

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



The “Great Chalice of Antioch” (in fact a lamp); Metropolitan Museum, New York. Photo Fr Lawtence OP

**FIFTH SUNDAY OF EASTER**  
**28 APRIL 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:** Melarnie Lorraine Drever-Heywood, Margaret Collins, Irina Ishaq, Graham Ryles, Nelson Rufatt, Julie-Anne Bird, Robert Saliba, Janine Stewart, Bp John Parkes.

**FOR THE RECENTLY DEPARTED:** Sue Tan, Margaret D'cruz.

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

April	28	Felix Henry Gordon-Clark, Herbert Edwin Mills, Michael Wentzell PRIEST
	29	Mabel Cerutti, Herbert Lane, Lady Emma Louise Evelyn Montagu, Doreen Elizabeth Wood
	30	Bruce Chinnery, Marjorie Doreen Dover
May	1	Sr Margaret Anne CHN
	2	Annie Eggington, Arthur Percival Gunston, Alan Lawton
	3	Andrew James Bennie, Mary Robbins
	4	Roberta Alicia Lyons, Elizabeth Jane Trehern

*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: Giovanni Pierluigi da Palestrina (1525-94) *Missa Brevis*

Entrance Hymn: NEH 114 Now is eternal life

The sanctuary party enters the chancel to prepare for the Vidi Aquam.

Antiphon VIII

*Cantor* I saw wa-ter\* flow - ing from the right side  
*All* of the tem - ple, al - le - lu - ia:  
it brought God's life and his sal - va - tion,  
and the peo - ple sang in joy - ful praise: Al - le - lu - ia,  
*Fine Cantor* al - le - lu - ia. Ps. O give thanks to the Lord for he is good:  
*All* and his mer - cy en - dures for e - ver. *Cantor* Glo - ry to God,  
*All* Fa - ther, Son and Ho - ly Spi - rit: As in the be - gin - ning, so now:  
*All* and for e - ver. A - men. Repeat Antiphon: I saw wa - ter etc.

4

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 who turn to him in faith:  
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 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.*

Almighty God,  
who through your only-begotten Son Jesus Christ  
have overcome death and opened to us the gate of everlasting life:  
grant that, as by your grace going before us you put into our minds good  
desires,  
so by your continual help  
we may bring them to good effect;  
through Jesus Christ our risen 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: Acts 8.26-end**

A reading from the Acts of the Apostles.

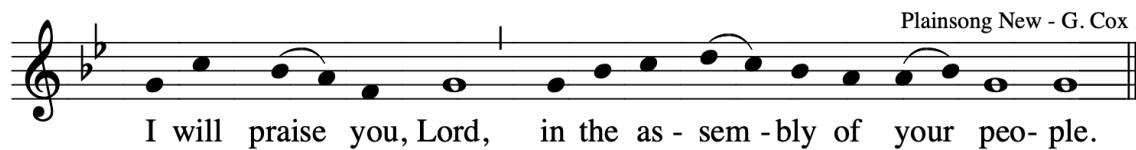
Then an angel of the Lord said to Philip, 'Get up and go towards the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, 'Go over to this chariot and join it.' So Philip ran up

to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' He replied, 'How can I, unless someone guides me?' And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: 'Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.' The eunuch asked Philip, 'About whom, may I ask you, does the prophet say this, about himself or about someone else?' Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, 'Look, here is water! What is to prevent me from being baptized?' He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Hear the word of the Lord.

**Thanks be to God.**

## PSALM 22



My vows I will pay before those who fear him.

The poor shall eat and be satisfied;

those who seek him shall praise the Lord.

May your hearts live forever. **R.**

All the ends of the earth shall remember and turn to the Lord;

and all the families of the nations shall worship before him.

To him, indeed, shall all who sleep in the earth bow down;

before him shall bow all who go down to the dust. **R.**

I shall live for him and posterity will serve him.  
Future generations will be told about the Lord,  
and proclaim his deliverance to a people yet unborn,  
saying that he has done it. **R.**

## **THE EPISTLE: 1 John 4.7-end**

A reading from the first letter of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

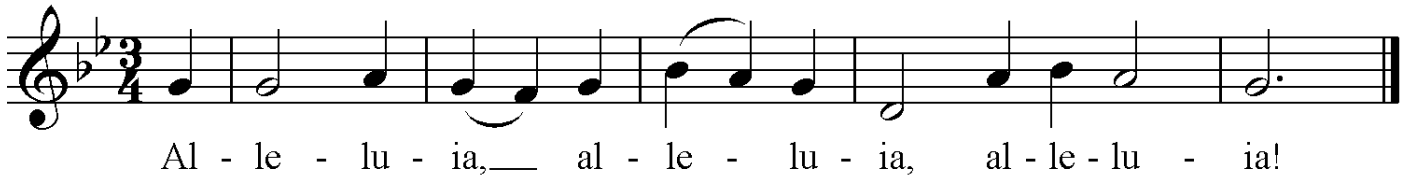
God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Hear the word of the Lord.

