

Welcome to
ST PETER'S EASTERN HILL

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



“Go to Siloam and wash.” Then I went and washed and received my sight.’ John 9.7

FOURTH SUNDAY IN LENT (LAETARE)

19 MARCH 2023

WORSHIP AT ST PETER'S

SUNDAY

8.00am Low Mass

(Traditional Language in the Handfield Chapel)

9.30am FAMILY MASS

11.00am HIGH MASS

6.00pm Evensong & Benediction (2nd & 4th Sundays).

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

WEEKDAYS

Daily Low Mass – 8.00am Monday to Friday in the Handfield Chapel.

This is also live streamed on Facebook.

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

DAILY INTERCESSIONS

FOR THE SICK: Grace James, Janine Stewart, Shelley Young, John Stewart, Roger Kelly, Terry Maher, John Hall, Rob Whalley, Helen Drummond, Bp John Parkes,

FOR THE RECENTLY DEPARTED

Don McDonald, Anna Matthews PRIEST, Eleanor Hamilton, Piyaporn Srikancha

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK:

March	19	Robin Briggs, Penelope Page, Sarah Welch
	20	Geoff Goode, Geraldine Lugg, James Pullar
	21	Rex Thomas Reid, Dorothy Robbins, Lois Smith, Annie Steele
	22	Keith Bradshaw, Cameron Hammond, Simone Jablonski, Joseph James, Harold Rogers PRIEST
	23	Conrad Jost
	24	Ian MacPherson, Katharine McGuire, Constance Miller
	25	William Lugg

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

THE INTRODUCTORY RITES

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

Mass setting: Andrea Gabrieli: Missa *Pater peccavi*

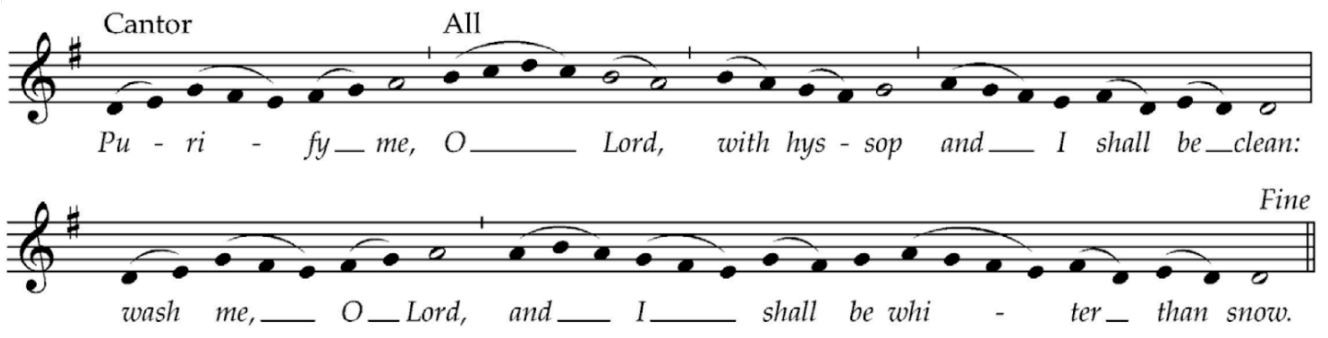
Introit Hymn NEH 77 The God of love my shepherd is

9.30am Mass and Holy Baptism begins on page 4. Simnel cake will be blessed and distributed at the end of both 9.30am and 11.00am Masses.

