

*Welcome to*  
**ST PETER'S EASTERN HILL**

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



*Jesus giving the Farewell Discourse to his eleven remaining disciples after the Last Supper, from the Maestà by Duccio, c. 1310.*

**FIFTH SUNDAY OF EASTER**

**15 MAY 2022**

**We behold your glory, O God,  
in the love shown by your Son,  
lifted up on the cross and exalted on high:  
be glorified anew in the love  
we have for one another  
as disciples of the risen Lord Jesus,  
who lives and reigns with you, in the unity of the Holy Spirit,  
one God, for ever and ever. Amen**

# DAILY INTERCESSIONS

## FOR THE SICK:

Helen Drummond, Sophia Errey, Wendy Hancock, Philip Harvey, Lynn James, Russell Kennedy, Thomas Low, Adrienne Moran, Lyn Nicholas, Noleen Nicholls, Philip Ondaatje, Brian Porter PRIEST, Muriel Porter, Elizabeth Prideaux, Peter Prideaux, Gary Robertson, Judy Ryles, Alex Robins, Beatrice Scarfe, Joan Small, Robert Whalley PRIEST, Paul Wheelton, Angus, Graeme, and Jan.

## AS WELL AS:

Jenny Allen, Helen Barnard, Margaret Bishop, David Bornstein, Margaret Brown, Kate Castle, Adrian Chong, David Curtis, Cheryl Duff, Gail Edwards, Grace James, Judith Hibberd, Natalie Kellett, Roman Kerr, Bronwyn Large, Margaret Lea, William Lees, Ken Letts PRIEST, Margaret Lugg, Alice McCraith, Robin Page, Graham Ryles, Jenny Sasse, John Stewart BISHOP, Ian Thornton, and Barbara Ure-Smith,

## FOR THE RECENTLY DEPARTED:

Douglas Burns, Christine, Nicole, and Faith.

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

Sun	15	Minnie Pendall.
Mon	16	Milton Foster, Russell John Lucas Jennings, Mary Shorten.
Tue	17	Olive Davies, Peggy James, Margaret Nelson, Frederick Trayhern, Xina Zhao Zhang.
Wed	18	Una Baldock, Denis Doherty, Francis Milne, Edward Ure-Smith.
Thu	19	Annie Elizabeth Allen, Eleanor Keartland, John Thorne Martin, Samuel McColl.
Fri	20	Lionel Kingsley Cooper, Harold Davies, Charles John Edgar Kempster, James Pinnock.
Sat	21	John Phillipin Gore Claridge, Jamie Denton, Wilton Plunkett, Eva Florence Tonkin.

# THE INTRODUCTORY RITES

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

Mass setting: Lassus: Missa *Congratulamini mihi*

Entrance hymn:

NEH 118. The Lord is risen indeed!

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 Cantor* and his mer - cy en - dures for e - ver. 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.

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





Kyrie eleison	<i>Lord have mercy</i>
Christe eleison	<i>Christ have mercy</i>
Kyrie eleison	<i>Lord have mercy</i>

*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. Please then stand for the Gloria:*

Gloria in excelsis Deo  
 et in terra pax hominibus  
 bonae voluntatis.  
 Laudamus te,  
 benedicimus te,  
 adoramus te,  
 glorificamus te  
 Gratias agimus tibi propter  
 magnam gloriam tuam,  
 Domine Deus, Rex  
 caelestis,  
 Deus Pater omnipotens.  
 Domine Fili unigenite, Iesu  
 Christe, Domine Deus, Ag-  
 nus Dei, Filius Patris, qui  
 tollis peccata mundi, mise-  
 rere nobis;  
 qui tollis peccata mundi,  
 suscipe deprecationem  
 nostram.  
 Qui sedes ad dexteram Patris,  
 miserere nobis.  
 Quoniam tu solus  
 Sanctus, tu solus Dominus,  
 tu solus Altissimus, Iesu  
 Christe, cum Sancto Spiritu:  
 + in gloria Dei Patris. Amen

*Glory to God in the highest,  
 And on earth peace to men of good  
 will,  
 We praise you,  
 We bless you,  
 We adore you,  
 We glorify you.  
 We give you thanks for your great  
 glory.  
 Lord God, heavenly King, O God,  
 almighty Father, Lord Jesus Christ,  
 Only Begotten Son, Lord God,  
 Lamb  
 of God, Son of the Father. You take  
 away the Sins of the world, have  
 mercy  
 on us,  
 You take away the Sins of the world,  
 receive our prayer  
 You are seated at the right hand of  
 the  
 Father, have mercy on us.  
 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 chants the Collect. Please then sit for the readings.*

