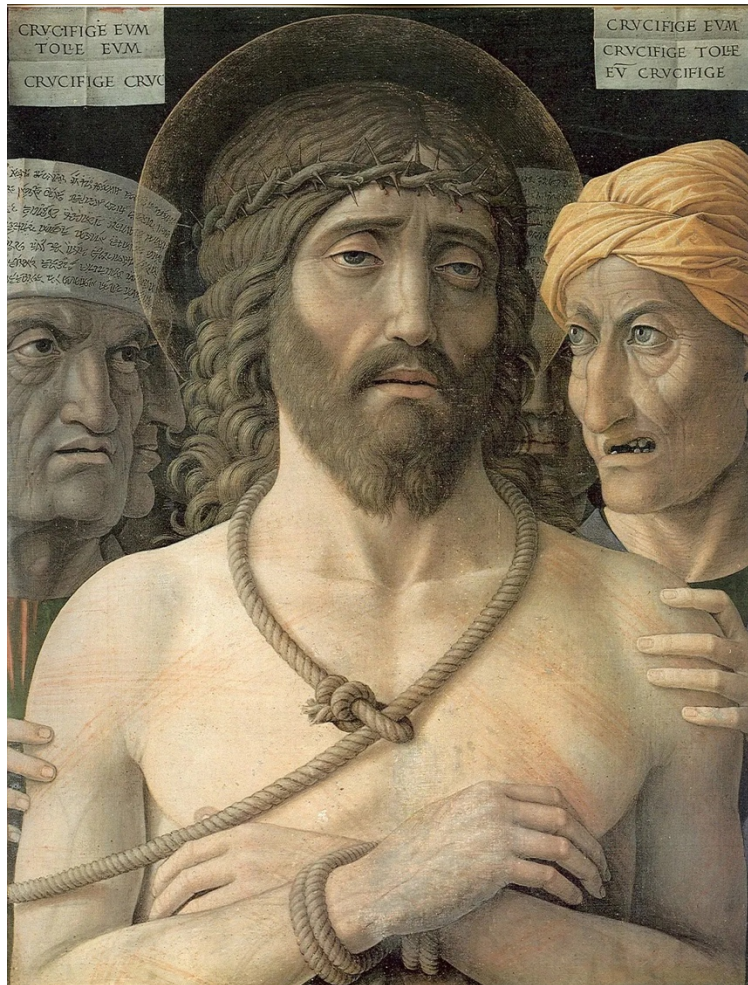


Welcome to
ST PETER'S EASTERN HILL

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



*Ecce Homo, Painted by Andrea Mantegna (1431-1506), Painted circa 1500, Tempera on canvas
© Musée Jacquemart-André, Paris*

FOURTH SUNDAY AFTER EPIPHANY
28 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: Baby Leo, Grace Mcauliffe, Steven Clark, Rob Berryman, Margaret Browne, Jane Brennan, Shelley Young, Julie-Anne Bird, Susanne Marsden, Nelson Rufatt, Sue Tan, Robert Saliba, Janine Stewart, Bp John Stewart, Bp John Parkes.

FOR THE RECENTLY DEPARTED: Fr Ivan Moody, Christina Tadgell, Damian Clarke, John Bolwell, John Pollard.

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK

January	28	Arthur Rupert Lumsden
	29	Nellie Winifred Holland
	30	Sophie La Trobe, Julia Scott, Edward Stuart Talbot BISHOP
	31	Jack Gould Ashton, Margaret Matthews, Alison David
February	1	Hilda Anderson, Mervyl Wycliffe Clark, Sister Rosemary CHN, Norley Weeks PRIEST
	2	Agnes Edwards, Audrey Walker Gaillard, Sr Katherine Mary CHN, Mother Monica CHC
	3	Christopher Bell, Keith Reynolds

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: T. Tertius Noble (1859-1953) *Communion Service in B minor*