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

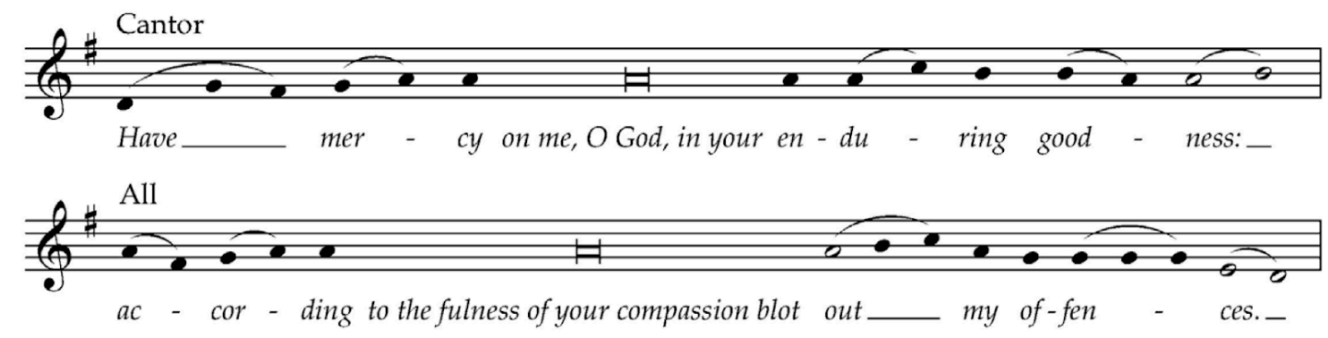
Cantor

All



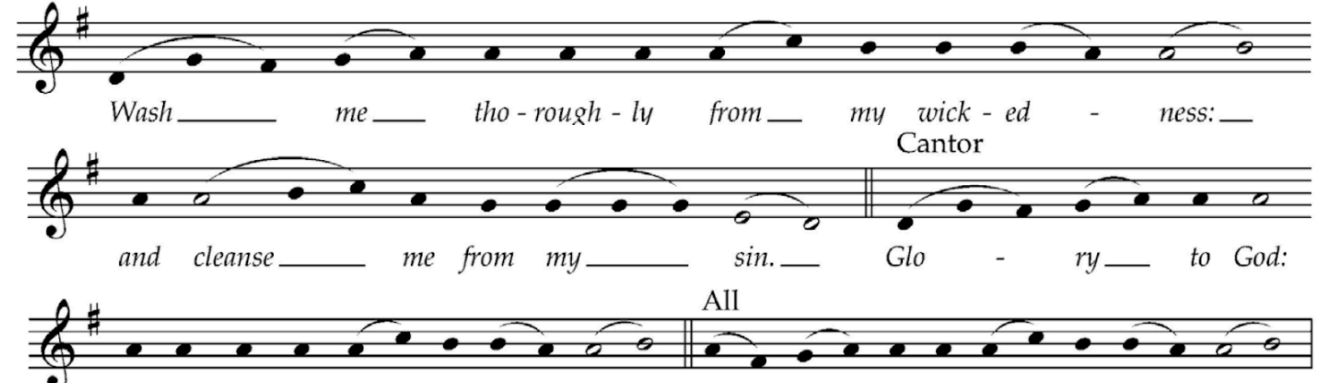
Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:
wash me, O Lord, and I shall be whi - ter than snow. Fine

Cantor




Have mercy on me, O God, in your en - du - ring good - ness:
ac - cor - ding to the fulness of your compassion blot out my of - fen - ces.

All



Wash me tho - rough - ly from my wick - ed - ness:
and cleanse me from my sin. Glo - ry to God:
Fa - ther, Son and Ho - ly Spi - rit: as in the be - gin - ning so now,

Cantor



and for e - ver. A - men.

Repeat antiphon

Please kneel

The Deacon introduces the Confession:

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

The celebrant pronounces the Absolution.

Almighty God,
who has promised forgiveness to all who turn to him in faith:
pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

The Kyries are sung at 9.30am and sung by the choir at 11.00am

**Lord have mercy, Lord have mercy
Christ have mercy, Christ have mercy
Lord have mercy, Lord have mercy**

The Celebrant prays the Collect.

Gracious God,
in order that we children of earth
might discern good from evil
you sent your Son to be the light of the world:
as the light of Christ shines upon us,
may we learn what pleases you,
and live in truth and goodness;
through the same Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**

Please sit for the readings.