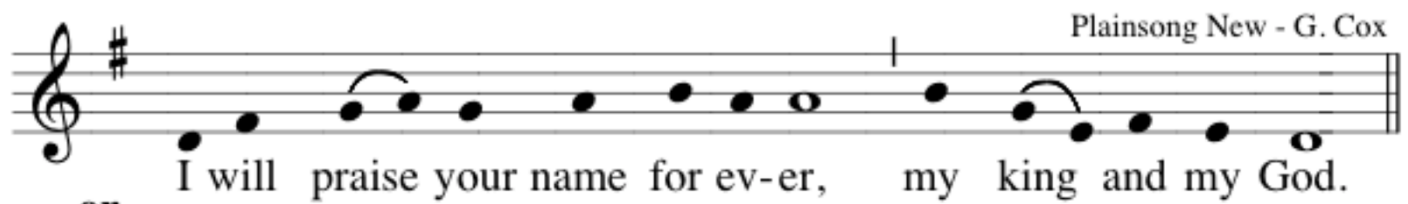
## THE LITURGY OF THE WORD

*Please be seated for the readings.*

A reading from the Acts of the Apostles Acts 14.21b-27

Paul and Barnabas returned to Lystra, then on to Iconium and Antioch. There they strengthened the souls of the disciples and encouraged them to continue in the faith, saying, “It is through many persecutions that we must enter the kingdom of God.” And after they had appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe. Then they passed through Pisidia and came to Pamphylia. When they had spoken the word in Perga, they went down to Attalia. From there they sailed back to Antioch, where they had been commended to the grace of God for the work that they had completed. When they arrived, they called the church together and related all that God had done with them, and how he had opened a door of faith for the Gentiles. Hear the word of the Lord. **Thanks be to God.**

**PSALM:** 145



*led by the Cantor. Please join in the refrain.*

The Lord is gracious and merciful,  
slow to anger and abounding in steadfast love.  
The Lord is good to all,  
and his compassion is over all that he has made. **R.**

All your works shall give thanks to you, O Lord,  
and all your faithful shall bless you.  
They shall speak of the glory of your kingdom,  
and tell of your power. **R.**

To make known to all people your mighty deeds,  
and the glorious splendour of your kingdom.  
Your kingdom is an everlasting kingdom,  
and your dominion endures throughout all generations. **R.**

## THE EPISTLE: *chanted by the sub-deacon*

A reading from the Book of Revelations 21.1-5a

Then I, John, saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new."

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

## LESSER ALLEUIA

Alleluia, alleluia. Vs. D xtera D mini  
fecit virtutem: d xtera D mini exaltavit  
me.

*Alleluia, alleluia. The right hand of the  
Lord has done valiantly; the right hand of the  
Lord has lifted me up.*

*Please stand.*

## GOSPEL ACCLAMATION



*Deacon:*

The Gospel of our Lord Jesus Christ according to John 13.1,31-33a, 34-35++

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

Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. During the supper, when Judas had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If

God has been glorified in him, God will also glorify him in himself and will glorify him at once. “Little children, I am with you only a little longer. I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

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

*Please be seated for the Homily.*

*Please stand for the Creed.*

*Celebrant* *All*

v

We be - lieve in one God, the Fa - ther, the al - might - y,


mak - er of hea - ven 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,

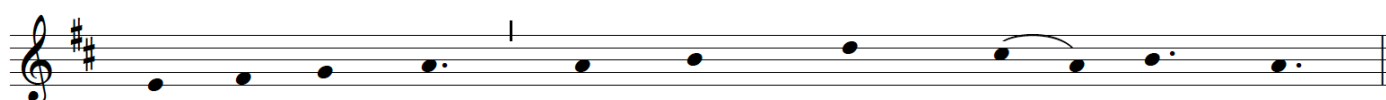
God from God, Light from Light, true God from true God,




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 hea - ven,




and was in - car - nate of the ho - ly Spi - rit



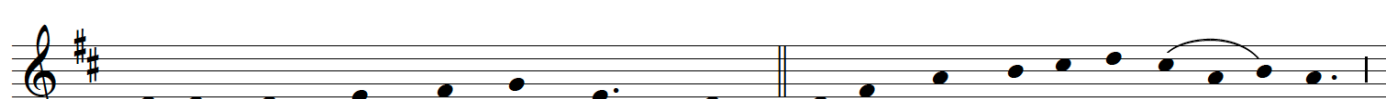
and the Vir - gin Ma - ry, and be - came tru - ly hu - man.



