

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



**FOURTH SUNDAY AFTER PENTECOST**

**25 JUNE 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 (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 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:** Christie O'Connor, Bruno Lezzi, Gill Best, Terry Maher, Julie-Ann Bird, Graham Ryles, Robert Saliba, Frances Joan Wellam, Shirley Sinclair, Nelson Rufatt, Janine Stewart, Bp John Stewart, Rob Whalley, Bp John Parkes.

**FOR THE RECENTLY DEPARTED** Helen Drummond, Pat Bellhouse, Norman Missen.

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

- June 25 Catherine Garton, Keith David McKay  
26 Frances Edward Michaelson, Florence May Miller, Lawrence Oldfield  
27 Gwendoline Crowley, Isabella Cula, James Goding, Peter Schnell, Peter Steele SJ, John Taaff  
28 Robert Bates PRIEST  
29 Grace Hook, Elizabeth Hoyle, Gladys Hudson, Ron Thompson  
30 Mary Croker, Grace Beatrice Lamble, Francis Lewin priest, Albert Edward Lloyd, Paul Hosking, Oscar Ormsby, Frederick George Pitts  
July 1 Jean Mary Henderson, William Arthur Holtman, Margaretta Irvine, Constance Lloyd, Sophie Rose, Thomas Stewart Watson

*Please contact Eugene Chin at 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: W. Byrd (1540-1623) *Mass for three voices*

*Introit Hymn: NEH 436 Praise, my soul, the King of heaven*

*At 11.00am the sanctuary party enters the chancel to prepare for the Asperges.*

Cantor

All

Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:

Fine

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

Cantor

Have mer - cy on me, O God, in your en - du - ring good - ness:

All

ac - cor - ding to the fulness of your compassion blot out my of - fen - ces.

Wash me tho - rough - ly from my wick - ed - ness:

Cantor

and cleanse me from my sin. Glo - ry to God:

All

Fa - ther, Son and Ho - ly Spi - rit: as in the be - gin - ning so now,

Repeat antiphon

and for e - ver. A - men.

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

Priest  
O Lord, show your mercy u-pon us

People  
And grant us your salva - tion

Priest  
O Lord, hear our prayer

People  
And let our cry come to you

Priest  
The Lord be with you

People  
And also with you

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

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

People  
through Jesus Christ our Lord A - men

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

## ENTRANCE ANTIPHON

The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, O Lord, and bless your heritage, and govern them for ever.

V. To you O Lord, I will call; O my God, be not silent to me; lest in your silence I become like those going down into the pit.

The Lord is the strength...

*Celebrant:*

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

**Amen.**

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

*Please kneel*

*The Deacon introduces the Confession:*

Merciful God: **Our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; Through Jesus Christ our Lord. Amen.**

*The celebrant pronounces the Absolution.*

Almighty God,  
who has promised forgiveness to all 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*

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

*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 and everlasting God,  
you are always more ready to hear than we to pray,  
and give more than either we desire or deserve:  
pour down upon us the abundance of your mercy,  
forgiving us those things of which our conscience is afraid,  
and giving us those good things which we are not worthy to ask,  
save through the merits and mediation of Jesus Christ,  
your Son our Lord, who lives 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 21.8-21**

A reading from the book of Genesis.

8 The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. <sup>9</sup>But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac.\*

<sup>10</sup>So she said to Abraham, ‘Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac.’

<sup>11</sup>The matter was very distressing to Abraham on account of his son.

<sup>12</sup>But God said to Abraham, ‘Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named after you.

<sup>13</sup>As for the son of the slave woman, I will make a nation of him also, because he is your offspring.’ <sup>14</sup>So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

<sup>15</sup>When the water in the skin was gone, she cast the child under one of the bushes. <sup>16</sup>Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, ‘Do not let me look on the death of the child.’ And as she sat opposite him, she lifted up her voice and wept. <sup>17</sup>And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, ‘What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.

