

Welcome to
ST PETER'S EASTERN HILL

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



He cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. John 11.44

FIFTH SUNDAY IN LENT

26 MARCH 2023

WORSHIP AT ST PETER'S

SUNDAY

8.00am Low Mass

(Traditional Language in the Handfield Chapel)

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 in the Handfield Chapel.

This is also live streamed on Facebook.

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

DAILY INTERCESSIONS

FOR THE SICK: Nelson Rufatt, Grace James, Janine Stewart, Roger Kelly, Terry Maher, Jenny Pickering, Reynaldo Castillo, Paulie Loughnan, Rob Whalley, Helen Drummond, Bp John Parkes,

FOR THE RECENTLY DEPARTED

Paul Kathner, Verity Anne CSJE, Don McDonald, Anna Matthews PRIEST

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK:

March	26	Sister Mary Agnes csc, Mary Adelaide Burrell, Frederick Wood Cayley, Mary Doris Parker, Alvie Olive Perugia
	27	Evan Laurie Burge priest
	28	Robert William Appleby
	29	John Keble priest, Patrick O'Connor, John Lindsay Pierce, Helen Smith
	30	Patrick Francis Gooley
	31	Elena Irene Gunston
April	1	Ida Beatrice Anderson, Olive Vera Duggan, Charles Edward Hays, Audrey May Pennington

Please contact Fr Greg at 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: Allegri: Missa *Che fà hoggi il mio sole*

Introit Hymn NEH 94 We sing the praise of him who died

9.30am Mass begins on page 4.

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

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 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**

The Celebrant prays the Collect.

O God, the fountain of life,
to a humanity parched with thirst
you offer the living water that springs from the Rock,
our Saviour Jesus Christ:
stir up within your people the gift of your Spirit,
that we may profess our faith with freshness
and announce with joy the wonder of your love.
We ask this through our Lord Jesus Christ
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen**

Please sit for the readings.

THE LITURGY OF THE WORD

Ezekiel 37.1–14

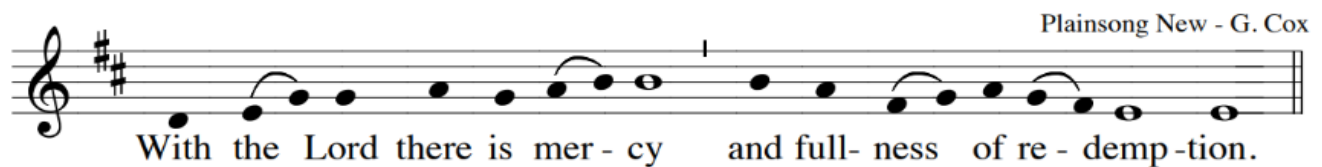
A reading from the book of the prophet Ezekiel.

The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, ‘Mortal, can these bones live?’ I answered, ‘O Lord GOD, you know.’ Then he said to me, ‘Prophesy to these bones, and say to them: O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD.’ So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, ‘Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.’ I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, ‘Mortal, these are the whole house of Israel. They say, “Our bones are dried up, and our hope is lost; we are cut off completely.” Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act, says the LORD.’

Hear the word of the Lord.

Thanks be to God.

PSALM 130



Out of the depths I cry to you, O Lord.
Lord, hear my voice!
Let your ears be attentive
to the voice of my supplications! **R.**

If you, O Lord, should mark iniquities,
Lord, who could stand?
But there is forgiveness with you,
so that you may be revered. **R.**

I wait for the Lord,
my soul waits, and in his word I hope;
my soul waits for the Lord
more than those who watch for the morning. **R.**

For with the Lord there is steadfast love,
and with him is great power to redeem.
It is he who will redeem Israel
from all its iniquities. **R.**

THE EPISTLE: Romans 8.6-11

A reading from the letter of Paul to the Romans.

