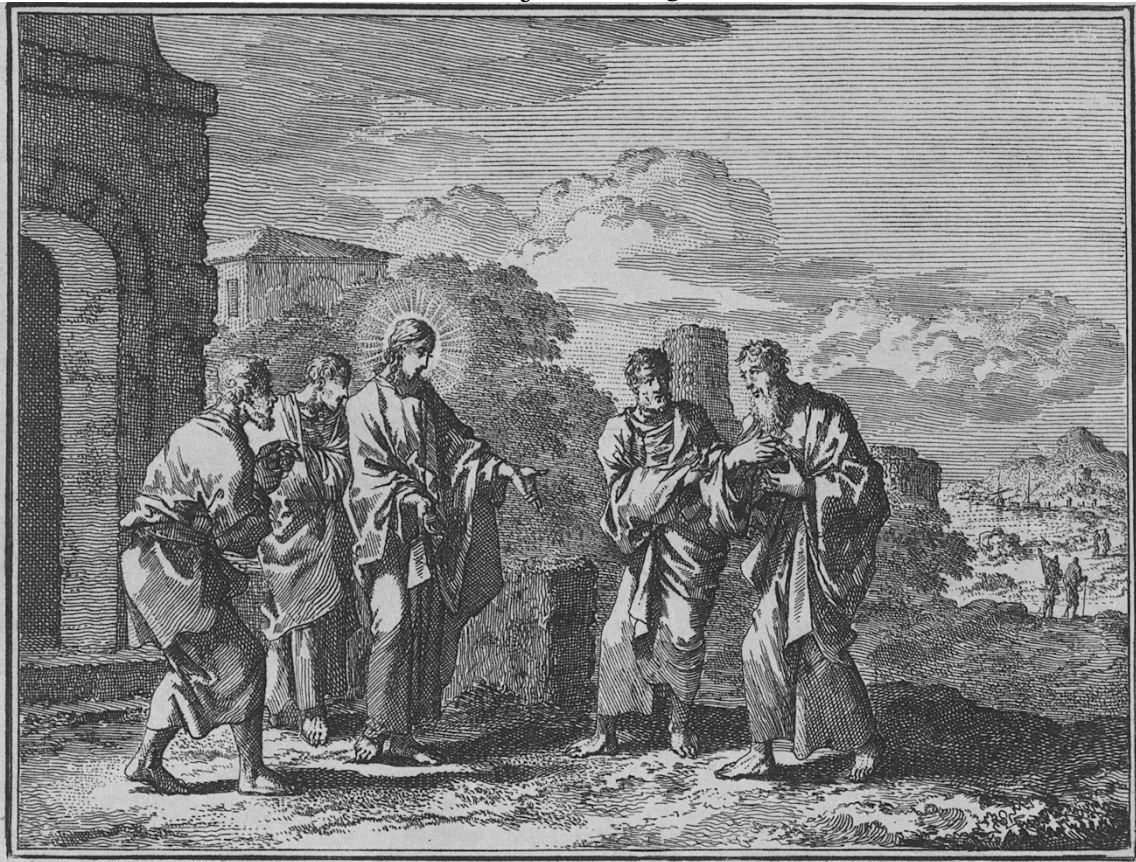


Welcome to
ST PETER'S EASTERN HILL

*Diocese of Melbourne - Anglican Church of Australia
Parish Church of the City since 1846*



*Nathanael is brought to Christ by Philip. Origin: Amsterdam. Date: 1712.
Jan Luyken, print maker, Noord-Nederlands (1649–1712)*

SECOND SUNDAY AFTER EPIPHANY
14 JANUARY 2024

WORSHIP AT ST PETER'S

SUNDAY

8.00am Low Mass (Traditional Language)

9.30am FAMILY MASS

11.00am HIGH MASS

6.00pm Evensong & Benediction (2nd & 4th Sundays)

6.00pm Low Mass (1st, 3rd & 5th Sundays)

WEEKDAYS

Daily Low Mass – 8.00am Monday to Friday (Live streamed on Facebook and YouTube)

Wednesday – 1.15pm & Saturday 12noon Low Mass in the Handfield Chapel.