For our sake he was cru - ci - fied un - der Pon - tius Pi - late;



he suf - fered death and was bur - ied. On the third day he rose a - gain




in ac - cord - ance with the Scrip - tures; he as - cend - ed in - to hea - ven




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 giv - er 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 spok - en through the pro - phets.




We be - lieve in one, ho - ly, cath - o - lic and a - po - sto - lic Church.




We ac - know - ledge one bap - tism for the for - give - ness of sins.



We look for the re - sur - rect - ion 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

Jubilate Deo universa terra, psalmum dicite nomini eius. Venite et audite, et narrabo vobis omnes qui timetis Deum quanta fecit Dominus animæ meæ. Alleluia.

*O be joyful in God, all ye lands: sing praises unto the honour of his Name: O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul. Alleluia.*

*Please join the offertory hymn*

NEH: 271 Alleluya, sing to Jesus

# THE LITURGY OF THE EUCHARIST

*Celebrant:*

Blessed are you, Lord God.

**Blessed be God forever.**

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

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

*Celebrant:*

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, leading to:*

Sanctus, Sanctus, Sanctus

Dominus Deus Sabaoth

Pleni sunt coeli et terra gloria tua

Hosanna in excelsis.

+ Benedictus qui venit in nomine domini. Hosanna in excelsis

*Holy, Holy, Holy*

*Lord God of Hosts*

*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*

Let us proclaim the mystery of faith

*The celebrant continues the prayer, leading to:*



*The celebrant continues the prayer, ending with:*



*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 choir sings:*

Agnus Dei, qui tollis peccata mundi:  
 miserere nobis.

Agnus Dei, qui tollis peccata mundi:  
 miserere nobis.

Agnus Dei, qui tollis peccata mundi:  
 dona nobis pacem.

*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, who takes away the sin of the world. Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you, but only say the word and I shall be healed.**

### COMMUNION ANTIPHON

Ego sum vitis vera et vos pálmites,  
qui manet in me, et ego in eo, hic  
fert fructum multum, alleluia,  
alleluia.

*I am the true vine, and you are the branches; he who abides in me and I in him, he it is who bears much fruit, alleluia, alleluia.*

*Communicant members of any Christian church are invited to receive the sacrament. All others are very welcome to come forward for a blessing.*

*At the conclusion of the communion of the people, there is a time of silent prayer.*

### COMMUNION MOTET Arvo Pärt: *Da pacem Domine*

(Psalm 42: 1)

*Give peace, O Lord, in our time  
because there is no one else  
who will fight for us,  
if not you, our God.*

*Please stand for the post-communion hymn.*

NEH: 112 Jesus lives! Thy terrors now

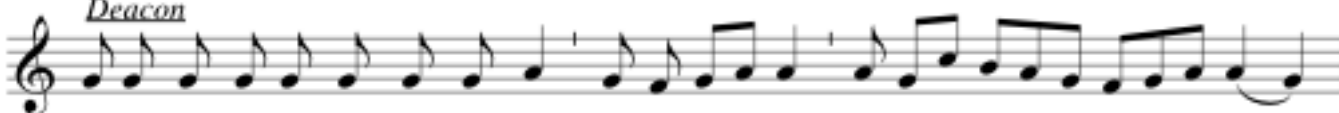
## THE CONCLUDING RITES

*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.**

*The celebrant offers a blessing and the deacon dismisses the congregation:*

*Deacon*



Go in peace to love and serve the Lord, Al - le - lu - ia, al - le - lu - ia.\_\_\_\_

*All*



In the name of Christ. Al - le - lu - ia, al - le - lu - ia.\_\_\_\_



## THE REGINA CAELI

V. Queen of Heaven, rejoice, Alleluia.

**R. For He whom thou wast worthy to bear, Alleluia.**

V. Has risen, as he promised, Alleluia.

**R. Pray for us to God, Alleluia.**

V. Rejoice and be glad, O Virgin Mary, Alleluia.

**R. For the Lord is risen indeed, Alleluia.**

Let us pray. O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord.

