

*Welcome to*  
**ST PETER'S EASTERN HILL**  
*Diocese of Melbourne - Anglican Church of Australia*  
*Parish Church of the City since 1846*



**Jesus Heals the Leper**, Painted by **Ann Lukesh**, Painted in 2014,  
Oil on canvas © Ann Lukesh Artist

**SIXTH SUNDAY AFTER EPIPHANY**  
**11 FEBRUARY 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 (2<sup>nd</sup> & 4<sup>th</sup> Sundays)**

6.00pm Low Mass (1<sup>st</sup>, 3<sup>rd</sup> & 5<sup>th</sup> 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:** Graham Ryles, Elizabeth Pemberton, Terry Maher, Grace Mcauliffe, Steven Clark, 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:** Margaret Armstrong, David Hansen, Dianne Nowicki, Fr Ivan Moody, Christina Tadgell.

### FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK

- February 11 Letitia Armstrong, Stacey Davies, Peter James Duff, Howard William Hinchcliffe, Sarah Hollis, Valerie McManus, Ida Nilson, Arthur Olding, Kate Eleanor Tate
- 12 Margaret Roe, Florence Rowland
- 13 Elizabeth Drysdale, Alexander Maxwell Macpherson, John McEntee, Lyndon Rosman
- 14 Vithep Boontun, Elizabeth Martha Kennon, Kurt Schnell
- 15 Angus Donald Finlayson, Eve Alice Bradford Mossop
- 16 Sydney Walter Glover, Alan Newton, Arthur Ernest Howard Nickson
- 17 Thomas Haggart, Janice Mary Hughes, Pauline Karen Oakley

*Please contact the Parish Office or email [office@stpeters.org.au](mailto: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) Missa Sancti Patricii

Introit Hymn NEH 336 Angel-voices ever singing

*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.*

**Priest** | **People**

O Lord, show your mercy u-pon us | **And grant us your salva - tion**

**Priest** | **People**

O Lord, hear our prayer | **And let our cry come to you**

**Priest** | **People**

The Lord be with you | **And also with you**

**Priest**

Graciously hear us, O Lord, holy Father, almighty and ever-last - ing God,

and may it please you to send your holy angel from heaven to keep,  
cheer, guard, visit and defend all who are gathered together in this holy place

**People**

through Jesus Christ our Lord | **A - men**

*The sanctuary party re-enters the chancel. The celebrant censes the altar during the Introit.*

## **ENTRANCE ANTIPHON**

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

V. In you, O Lord, have I hoped, let me never be confounded, deliver me in your justice.

Be my protector...

*Celebrant:*

In the name of the Father, ✠ and of the Son and of the Holy Spirit.

**Amen.**

The Lord be with you.

**And also with you.**

*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.*

O God, who teach us that you abide  
in hearts that are just and true,  
grant that we may be so fashioned by your grace  
as to become a dwelling pleasing to you.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.  
**Amen.**

*Please sit for the readings.*

## **THE LITURGY OF THE WORD**

### **FIRST READING: 2 Kings 5:1-14**

A reading from the second book of Kings.

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from a skin disease. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his skin disease." So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, "Go, then, and I will send along a letter to the king of Israel."

He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may

cure him of his skin disease.” When the king of Israel read the letter, he tore his clothes and said, “Am I God, to give death or life, that this man sends word to me to cure a man of his skin disease? Just look and see how he is trying to pick a quarrel with me.”

But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, “Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel.” So Naaman came with his horses and chariots and halted at the entrance of Elisha’s house. Elisha sent a messenger to him, saying, “Go, wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean.” But Naaman became angry and went away, saying, “I thought that for me he would surely come out and stand and call on the name of the Lord his God and would wave his hand over the spot and cure the skin disease! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” He turned and went away in a rage. But his servants approached and said to him, “Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, ‘Wash, and be clean?’” So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

Hear the word of the Lord. **Thanks be to God.**

## Psalm 32

I turn to you, Lord, in the time of trou - ble;  
and you fill me with the joy of sal-va - tion.

Plainsong New - G. Cox

Happy are those whose transgression is forgiven,  
whose sin is covered.

