



**The Waikato
Cathedral
Church of St Peter**

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

The words you have
spoken are spirit and life,
O Lord; you have the
words of eternal life.

John 6:63,68



Sower - James Tissot (1836-1902)

12 July 2026 – Fifteenth Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	Father Ben Ong Vivianne Flintoff
10:00am	Choral Eucharist	President Preacher	Father Ben Ong Vivianne Flintoff

18 July 2026 - Cantata Vespers, 5:00pm

19 July 2026 – Sixteenth Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell The Most Rev'd David Moxon
10:00am	Choral Eucharist	President & Preacher	The Most Rev'd David Moxon

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.

We Remember with Love and Gratitude

Prayers for those in need: Alison, Ashleigh, Bruce, Heather, Joumana, Keira & Sophia.

Birthdays: Rev'd Bryan S. 13.

In Memoriam: Trevor Duncan 12, Kerry McQuoid 13, Gertrude Rockell 13, Winifred Smith 13, Sydney Smith 13, Paul Day 15, Max Clough 17.

Views from the Pews - Jutta Ackerman

Amid the noise of the daily news cycle - fear, division, and anger, it is easy to forget one of the great achievements of the last 80 years - the resumption of grown-up relationships with Germany, Japan, and to a significant extent, Vietnam. International reconciliations are assumed to be the work of leaders, diplomats, royalty. And it is true that the reconciliation with Germany was partly borne on cold winds blowing from the former Soviet Union. Yes, politics has its place, and all those glittering state visits have a purpose. But these can only do so much. Individual citizens probably make the critical difference, especially when we visit each other's countries, for that is when we see that we have more in common.

Family history has Jutta leaving a bombed-out Berlin for the (relative) safety of Hamburg. Her father was a prisoner of the Russians for going on 10 years. Fertile ground then for resentment and blame. But Jutta became a fluent English speaker, and found a ready market for her teaching skills especially if a bus tour of 70's UK was thrown in. This led to an extraordinary story of shared experience, shared visits, two men who had served on opposite sides greeting each other in mutual respect. Struggles to master a few phrases of English, the better to communicate words of reconciliation. Interest lay in the devastation wrought on two opposing cities by area bombing of civilian targets.

But always the social side - the visits, children and grandchildren, birthdays, anniversaries, all the currency of human friendship, including a mastery of Hamburg's S-Bahn, and views on a Baltic coast still then scarred by Cold-War watchtowers. A friendship of over 50 years, a metaphor for international reconciliation, ended only by Jutta's recent death from the complications of old age.

Of such service are true relationships made. Jutta did not display any outward faith; she let her actions speak for her. She walked the talk, but always insisted that we wait for the Green Man before using a pedestrian crossing. Standards must be kept up!

As John Donne was so aptly cited last week, we are not islands. It behoves us all to row to other islands, to greet those we meet there. And Donne was right that one death diminishes us all. We meet that challenge by following the example of those who went before. Once again it has become fashionable to fear those who are not like us, who live on islands we dare not visit. In her life Jutta defied that fashion. We would do well to follow that example. E Hoa, Auf Wiedersehen.

Richard Swarbrick

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: Harwood in A flat

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 spirit / e tū tātou*)

— 1 —

Come, ye thankful people, come,
raise the song of harvest-home!
All is safely gathered in,
ere the winter storms begin;
God, our maker, doth provide
for our wants to be supplied;
come to God's own temple, come;
raise the song of harvest-home!

— 3 —

For the Lord our God shall come,
and shall take his harvest home,
from his field shall purge away
all that doth offend, that day;
give his angels charge at last
in the fire the tares to cast,
but the fruitful ears to store
in his garner evermore.

— 2 —

We ourselves are God's own field,
fruit unto his praise to yield;
wheat and tares together sown,
unto joy or sorrow grown;
first the blade and then the ear,
then the full corn shall appear:
grant, O harvest Lord, that we
wholesome grain and pure may be.

— 4 —

Then, thou Church triumphant,
come,
raise the song of harvest-home;
all be safely gathered in,
free from sorrow, free from sin,
there for ever purified,
in God's garner to abide:
come, ten thousand angels, come,
raise the glorious harvest-home!

Henry Alford (1810-1871) alt.

