclaimed possibility for himself.

Whose legacy will last and what will define it? Jesus, who showed the world how to live, is still making disciples more than two thousand years later. He alone is immortalised and everlasting. Let's heed Jn 16:33.

Marie-Thérèse Borland

Te Whakawhetai me te Whakamoemiti

Thanksgiving and Praise

A New Zealand Prayer Book p. 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

The Introit – O quam gloriosum – T.L. de Victoria (1648-1711)

*O how glorious is the kingdom in which all the saints rejoice with Christ.
Clothed in white robes, they follow the lamb wherever he goes.*

Opening Hymn (please stand / e tū tātou)

— 1 —

Who are these like stars appearing,
these, before God's throne who
stand?

Each a golden crown is wearing:
who are all this glorious band?
Alleluia, hark, they sing,
praising loud their heav'nly King.

— 3 —

These are they whose hearts were
riven,
sore with woe and anguish tried,
who in pray'r full oft have striven
with the God they glorified;
now, their painful conflict o'er,
God has bid them weep no more.

— 2 —

Who are these in dazzling
brightness,
clothed in God's own righteousness,
these, whose robes of purest
whiteness
shall their lustre still possess,
still untouched by time's rude hand?
Whence come all this glorious band?

— 4 —

These, th'Almighty contemplating,
did as priests before him stand,
soul and body always waiting
day and night at his command:
now in God's most holy place
blest they stand before his face.

H Schenck (1656-1727) tr F Cox (1812-1897)

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

E te whānau a te Karaiti, welcome to this holy table;
welcome to you, for we are Christ's body, Christ's work in the world.
Welcome to you whose baptism makes you
salt of the earth and light to the world.

Rejoice and be glad. Praise God who gives us forgiveness and hope.

Amen. Christ is our light, the joy of our salvation.

Praise and glory to Christ,

God's new beginning for humanity making ritual water gospel wine,
cleansing all our worship.

Love and loyalty to Christ, who gives us the gospel.

Praise to Christ who calls us to holiness.

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

Korōria ki te Atua | The Gloria

(sung by the choir, please stand / e tū tātou)

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

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

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

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

Te Hohou i te Rongo | Forgiveness

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

Liturgist

Since we are surrounded by a great cloud of witnesses,
let us also lay aside every weight and the sin that clings so closely,
looking to Jesus in penitence and faith. (*Hebrews 12.1*)

In silence let us call to mind our need for God's forgiveness and healing.

Silence

Lord, you are gracious and compassionate:

Lord, have mercy.

Lord, have mercy.

You are loving to all and your mercy is over all your creation:

Christ, have mercy.

Christ, have mercy.

Your faithful servants bless your name
and speak of the glory of your kingdom:

Lord, have mercy.

Lord, have mercy.

The presiding priest says

God forgives us; be at peace.

Silence

Rejoice and be glad, for Christ is resurrection,
reconciliation for all the human race.

We shall all be one in Christ, one in our life together.

Praise to God who has created us,

praise to God who has accepted us,

praise to God who sends us into the world.

Te Īnoi o te Rā | The Collect

**Eternal God, you have always taken men and women
of every nation, age and colour and made them saints;
like them, transformed, like them, baptised in Jesus' name,
take us to share your glory;
where you reign one God for ever. 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 Daniel (7: 1-3, 15-18)

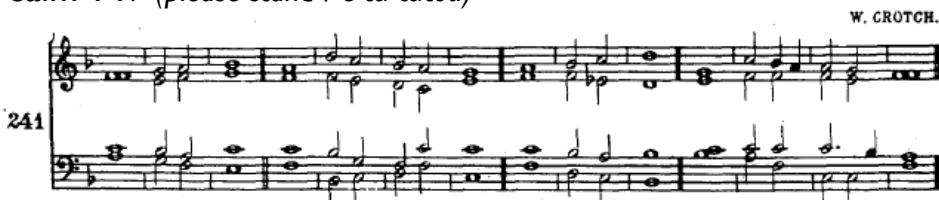
In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another.

