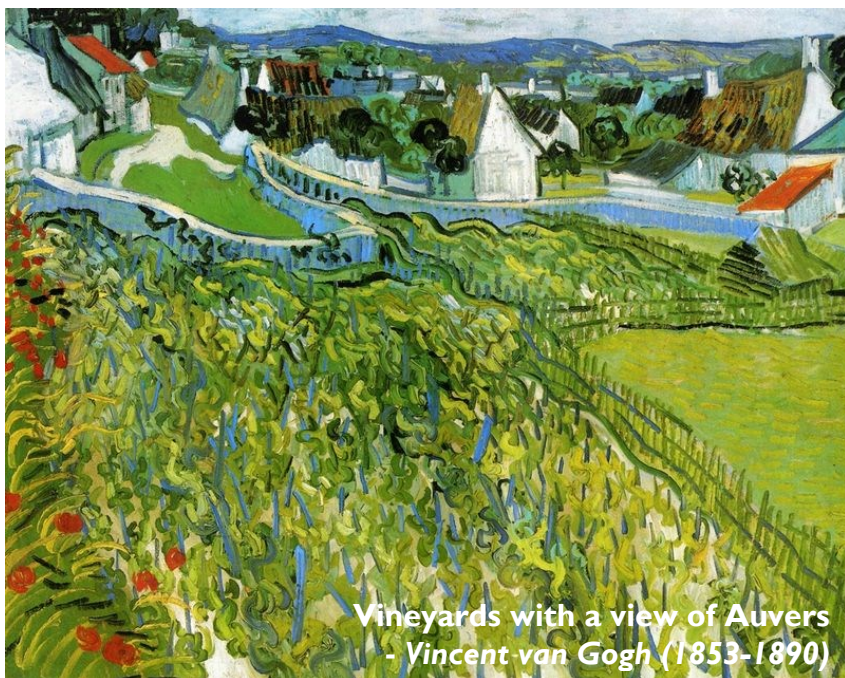




The Waikato Cathedral Church of St Peter

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



Vineyards with a view of Auvers
 - Vincent van Gogh (1853-1890)

The stone which the builders rejected has become the cornerstone;
 this was the Lord's doing, and it is marvellous in our eyes.

Matthew 21.42

4 October 2026 – 27th Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	The Rev'd Dr Plex John The Very Rev'd Julian Perkins
10:00am	Choral Eucharist	President Preacher	The Most Rev'd David Moxon The Very Rev'd Julian Perkins

11 October 2026 – 28th Sunday in Ordinary Time

8:00am	Said Eucharist	President Preacher	The Rev'd Wendy Tyrrell Vivianne Flintoff
10:00am	Choral Eucharist	President Preacher	The Very Rev'd Julian Perkins Vivianne Flintoff

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 Alison, Ashleigh, Bruce.
those in need:

Birthdays: Ruth K. 4, Kerry B. 7, Stephen T. 9, Glenn TK. 10.

Anniversaries: Binny M. & Sheenamol J. 4, Ray & Ann H. 10.

In Memoriam: Doreen Cleland 5, Alfred Cowell 5, Paul Wright 5, Mark Porter 8, Betty Lovelock 9, Rt Rev'd John Holland 9.

Views from the Pews - The Mystery We Receive

*He was the Word that spake it,
He took the Bread and brake it;
And what the Word did make it,
That I believe and take it.*

These four lines have wandered through English history, sometimes placed in the mouth of a queen, sometimes at the pen of a poet. Their appeal is obvious. In an age that argued fiercely about what happens at the altar — transubstantiation here, consubstantiation there, and a good deal of nervous hedging in between — this little epigram simply steps aside from the quarrel. It listens instead to Christ's own actions: the Word who speaks, the hands that break, and the promise that invites trust.

During the reign of Roman Catholic Mary, (1553-58), her sister Lady Elizabeth (later Queen) lived under deep suspicion — watched, questioned, and at times imprisoned. She needed to affirm her faith without provoking the authorities who could so easily turn against her. The poem's strength lies in its restraint: no metaphysics, no diagrams, no attempt to peer behind the veil. Just Christ's word, Christ's action, and the believer's quiet assent.

John Donne, to whom the epigram is also attributed, knew something of suspicion himself. Born and raised a Roman Catholic, he grew up in an England where loyalty was scrutinised and religious identity could be dangerous. His later conversion to the Church of England did not remove all the unease; it simply changed its shape. Donne understood how theological nuance could be read politically. Perhaps that is why the lines suit him so well. Donne's mature Anglican theology resisted the temptation to define the Eucharist too tightly. He trusted that Christ's presence at the altar is not improved by human explanation. What matters is the encounter — the worshipper drawn into Christ's self-giving, the bread and wine becoming the place where God meets us in mercy.