DAILY INTERCESSIONS

FOR THE SICK: Rob Berryman, Margaret Browne, Geoffrey Wratten, Jane Brennan, Shelley Young, Roger Boey, Julie-Anne Bird, Susanne Marsden, Lena Sheridan, Nelson Rufatt, Sue Tan, Robert Saliba, Janine Stewart, Bp John Stewart, Bp John Parkes.

FOR THE RECENTLY DEPARTED: John Bolwell, John Pollard, Ken Maxwell.

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK

- | | | |
|---------|----|--|
| January | 14 | Lesley Kemmelfield, John Hawkes Marwood Mules, Lilian Murray |
| | 15 | Edward Bagot, Louise Handfield, Chloe Hart, Martha Howell, Frank Maidment, Emma Neller |
| | 16 | Jessie Barbara Jost, Theodore Bruce McCall BISHOP, Roderick Malcolm Ostcliffe Morrison |
| | 17 | Sister Alice CHN, Teresa Brennan, Alison Clarke, Maria Lett |
| | 18 | Walter Davis, Caroline Ivy Glenn, Joyce Newton |
| | 19 | Philip Harold Douglas Bladin, William Saunders, Charles Lindley Wood |
| | 20 | Thomas Makinson Armour BISHOP, Katherine Atkinson, Arnold John Lynch, Irene Phillips |

Please contact the Parish Office or email office@stpeters.org.au to have names added to the sick list. They will remain on our prayer list for one month unless requested to be extended.

THE INTRODUCTORY RITES

Please stand for the beginning of the Mass. The people's responses are printed in bold.

Mass setting: Charles Wood (1866-1926) *Communion Service in the Ionian mode*

Introit Hymn NEH 349 Come, let us join our cheerful songs

At 11.00am the sanctuary party enters the chancel to prepare for the Asperges.

Cantor

All

Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:

Fine

wash me, O Lord, and I shall be whi - ter than snow.

Cantor

Have mer - cy on me, O God, in your en - du - ring good - ness: -

All

ac - cor - ding to the fulness of your compassion blot out my of - fen - ces. -

Wash me tho - rough - ly from my wick - ed - ness: -

Cantor

and cleanse me from my sin. Glo - ry to God:

All

Fa - ther, Son and Ho - ly Spi - rit: as in the be - gin - ning so now,

Repeat antiphon

and for e - ver. A - men.

The sanctuary party re-enters the chancel. The celebrant intones the responsory.

Please Kneel

The Deacon introduces the Confession:

Merciful God: Our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; Through Jesus Christ our Lord. Amen.

The celebrant pronounces the Absolution.

Almighty God,
who has promised forgiveness to all
pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

The Kyries are sung at 9.30am and sung by the choir at 11.00am

Lord have mercy, Lord have mercy
Christ have mercy, Christ have mercy
Lord have mercy, Lord have mercy

Please then stand for the Gloria which is sung at 9.30am and sung by the choir at 11.00am.

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.

The Celebrant prays the Collect.

Almighty 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 your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

Please sit for the readings.

THE LITURGY OF THE WORD

1 Samuel 3.1-10

A reading from the book Genesis.

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, 'Samuel! Samuel!' and he said, 'Here I am!' and ran

to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call; lie down again.' So he went and lay down. The Lord called again, 'Samuel!' Samuel got up and went to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call, my son; lie down again.' Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, 'Here I am, for you called me.' Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, 'Go, lie down; and if he calls you, you shall say, "Speak, Lord, for your servant is listening."' So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, 'Samuel! Samuel!' And Samuel said, 'Speak, for your servant is listening.'

Hear the word of the Lord.

Thanks be to God.