As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: 'As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom for ever—for ever and ever.'

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 149 (please stand / e tū tātou)



- 1 O sing to the Lord a ' new ' song:
give praise in the as'sembly ' of the ' faithful.
- 2 Let the people of God rejoice ' in their ' maker:
and let the servants of the Most High e'xult ' in their ' king.
- 3 Let them praise God's ' name · in the ' dance:
let them sing God's ' praise with ' timbrel · and ' harp.
- 4 For you O Lord take de'light · in your ' people:
and crown your ' humble ' folk with ' victory.
- 5 Let the faithful exult ' in their ' triumph:
let them ' shout for ' joy · as they ' feast.

- 6 Let the praises of God be ' on their ' lips:
and a two-edged sword in their hand.
O ' praise ' - the ' Lord.

**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 Ephesians (1:11-23)

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God's own people, to the praise of his glory.

I have heard of your faith in the Lord Jesus and your love towards all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all. [NRSVA]

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

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

— 1 —

Blest are the pure in heart,
for they shall see our God;
the secret of the Lord is theirs,
their soul is Christ's abode.

— 2 —

The Lord, who left the heav'ns
our life and peace to bring,
to dwell in lowliness with us,
our pattern and our King.

— 3 —

Still to the lowly soul
he doth himself impart,
and for his dwelling and his throne
chooseth the pure in heart.

— 4 —

Lord, we thy presence seek;
may ours this blessing be;
give us a pure and lowly heart,
a temple meet for thee.

J. Keble (1792-1866) & W. J. Hall (1793-1861)

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 Luke (6:20-31) **Praise and glory to God.**

Then Jesus looked up at his disciples and said:

‘Blessed are you who are poor,
for yours is the kingdom of God.

‘Blessed are you who are hungry now,
for you will be filled.

‘Blessed are you who weep now,
for you will laugh.

‘Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

‘But woe to you who are rich,
for you have received your consolation.

‘Woe to you who are full now,
for you will be hungry.

‘Woe to you who are laughing now,
for you will mourn and weep.

‘Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

‘But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.’

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

Te Kauwhau | The Sermon

He Tikanga Whakapono | The Affirmation of Faith

(please stand / e tū tatou)

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

You, O God, are supreme and holy.

You create our world and give us life.

Your purpose overarches everything we do.

You have always been with us.

You are God.

**You, O God, are infinitely generous,
good beyond all measure.**

You came to us before we came to you.

**You have revealed and proved
your love for us in Jesus Christ,
who lived and died and rose again.**

You are with us now.

You are God.

You, O God, are Holy Spirit.

You empower us to be your gospel in the world.

You reconcile and heal; you overcome death.

You are our God. We worship you.

The Commemoration of the Faithfully Departed

(We light four candles representing, grief, courage, memories, and love.)

The first candle represents our grief, the pain of losing those we love, and the light of God that shines on our tears and warm us.

The second candle represents the courage of those we remember and the strength we give to each other at times of loss.

The third candle we light for memories, times of joy and sadness, gifts given and received, the hard times and the good.

The fourth candle celebrates the love we know that love never dies. It goes on from person to person, and age to age. Thanks be to God.

The names of those to be remembered read aloud.

Silence.

**Give rest, O Christ, to your servants with the saints:
where sorrow and pain are no more,
neither sighing, but life everlasting.**

You only are immortal, the creator and maker of all:
and we are mortal, formed from the dust of the earth,
and unto earth shall we return.

For so you ordained when you created me, saying:
'Dust you are and to dust you shall return.' All of us go down to the dust,
yet weeping at the grave, we make our song: Alleluia, alleluia, alleluia.