For us, the epigram still carries weight. It reminds us that the Eucharist is not a puzzle to be solved but a gift to be received. Christ speaks; Christ breaks; Christ gives. We come with open hands, trusting that what He makes of the bread and wine is enough for the journey we are on. In a world that loves certainty and dislikes mystery, these lines offer a gentler wisdom: let Christ be Christ, let the sacrament be the sacrament, and let faith rest in the One who calls us to the table.

Andrew Morley

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404

Music Copyright CCLI 337942

Mass Setting: Wood in the Phrygian Mode

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 —

Blessèd city, heav'nly Salem,
vision dear of peace and love,
who of living stones art builded
in the height of heav'n above,
and with angel hosts encircled
as a bride dost earthward move.

— 3 —

To this temple, where we call thee,
come, O Lord of hosts, today;
with thy wonted loving-kindness,
hear thy servants as they pray;
and thy fullest benediction
shed within its walls always.

— 2 —

Christ is made the sure foundation,
Christ the Head and comestone,
chosen of the Lord, and precious,
binding all the Church as one,
Holy Sion's help for ever,
and her confidence alone.

— 4 —

Here vouchsafe to all thy servants
what they ask of thee to gain,
what they gain from thee for ever
with the blessèd to retain,
and hereafter in thy glory
evermore with thee to reign.

Latin, before 9th century, trans. John Mason Neale (1818-1866)

The Introit - Holy spirit, truth divine – *Andrew Carter (1939-2026)*

Greeting

This is the day which the Lord has made.
Let us rejoice and be glad in it.

Ko te rā tēnei i hangā e Ihowā.
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.

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

**Merciful God, in Christ you make all things new; transform the
poverty of our nature by the riches of your grace, and in the
renewal of our lives make known your heavenly glory; through
Jesus Christ our Redeemer. Amen.**

Ngā Karaipiture | The Readings

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

A reading from the prophet Isaiah (5:1-7)

Let me sing for my beloved
my love-song concerning his vineyard:

My beloved had a vineyard
on a very fertile hill.

He dug it and cleared it of stones,
and planted it with choice vines;
he built a watch-tower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.

And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.

What more was there to do for my vineyard
that I have not done in it?

When I expected it to yield grapes,
why did it yield wild grapes?

And now I will tell you
what I will do to my vineyard.

I will remove its hedge,
and it shall be devoured;

I will break down its wall,
and it shall be trampled down.

I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;

I will also command the clouds
that they rain no rain upon it.

For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!

[Translation – New Revised Standard Version (Anglicised)]

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

Psalm 80: 8-19 (*please stand in body or spirit / e tū tātou*)

G. HOLDEN.



- 8 You brought a vine ' out of ' Egypt:
you drove out the ' nations · and ' planted · it ' in.
- 9 You ' cleared the ' ground for it:
and when it had taken ' root it ' filled the ' land.
- 10 The mountains were covered ' with the ' shade of it:
and its boughs were like ' those of ' mighty ' cedars.
- 11 It stretched out its branches as ' far · as the ' Sea:
and its ' shoots as ' far · as the ' River.
- 12 Why then have you broken ' down its ' fences:
so that all who go ' by pluck ' off its ' grapes?
- 13 The boar out of the forest ' roots it ' up:
and the ' beasts · of the ' field de'vour it.
- 14 Turn to us again O ' God of ' hosts:
look ' down from ' heaven · and ' see.
- 15 Bestow your care up'on this ' vine:
upon its stock which ' your right ' hand has ' planted.
- 16 As for those who burn it with fire, and ' cut it ' down:
let them perish ' at the ' frown · of your ' face.
- 17 Let your hand rest upon the one at your ' right ' hand:
the one you have ' made so ' strong · for your ' service.
- 18 Then we will ' never · for'sake you:
O give us life, and we will ' call up'on your ' name.
- 19 Restore us again Lord ' God of ' hosts:
show us the light of your ' face and ' we · shall be ' saved.
- 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 Philippians (3:4b-14)

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the heavenly call of God in Christ Jesus.

[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*)

When I survey the wondrous cross
on which the Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

Forbid it, Lord, that I should boast,
save in the death of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
sorrow and love flow mingled down:
did e'er such love and sorrow meet,
or thorns compose so rich a crown?

Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Isaac Watts (1674-1748)

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 (21:33-46)

Praise and glory to God.

Jesus said, ‘Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watch-tower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, “They will respect my son.” But when the tenants saw the son, they said to themselves, “This is the heir; come, let us kill him and get his inheritance.” So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?’ They said to him, ‘He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.’

Jesus said to them, ‘Have you never read in the scriptures:

“The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is amazing in our eyes”?

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.’

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet. [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

And now, O Father, mindful of the love
that bought us, once for all, on Calv'ry's tree,
and having with us him that pleads above,
we here present, we here spread forth to thee
that only off'ring perfect in thine eyes,
the one, true, pure, immortal sacrifice.

Look, Father, look on his anointed face,
and only look on us as found in him;
look not on our misusings of thy grace,
our prayer so languid, and our faith so dim:
for lo, between our sins and their reward
we set the Passion of thy Son our Lord.

And then for those, our dearest and our best,
by this prevailing presence we appeal:
O fold them closer to thy mercy's breast,
O do thine utmost for their souls' true weal;
from tainting mischief keep them pure and clear,
and crown thy gifts with strength to persevere.

And so we come: O draw us to thy feet,
most patient Saviour, who canst love us still;
and by this food, so awful and so sweet,
deliver us from ev'ry touch of ill:
in thine own service make us glad and free,
and grant us never more to part with thee.

William Bright (1824-1901)

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 ĭnoi tatou

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.**

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.

**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.**

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 I am the true vine – Peter Aston (1938-2013)

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*)

Now to him who is able to keep you from falling, and to bring you to his everlasting glory, to our Saviour Jesus Christ, be praise and glory, dominion and power; 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 —

Praise to the Holiest in the height,
and in the depth be praise;
in all his words most wonderful,
most sure in all his ways.

— 3 —

O wisest love! that flesh and blood,
which did in Adam fail,
should strive afresh against the foe,
should strive and should prevail.

— 5 —

And in the garden secretly,
and on the cross on high,
should teach his brethren, and inspire
to suffer and to die.

— 2 —

O loving wisdom of our God!
when all was sin and shame,
a second Adam to the fight,
and to the rescue came.

— 4 —

And that a higher gift than grace
should flesh and blood refine,
God's presence and his very self,
and essence all-divine.

— 6 —

Praise to the Holiest in the height,
and in the depth be praise;
in all his words most wonderful,
most sure in all his ways!

John Henry Newman (1801-1890)

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, please do so quietly so that the voluntary may be fully appreciated.

Voluntary: Exodus March *J W Lerman (1865-1935)*

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

	27th Sunday in Ordinary Time 4 October 2026	28th Sunday in Ordinary Time 11 October 2026
First Reading	Isa 5:1-7	Isa 25:1-9
Second Reading	Phil 3:4b-14	Phil 4:1-9
Gospel Reading	Matt 21:33-46	Matt 22:1-14
	8.00 am	8.00 am
Liturgist	Vivianne Flintoff	Andrea Haines
First Reader	Evan Harris	Kerry Burroughs
Second Reader	Stephanie Pritchard	Stuart Meehan
Intercessor	Vivianne Flintoff	Andrea Haines
	10.00 am	10.00 am
Liturgist	Vivianne Flintoff	Yvonne Hall
Crucifer	Sophia Khouri	Sophia Khouri
Acolytes	William Lord-Cowell Ryan Levin	Serein Matthew Matteo Leese
First Reader	David Wilson	Richard Swarbrick
Second Reader	Mavis McNaughton	Spencer Heald
Intercessor	Garry Moore	Fred Rohorua
Ciborium	Dean Julian Perkins & Rev'd Canon Sue Pickering	Dean Julian Perkins & Rev'd Robin Olds
Chalice DB	Brian Dingwall & Rev'd Dr Plex John	Richard Swarbrick & Sara Young
Chalice LW	Heather Powell & Rev'd Robin Olds	Brian Dingwall & Pam McAdam
Welcomers	Marion & Richard Francis	Sandi & Glenn Te Kahu
Morning Tea	Sonja McElhinny & Denise Ward	Spencer & Dorothy Heald
Warden/Verger	Rev'd Dr Plex John	Dianne Cameron

Cantata Vespers - Third Saturday of the month
Next Vespers: 17 October 2026 at 5:00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 25 October 2026 at 6:00pm

Cathedral Ministry Team and Contacts

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

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
Assistant priest: The Rev'd Dr Plex John | 022 312 9523
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: The Rev'd Dr 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, 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