**Thanks be to God.**



## GOSPEL ACCLAMATION



Live in me and let me live in you, says the Lord;  
my branches bear much fruit.

*Deacon:*

The Lord be with you.

**And also with you**

The Gospel of our Lord Jesus Christ according to **John 15.1-8**

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

‘I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

This is the Gospel of the Lord.

**Praise to you Lord Jesus Christ.**

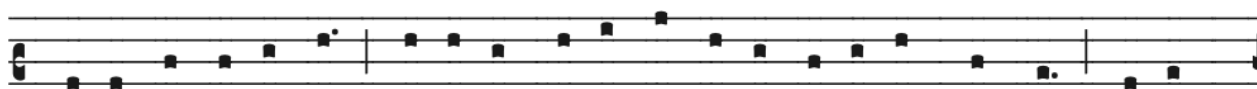
*Please sit for the Homily by Mthr Kathryn Bellhouse.*

## CREED

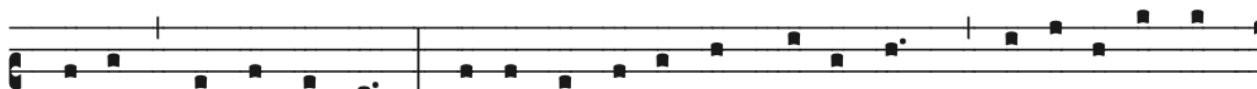
[At 9.30am, creed is said.]

## The Creed

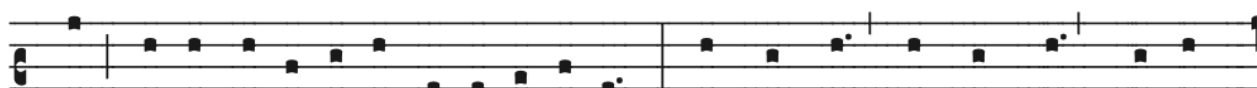
*All stand and sing together facing the High Altar. The priest intones the opening phrase.*



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



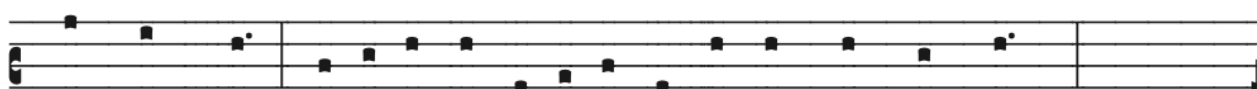
that is, seen and un-seen. We be-lieve in one Lord, Je-sus Christ, the on-ly Son of



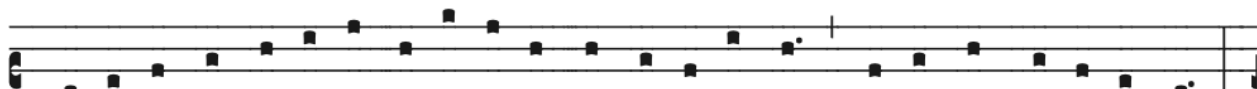
God, e - ter-nal-ly be-got-ten of the Fa-ther, God from God, light from light, true God



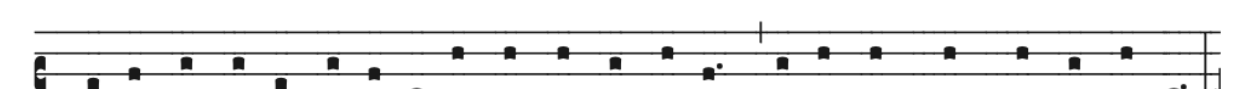
from true God, be-got-ten, not made of one be-ing with the Fa-ther through him all



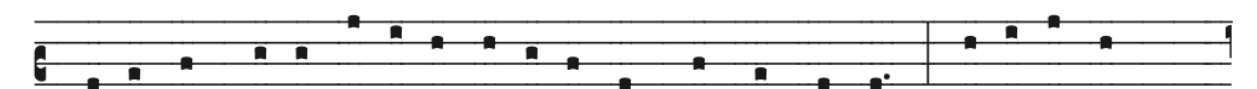
things were made. For us and for our sal-va-tion he came down from heaven,



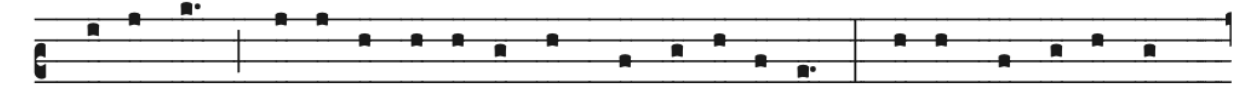
was in-car-nate of the Ho-ly Spi-rit and the vir-gin Ma-ry, and be-came tru-ly hu-man.