Introit Hymn NEH 358 Father of heaven, whose love profound

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

The musical score is written in G major (one sharp) and 4/4 time. It consists of eight staves of music. The first staff is for the Cantor, with lyrics: "Pu - ri - fy me, O Lord, with hys - sop and I shall be clean: wash me, O Lord, and I shall be whi - ter than snow." The second staff is for All, with lyrics: "Have mercy on me, O God, in your en - du - ring good - ness: 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: and cleanse me from my sin. Glo - ry to God: Fa - ther, Son and Ho - ly Spi - rit: as in the be - gin - ning so now, and for e - ver. A - men." The score includes various musical notations such as treble clefs, key signatures, time signatures, and dynamic markings. The lyrics are printed below the notes, with some words in bold to indicate people's responses. The score ends with a double bar line and the instruction "Repeat antiphon".

Cantor
All
Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:
wash me, O Lord, and I shall be whi - ter than snow. Fine
Cantor
Have mercy 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 by the choir.

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 by the choir.

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.

God our creator,
who in the beginning
commanded the light to shine out of darkness:
we pray that the light of the glorious gospel of Christ
may dispel the darkness of ignorance and unbelief,
shine into the hearts of all your people,
and reveal the knowledge of your glory in the face of 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

FIRST READING: Deuteronomy 18.15-20

A reading from the book Deuteronomy.

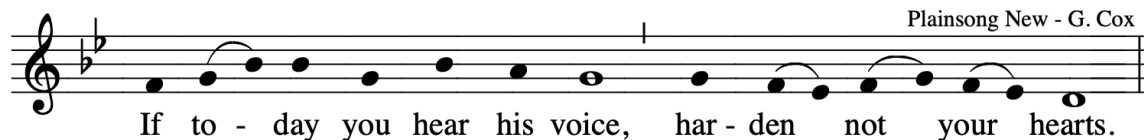
The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: ‘If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die.’ Then the Lord replied to me: ‘They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does

not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die.’

Hear the word of the Lord.

Thanks be to God.

Psalm 95



O come, let us sing to the Lord;
let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise! **R.**

O come, let us worship and bow down,
let us kneel before the Lord, our Maker!
For he is our God, and we are the people of his pasture,
and the sheep of his hand. **R.**

O that today you would listen to his voice!
Do not harden your hearts, as at Meribah,
as on the day at Massah in the wilderness,
when your ancestors tested me,
and put me to the proof,
though they had seen my work. **R.**

SECOND READING: Revelation 12.1-5a *chanted by the Sub-Deacon*

A reading from the book of Revelation

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pangs, in the agony of giving birth. Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. His tail swept down a third of the stars of heaven and threw

them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was snatched away and taken to God and to his throne;

Hear the word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION



A people in darkness have seen a great light;
a radiant dawn shines on those lost in death.

Deacon:

The Lord be with you.

And also with you

The Gospel of our Lord Jesus Christ according to **Mark 1.21-28**

✠ Glory to you, Lord Jesus Christ.

They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' But Jesus rebuked him, saying, 'Be silent, and come out of him!' And the unclean spirit, throwing him into convulsions and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, 'What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.' At once his fame began to spread throughout the surrounding region of Galilee.

This is the Gospel of the Lord.

Praise to you Lord Jesus Christ.

Please sit for the Homily by Fr Michael Bowie

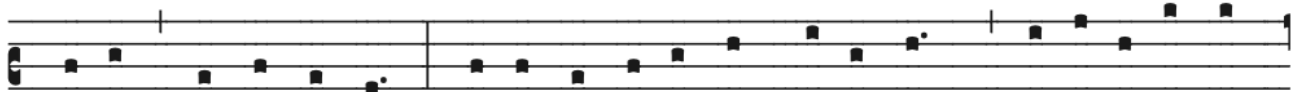
Please stand for the Creed.