Psalm 40



I waited patiently for the Lord;
he inclined to me and heard my cry.
He put a new song in my mouth,
a song of praise to our God. **R.**

Sacrifice and offering you do not desire,
but you have given me an open ear.
Burnt offering and sin offering
you have not required. **R.**

Then I said, "Here I am;
In the scroll of the book it is written of me.
I delight to do your will, O my God;
your law is within my heart." **R.**

I have told the glad news of deliverance
in the great congregation;
see, I have not restrained my lips,
as you know, O Lord. **R.**

SECOND READING: Revelation 5.1-10

chanted by the Sub-Deacon

A reading from the book of Revelations

Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals; and I saw a mighty angel proclaiming with a loud voice, ‘Who is worthy to open the scroll and break its seals?’ And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. Then one of the elders said to me, ‘Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.’ Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He went and took the scroll from the right hand of the one who was seated on the throne. When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. They sing a new song: ‘You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation; you have made them to be a kingdom and priests serving our God, and they will reign on earth.’

Hear the word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION



We have found the Messiah:
Jesus Christ, who brings us truth and grace.

Deacon:

The Lord be with you.

And also with you

The Gospel of our Lord Jesus Christ according to **John 1.43-end**

✠ Glory to you, Lord Jesus Christ.

The next day Jesus decided to go to Galilee. He found Philip and said to him, 'Follow me.' Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' Nathanael said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see.' When Jesus saw Nathanael coming towards him, he said of him, 'Here is truly an Israelite in whom there is no deceit!' Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.' Nathanael replied, 'Rabbi, you are the Son of God! You are the King of Israel!' Jesus answered, 'Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.' And he said to him, 'Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.'

This is the Gospel of the Lord.

Praise to you Lord Jesus Christ.

Please sit for the Homily by Mthr Kathryn Bellhouse

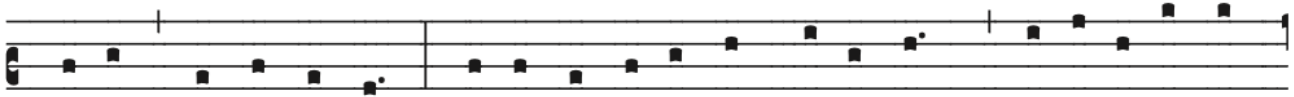
Please stand for the Creed.

The Creed

All stand and sing together facing the High Altar. The priest intones the opening phrase.



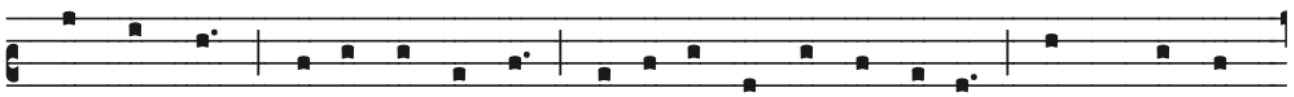
∇ We be-lieve in one God, the Fa-ther, the al-migh-ty, ma-ker of heav'n and earth of all



that is, seen and un-seen. We be-lieve in one Lord, Je-sus Christ, the on-ly Son of



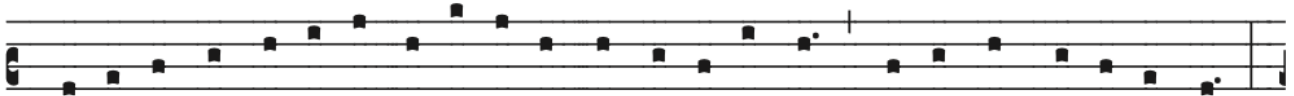
God, e - ter-nal-ly be-got-ten of the Fa-ther, God from God, light from light, true God



