

Welcome to
ST PETER'S EASTERN HILL

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



Christ as the Good Shepherd - Mosaic Mausoleum of Galla Placidia, Ravenna (Artist unknown) c. 425 AD

**FOURTH SUNDAY OF
EASTER**

8TH MAY 2022

DAILY INTERCESSIONS

FOR THE SICK:

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

AS WELL AS:

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

FOR THE RECENTLY DEPARTED:

Max Riebl,

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK:

Sun	8	Katherine Bird, Ann Cozens, Harold Keith Hiah, Allen Kenn, Hubert Clarence Mitchell, Rochelle Ondaatje, Anna Whitney Ross, Silas Johnston Smyth, Harold Thompson <small>PRIEST</small> , Reginald Wigger, Mary Williams.
Mon	9	Nelly Fraser, Geoffrey Ogilvy, Ethel Were.
Tue	10	Jack Macmichael Armour, Louisa Eileen Bakewell, Norman Thomas Bevan, Eileen Mary Heden
Wed	11	Frances Burrows, Barry Dobson, Ethel Hudson, Ethel Wall
Thu	12	Mildred Dahle, Mary Benadetta Duggan, David Thomas Owen, Lawrence Turnbull <small>PRIEST</small> , Charles Wheeler
Fri	13	John Butement, Elizabeth Agnes Dawson, Stanley Noel Dening, Gladys Hammond, John Mills
Sat	14	Guy Bakewell, Elizabeth Hosking, Sheila Martin, Frances McColl

THE INTRODUCTORY RITES

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

Mass setting: Lassus: Missa *Tous les regretz*

Entrance hymn:

NEH 102. A brighter dawn is breaking

The sanctuary party enters the chancel to prepare for the *Vidi Aquam*.

Antiphon VIII

Cantor I saw wa - ter* flow - ing from the right side
All of the tem - ple, al - le - lu - ia:
it brought God's life and his sal - va - tion,
and the peo - ple sang in joy - ful praise: Al - le - lu - ia,
Fine Cantor al - le - lu - ia. Ps. O give thanks to the Lord for he is good:
All Cantor and his mer - cy en - dures for e - ver. Glo - ry to God,
All Fa - ther, Son and Ho - ly Spi - rit: As in the be - gin - ning, so now:
All and for e - ver. A - men. Repeat Antiphon: I saw wa - ter etc.

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

Priest People

O Lord, show your mercy upon us, alleluia. And grant us your salvation, alleluia.

Priest People

O Lord, hear our prayer. And let our cry come to you.

Priest People

The Lord be with you. And also with you.

Priest

Graciously hear us, O Lord, Holy Father, Almighty and ever-lasting God,

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

Priest People

through Jesus Christ our Lord. A - men.

The celebrant censes the altar during the Introit.

INTROIT

Misericórdia Dómini plena est terra, allelúia: verbo Dómini cæli firmáti sunt, allelúia, allelúia.

The earth is full of the mercy of the Lord, alleluia; by the word of the Lord, the heavens were established, alleluia, alleluia.

Celebrant:

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

Amen.

Christ is risen

He is risen indeed

The celebrant intones the collect for purity. Please kneel as the choir sings

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

The Deacon introduces the confession.

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

The celebrant pronounces the absolution. Please then stand for the Gloria:

Gloria in excelsis Deo		<i>Glory to God in the highest,</i>
et in terra pax hominibus		<i>And on earth peace to men of good</i>
bonae voluntatis.		<i>will,</i>
Laudamus te,		<i>We praise you,</i>
benedicimus te,		<i>We bless you,</i>
adoramus te,		<i>We adore you,</i>
glorificamus te		<i>We glorify you.</i>
Gratias agimus tibi propter		<i>We give you thanks for your great</i>
magnam gloriam tuam,		<i>glory.</i>
Domine Deus, Rex		<i>Lord God, heavenly King, O God,</i>
caelestis,		<i>almighty Father, Lord Jesus Christ,</i>
Deus Pater omnipotens.		<i>Only Begotten Son, Lord God, Lamb</i>
Domine Fili unigenite, Iesu		<i>of God, Son of the Father. You take</i>
Christe, Domine Deus, Ag-		<i>away the Sins of the world, have mercy</i>
nus Dei, Filius Patris, qui		<i>on us,</i>
tollis peccata mundi, mise-		<i>You take away the Sins of the world,</i>
rere nobis;		<i>receive our prayer</i>
qui tollis peccata mundi,		<i>You are seated at the right hand of the</i>
suscipe deprecationem		<i>Father, have mercy on us.</i>
nostram.		<i>For you alone are the Holy One,</i>
Qui sedes ad dexteram Patris,		<i>you alone are the Lord</i>
miserere nobis.		<i>You alone are the Most High, Jesus</i>
Quoniam tu solus		<i>Christ,</i>
Sanctus, tu solus Dominus,		<i>With the Holy Spirit,</i>
tu solus Altissimus, Iesu		<i>+ In the glory of God the Father,</i>
Christe, cum Sancto Spiritu:		<i>Amen.</i>
+ in gloria Dei Patris. Amen		

The celebrant chants the Collect. Please then sit for the readings.