Happy are those to whom the Lord imputes no iniquity,  
and in whose spirit there is no deceit. **R.**

I acknowledged my sin to you,  
and I did not hide my iniquity;  
I said, “I will confess my transgressions to the Lord,”  
and you forgave the guilt of my sin. **R.**

Steadfast love surrounds  
those who trust in the Lord.  
Be glad in the Lord and rejoice, O righteous,  
and shout for joy, all you upright in heart. **R.**

**SECOND READING: 1 Corinthians 9:24-27** *chanted by the Sub-Deacon*

A reading from the first letter of Paul to the Corinthians

Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air, but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

Hear the word of the Lord.

**Thanks be to God.**

**GOSPEL ACCLAMATION**



A great prophet has appeared among us;  
God has visited his people.

*Deacon:*

The Lord be with you.

**And also with you**

The Gospel of our Lord Jesus Christ according to **Mark 1:40-45**

**✠ Glory to you, Lord Jesus Christ.**

A man with a skin disease came to him begging him, and kneeling he said to him, “If you are willing, you can make me clean.” Moved with pity, Jesus stretched out his hand and touched him and said to him, “I am willing. Be made clean!” Immediately the skin disease left him, and he was made clean. After sternly warning him he



sent him away at once, saying to him, “See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded as a testimony to them.” But he went out and began to proclaim it freely and to spread the word, so that Jesus could no longer go into a town openly but stayed out in the country, and people came to him from every quarter.

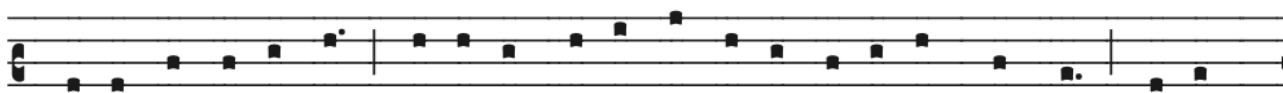
This is the Gospel of the Lord.  
**Praise to you Lord Jesus Christ.**

*Please sit for the Homily by Mthr Kathryn Bellhouse*

*Please stand for the Creed.*

### The Creed

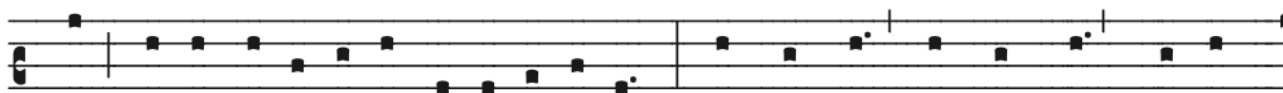
*All stand and sing together facing the High Altar. The priest intones the opening phrase.*



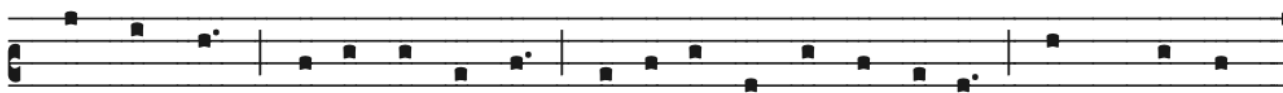
✠ We be-lieve in one God, the Fa-ther, the al-migh-ty, ma-ker of heav'n and earth of all



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



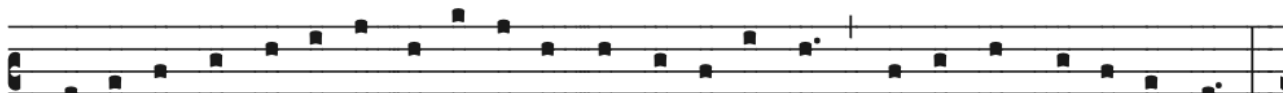
God, e - ter-nal-ly be-got-ten of the Fa-ther, God from God, light from light, true God



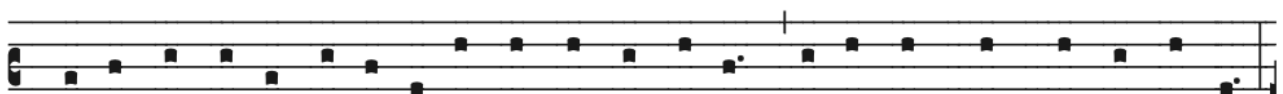
from true God, be- got-ten, not made of one be- ing with the Fa- ther through him all



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



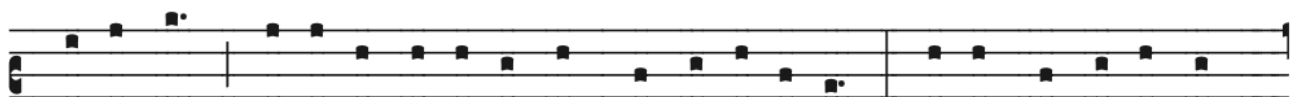
was in-car-nate of the Ho-ly Spi-rit and the vir-gin Ma-ry, and be-came tru-ly hu-man.