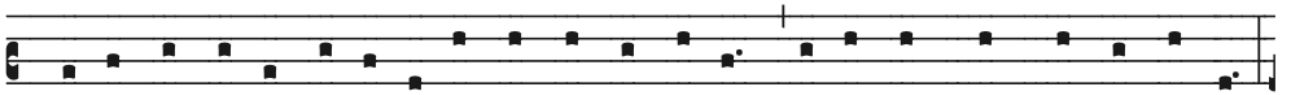
from true God, be- got-ten, not made of one be- ing with the Fa- ther through him all



things were made. For us and for our sal-va- tion he came down from heaven,



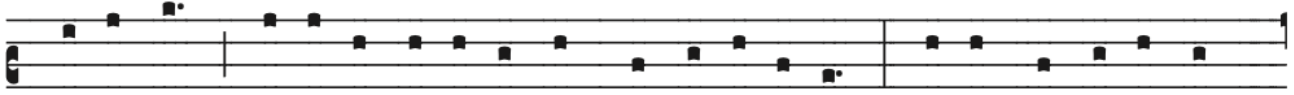
was in-car-nate of the Ho- ly Spi-rit and the vir-gin Ma-ry, and be-came tru-ly hu-man.



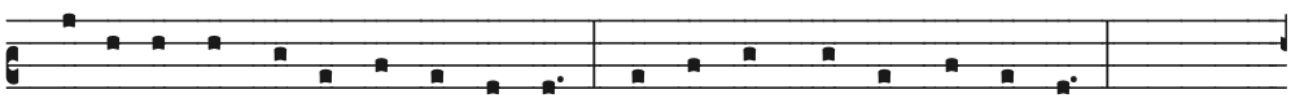
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he suf-fered death and was bu-ried.



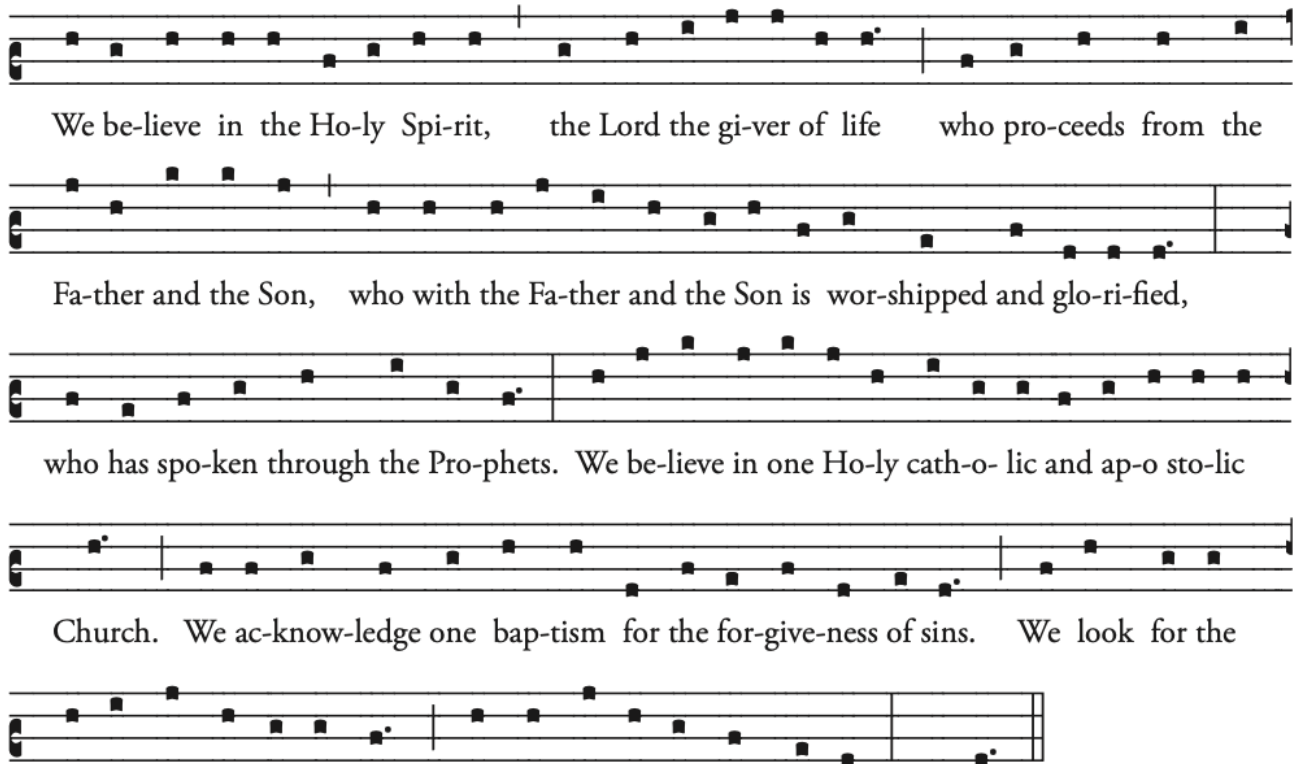
On the third day he rose a- gain in ac-cor-dance with the scrip- tures. He as-cen-ded