**Amen.**

*Please stand as the sanctuary party departs.*

Postlude: JS Bach - *Prelude and Fugue in A Major, BWV 536*

*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 to stay for refreshments after the Mass.*

## WEEKLY MUSINGS

Today's Gospel from John 13 has a tripartite structure, which may be summed up as 1. Jesus prefiguring his departure from the world 2. Jesus saying that "now" is the hour of his glorification, and 3. Jesus instructing his disciples to love one another as he has loved them. All three sections contain key Christological statements about who Jesus is. The first affirms Jesus' connection to the Father and his departure from the world to the Father. It also reinforces the connection between Jesus and his disciples, which is grounded in love. The second reinforces the indissoluble relationship between Jesus and the Father, as the glorification of one is the glorification of the other. The last again affirms Jesus' return to the Father but this time re-capitulates the theme of love: because Jesus loves his disciples, his disciples are to love one another. There is much to unpack in these passages of John; I'd like to examine the central section, which speaks of Jesus' glorification. What is striking about this section is the immediacy of Jesus' language. In the New Revised Standard Version translation of John, Jesus prefaces his glorification with "Now"—which we can understand to mean "I am being glorified as we speak" or "I have only just been, or am about to be glorified". This emphasis on time may seem academic, but in fact God's time is central not only to the Incarnation but also to God's plan of salvation. Cyril of Alexandria, in his sermon on John 13, names the immediacy of Jesus' language as something that requires analysis. "We must now inquire what manner of glorification [to which Jesus] now specially alludes; for some perhaps may say: Was He not surely glorified before this, by the mighty wonders which He wrought?" Cyril refers to many examples of Jesus' glorification in the

Gospels—in John alone the turning of water into wine, the healing of the official’s son in Capernaum and the feeding of the five thousand near the Sea of Galilee come to mind. These are undoubtedly instances where Christ’s glory was readily and clearly manifested. Cyril does not dispute these miracles as signs of Jesus’ Divine authority and glory. But he points us more clearly in the direction of what Jesus is referring to at that juncture in John. Cyril says: “The perfect consummation of His glory and the fulness of His fame were summed up in the facts of His suffering for the life of the world and opening by His own resurrection the gate through which all may rise.” In other words, Jesus’ ultimate glorification—which will also glorify the Father—will be the imperishable and unceasing life he attains after he has risen from the dead. Were this something particular to Jesus it would still be remarkable—but the hope for us lies in the eternal life Jesus’s suffering and death has purchased for creation. As Cyril says, “in Himself He raises the whole of nature”. Because Jesus has risen, we are promised also to rise, no more subject to death but endowed with endless life.

We can understand the particular glorification Jesus refers to in John 13 as his victory over suffering and death, and our participation in that victory as his disciples. We participate in this victory in many ways: by following Christ’s commandment to love one another as he has loved us and by drinking his blood and eating his flesh at Mass. In a more ineffable way, we share in his glorification by, in the words of Cyril: “Casting away the defilement of sin [and adorning] our lives in all the beauty of good works.”

--*Alae Tanle’alo*

## NOTICES

### Parish Hall

The work on the hall is now almost complete and, all being well, the hall should be back in use within the next two weeks.

### Faith Forum

*An invitation to join a conversation on issues, questions, challenges of faith and spirituality.*

Sunday May 29<sup>th</sup>, 12.45PM TO 1.45PM in the Parish Hall (under the balcony)

TOPIC FOR THIS MONTH - *Nurturing our Faith – How, what & when? How can we nurture and support our Christian faith? What resources are there? This will provide an opportunity to share what the Parish and Diocese currently offers. When and how can I access them?*

This is also an opportunity to share your experiences, suggestions or needs in order to sustain and nurture our Christian faith.

*For more information: Contact Fr Greg Davies-0417992976*

### St Andrew’s Brighton, Concert – 22<sup>nd</sup> May 2022 @ 2:30pm

Bach’s Musical and Spritual Odyssey – *Dritter Thiel Der Clavierübung*

Dr Calvin Bowman, organist, St Andrews Brighton

228 New St Brighton,

Tickets: [www.trybooking.com/BXTFD](http://www.trybooking.com/BXTFD)

\$25 Adult, \$15 Child, \$50 Family

Enquires: St Andrews Parish Office: 03 9592 1240 or [standrewsbrighton.org.au](http://standrewsbrighton.org.au)

## **Trinity College 150<sup>th</sup> Anniversary**

**Choral evensong sung by the trinity college choir, at st pauls cathedral on Sunday 22<sup>nd</sup> May at 4pm**

The Most Reverend Kay Goldsworthy AO, Archbishop of Perth and Trinity College alumna will preach. Archbishop Philip Freier will be in attendance.