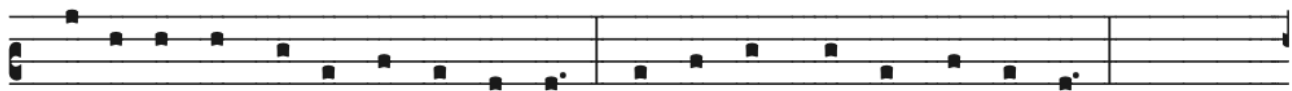
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he suf-fered death and was bu-ried.



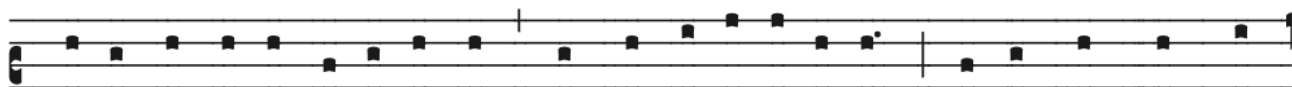
On the third day he rose a- gain in ac- cor- dance with the scrip- tures. He as- cen- ded



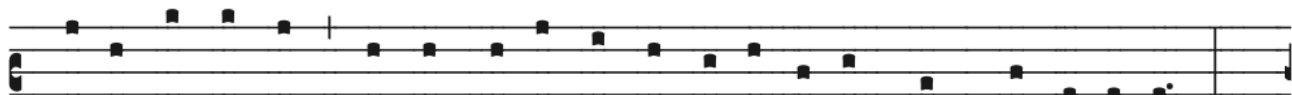
in- to heav' n, and is seat- ed at the right hand of the Fa- ther. He will come a- gain in



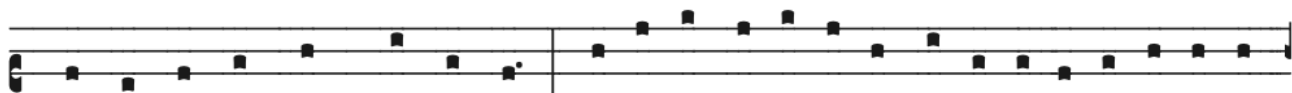
glo- ry to judge the liv- ing and the dead and his king- dom will have no end.



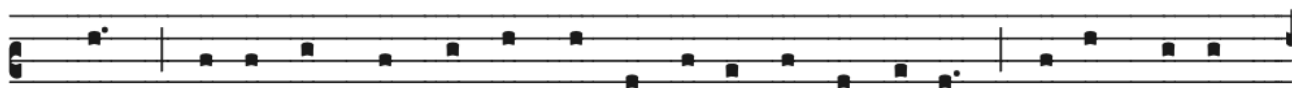
We be- lieve in the Ho- ly Spi- rit, the Lord the gi- ver of life who pro- ceeds from the



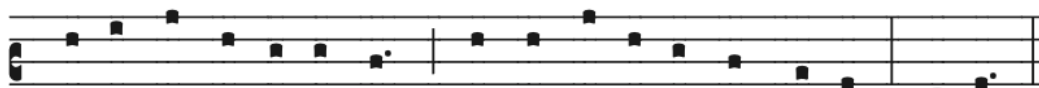
Fa- ther and the Son, who with the Fa- ther and the Son is wor- shipped and glo- ri- fied,



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*]

Blessed are you, O Lord, teach me your statutes; with my lips I have pronounced all the judgements of your mouth.

*Offertory hymn* NEH 296 Lord, enthroned in heavenly splendour

*Card tapping facilities are available near entry to the church, please tap as you leave the church if you prefer cashless contributions.*

## **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

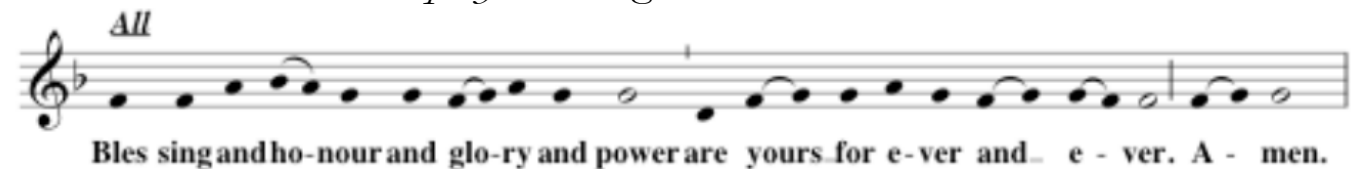
*All*



Christ has died. Christ is risen. Christ will come again.