The Creed

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



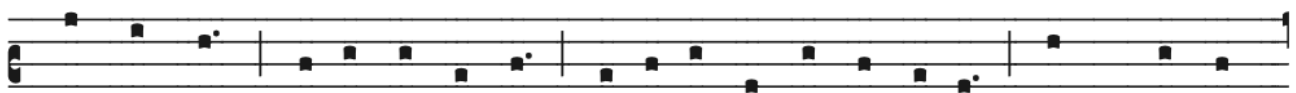
✠ **We be-lieve in one God,** the Fa-ther, the al-migh-ty, ma-ker of heav'n and earth of all



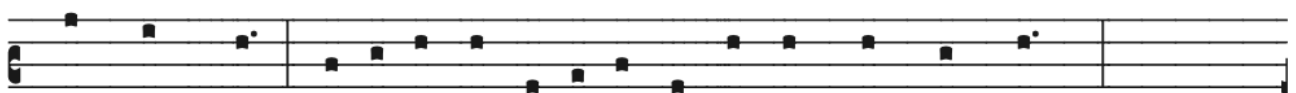
that is, seen and un-seen. We be-lieve in one Lord, Je-sus Christ, the on-ly Son of



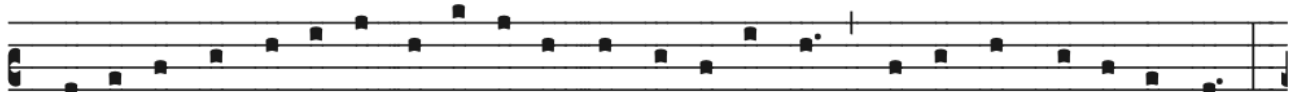
God, e - ter-nal-ly be-got-ten of the Fa-ther, God from God, light from light, true God



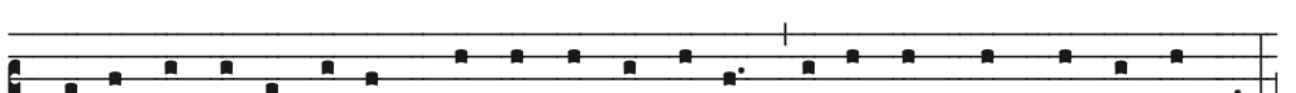
from true God, be-got-ten, not made of one be-ing with the Fa-ther through him all



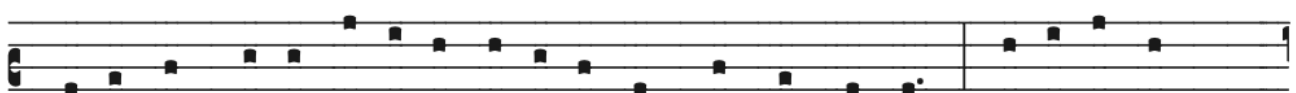
things were made. For us and for our sal-va-tion he came down from heaven,



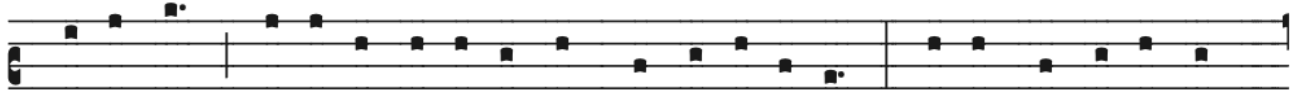
was in-car-nate of the Ho-ly Spi-rit and the vir-gin Ma-ry, and be-came tru-ly hu-man.



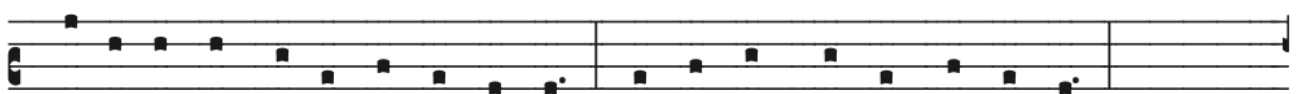
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he suf-fered death and was bu-ried.