in- to heav'n, and is seat-ed at the right hand of the Fa-ther. He will come a- gain in



glo-ry to judge the liv- ing and the dead and his king-dom will have no end.



We be-lieve in the Ho-ly Spi-rit, the Lord the gi-ver of life who pro-ceeds from the
 Fa-ther and the Son, who with the Fa-ther and the Son is wor-shipped and glo-ri-fied,
 who has spo-ken through the Pro-phets. We be-lieve in one Ho-ly cath-o-lic and ap-o sto-lic
 Church. We ac-know-ledge one bap-tism for the for-give-ness of sins. We look for the
 re-sur- rec-tion of the dead, ✠ and the life of the world to come. A-men.

PRAYERS OF THE PEOPLE

Please kneel. After each petition:

Lord, in your mercy, **hear our prayer.**

And at the end:

Rest eternal grant to them, O Lord.

And let light ✠ perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

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

Please stand for the Greeting of Peace. Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

OFFERTORY ANTIPHON [*Sung by the choir*]

Shout with joy to God, all the earth; sing a psalm to his name. Come and hear, all who fear God, and I will tell you what great things the Lord has done for my soul.

Offertory hymn NEH 271 Alleluya, sing to Jesus

THE LITURGY OF THE EUCHARIST

Celebrant:

Blessed are you, Lord God..... **Blessed be God forever.**

Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.

May the Lord accept this sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his Holy Church.

The Celebrant prays the Prayer over the Offerings. People respond with Amen.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Please kneel. The celebrant continues the prayer.

At 11.00am the choir sings the Sanctus.

Holy, Holy, Holy Lord,
 God of power and might,
 Heaven and earth are full of your glory.
 Hosanna in the highest.
 + Blessed is he that comes in the name of the
 Lord. Hosanna in the highest.

The celebrant continues the prayer, leading to:

Let us proclaim the mystery of faith

All

Christ has_ died. Christ is___ ri - sen. Christ will_ come_ a - gain.---

The celebrant continues the prayer, ending with:

All

Bles sing and ho-nour and glo-ry and power are yours for e-ver and_ e - ver. A - men.

Celebrant

As our Sav - iour Christ has taught us, we are con - fi - dent to pray,

Our Fa - ther in hea - ven, hal - lowed be your name,

your king - dom come, your will be done, on earth as in hea - ven.

Give us to - day our dai - ly bread. For - give us our sins

as we for - give those who sin a - gainst us. Save us

from the time of tri - al and de - liv - er us from e - vil.

For the king - dom, the power, and the glo - ry are yours

now and for ev - er. A - men.

Celebrant:

We who are many are one body.
For we all share in the one bread.

All remaining kneeling as the Agnus Dei is said at 9.30am and sung by the choir at 11.00am.

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 peace.