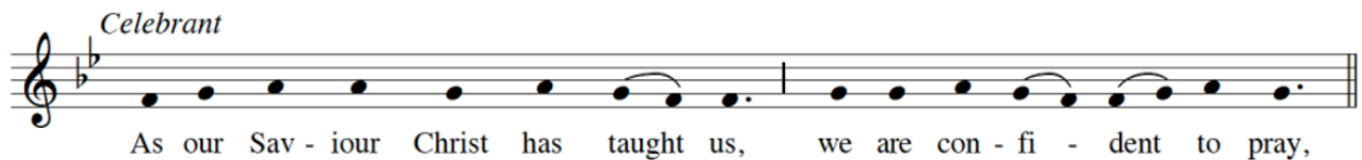
*The celebrant continues the prayer, ending with:*

*All*

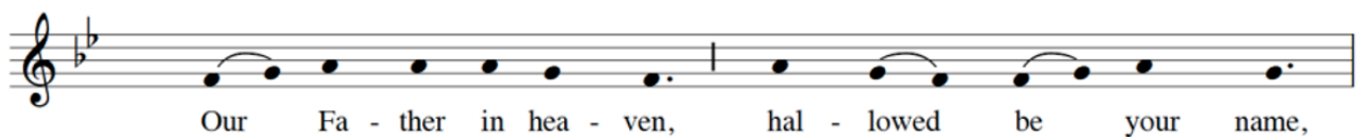


Blessing and honour and glory and power are yours for ever and ever. Amen.

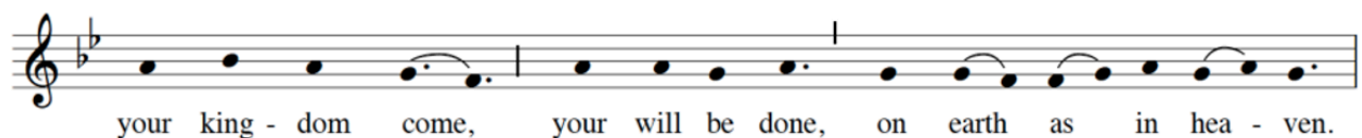
*Celebrant*



As our Saviour Christ has taught us, we are confident to pray,



Our Father in heaven, hallowed be your name,



your kingdom come, your will be done, on earth as in heaven.

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: William Byrd (1540-1623) Ave Verum Corpus

*Please stand for the Post-Communion hymn.*

NEH 461 There's a wideness in God's mercy

## 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.



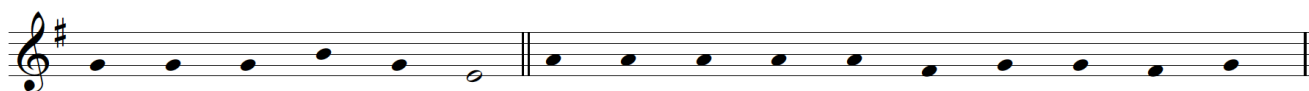
Hail Mary, full of grace, the Lord is with thee,



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: Eugène Gigout (1844-1925) Toccata in B 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 first Sunday in Lent

Genesis 9.8–17, 1 Peter 3.18–end, Mark 1.9–15

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## NOTICES

### For your Diary

#### Ash Wednesday 14<sup>th</sup> February

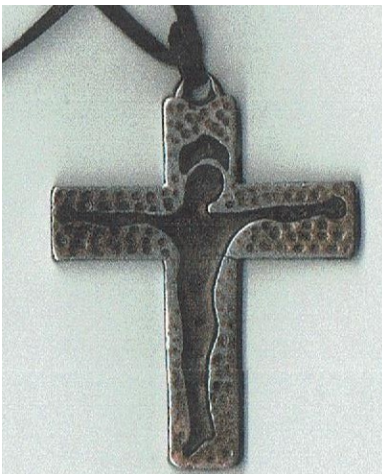
Mass at 8.00am, 1.15pm and 7.00pm

*Please join us for one of these services.*

#### Hospitality Meeting

A meeting will be held on **Sunday 11 February at 1 pm** in the Joyce Newton Room, to discuss issues pertaining to hospitality for 2024, including rosters, new processes, arrangements for Sunday refreshments and special occasions. Those already on the roster along with anyone interested in assisting are welcome to attend. – Daniel Ferguson

