

Welcome to
ST PETER'S EASTERN HILL

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



FIRST SUNDAY OF LENT
18 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 (2nd & 4th Sundays)

6.00pm Low Mass (1st, 3rd & 5th Sundays)

WEEKDAYS

Daily Low Mass – 8.00am Monday to Friday (Live streamed on Facebook and YouTube)

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

DAILY INTERCESSIONS

FOR THE SICK: Tony Way, Graham Ryles, Elizabeth Pemberton, Terry Maher, 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 Tadjell.

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK

- February 18 Dorothy Mavis McKenzie, Maurice Waugh PRIEST
19
20 Frank Brooks, Ian Donald Garth, Margaret June Tucker
21 William Aimé Gray
22 Peter Bayton, Keith David Edwin Harvey, David William Leslie Hosking, William Ireland Jones Stewart, Charles Waugh
23 Aimée McDonald McCraith, Andrew Schepis,
24 Cyril Daniel Appolis, Doris Firth, Katrina Hughes

Please contact the Parish Office or email office@stpeters.org.au to have names added to the sick list. They will remain on our prayer list for one month unless requested to be extended.

THE INTRODUCTORY RITES

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

Mass setting: Philip Carmody (b. 1966) Missa *Emmanuel*

The Great Litany replaces the introit hymn and the asperges for the first Sunday in the season of Lent at 11.00am. [see insert]

9.30am Introit Hymn NEH 63 All ye who seek a comfort sure
Mass begins on page 4.

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

ENTRANCE ANTIPHON

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

V. He who dwells in the shelter of the Most High, shall abide under the protection of the God of heaven.

He who dwells...

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

At High Mass the Deacon introduces the Confession.

At 9.30am the words of penitence are sung by a cantor (solo singer) on behalf of all, while all join in Kyries (Lord have mercy).

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.

Almighty God,
whose Son Jesus Christ fasted forty days in the wilderness,
and was tempted as we are, yet without sin:
give us grace to discipline ourselves in obedience to your Spirit;
and, as you know our weakness,
so may we know your power to save;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen**

Please sit for the readings.

THE LITURGY OF THE WORD

Genesis 9.8-17

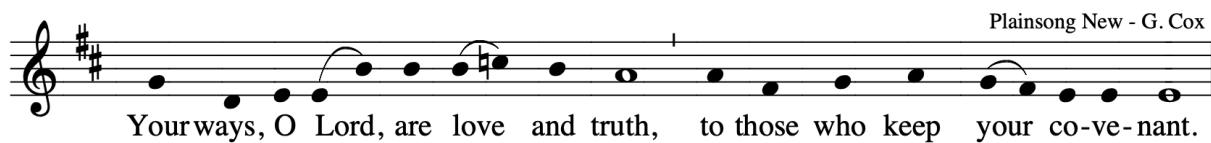
A reading from the book of Genesis

Then God said to Noah and to his sons with him, ‘As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.’ God said, ‘This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.’ God said to Noah, ‘This is the sign of the covenant that I have established between me and all flesh that is on the earth.’

Hear the word of the Lord.

Thanks be to God.

PSALM 25



Make me to know your ways, O Lord;
teach me your paths.
Lead me in your truth, and teach me,
for you are the God of my salvation. **R.**

Be mindful of your mercy, O Lord, and of your steadfast love,
for they have been from of old.

According to your steadfast love remember me,
for the sake of your goodness, O Lord! **R.**

Good and upright is the Lord;
therefore he instructs sinners in the way.
He leads the humble in what is right,
and teaches the humble his way. **R.**

THE EPISTLE: 1 Peter 3.18-end

A reading from the first letter of Peter.

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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

GOSPEL ACCLAMATION

Chant mode I, adapt. G. Cox

Praise to you, Lord Jesus Christ, king of endless glory!

No one lives on bread alone,
but on every word that comes from the mouth of God.

Deacon:

The Lord be with you.

And also with you

The Gospel of our Lord Jesus Christ according to Mark [1.9-15]

✠ Glory to you, Lord Jesus Christ.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’

And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.’