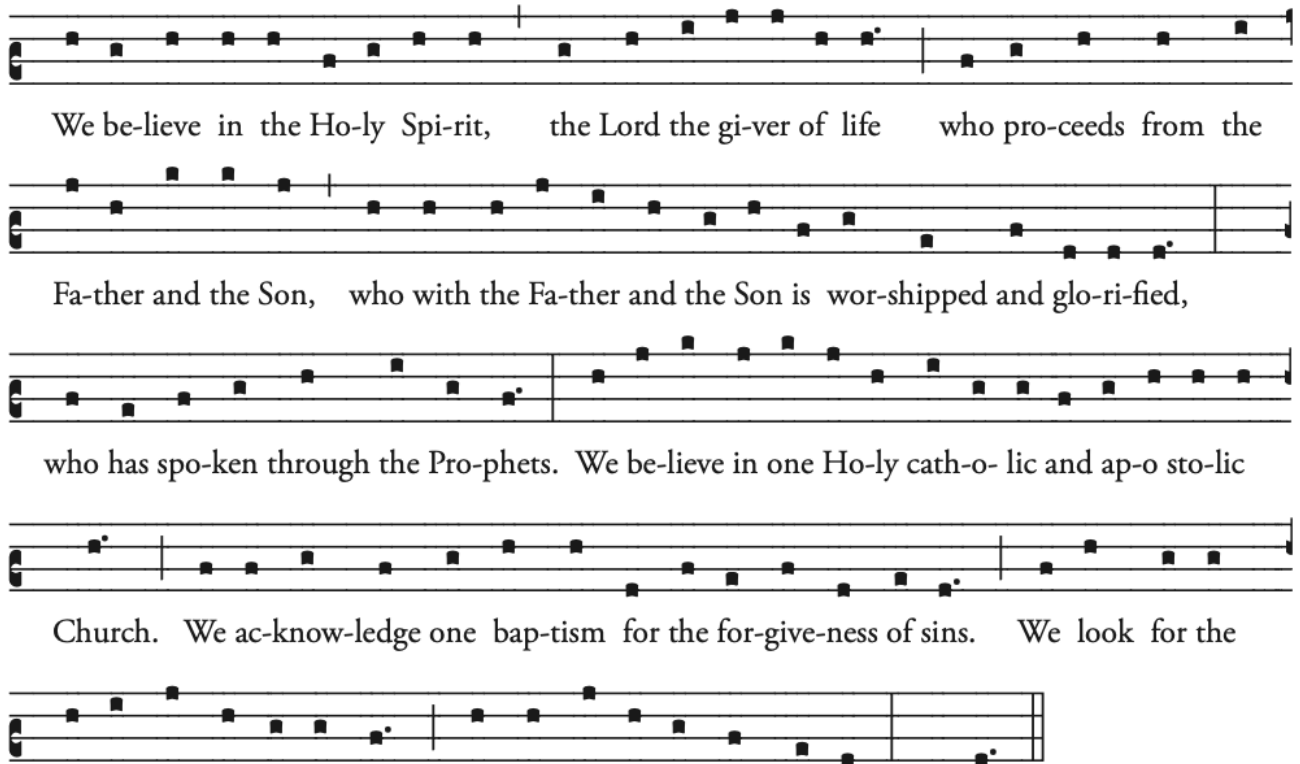
On the third day he rose a-gain in ac-cor-dance with the scrip-tures. He as-cen-ded



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*]

It is good to give praise to the Lord, and to sing to your Name,
O Most High.

Offertory hymn NEH 311 (*T 698 supplement*) We pray thee, heavenly Father

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.

The choir sings the Sanctus & Benedictus.