<sup>18</sup>Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him.’ <sup>19</sup>Then God opened her eyes, and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

<sup>20</sup>God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. <sup>21</sup>He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

Hear the word of the Lord.

**Thanks be to God.**

## PSALM 69



Lord, in your great love, an-swer me.

It is for your sake that I have borne reproach,

that shame has covered my face.  
I have become a stranger to my kindred,  
an alien to my mother's children.  
It is zeal for your house that has consumed me;  
the insults of those who insult you have fallen on me. **R.**

But as for me, my prayer is to you, O Lord.  
At an acceptable time, O God,  
in the abundance of your steadfast love, answer me.  
With your steadfast help, rescue me.  
Answer me, O Lord, for your steadfast love is good;  
according to your abundant mercy, turn to me. **R.**

Let the oppressed see it and be glad;  
you who seek God, let your hearts revive.  
For the Lord hears the needy,  
and does not despise his own that are in bonds.  
Let heaven and earth praise him,  
the seas and everything that moves in them. **R.**

### **THE EPISTLE: Romans 6.1b-11**

A reading from the letter of Paul to the Romans

<sup>6</sup>What then are we to say? Should we continue in sin in order that grace may abound? <sup>2</sup>By no means! How can we who died to sin go on living in it? <sup>3</sup>Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

<sup>5</sup> For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. <sup>7</sup>For whoever has died is freed from sin. <sup>8</sup>But if we have died with Christ, we believe that we will also live with him. <sup>9</sup>We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup>The

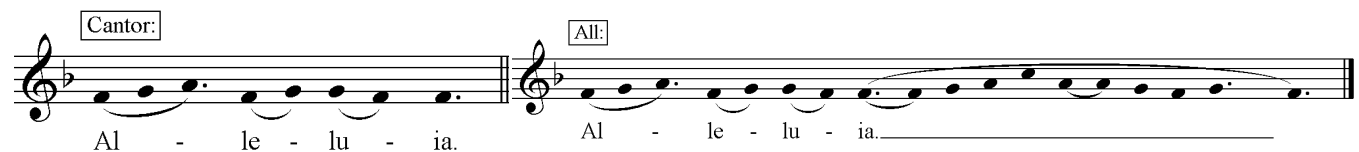


death he died, he died to sin, once for all; but the life he lives, he lives to God. <sup>11</sup>So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Hear the word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION



The Spirit of truth will bear witness to me, says the Lord,  
and you also will be my witnesses.

*Deacon:*

The Lord be with you.

**And also with you**

The Gospel of our Lord Jesus Christ according to Matthew 10.24–39

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

<sup>24</sup> ‘A disciple is not above the teacher, nor a slave above the master; <sup>25</sup>it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

<sup>26</sup> ‘So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. <sup>27</sup>What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. <sup>28</sup>Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.\* <sup>29</sup>Are not two sparrows sold for a penny? Yet not one of them will fall to the ground unperceived by your Father. <sup>30</sup>And even the hairs of your head are all counted. <sup>31</sup>So do not be afraid; you are of more value than many sparrows.

32 'Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; <sup>33</sup>but whoever denies me before others, I also will deny before my Father in heaven.

34 'Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

<sup>35</sup> For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

<sup>36</sup> and one's foes will be members of one's own household.

<sup>37</sup>Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me;

<sup>38</sup>and whoever does not take up the cross and follow me is not worthy of me. <sup>39</sup>Those who find their life will lose it, and those who lose their life for my sake will find it.

This is the Gospel of the Lord.

**Praise to you Lord Jesus Christ.**

*Please sit for the Homily by Mthr Kathryn Bellhouse*

*Please stand for the Creed.*

*[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*]

Make me to walk perfectly in your paths, that my footsteps may not falter. Incline your ear to me, and hear my words, show forth your wonderful mercies, you who save those who trust in you.