This is the Gospel of the Lord.

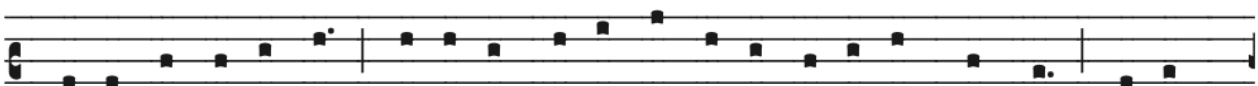
Praise to you Lord Jesus Christ.

Please sit for the Homily by Fr Michael Bowie

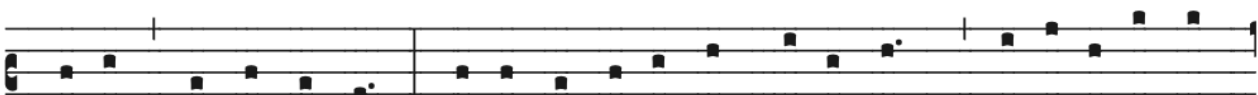
Please stand for the Creed. [Said at 9.30am]

The Creed

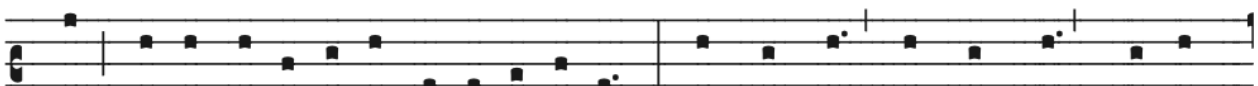
All stand and sing together facing the High Altar. The priest intones the opening phrase.



✠ **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*]

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

Offertory hymn NEH 383 Jesu, lover of my soul

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.

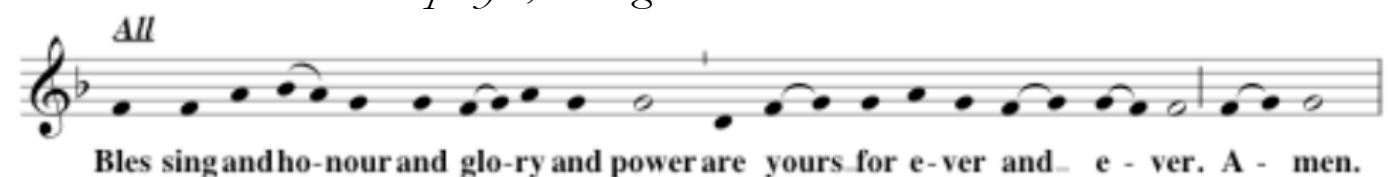
**Holy, Holy, Holy Lord,
God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.
+ Blessed is he that comes in the name of the
Lord. Hosanna in the highest.**

The celebrant continues the prayer, leading to:

Let us proclaim the mystery of faith



The celebrant continues the prayer, ending with:



[The Lords Prayer is said at 9.30am]

Celebrant



As our Sav - iour Christ has taught us, we are con - fi - dent to pray,
Our Fa - ther in hea - ven, hal - lowed be your name,
your king - dom come, your will be done, on earth as in hea - ven.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us. Save us
from the time of tri - al and de - liv - er us from e - vil.
For the king - dom, the power, and the glo - ry are yours
now and for ev - er. A - men.

Celebrant:

We who are many are one body.
For we all share in the one bread.

All remaining kneeling as the Agnus Dei is sung 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*

Purcell, Thou Knowest Lord

Please stand for the Post-Communion hymn.

NEH 67 Forty days and forty nights

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 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 Second Sunday in Lent:

2 Kings 2.1–12; 2 Corinthians 4.3–6; Mark 9.2–9

NOTICES

For your Diary

Hughes-Cheong Lecture.

This lecture was established in honour of Fr James Cheong, assistant priest in this parish from 1906-1941, a significant pastor and spiritual director who was, in Fr Maynard's words, 'one of God's best gifts to the Church in Australia'. His memorial in the south-west corner of St Peter's describes him simply as 'Our Priest', with the warm additional phrase, 'Father Rare and Dear'.