**Give rest, O Christ, to your servants with the saints:
where sorrow and pain are no more,
neither sighing, but life everlasting.**

Hear us, O merciful Father,
as we remember in love those whom we have placed in your hands.
Acknowledge, we pray, the sheep of your own fold,
lambs of your own flock, sinners of your own redeeming.
Enfold them in the arms of your mercy,
in the blessed rest of everlasting peace,
and in the glorious company of the saints in light. **Amen.**

Ngā Īnoi a te Iwi | The Prayers of the People

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

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

The intercessor may use one of the following responses:

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

Lord, in your mercy
hear our prayer.

The intercessor may end with the following responses or a collect:

Thanksgiving, blessing and praise be yours, God of the incarnation;
because you care for us and for our prayer.

May our love for you and our likeness to you
be strengthened every time we pray. **Amen.**

Te Minitatanga o te Hākarameta

The Ministry of the Sacrament

Te Maungārongo | The Peace *(please stand / e tū tatou)*

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 —

At the name of Jesus
ev'ry knee shall bow,
ev'ry tongue confess him
King of glory now;
'tis the Father's pleasure
we should call him Lord,
who, from the beginning,
was the mighty Word.

— 2 —

At his voice creation
sprang at once to sight,
all the angels' faces,
all the hosts of light,
thrones and dominations,
stars upon their way,
all the heav'nly orders
in their great array.

— 3 —

Bore it up triumphant,
with its human light,
through all ranks of creatures
to the central height,
to the throne of Godhead,
to the Father's breast,
filled it with the glory
of that perfect rest.

— 4 —

In your hearts enthrone him;
there let him subdue
all that is not holy,
all that is not true;
crown him as your captain
in temptation's hour;
let his will enfold you
in its light and pow'r.

— 5 —

Truly, this Lord Jesus
shall return again,
with his Father's glory,
with his angel train;
for all wreaths of empire
meet upon his brow,
and our hearts confess him
King of glory now.

Caroline M. Noel (1817-1877)

Te Whakatikatika i te Ohaoa | Preparation of the Gifts

As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now united on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth into your kingdom. **Amen.**

Te Whakawhetai Nui | The Great Thanksgiving *(please stand, sit
or kneel as you are most comfortable throughout the following prayer /*
mō tēnei inoi katoa, e noho, e tū, tūturi rānei i runga anō i tāu e pai nei)

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.

And in the cross your saints have hoped and dared.
It is their boast and glory, the light within them.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.

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.)

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

As Christ teaches us we
pray

E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai
ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
Me mātou hoki e muru nei
i ō te hunga e hara ana ki a mātou.
Aua hoki mātou e kawea kia
whakawaia;
Engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga,
te kaha, me te korōria,
Āke ake ake. Āmine.

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and for ever. Amen.

Breaking of the Bread

The priest breaks the bread in silence and then says

Christ's body was broken for us on the cross.
Christ is the bread of life.

His blood was shed for our forgiveness.
Christ is risen from the dead.

Te Reme a te Atua | Agnus Dei *(sung by the choir)*

Lamb of God, you take away the sin of the world: have mercy on us.
Lamb of God, you take away the sin of the world: have mercy on us.
Lamb of God, you take away the sin of the world: grant us your peace.

Te Pōwhiri | The Invitation

Come God's people, come to receive Christ's heavenly food.

The minister says the following to each person.

The body of our Lord Jesus Christ which was given for you.

Ko te tinana o tō tātou Ariki, i tukua nei mōu.

The blood of our Lord Jesus Christ which was shed for you.

Ko ngā toto o tō tātou Ariki, i whakahekea nei mōu.

The communicant may respond each time Amen / Āmine.

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

Please come forward and kneel or stand at the altar rail to receive the bread and wine or a blessing. Please ask if you need a gluten free wafer.

In the Anglican tradition, we use the common cup, with wine of a high alcohol content, in a silver vessel, to minimise infection risks. If you do not wish to receive the wine, communion is fully valid in one kind, either bread or wine, or you may wish to simply lift the cup, to show reverence and receive spiritually.