THE LITURGY OF THE WORD

Please be seated for the readings.

A reading from the Acts of the Apostles Acts 13.14,43-52

Paul and Barnabas went on from Perga and came to Antioch in Pisidia. On the sabbath day they went into the synagogue and sat down. When the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God. The next sabbath almost the whole city gathered to hear the word of the Lord. But when the Jewish officials saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul. Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.'" When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers. Thus the word of the Lord spread throughout the region. But the officials incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region. So they shook the dust off their feet in protest against them, and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.

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

PSALM: 100.1-2, 3, 5

led by the Cantor. Please join in the refrain.

Make a joyful noise to the Lord, all the earth.

Worship the Lord with gladness;
come into his presence with singing. **R.**

Know that the Lord is God.

It is he that made us, and we are his;
we are his people, and the sheep of his pasture. **R.**

For the Lord is good;
his steadfast love endures forever,
and his faithfulness to all generations. **R.**

THE EPISTLE: *chanted by the sub-deacon*

A reading from the Book of Revelations 7.9,14b-17

After this I, John, looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. And one of the elders then said to me, “These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason, they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. “They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.”

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

LESSER ALLEUIA

Alleluia, alleluia. Redemptiónem misit
Dóminus pópulo suo.

*Alleluia, alleluia. The Lord has sent deliver-
ance to his people.*

Please stand.

GOSPEL ACCLAMATION



Deacon:

The Gospel of our Lord Jesus Christ according to John 10.27-30

+ Glory to you, Lord Jesus Christ.

Jesus said: “My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father’s hand. The Father and I are one.”

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


Please be seated for the Homily.

Please stand for the Creed.


Celebrant *All*

V


We be - lieve in one God, the Fa - ther, the al - might - y,
mak - er of hea - ven and earth, of all that is,
seen and un - seen. We be - lieve in
one Lord, Je - sus Christ, the on - ly Son of God,
e - ter - nal - ly be - got - ten of the Fa - ther,
God from God, Light from Light, true God from true God,
be - got - ten, not made, of one be - ing with the Fa - ther;
through him all things were made. For us and for




our sal - va - tion he came down from hea - ven,




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



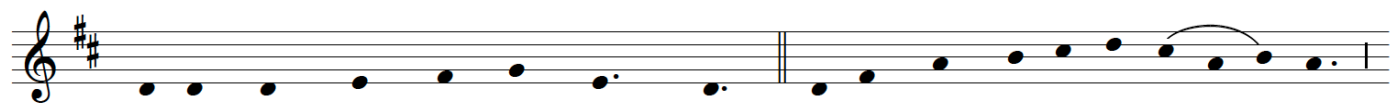
and the Vir - gin Ma - ry, and be - came tru - ly hu - man.



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




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



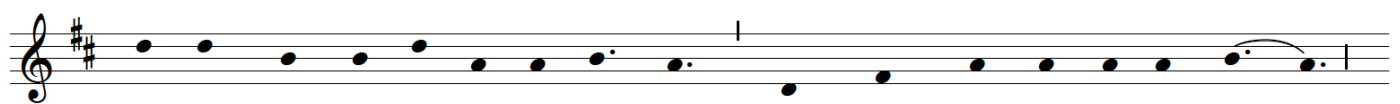
in ac - cord - ance with the Scrip - tures; he as - cend - ed in - to hea - ven



and is seat - ed at the right hand of the Fa - ther. He will come a - gain in glo - ry



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



We be - lieve in the Ho - ly Spi - rit, the Lord, the giv - er of life,

who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther and the

Son is wor - shipped and glo - ri - fied, who has spok - en through the pro - phets.

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

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

We look for the re - sur - rect - ion of the dead,

and the life of the world to come. A - -

- - - - men.

PRAYERS OF THE PEOPLE

Please kneel. After each petition:

Lord, in your mercy, **hear our prayer.**

And at the end:

Rest eternal grant to them, O Lord

And let light + perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith we may by your grace receive, through Jesus Christ our Lord. Amen.

Please stand for the Greeting of Peace.

Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also, with you.

Please stand for the Offertory.

OFFERTORY

Deus, Deus meus, ad te de luce vígilo:
et in nómine tuo levábo manus meas,
allelúia.