*Offertory hymn* NEH 273 And now, O Father, mindful of the love

## **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 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*

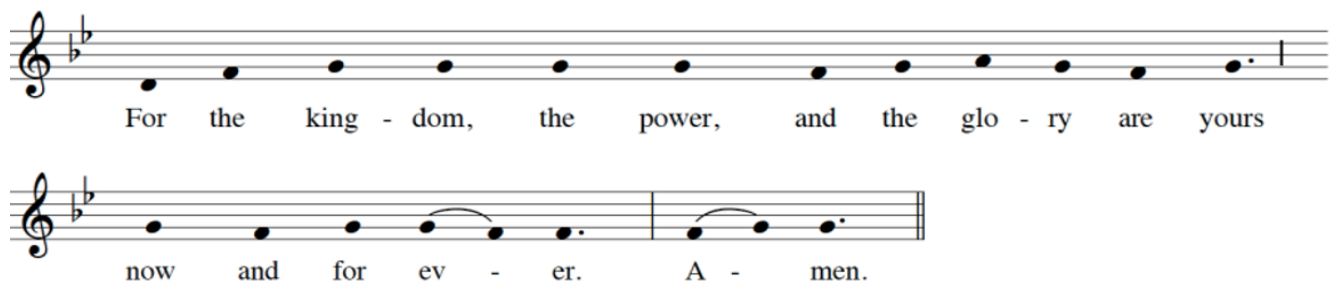


Blessing and honour and glory and power are yours for ever and ever. Amen.

*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.



*Celebrant:*

We who are many are one body.

**For we all share in the one bread.**

*All remaining kneeling as the Agnus Dei is sung by the choir.*

**Lamb of God, you take away the sin of the world:  
have mercy on us.**

**Lamb of God, you take away the sin of the world:  
have mercy on us.**

**Lamb of God, you take away the sin of the world:  
grant us peace.**

*Celebrant:*

Behold the Lamb of God,

behold him who takes away the sin of the world.

Blessed are those who are called to the supper of the Lamb.

**Lord, I am not worthy to receive you,**

**but only say the word and I shall be healed.**

*The Celebrant recites silently the Communion Antiphon.*

*Communicant members of any Christian church are invited to receive the sacrament.*

*All others are very welcome to come forward for a blessing.*

**COMMUNION MOTET** *Sung by the choir.*

W. H. Harris (1883-1973) *Most glorious Lord of life*

*Please stand for the Post-Communion hymn.*

NEH 357 Father, hear the prayer we offer.

## 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.**

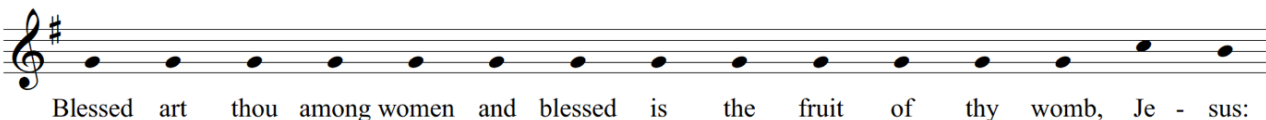
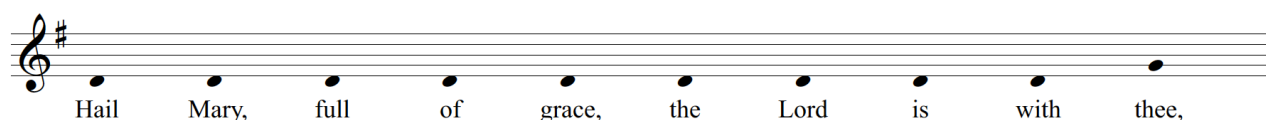
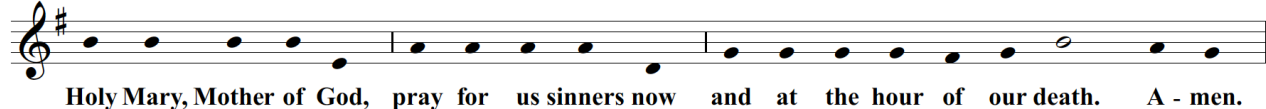
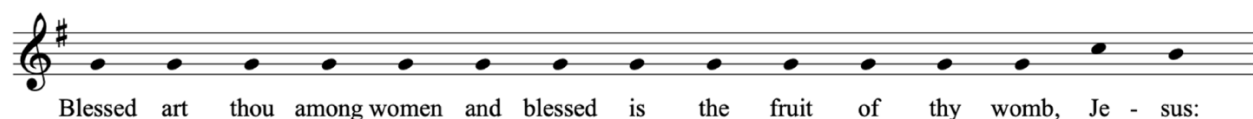
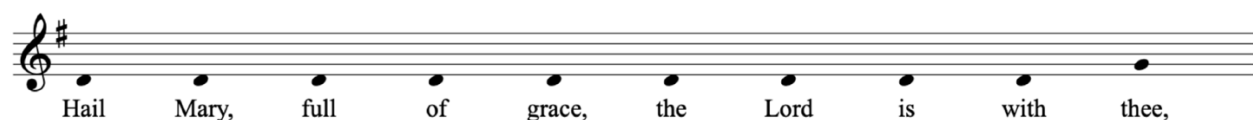
*The Celebrant offers the blessing and the Deacon dismisses the congregation:*