THE LITURGY OF THE WORD

1 Samuel 16.1-13

A reading from the first book of Samuel

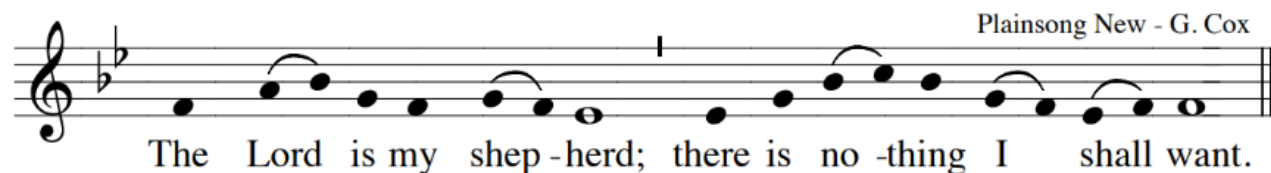
The LORD said to Samuel, ‘How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.’ Samuel said, ‘How can I go? If Saul hears of it, he will kill me.’ And the LORD said, ‘Take a heifer with you, and say, “I have come to sacrifice to the LORD.” Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.’ Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, ‘Do you come peaceably?’ He said, ‘Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice.’ And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, ‘Surely the Lord’s anointed is now before the LORD.’ But the LORD said to Samuel, ‘Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart.’ Then Jesse called Abinadab, and made him pass before Samuel. He said, ‘Neither has the LORD chosen this one.’ Then Jesse made Shammah pass by. And he said, ‘Neither has the LORD chosen this one.’ Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, ‘The LORD has not chosen any of these.’ Samuel said to Jesse, ‘Are all your sons here?’ And he said, ‘There remains yet the youngest, but he is keeping the sheep.’ And Samuel said to Jesse, ‘Send and bring him; for we will not sit down until he comes here.’ He sent and brought David in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, ‘Rise and anoint him; for this is the one.’ Then Samuel took the horn of oil, and anointed him in the

presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Hear the word of the Lord.

Thanks be to God.

PSALM 23



The Lord is my shepherd, I shall not want.
He makes me lie down in green pastures;
he leads me beside still waters;
he restores my soul. **R.**

He leads me in right paths for his name's sake.
Even though I walk through the darkest valley, I fear no evil;
for you are with me;
your rod and your staff—they comfort me. **R.**

You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows. **R.**

Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the Lord
my whole life long. **R.**

THE EPISTLE: Ephesians 5.8-14

A reading from the letter of Paul to the Ephesians.

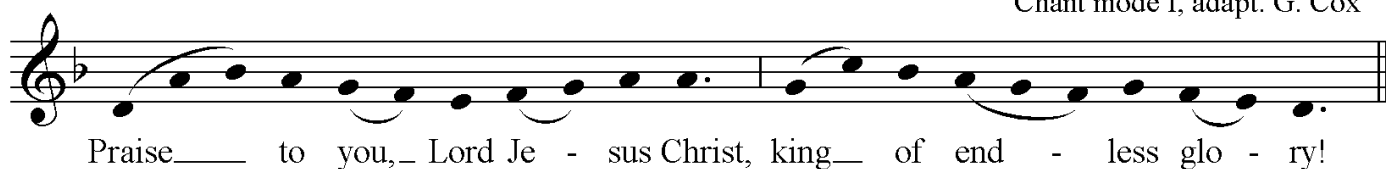
Once you were darkness, but now in the Lord you are light. Live as children of light – for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, ‘Sleeper, awake! Rise from the dead, and Christ will shine on you.’

Hear the word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Chant mode I, adapt. G. Cox



I am the light of the world, says the Lord; whoever follows me will have the light of life.

Deacon:

The Lord be with you.

And also with you

The Gospel of our Lord Jesus Christ according to John [9.1-41].

