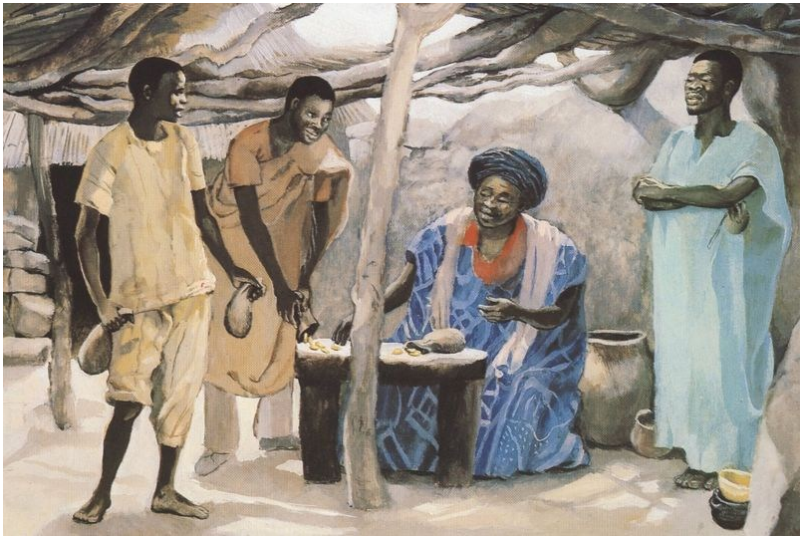
The Waikato Cathedral Church of St Peter

Te whare karakia matua o Pita Tapu ki Waikato

stpeter.org.nz

Parable of the Three Servants, or, The Talents *(1973) - Jesus Mafa*



God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ. Therefore encourage one another and build up each other. *1 Thessalonians 5:9,11*

15 November 2026 – 33rd Sunday in Ordinary Time

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

21 November 2026 - Cantata Vespers, 5:00pm

22 November 2026 – The Reign of Christ

8:00am	**Said Eucharist**	President Preacher	The Rev'd Wendy Tyrrell The Very Rev'd Julian Perkins
10:00am	**Choral Eucharist**	President Preacher	The Rev'd Robin Olds The Very Rev'd Julian Perkins
6:00pm	**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:	Bruce, Alison, Ashleigh, Sophia & Keira, Zaf & Cathy, Natasha.
Birthdays:	Levin M. 16, Dianne C. 17, Giles B. 19,
In Memoriam:	Betty Sweeney 16, Ward Fischer 18, John Hughes 19, Rev'd Canon Ronald Taylor 20, Carolyn Hills 21.

Views from the Pews - Honouring physicians

Back on 18 October we read an excerpt from the Book of Sirach. Who? Yes, an unfamiliar name and yes, absent from most Protestant Bibles but it features in the Catholic and Orthodox canons. We need not delve into those reasons now: sufficient that it was important enough to be read on St Luke's Feast Day this year. And it is a readable piece of Jewish common sense. The author confirms for us that the necessity for doctors (and pharmacists) is long standing. The reading confirms that clinical skills are God-given, and that health itself is part of his plan for us.

But self-help is recommended too. When illness strikes, try prayer first, because God is the ultimate healer. Try some self-reflection, a sacrifice, and 'a memorial portion of choice flour'. That last action would have meant something to the ancient Hebrews the significance of which is now lost to us. But the reading is quite clear - if in doubt, call the doctor. That's because diagnosis and healing are in God's gift.

This passage resonates for many though as we debate the availably, cost, training, and distribution of those honoured physicians in today's world. As taxpayers, patients, and relatives of the sick and disabled, we have a duty to be informed, and to ask hard questions. Should we insist that medical students repay student loans? What is the state's role? Where does philanthropy fit in? Where is the line between public and private medicine? And to what extent should healing be monopolised by distinct groups? After all, Luke himself at 10;9 records God appointing 70 workers to, among other tasks, 'cure the sick'. These were presumably lay-workers whose task of evangelism included healing. What do we do about the unskilled who masquerade as physicians?

The Sirach reading speaks of a skilled and distinct profession, appointed by God. What does 'honouring' actually mean in the 21st century? If they are God's appointees, to what extent are they accountable to those around them, especially patients and their families? Honouring no longer means placing physicians on a pedestal.

Perhaps we could start by giving encouragement to would-be medical students. Do they need moral or financial support? The profession needs to be as diverse as the population it serves; what can we do to support students from different social or ethnic backgrounds?