The Introit - O come ye servants of the Lord - Tye (c. 1505-1573)

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

This is the day which the Lord has made. *Ko te rā tēnei i hangā e Ihowā.*
Let us rejoice and be glad in it. *Kia hari, kia koa tātou.*

Let us pray,

**Almighty God, to whom all hearts are open, all desires known,
and from whom no secrets are hidden; cleanse the thoughts of
our hearts by the inspiration of your Holy Spirit, so that we may
truly love you and worthily praise your holy name; through our
Saviour, Jesus Christ. Amen.**

Te Hohou i te Rongo | Forgiveness

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

Liturgist

Hear the teaching of Christ:

a new commandment I give to you,
that you love one another as I have loved you.

Spirit of God, search our hearts.

Hear God's word to all who turn to Christ:

If we confess our sins, God is faithful and just,
and will forgive our sins and cleanse us from every kind of wrong.

God has promised forgiveness to all who truly repent,
turn to Christ in faith and are themselves forgiving.

In silence we call to mind our sins.

Silence

Let us confess our sins.

**Merciful God, we have sinned in what we have thought and said,
in the wrong we have done and in the good we have not done.**

**We have sinned in ignorance: we have sinned in weakness:
we have sinned through our own deliberate fault.**

We are truly sorry. We repent and turn to you.

**Forgive us, for our Saviour Christ's sake,
and renew our lives to the glory of your name. Amen.**

The presiding priest declares the absolution,

Through the cross of Christ, God have mercy on you,
pardon you and set you free. Know that you are forgiven and be at peace.
God strengthen you in all goodness and keep you in life eternal. **Amen.**

Korōria ki te Atua | The Gloria

(sung by the choir, please stand in body or spirit / 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.**

Liturgist

The peace of Christ rule in our hearts.

Kia mau te rongo o te Karaiti ki ō tātou ngākau.

The word of Christ dwell in us richly.

Kia hira ake te noho o tāna kupu ki a tātou.

Te Īnoi o te Rā | The Collect

Gracious God, as we contemplate the stars of Matariki, we clearly see that every part of Creation has its origin and purpose in you. We give you thanks that you have given life to our ancestors, grandparents and parents, so that they may transmit life to us. You have also filled them with good things so we may inherit them by knowing you, adoring you, and serving you. Bless us as we give thanks for those who have gone before us. Bestow your graces abundantly upon our ancestors, grandparents and parents, so that we may in our turn inherit their blessings. We ask this through Jesus Christ who lives and reigns with you in the unity of the Holy Spirit one God now and forever. Amen

Ngā Karaipiture | The Readings

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

A reading from the prophet Isaiah (55:10-13)

For as the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.

For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 65: 1-13 (*please stand in body or spirit / e tū tātou*)



- 1 You O God are to be ' praised · in Je'rusalem:
to ' you shall ' vows · be per'formed.
- 2 You give ' heed to ' prayer:
to you all mortals shall come ' to con'fess their ' sins.
- 3† The burden of our ' sins · is too ' great for us:
but ' you will ' purge · them a'way.
- 4 Blessèd are the people you choose,
and bring to ' dwell · in your ' courts:
we shall be filled with the blessings
of your ' house your ' holy ' temple.
- 5 With awesome deeds you answer
our prayers for deliverance, O ' God our ' saviour:
you that are the hope of all the ends of the earth, '
and · of the ' far-off ' seas.
- 6 By your strength you made ' fast the ' mountains:
and ' gird your self ' round with ' power.
- 7 You still the raging of the seas,
and the ' roar · of their ' waves:
and the ' tumult ' of the ' peoples.
- 8† The dwellers at the ends of the earth
are awed ' by your ' wonders:
you make the lands of sunrise and sunset
re'sound with ' shouts of ' joy.
- 9 You visit the ' earth and ' water it:
you ' make it ' very ' fruitful.
- 10 The waters of heaven brim ' over · their ' channel:
providing us with grain,
for so you ' have pre'pared the ' land,

- 11 drenching its furrows, ' levelling · its ' ridges:
softening it with ' showers · and ' blessing · its ' growth.
- 12 You crown the year ' with your ' goodness:
and your paths ' over'flow with ' plenty.
- 13† The pastures of the wilderness a'bound with ' grass:
and the ' hills are ' girded · with ' joy.

**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 of Paul to the Romans (8:1-11)

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

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

[NRSVA]

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

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

— 1 —

Lord, thy word abideth,
and our footsteps guideth;
who its truth believeth
light and joy receiveth.