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

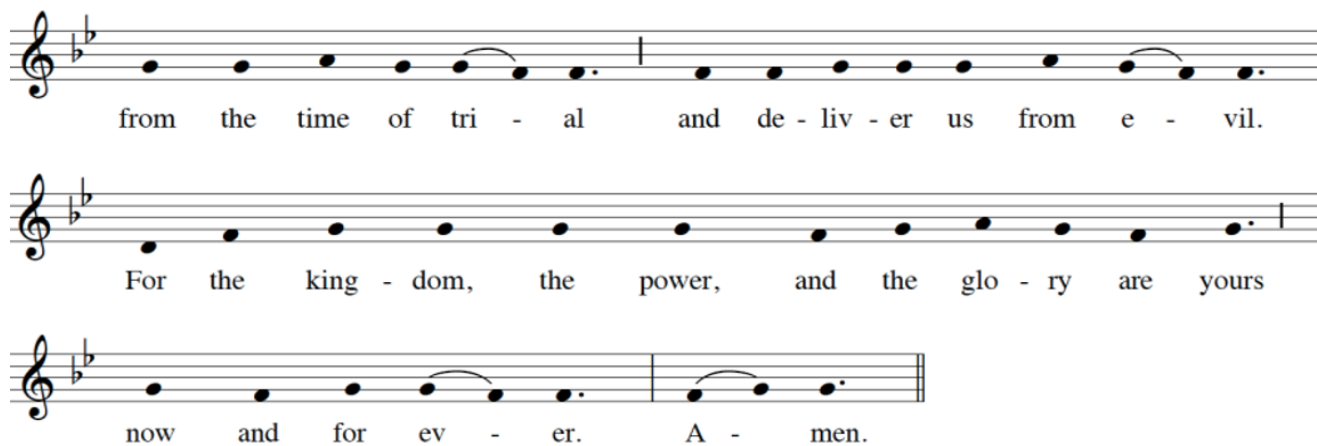
As our Sav - iour Christ has taught us, we are con - fi - dent to pray,

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 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 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*

Motet: Hans Leo Hassler (1564-1612) *In te Domine speravi*

Please stand for the Post-Communion hymn.

NEH 388(i) Jesus shall reign where'er the sun

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.

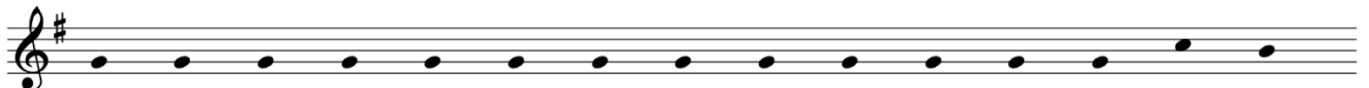
THE ANGELUS




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



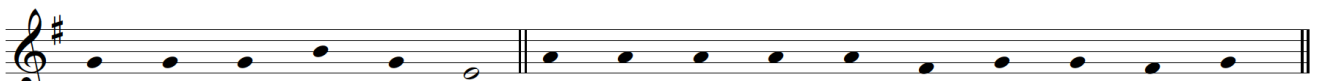
Hail Mary, full of grace, the Lord is with thee,



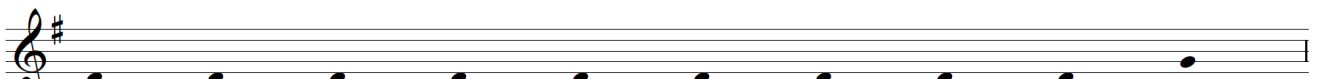
Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



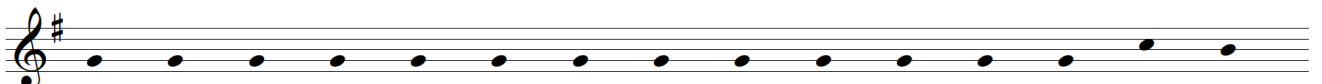
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.



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: Nicholas Bruhns (1665-97) *Praeludium in E minor*

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

Candlemas:

Malachi 3.1–5; Hebrews 2.14–end; Luke 2.22–40

Second Sunday before Lent:

Proverbs 8.1, 22–31; Colossians 1.15–20; John 1.1–14

NOTICES

For your Diary

CANDLEMAS

Friday 2 February 7pm

Please come and join us for Candlemas

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 10th 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

Parish Labours

...So it was that on a very warm day in January one faithful member of the Lord's body arrived to set to work in the Church gardens, as a few faithful friends have been doing of late.

Immediately, an obstacle presented itself!

She could not access her lawn mower, which she had left for safe keeping behind a padlocked gate. Happily, she noticed the assistant priest swanning past, and hailed her over. The priest had a key and proceeded, very magnanimously, to unlock the padlock. Crisis struck once more! Not only was the gate hinge practically welded shut, the key was stuck in the padlock!