As we recall both Luke and Sirach, let us celebrate the Feast by honouring our physicians. Maybe one of them will be tempted to contribute to this column.

Richard Swarbrick

Thanksgiving of the People of God

A New Zealand Prayer Book, page 404 Music Copyright CCLI 337942

Mass Setting: Palestrina Missa Aeterna Christie Munera

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

Te Whakatikatika | The Gathering of the Community

The Introit - Locus iste – *Anton Bruckner (1824-1896)*

This place has been made a sacrament beyond estimation by God, it is irreproachable.

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

— 1 —

Christ is our cornerstone,
on him alone we build;
with his true saints alone
the courts of heav'n are filled:
on his great love
our hopes we place
of present grace
and joys above.

— 2 —

O then with hymns of praise
these hallowed courts shall ring;
our voices we will raise
the Three in One to sing;
and thus proclaim
in joyful song,
both loud and long,
that glorious name.

— 3 —

Here, gracious God, do thou
for evermore draw nigh;
accept each faithful vow,
and mark each suppliant sigh;
in copious show'r
on all who pray
each holy day
thy blessings pour.

— 4 —

Here may we gain from heav'n
the grace which we implore;
and may that grace, once giv'n,
be with us evermore,
until that day
when all the blest
to endless rest
are called away.

Latin (pre 9th c.) trans. John Chandler (1806-1876)

Greeting

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.

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

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

We pray you, Jesus,
take the old water, our busy conscientious lives,
and turn them into gospel wine,
that everyone may see your life and thirst;
for the glory of your holy name. Amen.

Ngā Karaipiture | The Readings

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

A reading from the prophet Zephaniah *(1:7, 12-18)*

Be silent before the Lord God!
For the day of the Lord is at hand;
the Lord has prepared a sacrifice,
he has consecrated his guests.

At that time I will search Jerusalem with lamps,
and I will punish the people
who rest complacently on their dregs,
those who say in their hearts,
'The Lord will not do good,
nor will he do harm.'
Their wealth shall be plundered,
and their houses laid waste.
Though they build houses,
they shall not inhabit them;
though they plant vineyards,
they shall not drink wine from them.

The great day of the Lord is near,
near and hastening fast;
the sound of the day of the Lord is bitter,
the warrior cries aloud there.
That day will be a day of wrath,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,
a day of trumpet blast and battle cry

against the fortified cities
and against the lofty battlements.

I will bring such distress upon people
that they shall walk like the blind;
because they have sinned against the Lord,
their blood shall be poured out like dust,
and their flesh like dung.
Neither their silver nor their gold
will be able to save them
on the day of the Lord's wrath;
in the fire of his passion
the whole earth shall be consumed;
for a full, a terrible end
he will make of all the inhabitants of the earth.

[Translation – New Revised Standard Version (Anglicised)]

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



Psalm 122 *(please stand in body or spirit / e tū tātou)*

1 I was glad when they ′ said to ′ me:
'Let us ′ go · to the ′ house · of the ′ Lord.'

2 And now our ′ feet are ′ standing:
with′in your ′ gates · O Je′rusalem,

3 Jerusalem that is ′ built · as a ′ city:
where people ′ come to′gether · in ′ unity.

4 There the tribes go up, the ′ tribes · of the ′ Lord:
as was decreed for Israel,
to give ′ thanks · to the ′ name · of the ′ Lord.

5† There are set ′ thrones of ′ judgment:
the ′ thrones · of the ′ house of ′ David.

6 Pray for the ′ peace · of Je′rusalem:
may ′ those who ′ love you ′ prosper.

7 Peace be with′in your ′ walls:
and pros′perity · with′in your ′ palaces.

8 For the sake of my kinsfolk ′ and com′panions:
I will ′ pray that ′ peace · may be ′ with you.

9 Because of the house of the ′ Lord our ′ God:
I will ′ pray ′ for your ′ good.

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

A reading from the first letter of Paul to the Thessalonians *(5:1-11)*

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, 'There is peace and security', then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then, let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

[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 Jesus, think on me,
and purge away my sin;
from earthborn passions set me free,
and make me pure within.

— 2 —

Lord Jesus, think on me,
with care and woe opprest;
let me thy loving servant be
and taste thy promised rest.

— 3 —

Lord Jesus, think on me
amid the battle's strife;
in all my pain and misery
be thou my health and life.

— 4 —

Lord Jesus, think on me,
nor let me go astray;
through darkness and perplexity
point thou the heav'nly way.