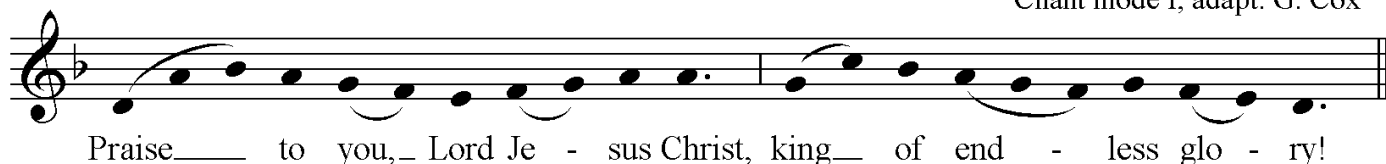
To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness.

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

GOSPEL ACCLAMATION

Chant mode I, adapt. G. Cox



Lord, you are truly the Saviour of the world; give me living water, that I may never thirst again.

Deacon:

The Lord be with you.
And also with you

The Gospel of our Lord Jesus Christ according to John [11.1-45].
✠ **Glory to you, Lord Jesus Christ.**

A certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying this, he told them, 'Our friend Lazarus has

fallen asleep, but I am going there to awaken him.’ The disciples said to him, ‘Lord, if he has fallen asleep, he will be all right.’ Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, ‘Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.’ Thomas, who was called the Twin, said to his fellow-disciples, ‘Let us also go, that we may die with him.’ When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, ‘Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.’ Jesus said to her, ‘Your brother will rise again.’ Martha said to him, ‘I know that he will rise again in the resurrection on the last day.’ Jesus said to her, ‘I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?’ She said to him, ‘Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.’ When she had said this, she went back and called her sister Mary, and told her privately, ‘The Teacher is here and is calling for you.’ And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, ‘Lord, if you had been here, my brother would not have died.’ When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, ‘Where have you laid him?’ They said to him, ‘Lord, come and see.’ Jesus began to weep. So the Jews said, ‘See how he loved him!’ But some of them said, ‘Could not he who opened the eyes of the blind man have kept this man from dying?’ Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, ‘Take away the stone.’ Martha, the sister of the dead man, said to him, ‘Lord, already there is a stench because he has been dead four days.’ Jesus said to her, ‘Did I not tell you that if you believed, you would

see the glory of God?’ So they took away the stone. And Jesus looked upwards and said, ‘Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.’ When he had said this, he cried with a loud voice, ‘Lazarus, come out!’ The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, ‘Unbind him, and let him go.’ Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

This is the Gospel of the Lord.

Praise to you Lord Jesus Christ.

Please sit for the Homily by Fr Phillip Gill

Please stand for the Creed.

[A copy of the music for the Sung Creed is available at the back of the church.]

**We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit
and the virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

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*]

I will praise, O Lord, with upright heart. Deal bountifully with your servant, that I may live and keep your words. Enliven me according to your word, O Lord.

Offertory hymn NEH 84 It is a thing most wonderful

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 ri - sen. Christ will come a - gain.

The celebrant continues the prayer, ending with:

