

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



*Rose Coloured Chasuble, Conceived and designed by Henri Matisse (1869-1954), Executed in 1951, Embroidered and patchwork silk © Collection Chapelle Matisse, Dominicaines, Vence, France*

**FOURTH SUNDAY OF LENT**  
**10 MARCH 2024**

# WORSHIP AT ST PETER'S

## SUNDAY

8.00am Low Mass (Traditional Language)

9.30am FAMILY MASS

11.00am HIGH MASS

**6.00pm Evensong & Benediction (2<sup>nd</sup> & 4<sup>th</sup> Sundays)**

6.00pm Low Mass (1<sup>st</sup>, 3<sup>rd</sup> & 5<sup>th</sup> Sundays)

## WEEKDAYS

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

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

## DAILY INTERCESSIONS

**FOR THE SICK:** Bp Peter Hollingworth, Toufan Abolghasemi, Tony Way, Graham Ryles, Elizabeth Pemberton, Susanne Marsden, Nelson Rufatt, Julie-Anne Bird, Sue Tan, Robert Saliba, Janine Stewart, Bp John Stewart, Bp John Parkes.

**FOR THE RECENTLY DEPARTED:** David Minicucci, Marjy Stuckey.

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

- March 10 John Bryant, Walter McCurdy  
11 George Arnoldt, Lesley Joan Jeffries, Claude Donald Hutton  
Longfield PRIEST, Frederick George Righton, Ridwan Russ  
12 Stacie Lea Burslem, Alan Clark PRIEST, David Austin Connor,  
Peter McDougall, Marion Montgomery  
13 Sr Claire Eimes CCK, Janet Rowland  
14 John Austin Browne, Ernest Henry Burgmann BISHOP, Elspeth  
Isabel Dean, John Farndon, Leslie Miller  
15 Stanley Ross Evans, Elsie Clarice Stephens  
16 Thelma Chapman, Doris Isabel Griffiths, Warwick Ralph Harrison,  
Julian Gabriel Thornton

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

# THE INTRODUCTORY RITES

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

Mass setting: Kenneth Leighton (1929-1988) Communion Service in D

Introit Hymn NEH 77 The God of love my shepherd is

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:

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.*



*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.*

Merciful Lord,  
absolve your people from their offences,  
that through your bountiful goodness  
we may all be delivered from the chains of those sins  
which by our frailty we have committed;  
grant this, heavenly Father,  
for Jesus Christ's sake, our blessed Lord and Saviour,  
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

### Numbers 21.4-9

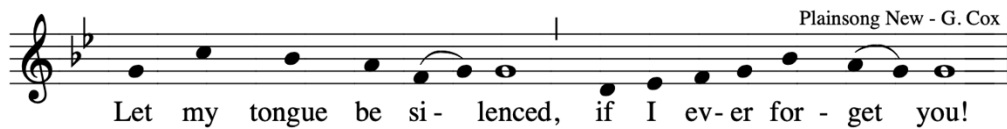
A reading from the book of Numbers

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.’ Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, ‘We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.’ So Moses prayed for the people. And the Lord said to Moses, ‘Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.’ So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

Hear the word of the Lord.

**Thanks be to God.**

### PSALM 137



By the rivers of Babylon—  
there we sat down and there we wept  
when we remembered Zion.  
On the willows there we hung up our harps. **R.**

For there our captors  
asked us for songs,  
and our tormentors asked for mirth, saying,  
“Sing us one of the songs of Zion!” **R.**

How could we sing the Lord’s song  
in a foreign land?  
If I forget you, O Jerusalem,  
let my right hand wither! **R.**

Let my tongue cling to the roof of my mouth,  
if I do not remember you,  
if I do not set Jerusalem  
above my highest joy. **R.**

## THE EPISTLE: Ephesians 2.1-10

A reading from the letter of St Paul to the Ephesians.

You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Hear the word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

Chant mode I, adapt. G. Cox

Praise\_\_\_ to you, \_ Lord Je - sus Christ, king\_\_\_ of end - less glo - ry!

God loved the world so much, he gave us his only Son,  
that all who believe in him might have eternal life.

*Deacon:*

The Lord be with you.

**And also with you**

The Gospel of our Lord Jesus Christ according to **John 3.14-21**

## ✠ Glory to you, Lord Jesus Christ.

[Jesus said:] ‘And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. ‘Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.’

This is the Gospel of the Lord.

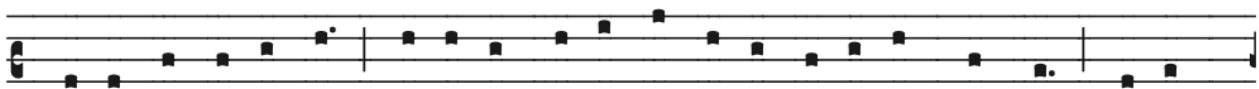
## Praise to you Lord Jesus Christ.