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



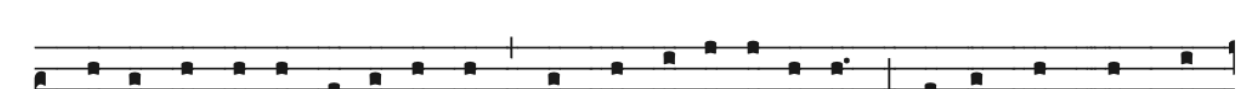
On the third day he rose a-gain in ac-cor-dance with the scrip-tures. He as-cen-ded



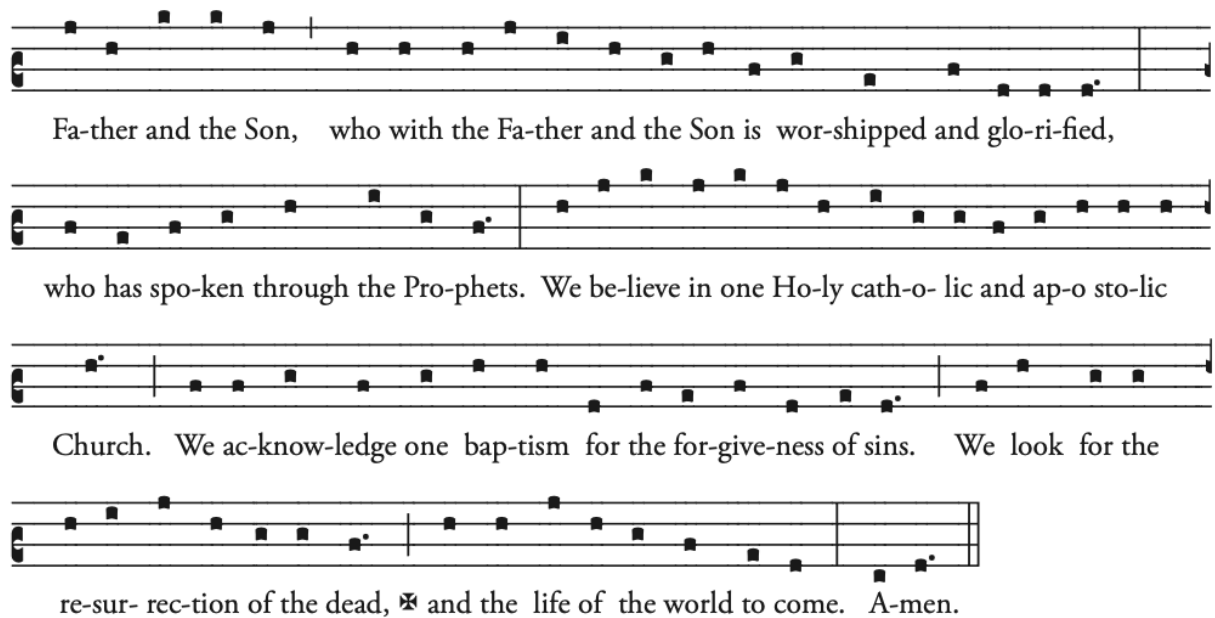
in- to heav'n, and is seat-ed at the right hand of the Fa-ther. He will come a- gain in



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 at High Mass*]

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, alleluia.

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

## 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 9.30am the Sanctus is sung by the people. 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 risen. Christ will come again.

*The celebrant continues the prayer, ending with:*

*All*



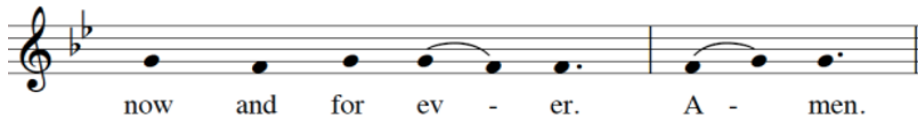
Blessing and honour and glory and power are yours for ever and ever. Amen.