All

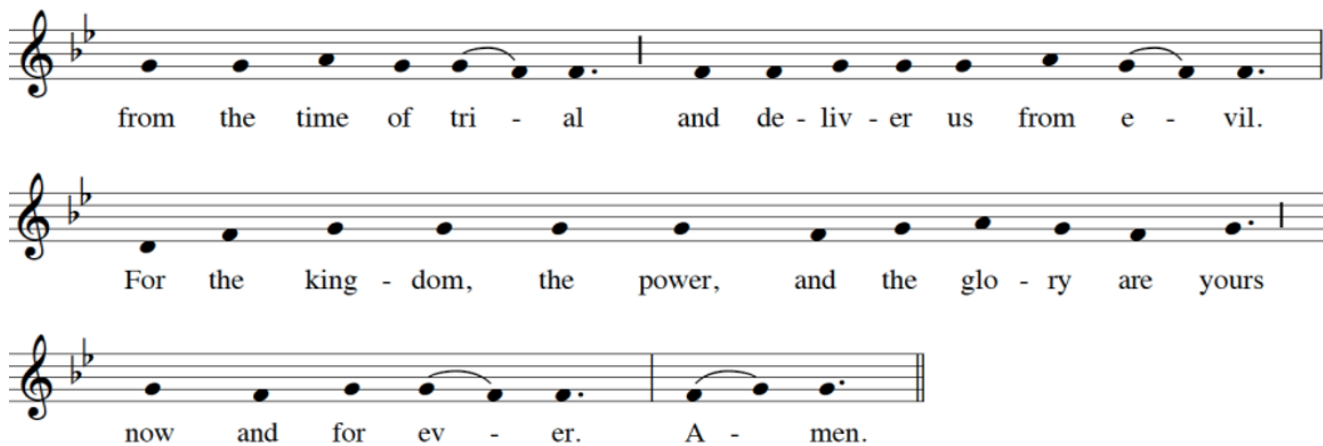


Bles sing and ho - nour and glo - ry and power are yours for e - ver and e - ver. A - men.

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*

Purcell: *Lord, how long wilt thou be angry?*

Please stand for the Post-Communion hymn.

NEH 95 When I survey the wondrous cross

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.

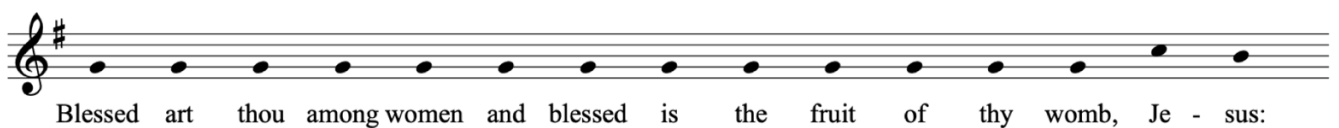
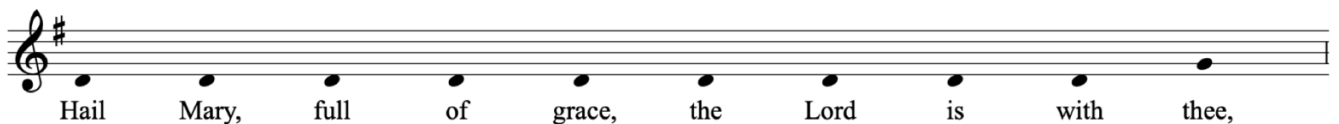
The Celebrant offers the blessing and the Deacon dismisses the congregation:

Go in the peace of Christ
Thanks be to God.

THE ANGELUS

At 11.00am only The Angelus is led and sung by the Celebrant.

The church bell rings three times during the recitation of the Hail Mary, and nine times during the final Collect.



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:

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 Sixth Sunday of Lent are:

Isaiah 50.4-9; Ps 31.5-11; Phil 2.5-11; Matt 26.14-27 *or* Matt 27.11-54



NOTICES

[See page 18 for Weekly Reflections]

Thank you to Helena Hughes for making and wrapping the Simnel Cake for last Sunday.

Lent Study Program 2023

Fr Michael's Lenten addresses continue today at 1pm in the church. They are titled *'The Eucharist makes the Church.'* This Lent series will also be live streamed and recorded. To access the live stream or recorded session please go to the St Peter's site on Youtube or Facebook.

Fr Michael's booklet on what we do in church and why, titled, *'The Ritual Reason Why – A Guide to Catholic Anglican Worship'* is available from the Bookroom for \$5.00 a copy.

Holy Week commences next Sunday
[Please note: Daylight saving concludes!]

Palm Sunday April 2nd
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

St Peter's Bookroom

We still have a wide range of Lenten titles to suit all readers - come into the shop or check us out online!

NEW RELEASE:

The Word: On the Translation of the Bible by John Barton

Written by eminent English theologian, biblical scholar and author of **A History of the Bible**, John Barton's new work offers a rare and original perspective on the central book of our culture, as it was written and as we know it.

Reading dozens of renderings alongside their Ancient Hebrew and Greek antecedents, John Barton shows how the passage of meaning and ideas across linguistic borders has been far from straightforward, and draws out the place of this at critical junctures in the history of religion, from the separation of Christianity and Judaism to the Reformation and beyond.