*Please sit for the Homily by Mthr Kathryn Bellhouse*

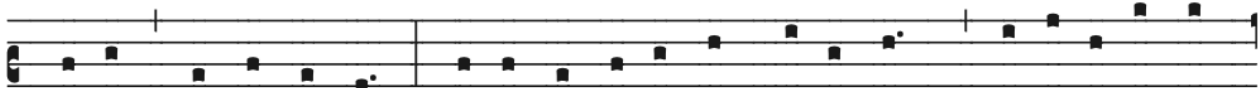
*Please stand for the Creed. [Said at 9.30am]*

### The Creed

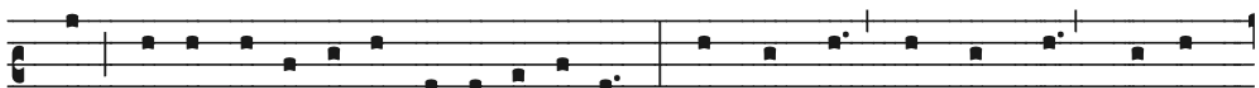
*All stand and sing together facing the High Altar. The priest intones the opening phrase.*



✠ 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

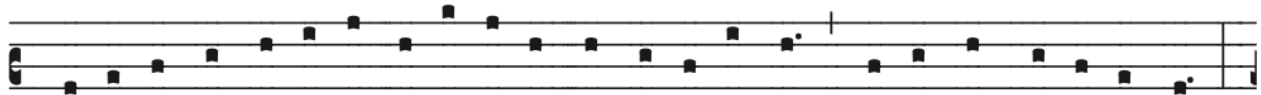


from true God, be-got-ten, not made of one be-ing with the Fa-ther through him all

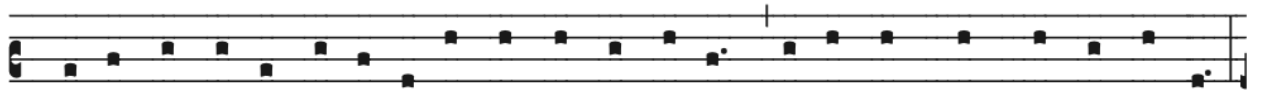




things were made. For us and for our sal-va-tion he came down from heaven,



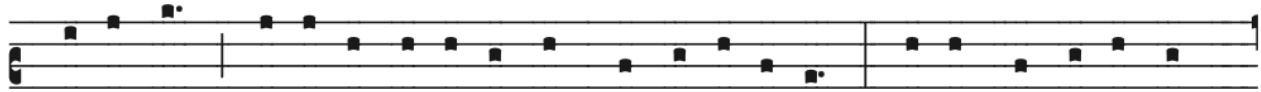
was in-car-nate of the Ho-ly Spi-rit and the vir-gin Ma-ry, and be-came tru-ly hu-man.



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



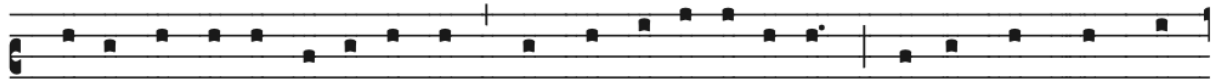
On the third day he rose a- gain in ac-cor-dance with the scrip-tures. He as-cen-ded



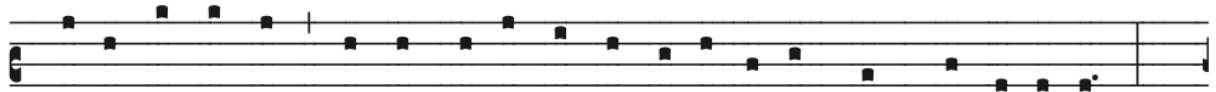
in- to heav'n, and is seat-ed at the right hand of the Fa-ther. He will come a- gain in



glo-ry to judge the liv- ing and the dead and his king-dom will have no end.



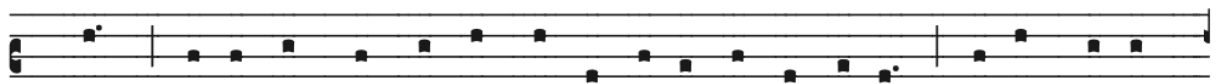
We be-lieve in the Ho-ly Spi-rit, the Lord the gi-ver of life who pro-ceeds from the



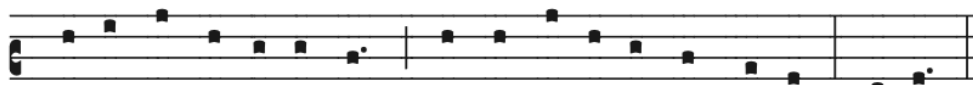
Fa-ther and the Son, who with the Fa-ther and the Son is wor-shipped and glo-ri-fied,



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*]

Praise the Lord, for the Lord is good; sing to his name, for he is gracious!  
Whatever the Lord pleases he does in heaven and on earth.