*[The Lords Prayer is said at 9.30am]*

*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 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



*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 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.**

*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*

Edward Elgar (1857-1934) *Ave verum corpus*

*Please stand for the Post-Communion hymn.*

NEH 119 The strife is o'er

## **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. Alleluia, alleluia.

**Thanks be to God. Alleluia, alleluia.**

## THE REGINA CAELI

**Joy to thee, O Queen of Heaven, alleluia.**

**He whom thou wast meet to bear, alleluia.**

**As he promised hath arisen, alleluia.**

**Pour for us to God thy prayer, alleluia.**

Rejoice and be glad, O Virgin Mary, alleluia, alleluia.

**For the Lord is risen indeed, alleluia, alleluia.**

O God,  
who by the Resurrection of thy Son,  
our Lord Jesus Christ,  
has given joy unto the world:  
grant we pray that by the help of his Mother,  
the Virgin Mary,  
we may obtain the joys of life eternal,  
through the same Jesus Christ our Lord.

**Amen.**

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

Postlude: Dieterich Buxtehude (1637-1707) *Praeludium in G (BuxWV 149)*

*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.*

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## Readings for Sixth Sunday of Easter:

Acts 10.44–end †; 1 John 5.1–6; John 15.9–17

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# NOTICES

## For your Diary

**Port Arthur memorial** to take place Sunday 28<sup>th</sup> April at 1.10pm.

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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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## Nelson Rufatt - Appeal for Donations

Many of you would know Nelson and Emma-Mae Rufatt, two of our choral scholars, and their new addition Nelson Junior; they are valued and beloved members of our church community. What some of



you may not know is Nelson is currently fighting Stage Four leiomyosarcoma, a rare soft-tissue cancer. Specialists have advised that there is little more treatment that they can offer for his illness. There is some hope though: there are some evolving treatments that are available overseas, but these are not available publicly in Australia, and thus the full cost of this local treatment must be borne by the young family.

Nelson has established a GoFundMe campaign to raise the \$100,000 to pay for this treatment. The young family hopes that, as well as continuing to pray for Nelson, you might also consider making a donation. **Nelson's appeal has passed the \$80,000 mark but still has some way to go; any further donations would be most gratefully appreciated.** You can donate via the fundraising page at <https://shorturl.at/amvy4> or scan the QR code



## Weekly Reflections

Dietrich Bonhoeffer was a Lutheran pastor, theologian, and martyr. In the Anglican Communion he is commemorated on April 9<sup>th</sup>, the date he was hanged by the Nazi police in Flossenburg concentration camp in 1945. At a time when so many in the Lutheran Church were pressured to be complicit with the Nazi regime, he was one of the few who remained staunchly resistant. He became a significant founding member of the Confessing Church; a movement which arose in German Protestantism opposing the pro-Nazi German Evangelical Church.

Whilst he was in prison for two years, Bonhoeffer was able to write letters, prayers and poems to his friend Eberhard Bethge and also his family. These were later published and reveal a man of extraordinary sensitivity and integrity; they are movingly evocative of his daily life and thoughts in his prison cell. In one poem, dated 9<sup>th</sup> July, 1944, Bonhoeffer reflects upon the question of his identity. Five times within this poem he puts the question: 'Who am I?' In the first three verses he considers how outwardly others see him to be:

Who am I? They often tell me  
I would step from my cell's confinement

calmly, cheerfully, firmly,  
like a squire from a country house.

However, the poem turns in the fourth verse when he perceives himself as:  
restless and longing and sick, like a bird in a cage,  
struggling for breath,  
as though hands were compressing my throat.

It's only at the end of the poem that he can resolve this painful conflict:  
Who am I? They mock me, these lonely questions of mine.  
Whoever I am, thou knowest, O God, I am thine.

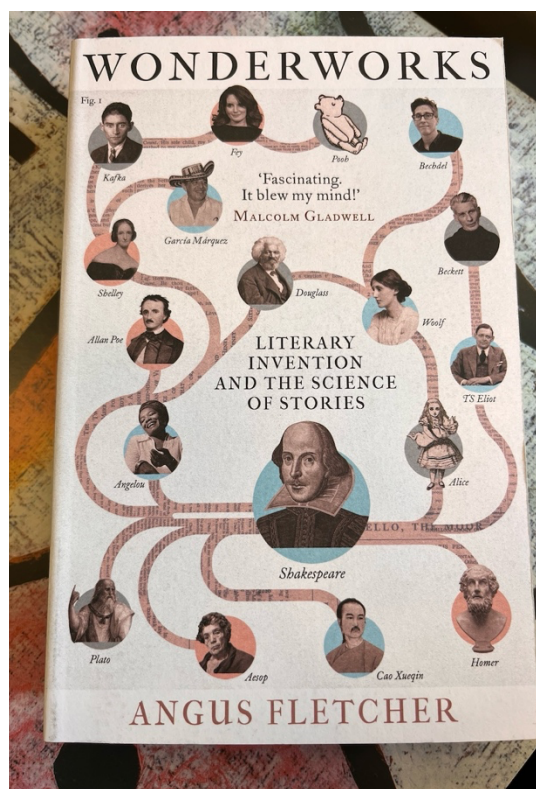
In last week's Gospel reading Jesus stated: 'I am the good shepherd; the good shepherd lays down his life for his sheep.' (John 10:11). In this week's Gospel, Jesus says: 'I am the true vine, and my Father is the vinegrower.' (John 15: 1). He bids his disciples to *abide* (in other words remain, stay, wait) in Him, as He does in them. And, by implication, He does in us today.