— 2 —

When our foes are near us,
then thy word doth cheer us,
word of consolation,
message of salvation.

— 3 —

When the storms are o'er us,
and dark clouds before us,
then its light directeth,
and our way protecteth.

— 4 —

Who can tell the pleasure,
who recount the treasure,
by thy word imparted
to the simple-hearted?

— 5 —

Word of mercy, giving
succour to the living;
word of life, supplying
comfort to the dying.

— 6 —

O that we, discerning
its most holy learning,
Lord, may love and fear thee,
evermore be near thee.

Henry Williams Baker (1821-1877)

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 Matthew (13:1-9, 18-23)

Praise and glory to God.

That same day Jesus went out of the house and sat beside the lake. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!'

'Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for

what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.’ [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 spirit / e tū tatou*)

Liturgist: Let us stand and together affirm our faith.

**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.**

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.

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:

Merciful God, you look with compassion on all who turn to you.
Hear the prayers of your people.

**Grant that what we have asked in faith we may by your grace
receive; through Jesus Christ our Lord. Amen.**

Te Minitatanga o te Hākarameta The Ministry of the Sacrament

Te Maungārongo | The Peace *(please stand in body or spirit / e tū tatou)*

Kia tau tonu te rangimārie o te Ariki ki a koutou.

The peace of Christ be always with you.

And also with you.

E te whānau, we are the body of Christ.

By one Spirit we were baptised into one body.

Keep the unity of the Spirit in the bond of peace.

Amen. We are bound by the love of Christ.

Liturgist: Let us offer one another a sign of peace.

Offertory Hymn

— 1 —

We plough the fields and scatter
the good seed on the land,
but it is fed and watered
by God's almighty hand:
he sends the snow in winter,
the warmth to swell the grain,
the breezes and the sunshine,
and soft, refreshing rain.

— 2 —

He only is the maker
of all things near and far;
he paints the wayside flower,
he lights the evening star;
he fills the earth with beauty,
by him the birds are fed;
much more to us, his children,
he gives our daily bread. [*Refrain*]

Refrain:

*All good gifts around us
are sent from heav'n above;
then thank the Lord,
O thank the Lord, for all his love.*

— 3 —

We thank thee then, O Father,
for all things bright and good:
the seed-time and the harvest,
our life, our health, our food.
Accept the gifts we offer
for all thy love imparts,
and, what thou most desirest,
our humble, thankful hearts. [*Refrain*]

Matthias Claudius (1740-1815) tr. Jane M. Campbell (1817-1878) 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)

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 right indeed, it is our joy and our salvation, holy Lord,
almighty Father, everlasting God, at all times and in all places
to give you thanks and praise through Christ your only Son.

You are the source of all life and goodness;
through your eternal Word you have created all things from the beginning
and formed us in your own image; in all our diversity, you created us.

When we sinned and turned away you called us back to yourself
and gave your Son to share our human nature.

By his death on the cross, he made the one perfect sacrifice for the sin of
the world and freed us from the bondage of sin.

You raised him to life triumphant over death; you exalted him in glory.
In him you have made us a holy people
by sending upon us your holy and lifegiving Spirit.

Therefore with the faithful who rest in him, with angels and archangels
and all the company of heaven, we proclaim your great and glorious name,
for ever praising you and saying/singing:

**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.**

All glory and thanksgiving to you, holy Father; on the night before he died your Son, Jesus Christ, took bread; when he had given 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; when he had given you thanks, he gave it to them and said: Drink this, all of you, for this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins; do this as often as you drink it, to remember me.

**Glory to you, Lord Christ; your death we show forth;
your resurrection we proclaim; your coming we await;
Amen! Come Lord Jesus.**

Therefore loving God, recalling your great goodness to us in Christ, his suffering and death, his resurrection and ascension, and looking for his coming in glory, we celebrate our redemption with this bread of life and this cup of salvation. Accept our sacrifice of praise and thanksgiving which we offer through Christ our great high priest.

Send your Holy Spirit that these gifts of bread and wine which we receive may be to us the body and blood of Christ, and that we, filled with the Spirit's grace and power, may be renewed for the service of your kingdom.

United in Christ with all who stand before you in earth and heaven, we worship you, O God, in songs of everlasting praise.

**Blessing, honour and glory be yours,
here and everywhere, now and for ever. Amen.**

Te Hākari Tapu | The Communion

The Lord's Prayer

(You may wish to pray the Lord's Prayer in your own language.)

