



The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz



The Incredulity of
Thomas (1308-1311),
Duccio (c1255-c1318)

Jesus said to Thomas,
“Put your finger here
and see my hands.
Reach out your hand
and put it in my side.
Do not doubt but
believe.” *John 20.27*

27 April 2025 – Second Sunday of Easter

| | | | |
|---------|-----------------------------|-----------------------|--|
| 8:00am | Said Eucharist | President Preacher | The Very Rev'd Julian Perkins Richard Swarbrick |
| 10:00am | Choral Eucharist | President Preacher | The Very Rev'd Julian Perkins Richard Swarbrick |
| 5:00pm | Evensong | Officiant | The Rev'd Peter Lord Cowell |

4 May 2025 – Third Sunday of Easter

| | | | |
|---------|-----------------------------|-------------------------|--|
| 8:00am | Said Eucharist | President Preacher | The Rev'd Wendy Tyrrell The Very Rev'd Julian Perkins |
| 10:00am | Choral Eucharist | President & Preacher | The Very Rev'd Julian Perkins |
| 5:00pm | Taizé Service | | |

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: Many of our choral services are online: youtube.com/@WaikatoCathedral (older services are on Facebook). Most are available live and then under the live tab of the channel. If you need assistance ask a young person or, failing that, ask Dean Julian.

We Remember with Love and Gratitude

Prayers for those in need: Mary Rosa, Joy, Kerry, Hala, Sue, Heather, Natasha, Steph, Zaf & Cathy, Graeme, Kelsi, Anya, Elise, Sheila, Sarah, Winston, Margaret, Marjery, Dean, Pat, Brian, Bruce.

Birthdays: Shannon Barnard 27, Ruth Coyle 28, Christopher Barton 29, Garry Moore 30, Justin Nyawai 30, Liam Black 2.

Anniversaries: Sally & Evan Morgans 2.

In Memoriam: John Porter 27, Fred Marshall 27, Margaret Hoy 28, Joan Bussell 28, Shirley McBride 28, James McIntosh 29, Marjorie Hughes 30, Eric Bowman 30, David Morgan 1, Royce Chubb 1, Andrew Donaldson 3.

Views from the Pews: Kings shall shut their mouths

The minutes leading up to a 10am Eucharist here are full of sound; bells, the choir warming up, jokes with the Greeters, the shuffle of adult feet amid the running of children, the organ prelude, and then whispers as the procession forms up. All the sounds of a diverse community greeting both neighbours, and friends not seen for some time.

Contrast this with 2pm on Good Friday. We whispered, walked on tiptoe, nodded to others, as if intimidated by the blackout and the stripped altar; the absence of familiar holy items.

The Veneration of the Cross brought us Isaiah 52, parts familiar from Handel's Messiah, others not. Especially the first 6 lines, which describe a startling servant who is to be lifted up on high. Kings shall shut their mouths because of him, shut their mouths in order to see, in order to contemplate. Here the Prophet is inviting us to be silent, for fear of missing out on what might be seen, on what might be missed for want of proper contemplation.

In our search for fellowship, we make quite a lot of noise. A hubbub is surely a sign of a healthy community, but we need silence as well. If it is good enough for kings to shut their mouths in the presence of the startling servant, it must apply to us as well.

We live in a world of noise, of background music, traffic, aircraft, and human speech. Members of this congregation have been known to complain about café acoustics, the design of indoor spaces meant for human communication but which in fact prevent us from hearing each other. If the Christian life depends on sound communication, on insight, and on contemplation, then silence has a place. This is well known in many monastic communities, where silence is the default condition in daily life, all the better to experience the human voice in song or word.

So shutting our mouths, however counter-intuitive, has scriptural precedent. And so long may it continue.

One example for us; at an orchestral concert, all is noise until the concertmaster takes their seat amid applause. There then follows an expectant silence until the conductor sweeps in, at which point the auditorium erupts again. The applause seems all the louder because of the silence that preceded it. Even kings have shut their mouths.