Celebrant:

Behold the Lamb of God,
 behold him who takes away the sin of the world.
 Blessed are those who are called to the supper of the Lamb.
**Lord, I am not worthy to receive you,
 but only say the word and I shall be healed.**

*The Celebrant recites silently the Communion Antiphon.
 Communicant members of any Christian church are invited to receive the sacrament.
 All others are very welcome to come forward for a blessing.*

COMMUNION MOTET *Sung by the choir at 11.00am*

Motet: Charles Wood (1866-1926) *Expectans expectavi*

Please stand for the Post-Communion hymn.

NEH 433 O worship the King (omit*)

THE CONCLUDING RITES

The Celebrant sings the final prayer, leading to:

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

Notices are given here.


The Celebrant offers the blessing and the Deacon dismisses the congregation:

Go in the peace of Christ
Thanks be to God.


THE ANGELUS



The Angel of the Lord brought ti - dings to Mary: And she conceived by the Ho - ly Ghost.




Hail Mary, full of grace, the Lord is with thee,



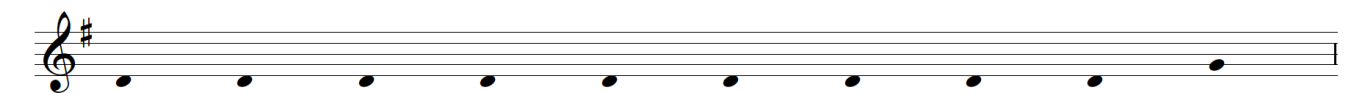
Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



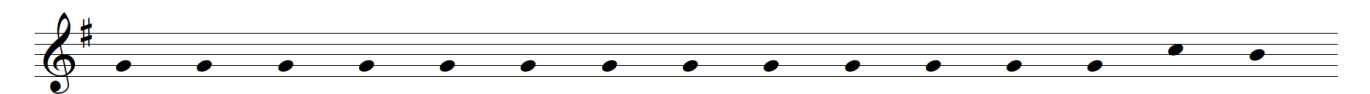
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.



Behold the handmaid of the Lord: Be it unto me ac - cord - ing to thy word.



Hail Mary, full of grace, the Lord is with thee,



Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.

And the Word was made flesh: And dwelt a - mong us.

Hail Mary, full of grace, the Lord is with thee,

Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.

Pray for us O Holy Mother of God. That we may be made worthy of the promises of Christ.

Let us pray. We beseech thee O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy son Jesus Christ by the message of an angel, so by his cross and passion we may be brought to the glory of his resurrection. Through the same Jesus Christ our Lord. **Amen.**

The Sanctuary party processes to the West door for the final prayers and dismissal.

Postlude: J.S. Bach (1685-1750) Prelude in C (BWV 547)

If you are a new parishioner, or a visitor to St Peter's, please introduce yourself to the clergy at the door as you leave the church. All are welcome for refreshments after the Mass in the Parish Hall.

Readings for the Third Sunday after Epiphany are:

Genesis 14.17–20; Revelation 19.6–10; John 2.1–11

NOTICES

For your Diary

Friday 2 February CANDLEMAS 7pm

Poets and the Faith 2024

Second Tuesday of the Month

6-7.30pm

Wine and cheese on arrival, with suggested \$10 donation

The Hall of St Peter's Eastern Hill

More details: <https://www.stpeters.org.au/poets2024>

For inquiries or to register your interest, please email: poets@stpeters.org.au

Scan to QR code to book



Or go to <https://www.trybooking.com/COHCY>

The Three Great Days: The Liturgy of Maundy Thursday, Good Friday and the Easter Vigil

Sundays in Lent, after High Mass: 18th February, 25th February, 3rd March, 17th March (no session 10 March)

On the Sundays of Lent after High Mass, Mthr Kathryn will be giving a series of talks exploring the liturgy of the three great days ("Triduum") - that is, Maundy Thursday, Good Friday and Easter Vigil.