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.*





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: A. Milner (1894-1972) *Prelude on a theme of Palestrina*

*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

### **Peter the Apostle (Patronal Festival)**

Ezekiel 3.22–end; Psalm 34; Acts 12.1–11; Matthew 16.13–19

### **Fifth Sunday after Pentecost (OS13)**

Genesis 22.1–14; Psalm 89; Romans 6.12–end; Matthew 10.40–end

---

# NOTICES

## For your Diary

### **Patronal Festival High Mass (Thursday 29<sup>th</sup> June 7.00pm)**

***Guest preacher: Mthr Dorothy Lee***

After mass you are welcome to come for a drink and something to eat at Keble House (Mthr Kathryn's place) next door to the church. We will make our way from the church entrance.



## Patronal Lunch (Sunday 2<sup>nd</sup> July 12.00pm)

*Speaker: Joy Freier OAM*

Please note you can purchase tickets from Daniel Ferguson after the service in the Parish Hall. Or you can contact the parish office during the week.

**Or** you could go to [www.stpeters.org.au](http://www.stpeters.org.au) and click on 'Patronal lunch' and pay electronically there.

**Or** scan this QR code



Tickets are **\$50** (A three course seated meal is being catered for)  
We look forward to celebrating our Patronal festival with you.

## Ethics of Health Care Funding – A Conversation and Book Launch (Wednesday 1 November 2023 4.00pm)

Our own Stephen Duckett will be having his book launch on this date, please go to Trybooking for more details and to book.

<https://www.trybooking.com/CJGIE>



## Pre-Raphaelites and In the Company of Morris - Art Gallery of Ballarat, Saturday July 29th.



In the company of Morris



Pre-Raphaelites

Would you like to come along with a group of us from St Peter's to see the exhibition Pre-Raphaelites: Drawings and Watercolours from the Ashmolean Museum Oxford, and In the Company of Morris? These two

exhibitions are on at the Ballarat Art Gallery of Ballarat. I've bought 10 tickets which are \$20 each. The plan is to meet there at 11am. We can enter as a group or separately. Tickets are valid all day (from 10am) and allow patrons to enter and exit the exhibition at any time.

Talk to Carol or leave your details in the Bookroom, if you would like to purchase one of these tickets and come along!

Carol O'Connor



**Christmas**  
SAT JUL 29 2023  
JULY  
From 3pm  
German Lutheran Trinity Church  
22 Parliament Place, East Melbourne 3002

**LIVE Christmas Music** With Our Band!  
**Handcrafted Gifts**  
**Mulled Wine**  
**Christmas Cookies**  
**Sausages and Waffles**  
**Children's Punch**

**Saturday 29.7. 18.00**  
**Bilingual prayer**  
**„Jesus is born - Halleuja!”**



*light in the darkness – hope against all fear*  
*Also join our Christmas in July market 29.7. 15.00-19.00*

*German Lutheran Trinity Church 22 Parliament Place 3002 East Melbourne*

## St Peter's Bookroom & Church Supplier

New Release!