— 5 —

Lord Jesus, think on me,
when flows the tempest high:
when on doth rush the enemy,
O Saviour, be thou nigh.

— 6 —

Lord Jesus, think on me,
that, when the flood is past,
I may th'eternal brightness see,
and share thy joy at last.

Synesius of Cyrene trans. Allen William Chatfield.

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 *(25:14-30)*
Praise and glory to God.

'For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, "Master, you handed over to me five talents; see, I have made five more talents." His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master." And the one with the two talents also came forward,

saying, "Master, you handed over to me two talents; see, I have made two more talents." His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master." Then the one who had received the one talent also came forward, saying, "Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master replied, "You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth." *[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

Lord, for the years your love has kept and guided,
urged and inspired us, cheered us on our way,
sought us and saved us, pardoned and provided:
Lord of the years, we bring our thanks today.

Lord, for that word, the word of life which fires us,
speaks to our hearts and sets our souls ablaze,
teaches and trains, rebukes us and inspires us,
Lord of the word, receive your people's praise.

Lord, for our world; when we disown and doubt him,
loveless in strength, and comfortless in pain,
hungry and helpless, lost indeed without him:
Lord of the world, we pray that Christ may reign.

Lord for ourselves; in living pow'r remake us
self on the cross, and Christ upon the throne;
past put behind us, for the future take us,
Lord of our lives, to live for Christ alone.

Timothy Dudley-Smith (1926-2024

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 īnoi tātou	As Christ teaches us we pray

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

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

Breaking of the Bread

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 Christ has no body now but yours - *David Ogden (b. 1966)*

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.

Gathering of BYC and children

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

Be strong in the Lord and in the power of his might; let the word of God dwell in you; 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 —

Let us talents and tongues employ,
reaching out with a shout of joy:
bread is broken, the wine is poured,
Christ is spoken and seen and heard.
Jesus lives again,
earth can breathe again,
pass the word around:
loaves abound!

— 2 —

Christ is able to make us one,
at his table he set the tone,
teaching people to live to bless,
love in word and in deed express.
Jesus lives again,
earth can breathe again,
pass the word around:
loaves abound!

— 3 —

Jesus calls us in, sends us out
bearing fruit in a world of doubt,
gives us love to tell, bread to share:
God-Immanuel everywhere!
Jesus lives again,
earth can breathe again,
pass the word around:
loaves abound!

Fred Kaan (1929-2009) adapt. Doreen Potter (1925-1980)

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:

Please join us for refreshments

after both services, 8.00am and 10.00am.

	33rd Sunday in Ordinary Time 15 November 2026	The Reign of Christ 22 November 2026
First Reading	Zeph 1:7,12-18	Ezek 34:11-16, 20-24
Second Reading	1 Thess 5:1-11	Eph 1:15-23
Gospel Reading	Matt 25:14-30	Matt 25:31-46
	8.00 am	**8.00 am**
Liturgist	Andrea Haines	Andrea Haines
First Reader	Susan Allen	Liam McCaffrey
Second Reader	Ewan Caldwell	Millie McCaffrey
Intercessor	Andrea Haines	Andrea Haines
	10.00 am	**10.00 am**
Liturgist	Warren Turnwald	Lynn Jamieson
Crucifer	Sophia Khouri	Sophia Khouri
Acolytes		Kahu Johnson Matteo Guidi
First Reader	David Wilson	Frany Edwards
Second Reader	Debra Stan Barton	Greg Fahey
Intercessor	Anne McAloon	Fred Rohorua
Ciborium	Dean Julian Perkins & Rev'd Canon Sue Pickering	Rev'd Tina Syratt & Rev'd Robin Olds
Chalice DB	Barry Barton & Binny Matthew	Debra Stan Barton & Frany Edwards
Chalice LW	Richard Swarbrick & Brian Dingwall	Vivianne Flintoff & Evelyn Masoka
Welcomers	David Wilson & Liz Gilling	Brian Dingwall & Sonja McIlhinney
Morning Tea	Spencer & Dorothy Heald	Fred & Hala Rohorua
Warden/Verger		Rev'd Dr Plex John

Cantata Vespers - Third Saturday of the month
Next Vespers: 21 November 2026 at 5:00pm

Choral Evensong - Fourth Sunday of the month
Next Evensong: 22 November 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

Assistant priest: The Rev'd Tina Syratt | ap@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

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): Zavier 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, Tina Syratt, 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