It is a mystery and a paradox that by this act of abiding in Jesus, and He in us, that we come to find and experience who we truly are. In Him, those parts of ourselves that are confused, wretched or only an outward show to others, are cleansed. Abiding in Love has this extraordinary power of making someone whole. It doesn't matter, in the end, who others perceive or believe us to be. What matters is our relationship with God, through Jesus and by means of the Holy Spirit. The vine, in other words that whole web of interconnected relationships we have with others, our environment, our world, comes to be fed and nourished by this Love that is prepared to let go and sacrifice itself for another.

Bonhoeffer had been given an opportunity to escape prison, but chose not to for fear the repercussions on his family and friends. In a letter from prison to Eberhard Bethge, he wrote: 'one must completely abandon any attempt to make something of oneself, whether it be a saint or a converted sinner, or a churchman (a so-called priestly type!)....' By living 'unreservedly' in the necessities of our world, we 'throw ourselves completely into the arms of God, taking seriously not our own sufferings, but those of God in the world – watching with Christ in Gethsemane.' May we learn too, this current Easter season, how to throw our own selves 'completely into the arms of God.'

Carol O'Connor

# St Peter's Bookroom & Church Supplier



Looking for a fun, yet intelligent and erudite read on the nature of reading literature throughout the ages? Why not try **Wonderworks** which came out in 2021 and is our recommended read this week.

## **Wonderworks: Literary invention and the science of stories**

by Angus Fletcher

'In some ways, Fletcher is a kind of Jeeves, leading us around the castle of literature in a respectful but knowing manner.' Jane Smiley from the *Guardian Newspaper*

**Wonderworks** reveals that literature is among the mightiest technologies that humans have ever invented, precision-honed to give us what our brains most want and need.

The writers we revere - from Homer to Shakespeare, Austen to Ferrante - have each made a unique technical breakthrough that can be viewed as both a narrative and neuroscientific advancement. But literature's great invention was to address problems we could not solve: not how to start a fire or build a boat, but how to live and love; how to maintain courage in the face of death; how to account for the fact that we exist at all.

Based on Angus Fletcher's own research, **Wonderworks** tells the story of the greatest literary inventions through the ages, from ancient Mesopotamia to modern-day America. It draws on cutting-edge neuroscience to demonstrate that the inventions really work: they enrich our lives with joy, hope, courage and energy, and they help our brains heal from grief, loneliness and even trauma.

From ancient Chinese lyrics to nursery rhymes and fairy tales, from slave narratives to contemporary TV shows, **Wonderworks** walks us through the evolution of literature's crucial blueprints, and offers us a new understanding of its power.

\$25

# PARISH DIRECTORY

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Vicar: [mnrbowie@gmail.com](mailto:mnrbowie@gmail.com)

Assistant Priest: [kathryn.bellhouse@gmail.com](mailto:kathryn.bellhouse@gmail.com)

Director of Music: [stpetersdom@gmail.com](mailto:stpetersdom@gmail.com)

FB: [www.facebook.com/stpeterseasternhill](http://www.facebook.com/stpeterseasternhill)

YT: [www.youtube.com/c/StPetersEasternHill](http://www.youtube.com/c/StPetersEasternHill)

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

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## Sunday Services

8.00am Low Mass [BCP]; 9:30am Family Mass; 11.00am High Mass  
6pm Low Mass [1<sup>st</sup>, 3<sup>rd</sup> & 5<sup>th</sup> Sundays] 6pm Evensong & Benediction [2<sup>nd</sup> & 4<sup>th</sup> 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 1<sup>st</sup> Saturday of the month  
Feast Day High Mass, as advertised: 7.00pm

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## 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	0401 826 325
	Naomi Johnson	0401 826 325

## Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Charitable Foundation:	Krystyna Campbell-Pretty	0401 826 325
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	-
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	0401 826 325

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## 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".*