Please note, the practice of intinction is not permitted.

If you would like to light a candle for someone you love, or to give thanks to God, please feel free to do so at the back of the cathedral.

Anthem Holy is the true light – W. Harris (1883-1973)

Ngā Īnoi mō muri i te Hapa | Prayer After Communion

Lord of heaven,

in this eucharist you have brought us near

to an innumerable company of angels

and to the spirits of the saints made perfect:

as in this food of our earthly pilgrimage we have shared their fellowship,

so may we come to share their joy in heaven;

through Jesus Christ our Lord. **Amen.**

Blessed be God who calls us together.

Praise to God who makes us one people.

Blessed be God who has forgiven our sin.

Praise to God who gives hope and freedom.

Blessed be God whose Word is proclaimed.

Praise to God who is revealed as love.

Blessed be God who alone has called us.

Therefore we offer all that we are and all that we shall become.

Accept, O God, our sacrifice of praise.

Amen. Accept our thanks for all you have done.

Our hands were empty, and you filled them.

Gathering of the Children

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

May God, who kindled the fire of his love in the hearts of the saints,
pour upon you the riches of his grace.

May God give you joy in their fellowship and a share in their praises.

May God strengthen you to follow them in the way of holiness
and to come to the full radiance of glory.

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

For all the saints who from their labours rest,
who thee by faith before the world confessed,
thy name, O Jesus, be forever blest:
Alleluia, alleluia!

Thou wast their rock, their refuge and their might,
thou, Lord, the vision ever in their sight,
thou in the darkness drear their one true light.
Alleluia, alleluia!

O may thy servants, faithful, true and bold,
strive for thy kingdom as the saints of old,
and win with them the glorious crown of gold:
Alleluia, alleluia!

O blest communion, fellowship divine!
We feebly struggle, they in glory shine,
yet all are one in thee, for all are thine:
Alleluia, alleluia!

William Walsham How (1823-1897)

Te Haerenga Atu | The Dismissal of the Community

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: Toccata in d minor *Johann Jacob Froberger (1605-1667)*

Please join us for refreshments

after both services, 8.00am and 10.00am.

	All Saints' and All Souls' Day 2 November 2025	Remembrance Sunday 9 November 2025
First Reading	Dan 7:1-3,15-18	Wisd 4:8-11,13-15
Second Reading	Eph 1:11-23	Rev 21:1-7
Gospel Reading	Luke 6:20-31	John 15:9-17
	8.00 am	8.00 am
Liturgist	Plex John	Andrea Haines
First Reader	Jill Bindon	Russell McQuoid
Second Reader	Giles Brant	Abigail Webber
Intercessions	Plex John	Andrea Haines
	10.00 am	10.00 am
Liturgist	Vivianne Flintoff	Bryan Bevege
Crucifer	Sophia Khouri	Evelyn Prentice
Acolytes		
First Reader	Ann Bennett	Alex Fahey
Second Reader	Liz Phillips	Greg Fahey
Intercessor	Kitty Storey	Garry Moore
Ciborium	Dean Julian Perkins & Rev'd Robin Olds & Rev'd Sue Pickering	Dean Julian Perkins & Rev'd Robin Olds &
Chalice DB	Warren & Min Turnwald	Anu Varghese & Kim King
Chalice LW	Pam McAdam & Frany Edwards	Vivanne Flintoff & Evelyn Masoka
Chalice Font	Richard Swarbrick	Anne McAloon
Welcomers	Liz Gilling & David Wilson	Sandi & Glenn Te Kahu
Morning Tea	Anu & Plex, Sheena & Binny, Theresa & Levin	Min & Warren Turnwald

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

Choral Evensong - Fourth Sunday of the month
Next Evensong: 23 November 2025 at 6.00pm

Cathedral Ministry Team and Contacts

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

Assistant priest: Father Ben Ong (Monday & Thursday)
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, 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