Richard Swarbrick

Te Whakawhetai me te Whakamoemiti ***Thanksgiving and Praise***

A New Zealand Prayer Book, page 476

Music Copyright CCLI 337942

Mass Setting: Aston

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 / e tū tātou*)

Light's glitt'ring morn bedecks the sky;
heav'n thunders forth its victor cry:
alleluia, alleluia,
the glad earth shouts her triumph high,
and groaning hell makes wild reply:

*Alleluia, alleluia, alleluia,
alleluia, alleluia.*

While he, the King, the mighty King,
despoiling death of all its sting,
alleluia, alleluia,
and trampling down the pow'rs of night,
brings forth his ransomed saints to light:

His tomb of late the threefold guard
of watch and stone and seal had barred;
alleluia, alleluia,
but now, in pomp and triumph high,
he comes from death to victory:

The pains of hell are loosed at last,
the days of mourning now are past;
alleluia, alleluia,
an angel robed in light hath said,
'The Lord is risen from the dead':

Latin 4th Century, trans. John Mason Neale (1818-1866)

Introit: The Peace of God – *John Rutter (b. 1945)*

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

Alleluia. Christ is risen.

He is risen indeed. Alleluia.

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, 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:

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,

**by the glorious resurrection of your Son Jesus Christ
you have broken the power of death
and brought life and immortality to light;
grant that we who have been raised with him
may triumph over all temptation
and rejoice in the hope of eternal glory;
through 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 Acts of the Apostles (5:27-32)

When the priests and the temple police had brought the disciples to the council, the high priest questioned them, saying, 'We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us.' But Peter and the apostles answered, 'We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, so that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.'

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 150 (please stand / e tū tātou)

P. HUMPHREY.

Descant for Vs 6

Praise the Lord.

242 Vs 6 Unison



- 1 Whakamoemititia a Ihowā. / Praise the Lord.
O praise God in the ' holy ' place:
praise our God ' in the ' mighty ' heavens.
- 2 Praise the Lord for many ' acts of ' power:
praise our God for ' greatness · be'yond ' measure.
- 3 Praise the Lord with the ' sound of the ' trumpet:
praise our God up'on the ' lute and ' harp.
- 4 Praise the Lord with ' timbrels · and ' dancing:
praise our God up'on the ' strings and ' pipe.

- 5 Praise the Lord with ' clash of ' cymbals:
praise our God up'on re'sounding ' cymbals.
- 6 Let everything that has breath ' praise the ' Lord:
whaka'moemi'titia · a ' lhowā. / O ' praise ' - the ' Lord.

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

A reading from the Revelation to John (1:4-8)

John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion for ever and ever. Amen.

Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

'I am the Alpha and the Omega', says the Lord God, who is and who was and who is to come, the Almighty. [NRSVA]

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

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

— 2 —

Glad is the praise, sweet are the
songs,

when they together sing;
and strong the prayers that bow the
ear,
of heav'n's eternal King.

— 4 —

Sad were our lot, evil this earth,
did not its sorrows prove
the path whereby the sheep may find
the fold of Jesus' love.

Then shall they know, they that love him,
how hope is wrought through pain;
their fellowship, through death itself,
unbroken will remain.

*Roberts Bridges (1844-1930) based on 'O quam juvat',
Charles Coffin (1676-1749) alt.*

Te Rongopai | The Gospel – John (20:19-31) (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.**



When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said

this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.'

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.'

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name. [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 / e tū tatou)

**You, O God, are supreme and holy.
You create our world and give us life.
Your purpose overarches everything we do.
You have always been with us.
You are God.**

**You, O God, are infinitely generous,
good beyond all measure.
You came to us before we came to you.
You have revealed and proved
your love for us in Jesus Christ,
who lived and died and rose again.**

You are with us now.

You are God.

You, O God, are Holy Spirit.

You empower us to be your gospel in the world.

You reconcile and heal; you overcome death.

You are our God. We worship you.

Ngā Īnoi a te Iwi | The Prayers of the People

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

| | | |
|-----------------------------|--------------------------|-------------------------|
| 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:

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.**

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 —

Breathe on me, Breath of God,
fill me with life anew,
that as you love, so I may love,
and do what you would do.

— 3 —

Breathe on me, Breath of God,
fulfil my heart's desire,
until this earthly part of me
glows with your heav'nly fire.

— 2 —

Breathe on me, Breath of God,
until my heart is pure:
until my will is one with yours
to do and to endure.

— 4 —

Breathe on me, Breath of God,
so shall I never die;
but live with you the perfect life
of your eternity.

Edwin Hatch (1835-1889) alt.

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 pai nei)*

Christ is risen!

APBNZ/HKMoA 485

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.**

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 inoi tātou

E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.

