



**The Waikato
Cathedral
Church of St Peter**

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

You, O Lord, are a God
merciful and gracious,
slow to anger and
abounding in steadfast
love and faithfulness.

Psalms 86.15



Singing Windows (1932)

- Katherine Lamb Tait (1895-1981)

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

26 July 2026 – Seventeenth Sunday in Ordinary Time

8:00am	Said Eucharist	President & Preacher	Father Ben Ong
10:00am	Choral Eucharist	President Preacher	The Rev'd Robin Olds Father Ben Ong
5:00pm	Evensong	Officiant	The Rev'd Peter Lord Cowell

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: Evan H. 19.

Anniversaries: Ruth & Nigel K, 21.

In Memoriam: Noel Smith 21, Celia Wilson 21, Catherine Millar 23, Robert Aldridge 24, Myrle Alexander 24, Les Moody 25, Frederick Thompson 25, Annette Solly 25.

Views from the Pews - What are our Red Lines?

A parishioner asked for help in identifying what was distinctive in the New Zealand Anglican Church, what we were proudest of, and what we would say to others in order to encourage them to come and see what we do. This led to a discussion about change in the Church, how it is managed, and whether we had any red lines that would need defending at all costs. We both cited cases of parishes that suffered from ill-managed change, sometimes driven by newcomers who felt a God-given mission to effect change. The phrase 'hostile takeover' was mentioned, and we agreed that a strong parish must agree upon, and sympathetically uphold, certain principles that were not up for negotiation. We both agreed that the church is not a cinema - changing the film in the projector just to attract new people was not a good idea.

What are your Red Lines? What is beyond compromise?

My own off-the-cuff contribution to that discussion concerned the queue down the centre aisle at the Eucharist. All are welcome, from the devoutest weekly believer to the idly curious. We no longer check for baptismal certificates or evidence of Confirmation Class attendance. No theological checks are imposed. We may take the Cup, the Wafer, simply lift the Cup, or come forward for a blessing. Our place in the queue, and what we do with the experience of approaching the Holy Table, is between God and the individual. The Church no longer imposes barriers. This is important because today's curious taster may be tomorrow's Server, Warden or Ordination candidate. We operate in a multi-cultural society, and we must operate an open-door policy. That is offered as a tentative Red Line. Others may offer different points to defend at all costs. Could this be a useful Parish exercise?

But it will need skill and sensitivity, with an emphasis on listening, hearing, and reading. Remember that many rejected the Ordination of women, folk who genuinely believed that that was a Red Line. Such an exercise would require some personal research time. We would need to distinguish between God's will on the one hand, and 'but the Church has always done it this way', on the other. What distinguishes us from all the other denominations in our city? An ability to compromise must go hand-in-hand with certainty about who we are. We need to discern the difference between these two virtues. Let us hear your thoughts.

Richard Swarbrick

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: Matthias

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

The Introit - Cantate Domino - Pitoni (1657-1743)

*Sing to the Lord a new song. His praise is in the assembly of the saints.
Let Israel rejoice in him who made her, and let the daughters of Zion
exult in their king.*

Te Whakatikatika | The Gathering of the Community

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

— 1 —

Awake, my soul, and with the sun
thy daily stage of duty run;
shake off dull sloth, and joyful rise
to pay thy morning sacrifice.

— 2 —

Redeem thy mis-spent time that's
past,
and live this day as if thy last;
improve thy talent with due care;
for the great day thyself prepare.

— 3 —

Let all thy converse be sincere,
thy conscience as the noon-day clear;
think how all-seeing God thy ways
and all thy secret thoughts surveys.

— 4 —

Wake, and lift up thyself, my heart,
and with the angels bear thy part,
who all night long unwearied sing
high praise to the eternal King.

— 5 —

Praise God, from whom all blessings flow,
praise him, all creatures here below,
praise him above, angelic host,
praise Father, Son and Holy Ghost.

Thomas Ken (1637-1711) alt.

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

**God of all power and might,
the author and giver of all good things,
graft in our hearts the love of your name,
increase in us true religion,
nourish in us all goodness,
and of your great mercy
keep us in the same;
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 Wisdom of Solomon (12:13, 16-19)

For neither is there any god besides you, whose care is for all people,
to whom you should prove that you have not judged unjustly;

For your strength is the source of righteousness,
and your sovereignty over all causes you to spare all.

For you show your strength when people doubt the completeness of your
power,

and you rebuke any insolence among those who know it.

Although you are sovereign in strength, you judge with mildness,
and with great forbearance you govern us;
for you have power to act whenever you choose.

Through such works you have taught your people
that the righteous must be kind,
and you have filled your children with good hope,
because you give repentance for sins.