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The Third Order of the Society of St Francis invite members and friends of St Peter's to join them on **Saturday 17<sup>th</sup> February** in the Hughes Room. We meet at **10 for 10.30**. Mindful of the Lenten season our topic is 'Penance', introduced by Mthr Pirrial, and including open discussion. At **noon** we participate in the parish Mass, then enjoy a meal together.

All welcome. BYO lunch if possible. Please register with Mthr Pirrial on **0407 453306**

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### Bearing Witness: An Approach to Christian-Muslim Dialogue

The **2024 Biennial Hughes-Cheong lecture**, will be presented by **Dr Joshua Ralston, Reader in Christian-Muslim Relations** at the School of Divinity, University of Edinburgh and visiting scholar at Trinity College Theological School. **Thursday 21 March 2024, 7 – 9pm**, Craig Auditorium, Trinity College, 100 Royal



Parade, Parkville VIC 3052, **Free registrations, but bookings essential** (COB 14 March 2024) <https://www.trybooking.com/events/landing/1172330?>

Enquiries: Briony O'Halloran, 03 8341 0216, [events@trinity.unimelb.edu.au](mailto:events@trinity.unimelb.edu.au)

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## 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](mailto:poets@stpeters.org.au)

Scan to QR code to book



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

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## 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.

## Weekly Reflections

*Thou art indeed just, Lord*

by Gerard Manley Hopkins (1844-1889)

Justus quidem tu es, Domine, si disputem tecum; verumtamen  
justa loquar ad te: Quare via impiorum prosperatur?

Thou art indeed just, Lord, if I contend  
With thee; but, sir, so what I plead is just.  
Why do sinners' ways prosper? and why must  
Disappointment all I endeavour end?  
Wert thou my enemy, O thou my friend,  
How wouldst thou worse, I wonder, than thou dost

Defeat, thwart me? Oh, the sots and thralls of lust  
Do in spare hours more thrive than I that spend,  
Sir, life upon thy cause. See, banks and brakes  
Now, leavèd how thick! lacèd they are again  
With fretty chervil, look, and fresh wind shakes  
Them; birds build – but not I build; no, but strain,  
Time’s eunuch, and not breed one work that wakes.  
Mine, O thou lord of life, send my roots rain.

In Year 12 Literature, I would be the one down the back of the class pouring over the poems no-one else seemed to want to go near, least of all felt any resonance with. The existential terrors and mountain climbing spiritual intensities of Hopkin’s ‘Terrible Sonnets’ felt like they were written for my soul, my mind, ‘frightful, sheer no-man-fathomed.’ At University we learned to objectify, walk carefully around words; poets were put on pedestals or their work drop kicked through post-modern theories. Favourite poets especially were shattered like glass, swept up, binned and then forgotten. Until years later when unexpectedly chosen to be used for a Lenten reflection, or advertised in a *Poets and the Faith* series, such as the one coming up for us here at St Peter’s this year. Dorothy Lee will be speaking on Gerald Manley Hopkins in March and will unwrap his poetry much more eloquently than I ever can. But once more interest is piqued back to explore, renew a bygone acquaintance long forgot. The ‘dappled things’ and ‘all things counter, original, spare, strange’ can still speak anew.

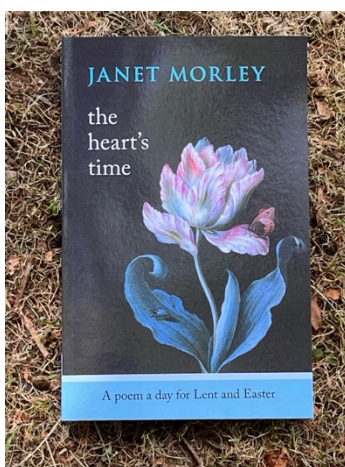
*Thou art indeed just, Lord* is also amongst those poems chosen for reflection in **The Heart’s Time: A Poem a Day for Lent and Easter** by Janet Morley. This Lenten book has been around since 2011 and I still go back to it. It features this sonnet on Friday of Week 2. Morley has that gift for opening up poems, suggesting helpful pathways through; moving inside, then kaleidascopeing the themes out into a wider context. *Thou art indeed just Lord* is set in Petrarchan form, weighing itself between an argument of its first eight lines, and counter response in the last 6. The epigraph, from psalm 119 in the Latin vulgate, sets the poem clearly from the outset in a religious context. Morley links the poem to voices in the Old Testament such as Job and Jeremiah, prophets of suffering who protest vigorously to God.