This very handsomely and well produced hardback makes for clear print and a beautiful gift. **\$65-**

St Peter's Bookroom **Autumn Book Fair**

As-new and second-hand

Saturday 22 April 2023

10am-4pm

Sunday 23 April 2023

10am-2pm

St Peter's Hall
15 Gisborne Street, East Melbourne

WEEKLY REFLECTIONS

The raising of Lazarus is preceded by confusion and uncertainty. Jesus has retreated from Jerusalem because his life is under threat. Mary and Martha are beside themselves with anxiety and send for Jesus. There is a dilemma for Jesus and his disciples. A return to Judea, especially if it involves any public activity could (and does) spell death for Jesus. As he says, Jesus' return to Judea will indeed be to God's glory. Lazarus will die and be resurrected; Jesus will die and be resurrected.

The grief of the situation is deep and real. In John's gospel Jesus is mostly portrayed as one who can control every situation but, in this story unique to John's Gospel, we have two simple words that give us an insight into Jesus' feelings for his friends. On hearing the news of Lazarus' death, 'Jesus wept.'

Jesus orders the stone rolled away from the tomb and calls Lazarus to come out. In a sign of God's great power working through Jesus Lazarus is brought back to life. The ramifications of this event go far beyond the miraculous as astonishing as that is. Lazarus will eventually have to die. In fact, we might wonder what he thought about coming back at all. Certainly, he would have loved being with family and friends again but what if he had tasted of the heavenly banquet? What if he had found that place in the Father's mansion promised by Jesus to his disciples? (John 14.1-6). I mean, from his perspective, would he have been in such a hurry to return ordinary earthly life?

Another outcome is that on hearing of this miracle the leaders become more determined to execute Jesus. John's gospel moves almost straight from the raising of Lazarus the events of Holy Week.

We have heard of the great sign and miracle of the raising of Lazarus in a time when people are losing their lives in pandemic, war, earthquake and flood. Those who have lost loved ones know the pain of their grief and wept bitterly as Jesus did. They could ask, 'Where is our miracle?' 'Where is our rising from the dead?'

We could ask that, or we could be the people who raise each other up in the seemingly small ways like praying, feeding, listening and laughing with each other. We share with all people the uncertainty, the confusion and the grief of death. However, just as we can know the grief of Lazarus' tomb and of Jesus' cross, so we can know the joy of new life in Christ and the wonder of Jesus' resurrection.

PARISH DIRECTORY

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

Phone: (03) 9662 2391 Web: www.stpeters.org.au

E-mail: office@stpeters.org.au

Vicar: vicar@stpeters.org.au

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

Office Hours: 10am to 1pm, Tuesday – Friday

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 4th Saturday of the month
Feast Day High Mass, as advertised: 7.00pm

Clergy and Lay Ministers

Vicar:	Fr Michael Bowie	0432 072 213
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	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
Cell of O.L.O.W:		
Charitable Foundation:	Krystyna Campbell-Pretty	03 9662 2391
Children's Church:	Katherine Barnett	0403 352 256
Churchwardens:	(Vicar's Warden)	
	Michael Gronow	0411 289 318
	(People's Wardens)	
	Rachel Ellyard	0419 335 793
	Daniel Ferguson	0419 572 033
COVID Safe & Child Safety Officer:	Rachel Ellyard	0419 335 793
Director of Music:	Andrew Raiskums	0439 556 627
Flowers:	Michael Upson	0492 964 984
Guild of St Benedict:	Daniel Ferguson	0419 572 033
Head Server:	Anthony Schepis	0400 578 952
Music Administrator:	Sue Wuttke	0422 866 286
Organist:	Rhys Arvidson	0405 277 853
Parish administrator:	Fr Greg Davies	03 9662 2391
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

Geoffrey Bush-Coote
Rachel Ellyard
Fr Michael Bowie (President)
Daniel Ferguson
Peter Griffin (Treasurer)
Stuart Hibberd
Daniel Mitterdorfer
(Secretary)
Terry Porter
Michael Upson
Peter Wild
Sue Wuttke
Michael Gronow
Geoff Sutherland
Craig Wilson

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