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 86: 11-17 (*please stand in body or spirit / e tū tātou*)

PSALM 86. *Inclina, Domine.*



- 11 Show me your way O Lord,
that I may ' walk in · your ' truth:
let my heart rejoice in ' rever ' ence ' for your ' name.
- 12 I will praise you O Lord my God with ' all my ' heart:
and ' glorify · your ' name for ' ever.
- 13† For great is your steadfast ' love for ' me:
you have delivered my ' life · from the ' pit of ' death.
- 14 O God the proud have ' risen · a'gainst me:
the ruthless seek my life, and ' pay no ' heed to ' you.
- 15 But you are a God of com'passion · and ' mercy:
slow to anger, a'bounding · in ' love and ' faithfulness.
- 16 Turn to me then and have mercy,
give your ' strength · to your ' servant:
and ' save the ' son of · your ' handmaid.
- 17 Give me a sign of your favour,
that those who hate me may see it,
and be ' put to ' shame:
because you Lord have ' been my ' help · and my ' comfort.

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 (8:12-25)

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. [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 —

God of mercy, God of grace,
show the brightness of thy face.
Shine upon us, Saviour, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.

— 2 —

Let the people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Saviour King;
at thy feet their tribute pay,
and thy holy will obey.

— 3 —

Let the people praise thee, Lord;
earth shall then her fruits afford;
God to man his blessing give,
man to God devoted live;
all below, and all above,
one in joy, and light, and love.

Henry Francis Lyte (1793-1847) based on Psalm 67, alt.

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 (13:24-30, 36-43)

Praise and glory to God.

Jesus put before them another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' He answered, 'The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!' [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 tātou)

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

— | —

Happy are they, they that love God,
whose hearts have Christ

confessed,
who by his cross have found their
life.

and 'neath his yoke their rest.

— 2 —

Glad is the praise, sweet are the
songs,

when they together sing;
and strong the prayers that bow the
ear,

of heav'ns eternal King.

— 3 —

Christ to their homes giveth his
peace,

and makes their loves his own:
but ah, what tares the evil one
hath in his garden sown!

— 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.

— 5 —

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), Charles Coffin (1676-1749) 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.)

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.**

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.

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 Teach me O Lord - Attwood (1765-1838)

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)*

The glory of God the Creator be yours,

the glory of Christ the Redeemer be yours,

the glory of the Spirit, the Sanctifier be yours;

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

— 1 —

All my hope on God is founded;

he doth still my trust renew.

Me through change and chance he
guideth,

only good and only true.

God unknown, he alone

calls my heart to be his own.

— 2 —

Human pride and earthly glory,

sword and crown betray his trust;

what with care and toil he buildeth,
tow'r and temple, fall to dust.

But God's pow'r, hour by hour,

is my temple and my tow'r.

— 3 —

God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore, from his store,
new-born worlds rise and adore.

— 4 —

Still from earth to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his Son.
Christ doth call one and all:
ye who follow shall not fall.

*Robert Bridges (1844-1930) alt.
based on 'Meine Hoffnung stehet feste' by Joachim Neander (1650-1680)*

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: Postlude in D *Healey Willan (1880-1968)*

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

	Sixteenth Sunday in Ordinary Time 19 July 2026	Seventeenth Sunday in Ordinary Time 26 July 2026
First Reading	Wis of Sol 12:13, 16-19	1 Kings 3:5-12
Second Reading	Rom 8: 12-25	Rom 8:26-39
Gospel Reading	Matt 13: 24-30, 36-43	Matt 13:31-33, 44-52
	8.00 am	8.00 am
Liturgist	Andrea Haines	Plex John
First Reader	Giles Brant	Kerry Burroughs
Second Reader	Jenevere Foreman	Abigail Webber
Intercessor	Andrea Haines	Plex John
	10.00 am	10.00 am
Liturgist	Vivianne Flintoff	Lynn Jamieson
Crucifer	Sophia Khouri	Evelyn Prentice
Acolytes	Ryan Levin Kahu Johnson	Serein Matthew Elise Cantwell-Knight
First Reader	Kitty Storey	Mavis McNaughton
Second Reader	Liz Phillips	Richard Swarbrick
Intercessor	Fred Rohorua	Anne McAloon
Ciborium	Most Rev'd David Moxon & Rev'd Canon Sue Pickering	Rev'd Robin Olds & Fr Ben Ong
Chalice DB	Min Turnwald & Vivianne Flintoff	Binny Matthew & Evelyn Masoka
Chalice LW	Greg & Alex Fahey	Bryan Bevege & Faith Stewart
Welcomers	Marion & Richard Francis	David Wilson & Liz Gilling
Morning Tea	Hala & Fred Rohorua	Barry Barton & Debra Stan Barton
Warden/Verger	Plex John	Brian Dingwall

Cantata Vespers - Third Saturday of the month
Next Vespers: 15 August 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