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

As Jesus walked along, he saw a man blind from birth. His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.’ When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, ‘Go, wash in

the pool of Siloam' (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?' Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' But they kept asking him, 'Then how were your eyes opened?' He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.' They said to him, 'Where is he?' He said, 'I do not know.' They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.' Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided. So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.' The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, 'Is this your son, who you say was born blind? How then does he now see?' His parents answered, 'We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.' His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, 'He is of age; ask him.' So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.' He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.' They said to him, 'What did he do to you? How did he open your eyes?' He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?' Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.' The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to

sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.’ They answered him, ‘You were born entirely in sins, and are you trying to teach us?’ And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, ‘Do you believe in the Son of Man?’ He answered, ‘And who is he, sir? Tell me, so that I may believe in him.’ Jesus said to him, ‘You have seen him, and the one speaking with you is he.’ He said, ‘Lord, I believe.’ And he worshipped him. Jesus said, ‘I came into this world for judgement so that those who do not see may see, and those who do see may become blind.’ Some of the Pharisees near him heard this and said to him, ‘Surely we are not blind, are we?’ Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, “We see,” your sin remains.’

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.

[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*]

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

All

Christ has died. Christ is ri - sen. Christ will come a - gain.

The musical notation is on a single staff in G major (one flat). It consists of three measures. The first measure contains the words 'Christ has died.' with a dotted quarter note on 'died.' followed by a half rest. The second measure contains 'Christ is ri - sen.' with a dotted quarter note on 'ri - sen.' followed by a half rest. The third measure contains 'Christ will come a - gain.' with a dotted quarter note on 'will', a quarter note on 'come', a dotted quarter note on 'a -', and a half note on 'gain.' followed by a half rest.

The celebrant continues the prayer, ending with:

All

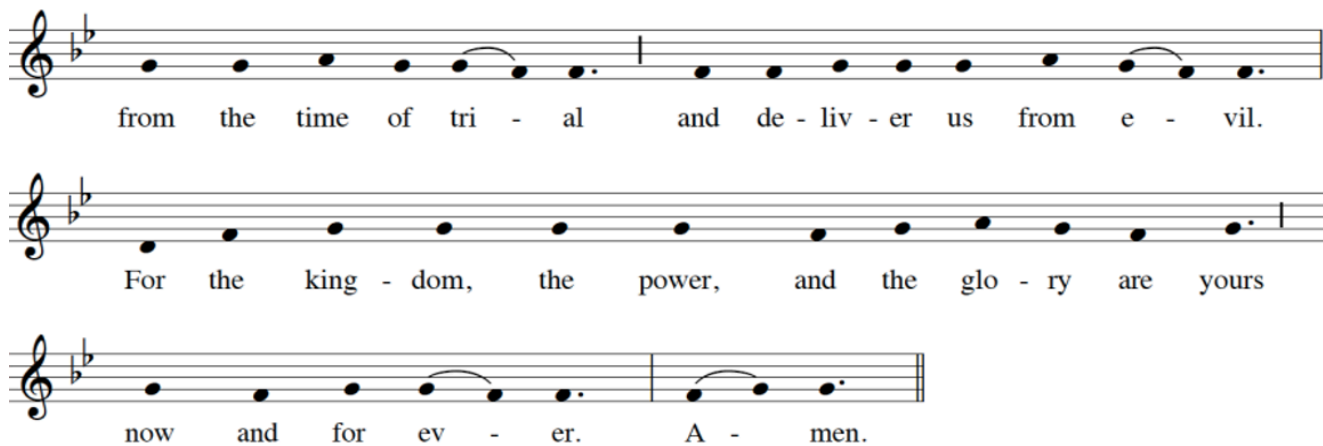
Bles sing and ho - nour and glo - ry and power are yours for e - ver and e - ver. A - men.