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

Poets and the Faith 2024

Second Tuesday of the Month

6-7.30pm

Wine and cheese on arrival, with suggested \$10 donation

The Hall of St Peter's Eastern Hill

More details: <https://www.stpeters.org.au/poets2024>

For inquiries or to register your interest, please email: poets@stpeters.org.au

Scan to QR code to book



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

The Three Great Days: The Liturgy of Maundy Thursday, Good Friday and the Easter Vigil

Sundays in Lent, after High Mass: 18th February, 25th February, 3rd March, 17th March
(no session 10th March)

On the Sundays of Lent after High Mass, Mthr Kathryn will be giving a series of talks exploring the liturgy of the three great days ("Triduum") - that is, Maundy Thursday, Good Friday and Easter Vigil.

Each year, over these days, the Church journeys with Jesus through his last mortal days into the dawning light of his resurrection. The liturgy that carries us through these days took shape particularly in the city of Jerusalem in the fourth century, and has continued to develop into the modern Western rites as we observe them today. In these sessions we will explore the history and the significance of these rituals, with an eye to understanding how they draw us, as the Church, into the great mystery of Salvation by uniting us with our Crucified and Risen Lord.

It will be live streamed on our Facebook and YouTube pages - 12.45pm

Weekly Reflections

Welcome to the wilderness. Ash Wednesday has passed: we have been called to reflection, to simplicity and prayer, to loosen our hold on those things we need to remind ourselves don't matter. Our Ash Wednesday readings (the prophet Joel, 21.2, 12-17; Paul's second letter to the Corinthians, 5.20b-6.10; and the Gospel according to Mark, 6.1-6, 16-21) take us into the wilderness of drought and desert – and invite us into something greater.

The people are in desolation. A locust plague has heralded drought: not only are the people hungry and fearful for the future, but shortages also mean that they have little to bring for food and grain offerings to the Temple. Already struggling, the people's offerings become sparser and sparser.

We all know what drought looks like: bare hillsides and dying trees and thin, hungry animals. We also understand inner drought: the feeling of depletion, of desolation, of having nothing to spare. We all know the feeling of having little to offer God, bare offerings of faith or prayer or hope scrounged up from inner wastelands.

Turn back to God, the prophet Joel urges the people. Proclaim a fast; bring your fears and anguish to your God. Let go of all you feel protects you: be honest with your Creator. In that honesty, in that turning from selfishness and all that comes with it, you will find God's blessing: grain- and drink-offerings left in the Temple by none other than the God whose love remains steadfast, the God who has been there all along.

It is this constant presence from which Paul and the people of Corinth draw their faith: they have stood steadfast through this list of afflictions: they know what it is to persevere despite hardship, to hold to hope when at times none seems possible. They have discovered what the prophet Joel seeks to convince the people of Judah: That the presence of God is to be found even in the desert.

Ash Wednesday marks the moment when we turn our attention to Lent, that time of austerity and reflection and stripping away, shadowed by the coming cross. It is the time when we willingly and knowingly enter the wilderness, when we try to loosen our hold on those things which can often distract us. Lent is our invitation to enter a simpler space, to spend time in reflection and prayer not because we want others to see and notice us, not because we feel that this is how we *should* be people of faith, demonstrating all the right outward actions. We are invited to enter the simplicity of the wilderness, knowing that – as the people of Judah find, as Paul and the Corinthians learn, as our whole gospel reminds us again and again – it is in the wilderness where we find God, the God who loves us by becoming one of us, by entering the light and dark of our lives.

It doesn't matter what we bring when we approach our Creator: if inner desert is all from which we have to give, a scarce offering depleted by drought and the destructive locusts of our own fears and self-criticisms, then that is what God is delighted to accept, because we are utterly and beyond comprehension loved by God. Ash Wednesday invites us to see ourselves without the need to defend ourselves: without adornment or distractions, alone in a wilderness – a wilderness in which we find God, a wilderness in which we learn afresh who exactly we are: we are loved by God.