Kia meatia tāu e pai ai
ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.

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

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

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 mōu.

The cup of blessing, poured out for you.

Te kapu o te ora, i whakahekea nei mōu.

The communicant may respond each time: Amen / Āmine.

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

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

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

Please note, the practice of intinction is not permitted.

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

Anthem Blessed be the God and Father – S. S. Wesley (1810-1876)

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 / e tū tātou*)

The power and peace of the risen Lord be with you to protect you. The grace and goodness of the Lord of life go with you, that you may dwell in him and he in you; 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 —

All hail the pow'r of Jesus' name,
let angels prostrate fall;
bring forth the royal diadem
and crown him, crown him,
crown him, crown him Lord of all.

— 2 —

Crown him, all martyrs of your God,
who from his altar call;
praise him whose way of pain you
trod,
and crown him, crown him,
crown him, crown him Lord of all.

— 3 —

O prophets faithful to his word,
in matters great and small,
who made his voice of justice heard,
now crown him, crown him,
crown him, crown him Lord of all.

— 5 —

Let ev'ry tribe and ev'ry race,
who heard the freedom call,
in liberation, see Christ's face,
and crown him, crown him,
crown him, crown him Lord of all.

— 4 —

All sinners, now redeemed by grace,
who heard our Saviour's call,
now robed in light before his face,
O crown him, crown him,
crown him, crown him Lord of all.

— 6 —

Let ev'ry people, ev'ry tongue
to him their heart enthrall:
lift high the universal song
and crown him, crown him,
crown him, crown him Lord of all.

Edward Perronet (c. 1726-1792), adapt. by Michael Forster (b.1946)

Te Haerenga Atu | The Dismissal of the Community

Liturgist

Alleluia. Christ is risen.

He is risen indeed. Alleluia.

Go in the peace of Christ. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

Voluntary: 'Heut triumphieret Gottes Sohn' BWV 630

- J.S. Bach (1685-1750)

Please join us for refreshments

after both services, 8.00am and 10.00am.

| | 2nd Sunday of Easter 27 April 2025 | 3rd Sunday of Easter 4 May 2025 |
|----------------|---|---|
| | | |
| Liturgist | Rev'd Wendy Tyrrell | Andrea Haines |
| First Reading | Acts 5:27-32 Evan Harris | Acts 9:1-6,(7-20) Russel McQuoid |
| Second Reading | Rev 1:4-8 Giles Brant | Rev 5:11-14 Evan Harris |
| Gospel | John 20:19-31 | John 21:1-19 |
| Intercessions | Rev'd Wendy Tyrrell | Andrea Haines |
| | | |
| Liturgist | Rev'd Wendy Tyrrell | Bryan Bevege |
| Crucifer | Sophia Khouri | Vivianne Flintoff |
| Acolytes | - - | Evelyn Prentice Felicity Prentice |
| First Reading | Acts 5:27-32 Spencer Heald | Acts 9:1-6,(7-20) David Wilson |
| Second Reading | Rev 1:4-8 Anne McAloon | Rev 5:11-14 Dianne Cameron |
| Gospel | John 20:19-31 | John 21:1-19 |
| Intercessor | Rev'd Wendy Tyrrell | Garry Moore |
| Ciborium | Dean Julian Perkins & Richard Swarbrick & Rev'd Wendy Tyrrell | Dean Julian Perkins & Anne McAloon & Plex John |
| Chalice DB | Faith Canales Wolter & Evelyn Masoka | Anu Varghese & Frany Edwards |
| Chalice LW | Warren & Min Turnwald | Heather Powell & Bryan Bevege |
| Chalice Font | Anu Varghese | TBC |
| Welcomers | Plex John & Anu Varghese | Helen Stenhouse & Doug Due |
| Morning Tea | June Chestnut & Helen Stenhouse | Spencer & Dorothy Heald |

Cantata Vespers - Third Saturday of the month
Next Vespers: 17 May 2025 at 5.00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: Tonight at 5.00pm

Cathedral Ministry Team and Contacts

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

Volunteer Ministry Team Members

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 | 022 312 9523

Giving

Bank Details: 02-0316-0268898-000

For the Cathedral Church of St Peter - Parish Account

The ministry of the cathedral is paid for by our church members.
If you can be a part of this it greatly helps the life of the church.

Cathedral Office

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

Cathedral Shop

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