The musical notation is on a single staff in G major. It consists of two measures. The first measure contains 'Bles sing and ho - nour and glo - ry and power are yours for e - ver and e - ver.' with a dotted quarter note on 'Bles', a quarter note on 'sing', a dotted quarter note on 'and ho -', a quarter note on 'nour', a dotted quarter note on 'and glo -', a quarter note on 'ry', a dotted quarter note on 'and power', a quarter note on 'are', a dotted quarter note on 'yours', a quarter note on 'for e -', a dotted quarter note on 'ver', a quarter note on 'and e -', a dotted quarter note on 'ver', and a half note on 'A -' followed by a half rest. The second measure contains 'men.' with a dotted quarter note on 'men.' followed by a half rest.

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

The musical notation is on a single staff in G major. It consists of six lines of music. The first line contains 'As our Sav - iour Christ has taught us, we are con - fi - dent to pray,' with a dotted quarter note on 'As', a quarter note on 'our', a dotted quarter note on 'Sav -', a quarter note on 'iour', a dotted quarter note on 'Christ', a quarter note on 'has', a dotted quarter note on 'taught', a quarter note on 'us,', a dotted quarter note on 'we', a quarter note on 'are', a dotted quarter note on 'con -', a quarter note on 'fi -', a dotted quarter note on 'dent', and a half note on 'to pray,' followed by a half rest. The second line contains 'Our Fa - ther in hea - ven, hal - lowed be your name,' with a dotted quarter note on 'Our', a quarter note on 'Fa -', a dotted quarter note on 'ther', a quarter note on 'in hea -', a dotted quarter note on 'ven,', a dotted quarter note on 'hal -', a quarter note on 'lowed', a dotted quarter note on 'be', a quarter note on 'your', a dotted quarter note on 'name,', and a half rest. The third line contains 'your king - dom come, your will be done, on earth as in hea - ven.' with a dotted quarter note on 'your', a quarter note on 'king -', a dotted quarter note on 'dom', a quarter note on 'come,', a dotted quarter note on 'your', a quarter note on 'will', a dotted quarter note on 'be', a quarter note on 'done,', a dotted quarter note on 'on', a quarter note on 'earth', a dotted quarter note on 'as', a quarter note on 'in hea -', a dotted quarter note on 'ven.', and a half rest. The fourth line contains 'Give us to - day our dai - ly bread. For - give us our sins' with a dotted quarter note on 'Give', a quarter note on 'us', a dotted quarter note on 'to -', a quarter note on 'day', a dotted quarter note on 'our', a quarter note on 'dai -', a dotted quarter note on 'ly', a quarter note on 'bread.', a dotted quarter note on 'For -', a quarter note on 'give', a dotted quarter note on 'us', a quarter note on 'our', a dotted quarter note on 'sins', and a half rest. The fifth line contains 'as we for - give those who sin a - gainst us. Save us' with a dotted quarter note on 'as', a quarter note on 'we', a dotted quarter note on 'for -', a quarter note on 'give', a dotted quarter note on 'those', a quarter note on 'who', a dotted quarter note on 'sin', a quarter note on 'a -', a dotted quarter note on 'gainst', a quarter note on 'us.', a dotted quarter note on 'Save', a quarter note on 'us', and a half rest.



from the time of tri - al and de - liv - er us from e - vil.
 For the king - dom, the power, and the glo - ry are yours
 now and for ev - er. A - men.

Celebrant:

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

All remaining kneeling as the Agnus Dei is said at 9.30am and sung by the choir at 11.00am.

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

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

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

Celebrant:

Behold the Lamb of God,
 behold him who takes away the sin of the world.
 Blessed are those who are called to the supper of the Lamb.
**Lord, I am not worthy to receive you,
 but only say the word and I shall be healed.**

The Celebrant recites silently the Communion Antiphon.

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

COMMUNION MOTET *Sung by the choir at 11.00am*

Goodall: *The Lord is my Shepherd*

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.