*Offertory hymn* NEH 294 Just as I am, without one plea

## 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.**

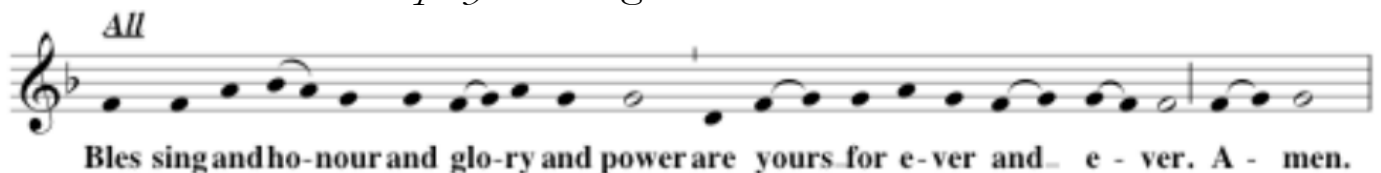
**+ Blessed is he that comes in the name of the  
Lord. Hosanna in the highest.**

*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*

Henry Purcell (1659-1695) *Lord, how long wilt Thou be angry*

*Please stand for the Post-Communion hymn.*

NEH 413 Now thank we all our God

## **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: Johann Sebastian Bach (1685-1750) *O Lamm Gottes, unschuldig* (BWV 656)

*If you are a new parishioner, or a visitor to St Peter's, please introduce yourself to the clergy at the door as you leave the church. All are welcome for refreshments after the Mass in the Parish Hall.*

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Simnel cake, traditionally baked and eaten on Refreshment Sunday, will be blessed at the 8am Mass and available after all Masses - after High Mass in the hall. Thank you, Cheryl Duff and Helena Hughes for the cake and Julieanne for wrapping them.

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### **Readings for Fifth Sunday in Lent:**

Jeremiah 31.31–34; Hebrews 5.5–10; John 12.20–33

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## NOTICES

### **For your Diary**

**Please note Monday 11<sup>th</sup> March is a public holiday and the daily Mass will be at 9.00am**

### **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 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](mailto:events@trinity.unimelb.edu.au)

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## Poets and the Faith 2024

Second Tuesday of the Month

6-7.30pm

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

The Hall of St Peter's Eastern Hill

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

For inquiries or to register your interest, please email: [poets@stpeters.org.au](mailto:poets@stpeters.org.au)

Scan to QR code to book



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

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## 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**



## **Easter Vigil Confirmations**

At the Easter Vigil on the 30th of March this year, four among us will be confirmed in the faith. As they prepare to receive that sacrament, please pray for: Cameron Arthur (baptism and confirmation), Bede Parry, Joseph Moore, and Kane Ord.

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## **Holy Saturday Working Bee - Saturday 30/3/2024 @ 9.30am**

Volunteers are required to assist cleaning and preparing the church for Easter. Hot Cross Buns, Tea and coffee will be provided in the hall after. See Terry Porter if you are available.

## **Flowers for The Chapel of Repose and Easter.**

Donations are required for flowers to adorn the Chapel of Repose and subsequently used at Easter. Donation can be placed in an envelope marked Flowers and placed in the collection plate or given to Michael Upson or the Vicar. We need a fabulous display for Our Lord

## **Weekly Reflections**

### **Lent 4**

Dear Friends

This Sunday is *Laetare* or Refreshment Sunday, when (as the cover of the pew sheet illustrates) rose-coloured vestments indicate that we have reached the halfway point in our preparation for Easter: it is a 'breather' in Lenten discipline before the final stretch, and also a good moment to evaluate how our observance of the season is going. Lenten resolutions are sometimes over-ambitious, but we are reminded that having failed in some of them is no reason to give up. As I've been making the Stations of the Cross privately in church on Fridays and some other days, I'm powerfully reminded by the three falls of Jesus on his way to Calvary, and his perseverance in getting up again, that God looks kindly on our best efforts and with loving forgiveness on our failures.