## **OLOW Mass Saturday 28<sup>th</sup> May, 9am.**

Dated back at least as far as Alcuin, an English scholar, clergyman and poet who died in 804, Mass has been offered on Saturdays which remembers Our Lady with thanks, and often includes special devotions. At St Peter's, Our Lady of Walsingham's cell gathers for Mass and devotions at 9am on the fourth Saturday of each month. As is the case with every Mass, everyone is welcome.

The Rev'd Pirrial Clift TSSF



*Detail from a work by Roberto Ferruzzi.*

## **Fitzroy History Society *Governor LaTrobe and early Fitzroy* Sunday, 22<sup>nd</sup> May 2022 at 2pm at St Peter's Eastern Hill**

Charles Joseph LaTrobe arrived in Melbourne as Superintendent of the Port Phillip District in 1839 and left as Governor of Victoria in 1854. In this time Melbourne flourished and Fitzroy grew into Melbourne's first suburb. LaTrobe laid the foundation stone at St Peter's Eastern Hill in 1846. He and his wife were regular worshippers at the church and the present Vicar, Bishop David Farrer, will conduct a tour of the church focusing on the links with the couple.

To register for the event please click on the following link. Tickets are \$10

<https://www.eventbrite.com.au/e/copy-of-charles-joseph-latrobe-and-early-fitzroy-tickets-313140530757>



# St Peter's Eastern Hill

WORSHIPPING CHRIST IN THE EUCHARIST;  
SERVING CHRIST IN THE WORLD.



# Corpus Christi



THURSDAY 16 JUNE 2022 | 6.15PM HIGH MASS &  
PROCESSION OF THE BLESSED SACRAMENT

## **Who are we called to be in an uncertain future?: Theological responses to the Pandemic**

Saturday 21 May 2022 from 9.30am – 1.30pm

Old Warden's Lodge, Trinity College, 100 Royal Parade, Parkville

\$50 | \$35 concession (pensioners) – includes lunch

A half-day seminar to consider how the Christian community can respond to the escalating instability, crises and conflicts which we face by offering genuine alternate forms of life in this time of crisis. The seminar is a time for critical reflection on these and other pressing questions of our time.

The seminar is led by Dr Scott Kirkland, lecturer at the Trinity College Theological School; Dr Dan Fleming, head of ethics at St Vincent's Health Australia; and the Rev'd Canon Professor Dorothy Lee, research professor at the Trinity College Theological School.

For more information and to register email to [theologyevents@trinity.edu.au](mailto:theologyevents@trinity.edu.au) or call **03 9348 7127**.

## **St Peter's Bookroom – Book Fair**

As-new & second-hand,

Saturday 3<sup>rd</sup> of September 2022 from 10am-4pm

Sunday 4<sup>th</sup> of September 2022 from 10am-2pm

St Peter's Hall 15 Gisborne St, Eastern Hill, Melbourne Phone Carol: 9663 7487

## **Church Parking**

Due to hall roof repairs, we need to secure spaces for construction vehicles. Consequently, we are implementing a Parking Process where people who require parking contact the Parish Office to collect a daily parking permit to display in their car.

This permit is issued and returned to the Parish Office each time (or in advance) it is used.

Recently, we have had much unauthorised parking leading to tenants being inconvenienced. We hope this will address the issue by ensuring only authorised parking occurs.

Any questions please email the Parish Administrator on [office@stpeter.org.au](mailto:office@stpeter.org.au) or calling 9662 2391.

Many thanks in anticipation of your assistance in this matter.

## **Child Safe Standards and Diocesan Safe Ministry Documents**

Safe Ministry is ever-changing and, as flagged in 2021, new Victorian Child Safe Standards have been released and organisations need to comply with these by 1st July 2022. Between now and June the Diocese's Safe Ministry Reference Group will



be reviewing and editing the Diocese's safe ministry documents to ensure compliance. Updates will be reviewed and approved by Archbishop in Council before they are released to parishes by 1st July.