But it's the nature of the relationship between the poet and their God which speaks so powerfully for me today. There is protest, lament, perhaps too a self-indulgent despair: ‘why must / disappointment all I endeavour end?’ and excessive anguish over unfulfilled sexual longing, ‘o the sots and thralls of lust.’ But note, not only does the tight structure of the poem keep the voice in check, but the poem is premised on the knowledge that our Lord is ‘O thou my friend.’ And in this friendship

there is a great courtesy extended to ‘thou lord of life.’ Twice the poet calls our Lord, ‘sir’, and although the tone is very earnest, from a human point of view it is also very relatable. It pre-empts, for me, the words of the tragic character Tess in Thomas Hardy’s **Tess of the D’Urbervilles**: ‘Why does the sun shine on the just and the unjust alike?’ (1891). This is a very reasonable question to ask in the spiritual life. It’s one we all pray at some point. Why, after all, *do* ‘sinners ways prosper’? Why, especially for some, is it that ‘disappointment all I endeavour end?’ Once, St Teresa in a more jocular tone asked, ‘if this is the way our Lord treats his friends, how then his enemies?’

The second part of the poem extends this relationship to include the recognition of the beauty and fecundity of nature. And this, I believe, is much deeper than the lament of the poet as simply being ‘time’s eunuch.’ Though there is piercing truth in the words: ‘birds build, but not I build’, the very simple admission that despite this inner state, nature is ‘leavèd how thick’ and ‘fresh wind shakes’ affirms the goodness and connection of God in the world. These words remind us of other sonnets by Hopkins – ***Pied Beauty*** where the poet praises, ‘Glory be to God for dappled things...’ In **Thou art indeed just Lord** to be in this state where ‘disappointment all I endeavour end,’ yet still ‘see’ the beauty in life, and to have the ability to cry out ‘send my roots rain,’ is the essence of the gift and affirmation of a relationship with our Lord which is held in grace.

The ‘justice’ of our Lord may forever remain a mystery in human terms, but God initiates and promises a relationship with Him which has space wide enough and time limitless enough to always bring before Him our private needs, our inner frustrations. God’s love, connecting, comprehensive, non-competing, enables us in times of suffering to ‘see’ the ‘fretty chervil’ whatever they may be for each of us. And thereby is sent the rain that nourishes our souls.



**The Heart’s Time: A Poem a Day for Lent and Easter** by Janet Morley is available in **St Peter’s Bookroom**. \$32.95

Baby Leo's family wishes to thank all parishioners and friends at St Peter's for their prayers over the last 3 months. He was born premature late last November and this week went home safe and well.

# HOLY WEEK & EASTER SERVICES

## **Palm Sunday March 24<sup>th</sup>**

Sunday of the Passion of Our Lord

8.00am Low Mass

10.30am Procession of Palms and High Mass

6.00pm Stations of the Cross

## **Monday March 25<sup>th</sup>**

8am Mass

7pm Mass with address

## **Tuesday March 26<sup>th</sup>**

8am Mass

7pm Mass with address

## **Wednesday March 27<sup>th</sup>**

8am & 1.15pm Mass

Tenebrae at Trinity College 7.30pm

**(100 Royal Parade, Parkville VIC 3052)**

## **Maundy Thursday March 28<sup>th</sup>**

7.00pm High Mass of the  
Lord's Supper

*(Please note: No 8am Mass)*

## **Good Friday March 29<sup>th</sup>**

3.00pm The Liturgy of Good  
Friday

with Holy Communion

## **Holy Saturday March 30<sup>th</sup>**

8.00pm The Easter Vigil and First Mass of Easter  
(Bishop Genieve Blackwell preaching and confirming)

## **Easter Day March 31<sup>st</sup>**

8am Low Mass

10.30 Procession and High Mass

4.00pm Evensong and Benediction

Addresses during Holy Week will be by  
**The Revd Prof Dorothy A. Lee AM FAHA**  
Stewart Research Professor of New Testament  
Trinity College Theological School  
University of Divinity