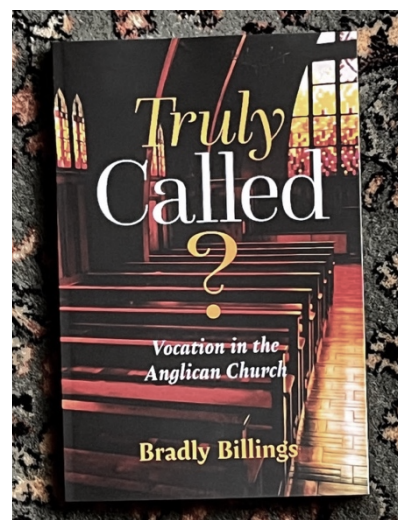
**Truly Called? Vocation in the Anglican Church** by Bp Bradley Billings

This book is for all readers who are interested in or curious about ordained ministry.

Bradly Billings has written a wonderfully accessible and instructive book. He successfully informs readers of the many aspects surrounding the call to ordained ministry in the Anglican Church, not only for those who are called, but also for those who undertake support roles in the wider church community.

Discerning a call to ordained ministry is much greater than marking skills or abilities on a matrix. It is the recognition of an ontological call of and by God that sits at the core of one's being. It is a highly complex, private and public journey, that must be examined and affirmed by the wider Church. It is a lifelong journey of formation, being shaped and moulded to grow into the person God has created.

\$34.95



## Weekly Reflections

The week before last, a group of twenty teenage school students sat for several hours over two consecutive days in a semi-circle in the St Peter's, Parish Hall, and learned the art of playing the *jembe*. This is a small West African, skin covered wooden drum, tuned by ropes and played by hand. Apparently, historically the purpose of the drum was to gather people around; to come together and be in peace.

Thick as the brick walls are between the hall and the shop, there was no stopping the varying drumbeats thrumming into the usually tranquil, contemplative space. Occasionally the bombom-talk of the drum synced in with the lilting melody of Bookroom music. That was fun. Customer responses were various. Some were positively enlivened. But increasingly my brain felt like a football being slowly, unremittingly kicked around its inner bone casing. I was grateful to our totally unflappable Parish Administrator, Eugene, when he offered to give me a break and sit in the shop for a few hours, whilst I took leave to work in a nearby (quiet) café.

In Matthew's reading today, Jesus' words:

For I have come to set a man against his father,  
and a daughter against her mother,  
and a daughter-in-law against her mother-in-law,  
and one's foes will be members of one's own household, (Matthew 10:35-36)

deliberately echo the Old Testament prophet, Micah's:

for the son treats the father with contempt,  
the daughter rises up against her mother,  
the daughter-in-law against her mother-in-law;  
your enemies are members of your own household. (Micah 7:6)

The temptation in reading Scripture is to hop over and ignore the difficult bits. But they always seem to come niggling back, demanding attention and pushing the inner anxiety button. At least they do for me. But we need our 'hard texts'. They are our teachers. They tell us that meaning is not always self-evident nor literal. They push us out of our comfort zone. Or ask us to stay in a zone that is not at all comfortable.

To explore these words deeper is to understand that like many of the Old Testament prophets, Micah's ideals were not of war, but of peace. Calling out hypocrisy and corruption, discordant relationships, his mind-set was for people to find and tread the path of reconciliation with God and to love one another: *what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?* (Micah 6:8)

Home on the Friday evening after our African drummers, I curled up on the lounge room couch for some time. Head sore, ears still resonating the *jembe* beat, but something else too. I was grateful that the two days had been shared with humour and understanding amongst us. The young students had been given the gift of learning the steadying influence in the various beats of an African drum. We were all given the gift of hearing an inner beat of life whereby working together, staying honest but kind, simply hanging in there, allowed for another sort of peace to be invited in.

Carol O'Connor