As Christ teaches us we pray Kua ākona nei tātou e tō tātou Ariki,
ka ĭnoi tātou

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

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

We break this bread to share in the body of Christ.

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

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

Draw near and receive the body and blood of our Saviour Jesus Christ
in remembrance that he died for us.

Let us feed on him in our hearts by faith with thanksgiving.

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 There is a wideness in God's mercy - Bevan (1921-2006)

Ngā Īnoi mō muri i te Hapa | Prayer After Communion

Father of all,

**we give you thanks and praise, that when we were still far off
you met us in your Son and brought us home.**

**Dying and living, he declared your love, gave us grace
and opened the gate of glory.**

May we who share Christ's body live his risen life;

we who drink his cup bring life to others;

we whom the Spirit lights give light to the world.

Keep us firm in the hope you have set before us,

so we and all your children shall be free,

and the whole earth live to praise your name. Amen.

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

God grant to the living, grace; to the departed, rest; to all the world,
peace and concord; and to us and to every faithful servant, life everlasting;
and the blessing of Almighty God, Creator, Redeemer, and Giver of Life
be with you, with those whom you love, and with those whom you
struggle to love, this day and always. **Amen.**

Closing Hymn

To God be the glory, great things he hath done;
so loved he the world that he gave us his Son;
who yielded his life an atonement for sin,
and opened the life gate that all may go in.

*Praise the Lord, praise the Lord, let the earth hear his voice;
praise the Lord, praise the Lord, let the people rejoice:
O come to the Father, through Jesus the Son,
and give him the glory; great things he hath done.*

O perfect redemption, the purchase of blood;
to ev'ry believer the promise of God;
the vilest offender who truly believes,
that moment from Jesus a pardon receives.

Praise the Lord...

Great things he hath taught us, great things he hath done,
and great our rejoicing through Jesus the Son;
but purer, and higher, and greater will be
our wonder, our rapture, when Jesus we see.

Praise the Lord...

Frances J. van Alsty (1820-1915)

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: Voluntary, op. 7, No. 9 *John Stanley (1713-1766)*

Please join us for refreshments
after both services, 8.00am and 10.00am.

	Fifteenth Sunday in Ordinary Time 12 July 2026	Sixteenth Sunday in Ordinary Time 19 July 2026
First Reading	Isa 55:10-13	Wis of Sol 12:13, 16-19
Second Reading	Rom 8:1-11	Rom 8: 12-25
Gospel Reading	Matt 13:1-9, 18-23	Matt 13: 24-30, 36-43
	8.00 am	8.00 am
Liturgist	Plex John	Andrea Haines
First Reader	Ewan Caldwell	Giles Brant
Second Reader	Evan Harris	Jenevere Foreman
Intercessor	Plex John	Andrea Haines
	10.00 am	10.00 am
Liturgist	Plex John	Vivianne Flintoff
Crucifer	Sophia Khouri	Sophia Khouri
Acolytes		Ryan Levin Kahu Johnson
First Reader	Kate Terry	Kitty Storey
Second Reader	Sam Edwards	Liz Phillips
Intercessor	Garry Moore	Fred Rohorua
Ciborium	Fr Ben Ong & Richard Swarbrick	Most Rev'd David Moxon & Rev'd Canon Sue Pickering
Chalice DB	Dianne Cameron & Rae Barwood	Min Turnwald & Vivianne Flintoff
Chalice LW	Brian Dingwall & Pam McAdam	Greg & Alex Fahey
Welcomers	Sandi & Glenn Te Kahu	Marion & Richard Francis
Morning Tea	Spencer & Dorothy Heald	Hala & Fred Rohorua
Warden/Verger	Dianne Cameron	Plex John

Cantata Vespers - Third Saturday of the month

Next Vespers: 18 July 2026 at 5:00pm

Choral Evensong - Fourth Sunday of the month

Next Evensong: 26 July 2026 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

Assistant priest: Father Ben Ong | 022 627 3217 (Day off - Friday)
ben@stpeter.org.nz

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

Youth Ministry Team

Breakfast Youth Church (8am Sundays): Xavier Searle | 021 188 3890

Junior Church (10am Sundays): Suzie Abdale | 021 176 6203

Junior Choir: Yvonne Hall | (07) 839 4683

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)

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