'Stations of the Cross' is a devotional service focusing on fourteen traditional events of our Lord's Passion, drawn from scripture and Christian tradition. 'Station' here

means a stop or pause, indicating the successive stopping for prayer and contemplation at a series of fourteen crosses. The Stations might be compared with popular devotions such as the Rosary, and those attaching to the Crib and Easter Garden, which developed as teaching tools to encourage devotion in less literate ages, and which have changed and developed into more meditative exercises. The devotion became especially well established because of the custom of adding pictures to the fourteen crosses on church walls that were originally used to mark the devotion. It was once common to offer this popular form of prayer at any time of year, privately or publicly, as part of one's personal prayer-life, but it is now more usually a public Lenten devotion, as the themes are drawn from the Passion of the Lord.

We shall celebrate Stations of the Cross liturgically on the evening of Palm Sunday: it is an excellent devotion for the beginning of Holy Week; there is also the opportunity to join in the Ecumenical Stations of the Cross around the city on Good Friday morning.

As Mthr Kathryn has been reminding us in her Lent talks, St Cyril, 4<sup>th</sup> century Bishop of Jerusalem and originator of our special Holy Week observances, was reported in colloquial Latin by the pilgrim Egeria, urging on the group of pilgrims to Jerusalem on Good Friday:

*'he tells them not to be weary, but to put their hope in God, who will give them a reward out of all proportion to the effort they have made. When he has given them as much encouragement as he can, he speaks to them as follows: 'Now off you go home till the next service and sit down for a bit. Then all be back here about eight o'clock so that till midday you can see the Wood of the Cross, that, as every one of us believes, helps us to obtain salvation. And from midday onwards we must assemble here in this place, that is 'Before the Cross', again, and give our minds to readings and prayers until nightfall.'*

Refreshment Sunday is also an opportunity like that suggested by St Cyril for us to pause and to focus our minds on the special liturgical observances that lie ahead.

Holy Week is the most significant week of the Christian Year; this year we are fortunate to have a Guest Preacher for the whole week, Mother Dorothy Lee, who will give us much to think about and enhance our devotions; I encourage you to invite others to join in our worship and to hear what she has to say.

The Holy Week programme this year (significantly less taxing than in 4<sup>th</sup> century Jerusalem) will be as follows (with Mthr Dorothy Lee preaching at all liturgies marked with an asterix\*):

**Palm Sunday, 24 March:**

8am Low Mass (traditional Language)

**10.30am Palm Gospel, blessing of Palm, Procession and High Mass\***. We assemble **in the hall** for the beginning of this Liturgy.

**6pm Stations of the Cross**

**Monday & Tuesday in Holy Week, 25 & 26 March:**

8am Mass

**7pm Mass with address\***

**Wednesday in Holy Week, 27 March:**

8am and 1.15pm Mass

**7.30pm Tenebrae (at Trinity College, 100 Royal Parade Parkville 3025)**

**Maundy Thursday, 28 March: 7pm High Mass of the Lord's Supper, Footwashing and Procession of the Blessed Sacrament to the Altar of Repose.\***

The watch before the Altar of Repose will conclude **at midnight** with Compline.

**Good Friday, 29 March: 3pm Solemn Liturgy of the Passion of the Lord, with Holy Communion\*.**

**Holy Saturday, 30 March: 8pm Easter Vigil, Baptism and Confirmation (Bishop Genieve Blackwell), Renewal of Baptismal Promises and first Mass of Easter.**

Please assemble **in church**: the new light will be kindled just outside the church porch and the Paschal Candle will be processed from there.

**Easter Day:**

8am Low Mass (traditional Language)

**10.30am Procession and High Mass\***

**4pm Evensong, Te Deum and Benediction.**

The destination of Holy Week is Easter: all the liturgies help us to prepare for the celebration of the Lord's Resurrection. They are a unique and beautiful devotional menu: I hope you can join us and invite others.

Fr Michael

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## **St Peter's Bookroom & Church Supplier**

Do you have your Lenten read yet? It's never too late to start - come in or hop on our website and peruse our excellent Lenten suggested reading. Remember, we are open on Sundays after the 11am church service.

## NEW RELEASE

**The Way of the Hermit: *My incredible 40 years Living in the Wilderness*** by Ken Smith with Will Millard



Seventy-four-year-old Ken Smith recounts a life he has chosen to spend alone with the wilderness. He has spent the past four decades in the Scottish Highlands. He lives alone, with no electricity or running water. His home is a log cabin nestled near Loch Treig, known as 'the lonely loch', where he lives off the land: he fishes for his supper, chops his own wood, and even brews his own tippie. He is, in the truest sense of the word, a hermit.

For the first time, Ken shares the story of his life. From his working-class origins in Derbyshire, to the formative years he spent travelling in the Yukon and finally how he came to be the Hermit of Loch Treig. Looking back through decades of diary entries, Ken

reflects upon the reasons he turned his back on society, the vulnerability of old age and the awe and wonder of a life lived in nature. **The Way of the Hermit** is a humorous, transcendent and life-affirming memoir.

\$45 (hardback)

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