We would also remind parishes to update their safe ministry documents on their websites to the current Diocesan versions available at:

<http://www.melbourneanglican.org.au/making-your-parish-child-safe/>

Thank you again for your commitment to safe ministry in your parish and across our Diocese. Anne is available to assist and visit parishes as needed. Please contact [safeministry@melbourneanglican.org.au](mailto:safeministry@melbourneanglican.org.au) for questions and assistance.

## St Peter's Bookroom and Church Supplier

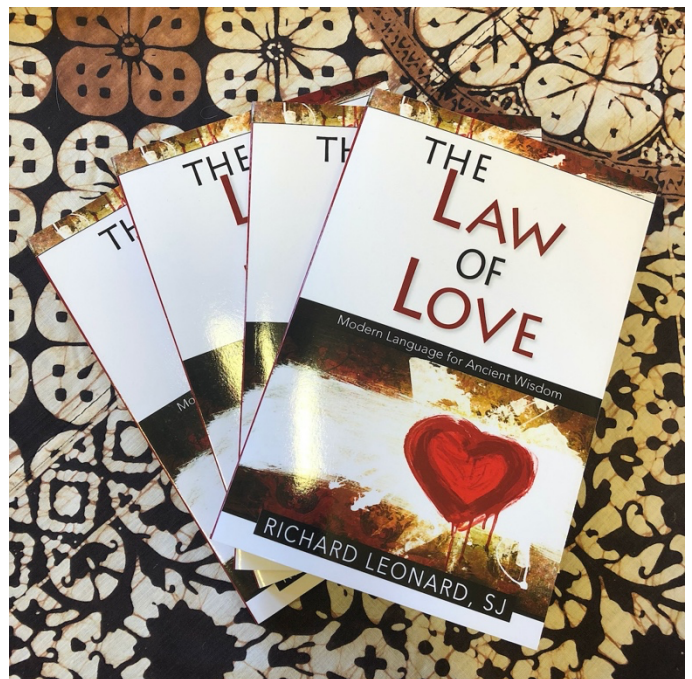
We're back up and running for Conferences! This week St Peter's Bookroom will be representing St Peter's and selling books at the Foothills Conference Centre in Mooroolbark for the Jumbunna Episcopate!

*Law of Love: Modern Language for Ancient Wisdom* by Richard Leonard

Meditations on the sources of formation in Christian approach to law, its application to contemporary living, and how our approach to the law should set us free, not bind us up. This is a positive contribution to the present and lively debate about the tension between Christian liberty and obedience.

1. What the 'law' of love means
2. The 10 Commandments
3. The Lord's Prayer
4. Love God, Neighbor and Self
5. The Beatitudes
6. 1 Cor 13

In the end the law is meant to set us free, not imprison us. It really is all about love and mercy.



# PARISH DIRECTORY

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Phone: (03) 9662 2391 Web: [www.stpeters.org.au](http://www.stpeters.org.au)

E-mail: [office@stpeters.org.au](mailto:office@stpeters.org.au)

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

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

Office Hours: 10am to 2pm, Monday – Friday

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## Sunday Services

9am BCP Mass; 10:30am High Mass with Children's Church;  
6pm APBA Mass; Evensong (4<sup>th</sup> Sunday of the month)

## Weekday Services

Mon-Fri Mass at 7:15am (9am on Public Holidays); Wednesday 1:15pm Mass  
Saturday 9am Mass with Devotions to Our Lady of Walsingham (4<sup>th</sup> Saturday of the month)  
Feast Day High Mass, as advertised: 6:15pm

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## Clergy and Lay Ministers

Locum Vicar:	Bp. David Farrer	0449 229 875
ASLM:	Alae Taule'alo	0409 802 892
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 Scholar:	Eugene Chin	03 9662 2391

## Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Cell of O.L.O.W:	Alae Taule'alo	0409 802 892
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:	Adrian Chong	03 9662 2391
Pastoral care:	Di Clark	0407 354 987
Prayer Link & Pastoral:	Fr Roger Prowd	0417 323 112
RMIT Chaplaincy:	Alae Taule'alo	0409 802 892
Sacristan:	Eugene Chin	03 9662 2391

## Parish Council Membership

Helen Drummond
Rachel Ellyard
Bp. David Farrer (President)
Daniel Ferguson
Peter Griffin (Treasurer)
Stuart Hibberd
Daniel Mitterdorfer (Secretary)
Terry Porter
Alae Taule'alo
Michael Upson
Peter Wild
Sue Wuttke
Philip Wright

*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".*