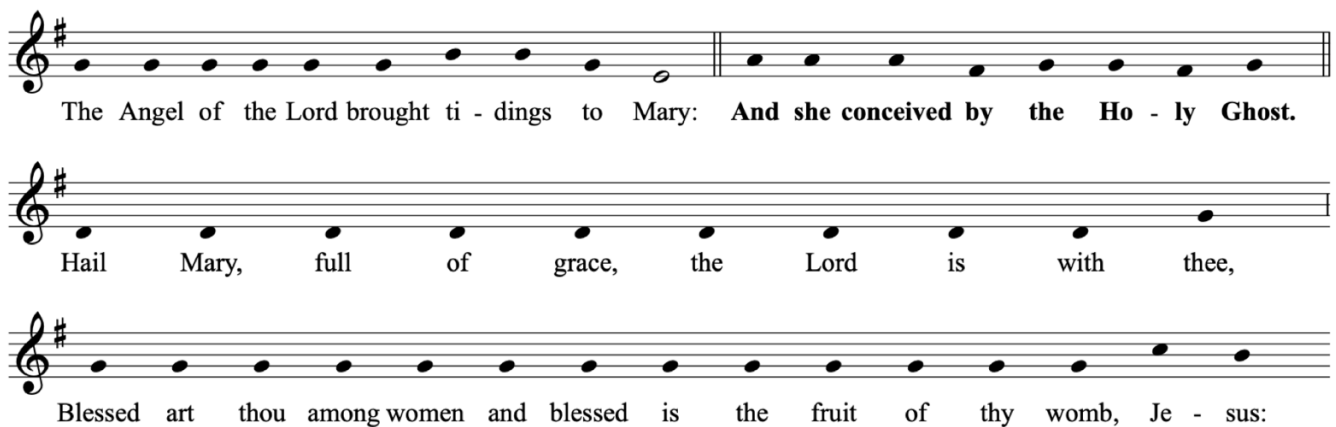
The Celebrant offers the blessing and the Deacon dismisses the congregation:

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



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: J. S. 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.

Readings for the Fifth Sunday of Lent are:

Ezekiel 37.1-14; Psalm 130; Romans 8.8-11; John 11.1-45

NOTICES

[See page 18 for Weekly Reflections]

Holy Baptism – At 9.30am Mass. William and Sarah bring their daughter Barbara for Holy Baptism. We extend a warm welcome to family and friends who join us this morning for this celebration.

WORKING BEE – All hands on deck!

There will be a working bee on Holy Saturday Morning 8th April commencing at 10am to prepare the church for Easter followed by Hot Cross Buns in the Hall. Everyone is welcome. The working bee will be led by David Outram who will coordinate the process. Please let the Parish Office and/or Fr Greg know if you can help.

Lent Study Program 2023

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

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

Parish Administrator: Eugene Chin has commenced this week in the role of Parish Administrator. He will be working with Fr Greg over the next few weeks. Please welcome Eugene to this role.

St Peter's Bookroom

RECOMMENDED READING!

Even Silence is Praise: quieten your mind and awaken your soul with Christian meditation

by Rick Hamlin

Are you curious about biblical Christian meditation? Through stories, practical advice, and helpful prompts, Rick Hamlin guides Christians to center their minds and hearts on God as they seek to hear the still small voice above all the noise and chaos in the world.

In this new book, you will discover:

- how meditation has deep Christian roots that go back for millennia,
- how it can be used to live more authentically and let go of anxiety,
- how to love more generously and find God's will in your life, and
- how to grow in compassion, forgiveness, and acceptance.

The steps are simple, and at the end of each chapter Hamlin offers specific exercises to enhance your practice.