Each year, over these days, the Church journeys with Jesus through his last mortal days into the dawning light of his resurrection. The liturgy that carries us through these days took shape particularly in the city of Jerusalem in the fourth century, and has continued to develop into the modern Western rites as we observe them today. In these sessions we will explore the history and the significance of these rituals, with an eye to understanding how they draw us, as the Church, into the great mystery of Salvation by uniting us with our Crucified and Risen Lord.

Weekly Reflections

Australia is midway through its summer torpor, when most of us slow down, availing ourselves of four weeks leave. Life is different, absent the busyness of the rest of the year – fewer meetings, more ‘catch ups’. Not all industries sustain that rhythm - many public services are almost as busy in January as other times of the year, and we all should be grateful for those who keep the hospitals running, public transport available, and police and other services in place.

I used the quiet of January to catch up on reading, engage with my daughter who was out from London, and generally slow down. I lead a privileged life where I can do these things, not facing concern about where my next meal comes from, or fearful about what might happen if I sleep on the streets. I’m even more privileged by being a white man living in Australia. Last year a woman was murdered by an intimate partner every fortnight. The reports continue of the wars in Ukraine and Gaza and the horrific loss of life in those conflicts.

So, all this was stimulated by our reading from 1 Samuel, where Samuel, at the very start of his career as a prophet, did not recognise the voice calling him. It was a voice in the still of the night, which he thought was Eli who he was serving. Eventually he was told to acknowledge the voice and listen, which he did. And the rest is history, as they say.

Is it easier to hear the call to us in January when we are less busy? Or do we face competing distractions at every time of the year? We don’t all have our own Eli to tell us to lay down and listen and so, like Samuel, the call needs to be repeated multiple times before we acknowledge and respond.

Pace 1 Samuel and the born-again mantra, for many of us these calls are not epiphanic once offs, but rather nudges along the way, regular calls about little changes, little responses, little recognitions about a new in-dwelling. They are calls to reflect on our path of travel, to consider our neighbour, and to consider what we are doing to show the light in our lives. These calls can come in mid January, mid February, ... It is our calling to respond each time and say, ‘Speak, I am hearing and listening’.

Stephen Duckett

St Peter's Bookroom & Church Supplier



Looking for a tender, profound, funny and deeply true read at the moment?

Why not try James Runcie's **Tell Me Good Things: On Love, Death and Marriage.**

Tell Me Good Things is a memoir of a husband's grief, and an unforgettable portrait of a marriage; a profound examination of sorrow, and a great celebration of love - by the Sunday Times-bestselling author James Runcie

James Runcie's wife Marilyn Imrie died in August 2020. Their thirty-five year marriage had been miraculously happy – until, in the last two years of Marilyn's life, she descended into the pain and humiliation of motor neurone disease.

In the wake of her death, Runcie stumbled in the dark. How do you make sense of the decline and death of the most alive person you have ever met? And how do you go about building a life worth living in their absence?

In **Tell Me Good Things**, Runcie tells the story of Marilyn's illness and death – in all its moments of tragedy, rage, farce and surrealness – while painting a vivid portrait of her life and their marriage: a partnership defined by a shared love of beauty, conviviality and storytelling. And during that first year of loss, he awakens to the strange paradox of grief: that the way to survive Marilyn's death is to understand how very good she was at living. (\$30)

Shout outs!

Congratulations to Ollie, Emma, Penny and Sebastian on the new addition to their family.

We welcome baby Agatha Ina Hawkins.

A warm welcome to Chris Watson, on his first Sunday with us at St Peter's.

And a Thank you to,



Rwth Stuckey for her wonderful work over many years in providing St Peter's with her special artistry (The Amazing Advent Candle).

Peter Gennett for donating the flowers for the Advent stand.

And



Rachel for the Christmas Tree, and the children for the decorations.

We are sad that Pete-Barnabas will be relocating to Bali in April. We are very thankful for all the work Pete does here at St Peter's and wish him well in this exciting journey.