As the faithful parishioner struggled to extricate the key, the priest struggled to un-weld the gate hinge—as much by power of will as by any genuine physical strength—both fearing lest the sun should go down on a noble intention to mow the Church lawns.

‘A ha!’ Inspiration struck. The parishioner got out her mobile phone: she would call the parish administrator!

...The line was engaged...

All the same, as if by intuition, the administrator appeared, and proceeded to jiggle, with patience and bemusement, the key from the lock.

Next moment the parishioner herself had the gate open. Her noble intentions were saved! As they chatted and rejoiced, she and the priest began to gather up fallen branches from beneath the palm tree, snapping them into manageable proportions for green waste.

The task turned out to be quite satisfying. As the priest stamped and snapped away gleefully, suddenly a cry went up. The parishioner looked up to realise she had frond-pierced the leg of the administrator, who now had a fine rivulet of blood running swiftly toward his sandal. ‘What happened now?’ asked the priest.

‘I speared him with the frond!’ cried the parishioner, covering her mouth to contain, simultaneously, a heart full of remorse and a belly full of laughter. ‘But I have the answer!’

The parish administrator, waiting stoically, removed his sandal to take it out of the scarlet road.

Meanwhile, the parishioner drew a fortuitous first-aid kit from her backseat. (‘Does this sort of thing happen around you often...?’) She proceeded to clean and plaster the puncture wound—which turned out to be remarkably small compared to the rivulet...as if the administrator were simply *trying* to make her feel bad. The three stood back and sighed, relieved.

‘And I haven’t even gotten to the lawns yet...’ Thus, the day in the life of faithful parish labours continued...

Coda

Last century, as I understand it, it was quite common in Western theological colleges for students to debate whether the Saviour in his earthly life ever laughed, or even smiled. Some asked how he could possibly laugh, since in every moment, he was conscious of all the pain and sin of all the world. Yet, one could equally well wonder, how did he ever weep, since he also knew, in each and every moment, every iota of all the world’s delight?

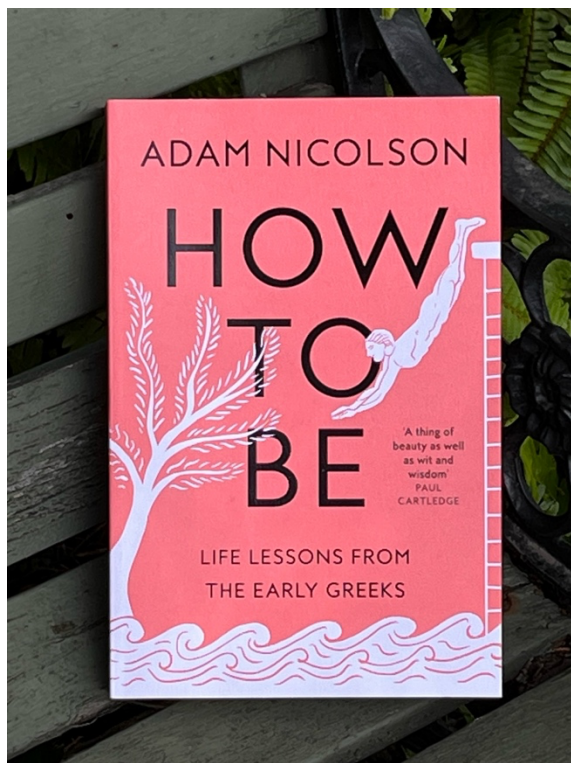
Pope Francis has said the ability to joke around is a human attribute (not an attribute of God *per se*), but as one of our attributes, it’s the closest in us to God’s grace.

Without laughter, how could the Saviour be truly our Brother? How could he be said to share the whole of our nature? When Christ calls us into his body, and when he sanctifies us by the breath of his Spirit, he sanctifies the *whole* of our existence, all of our attributes. He makes holy every part of our nature, as we rediscover them in him. By sharing our joys, humour and trials, he clothes them with his own gentleness, justice, and peace. All of which we find by sharing in his labour in the world to create true sanctuary for his people.

Mthr Kathryn Bellhouse

St Peter's Bookroom & Church Supplier

NEW RELEASE!