“If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me,” Jesus said to his followers. Meditative prayer offers a rich resource to do just that. Silence speaks volumes and becomes a tool for all Jesus followers. \$30

St Peter's Bookroom

Autumn Book Fair

As-new and second-hand

Saturday **22 April 2023**

10am-4pm

Sunday **23 April 2023**

10am-2pm

St Peter's Hall
15 Gisborne Street, East Melbourne

WEEKLY REFLECTIONS

From Carol O'Connor

I've just finished reading the novel **Dombey and Son** by Charles Dickens. It narrates the slow ruin of a proud, wealthy ship merchant whose life has been focused on financial gain and having a male heir to continue the great House of Dombey. Dombey expresses only coldness and cruelty towards his loving and devoted daughter, Florence. Frustrated when his only son dies at a young age, outraged when his second wife elopes with his friend, Carker the Manager, Dombey withdraws into isolation and financial ruin. It's only in this state of broken misery that he finally recognises the unchanging goodness of his daughter. But in this wretched state he owns that he is 'so proud in his ruin...that if he could have heard her voice in an adjoining room, he would not have gone to her. If he could have seen her in the street....he would have passed on with his cold, unforgiving face and not addressed her, or relaxed it, though his heart should have broken soon afterwards.'

The journey of Lent is like a little journey of life. It is framed by a beginning and end; reminds us that we are time-bound, space-bound and have our being in relationship with one another. Our readings today encourage us to stay open and aware so that our seeing is always fresh: 'everything exposed by the light becomes visible.' (Eph 5:13). Everyday has something new to teach us.

Being human we create habits. Habits influence our neural pathways, the patterning of our actions and form our nature. They affect those around us and our environment. Barely perceptible, often least recognised by ourselves, habits can make us who we are. It can be near impossible to change some habits.

Except that the work of the Holy Spirit makes it possible. Lento in music means to move at a slow tempo. We work in the spirit, the spirit works in us, at a slow pace. It doesn't operate at record breaking speed.

Laetare Sunday is a sign that the human heart doesn't change at a great pace, but slowly. This day of rejoicing isn't about how great it is that we may be changing some of our habits. But rather, how great *God is* in the recognition of our human limits and fallibility. God knows our brokenness. Knows too our blind spots.

Paul Dombey is redeemed by the end of the novel. Not so much by his efforts, but by the faithful grace of love. This is God's endless patient work in our own frail human hearts. In Lent and beyond. Rejoice!

PARISH DIRECTORY

St. Peter's Eastern Hill, 15 Gisborne Street, Melbourne, VIC 3002
Secure Mail: St Peter's Eastern Hill, PO BOX 18108, Collins Street East, VIC 8003

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

E-mail: office@stpeters.org.au

Vicar: vicar@stpeters.org.au

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

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

Sunday Services

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

Weekday Services

Mon-Fri Mass at 8.00am (9.00am on Public Holidays); Wednesday 1:15pm Mass; Saturday 12noon Mass
Special Devotion to Our Lady of Walsingham on the 4th Saturday of the month
Feast Day High Mass, as advertised: 7.00pm

Clergy and Lay Ministers

Vicar:	Fr Michael Bowie	0432 072 213
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	Fr Roger Prowd	0417 323 112
Klingner Scholars:	Alex De Leon	03 9662 2391
	Naomi Johnson	03 9662 2391

Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Cell of O.L.O.W:		
Charitable Foundation:	Krystyna Campbell-Pretty	03 9662 2391
Children's Church:	Katherine Barnett	0403 352 256
Churchwardens:	(Vicar's Warden)	
	Michael Gronow	0411 289 318
	(People's Wardens)	
	Rachel Ellyard	0419 335 793
	Daniel Ferguson	0419 572 033

COVID Safe & Child Safety Officer:	Rachel Ellyard	0419 335 793
Director of Music:	Andrew Raiskums	0439 556 627
Flowers:	Michael Upson	0492 964 984
Guild of St Benedict:	Daniel Ferguson	0419 572 033
Head Server:	Anthony Schepis	0400 578 952
Music Administrator:	Sue Wuttke	0422 866 286
Organist:	Rhys Arvidson	0405 277 853
Parish administrator:	Eugene Chin	03 9662 2391
Pastoral care:	Di Clark	0407 354 987
Prayer Link & Pastoral:	Fr Roger Prowd	0417 323 112
Sacristan:	Naomi Johnson	03 9662 2391

Parish Council

Membership

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

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