Naomi Johnson

Message from Robert Saliba

On behalf of Shelley and myself we would like to express our sincere thanks and gratitude for all those parishioners, clergy and all others that kept her in their prayers. After 16 years of living and working in this country she has finally been given citizenship.

Thank you all.

Message from Graeme Brennan

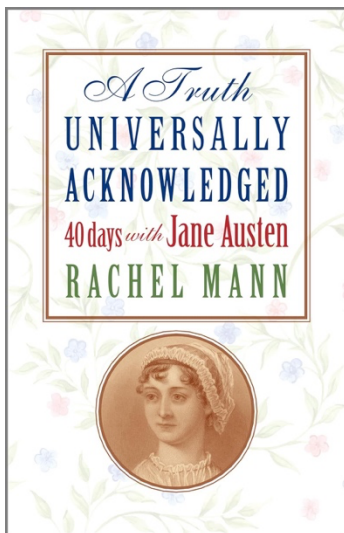
Jane is grateful for all the prayerful support by all her good friends at St Peter's over the past six weeks after her neurosurgery. She now feels she has "*turned the corner*" in her recovery and is eagerly anticipating a return to normal life. She is happy to have her name removed from the sick list.

With every good wish.

St Peter's Bookroom & Church Supplier

Check out our wide range of Lenten reading!

NEW LENT BOOK



A Truth Universally Acknowledged: 40 Days with Jane Austen

by Rachel Mann

Jane Austen – novelist, forthright letter writer, daughter and sister of Anglican clergy – had a rarely-matched insight into human character.

Like Lent itself, she exposes frailty, caprice and pomposity without losing a profound and compassionate understanding of human nature. Her life was profoundly shaped by the church and Christian spirituality, making her writings an ideal accompaniment for the 40 days of Lent.

Rachel Mann introduces Jane Austen, her world and her ideas, and, for each day of Lent, offers commentary on a short excerpt from her writing to explore how her faith can illuminate ours. She brings Jane's novels into conversation with biblical and spiritual ideas and also with today's questions about class, sexuality and race.

Themes explored include: The Triumph of Love, Learning Wisdom, Seeing Beyond the Surface to the Truth, Knowing Where Your Treasure Lies, The Temptation to be Proudful and Prejudiced, The Pomposity of Religion, Privilege and its Limitations, Duty and Good Manners, and much more.

\$39.95

Please note that the Parish landline number 03 9662 2391 is NO longer in use, please contact the parish through our mobile number 0401 826 325

HOLY WEEK & EASTER SERVICES

Palm Sunday March 24th

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 25th

8am Mass

7pm Mass with address*

Tuesday March 26th

8am Mass

7pm Mass with address*

Wednesday March 27th

8am & 1.15pm Mass

Tenebrae at Trinity College 7.30pm

(100 Royal Parade, Parkville VIC 3052)

Maundy Thursday March 28th

7.00pm High Mass of the

Lord's Supper *

Good Friday March 29th

3.00pm The Liturgy of Good

Friday with Holy Communion*

Holy Saturday March 30th

8.00pm The Easter Vigil and First Mass of Easter

(Bishop Genieve Blackwell preaching and confirming)

Easter Day March 31st

8am Low Mass

10.30 Procession and High Mass*

4.00pm Evensong and Benediction

*Addresses by

The Revd Prof Dorothy A. Lee AM FAHA

Trinity College Theological School

University of Divinity

PARISH DIRECTORY

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

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

E-mail: office@stpeters.org.au

Vicar: mnrbowie@gmail.com

Assistant Priest: kathryn.bellhouse@gmail.com

Director of Music: stpetersdom@gmail.com

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

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

Sunday Services

8.00am Low Mass [BCP]; 9:30am Family Mass; 11.00am High Mass
6pm Low Mass [1st, 3rd & 5th Sundays] 6pm Evensong & Benediction [2nd & 4th Sundays]

Weekday Services

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

Clergy and Lay Ministers

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

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
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".*