How to Be: Life Lessons from the Early Greeks by Adam Nicolson

What is the nature of things? Must I think my own way through the world? What is justice? How can I be me? How should we treat each other?

Adam Nicolson travels through this transforming world and asks what light these ancient thinkers can throw on our deepest preconceptions. Sparkling with maps, photographs and artwork, *How to Be* is a journey into the origins of Western thought.

Hugely formative ideas emerged in these harbour-cities: fluidity of mind, the search for coherence, a need for the just city, a recognition of the mutability of things, a belief in the reality of the ideal — all became the Greeks’ legacy to the world.

Born out of a rough, dynamic—and often cruel— moment in human history, it was the dawn of enquiry, where these fundamental questions about self, city and cosmos, asked for the first time, became, as they remain, the unlikely bedrock of understanding.

"How to Be delivers wholeheartedly on the promise of its vaunting title: it is like a net strung between the deep past and the present, a blueprint for a life well lived." Alex Preston review in the Guardian Newspaper \$35-

Snaps from the week.



Our Assistant Priest admiring our Poets and the Faith Signboard



A passer-by walking her dog admiring our Poets and the Faith Signboard (I wonder if she's going join us.. I hope you are)



Jesus' shepherd staff have finally been restored, BUT there might be more work needed Hmm...



Our wonderful Palm Tree And Fronds...

PARISH DIRECTORY

St. Peter's Eastern Hill, 15 Gisborne Street, East Melbourne, VIC 3002

Phone: 0401 826 325 Web: www.stpeters.org.au

E-mail: office@stpeters.org.au

Vicar: mnrbowie@gmail.com

Assistant Priest: kathryn.bellhouse@gmail.com

Director of Music: stpetersdom@gmail.com

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

Office Hours: 10am to 1pm, Monday - Thursday

Sunday Services

8.00am Low Mass [BCP]; 9.30am Family Mass; 11.00am High Mass
6pm Low Mass [1st, 3rd & 5th Sundays] 6pm Evensong & Benediction [2nd & 4th Sundays]

Weekday Services

Mon-Fri Mass at 8.00am (9.00am on Public Holidays); Wednesday 1:15pm Mass; Saturday 12noon Mass
Special Devotion to Our Lady of Walsingham on the 1st Saturday of the month
Feast Day High Mass, as advertised: 7.00pm

Clergy and Lay Ministers

Vicar:	Fr Michael Bowie	0432 072 213
Assistant Priest:	Mthr Kathryn Bellhouse	0416 378 748
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Roger Prowd	0417 323 112
Klingner Scholars:	Alex De Leon	03 9662 2391
	Naomi Johnson	03 9662 2391

Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Charitable Foundation:	Krystyna Campbell-Pretty	03 9662 2391
Children's Church:	Katherine Barnett	0403 352 256
Churchwardens:	Michael Gronow	0411 289 318
	Helena Hughes	-
	Daniel Ferguson	0419 572 033
Child Safety Officer:	Rachel Ellyard	0419 335 793
Flowers:	Michael Upson	0492 964 984
Guild of St Benedict:	Daniel Ferguson	0419 572 033
Head Server:	Anthony Schepis	0400 578 952
Director of Music:	Christopher Watson	0401 826 325
Organist:	Rhys Arvidson	0405 277 853
Parish Administrator:	Eugene Chin	0401 826 325
Pastoral care:	Di Clark	0407 354 987
Prayer Link & Pastoral:	Fr Roger Prowd	0417 323 112
Sacristan:	Naomi Johnson	03 9662 2391

Parish Council Membership

Fr Michael Bowie (President)
Daniel Mitterdorfer (Secretary)
Peter Griffin (Treasurer)
Anne Scott-Pendlebury
Craig Wilson
Geoffrey Bush-Coote
Marcus Roberts
Michael Upson
Stuart Hibberd

Terry Porter

*We are an inclusive and welcoming church,
built on the unceded lands of the
Wurundjeri people. Our mission is: "Wor-
shipping Christ in the Eucharist; serving
Christ
in the world".*