*O God, my God, from daybreak do I watch
for you; and in invocation of your name will I
lift up my hands, alleluia.*

Please join the offertory hymn

NEH: 446 Sing Alleluya forth ye saints on high

THE LITURGY OF THE EUCHARIST

Celebrant:

Blessed are you, Lord God.

Blessed be God forever.

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

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

Celebrant:

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Please kneel. The celebrant continues the prayer, leading to:

Sanctus, Sanctus, Sanctus

Dominus Deus Sabaoth

Pleni sunt coeli et terra gloria tua

Hosanna in excelsis.

+ Benedictus qui venit in nomine domini. Hosanna in excelsis

Holy, Holy, Holy

Lord God of Hosts

Heaven and earth are full of Your glory

Hosanna in the highest

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

Let us proclaim the mystery of faith



The celebrant continues the prayer, ending with:



Celebrant

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

Celebrant:

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

All remaining kneeling as the choir sings:

Agnus Dei, qui tollis peccata mundi: *Lamb of God, you take away the sin of the
 miserere nobis. world: have mercy on us.*

Agnus Dei, qui tollis peccata mundi: *Lamb of God, you take away the sin of the
 miserere nobis. world: have mercy on us.*

Agnus Dei, qui tollis peccata mundi: *Lamb of God, you take away the sin of the
 dona nobis pacem. world: grant us peace.*

Celebrant:

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

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

COMMUNION ANTIPHON

Ego sum pastor bonus, allelúja: et
cognósco oves meas, et
cognóscunt me meæ, alleluia, alle-
luia.

I am the good shepherd, alleluia; I know
my sheep and my own know me, alleluia,
alleluia.

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

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

COMMUNION MOTET Palestrina: *Sicut cervus*

(Psalm 42: 1)

As the stag yearns for springs of water:
so my soul yearns for you, God.

Please stand for the post-communion hymn.

NEH: 459 The Lord's my shepherd, I'll not want


THE CONCLUDING RITES

The celebrant sings the final prayer, leading to:

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

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

Deacon



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

All



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

THE REGINA CAELI

V. Queen of Heaven, rejoice, Alleluia.

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

V. Has risen, as he promised, Alleluia.

R. Pray for us to God, Alleluia.

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

R. For the Lord is risen indeed, Alleluia.

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

Amen.

Please stand as the sanctuary party departs.

Postlude: Dubois *Toccata*

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

WEEKLY MUSINGS

Musing about Shepherds

In an extract called, *Motif of 'shepherd' and politics in the Hebrew prophets*, I was interested to read the following:

"The shepherd metaphor is used in the Hebrew Bible to refer to kings or leaders of the Israelite community. It belongs to the larger group of pastoral metaphors which are used to convey ideas about governance and politics. This is especially apparent in how the Hebrew prophets have utilised pastoral imagery in their rhetoric about politics. Specifically, the imagery occurs in Micah 3 times, Isaiah 4 times; Jeremiah 6 times; Ezekiel in chapter 34, and Zechariah 3 times. In these instances, the shepherd metaphor is a political metaphor." (Edinburgh Research Archive 10/7/17)

The researchers suggest that there is a range of political implications based on the interactions of three main players, Yahweh (God) who is the owner of the flock and sometimes also portrayed as the Great Shepherd, the human shepherd, and the flock. The web of relationship and interaction of these three players affirms the centrality of the 'authority of God' in the politics of the shepherd texts.

Today's brief Gospel passage is one of several references to Jesus as the Shepherd. Elsewhere Jesus calls himself the Good Shepherd. We know that the image of Jesus as the Good Shepherd can be found in the earliest Christian paintings and drawings, including in the catacombs. As we approach the election here in Australia later this month we would do well to reflect of the image and model of shepherding in the Old and New Testaments.

But in the scriptures as in the modern world of politics there are shepherds and there are shepherds. In some passages, a distinction is made between shepherds who are malevolent and evil and shepherds who are caring and dedicated. And Jesus distinguishes between the shepherd and the hireling. In fact, the very reason Jesus himself said 'I am the good shepherd', is because in his day, shepherds did not always get a good press.

I find it interesting that shepherding is used as a test of so many of Israel's leaders. Ezekiel in chapter 34 rebukes these failing shepherds and looks forward to the coming of a new Shepherd-King, a new David, the Good Shepherd himself.

In these days preceding the Federal Election, is there anything we can reflect on as we seek to elect our leaders in a new parliament?

It has been said that politics is the art of the possible, that it is messy, that sometimes what is morally preferable is not always politically expedient, that it inevitably involves compromise, and that all legislation, no matter how carefully prepared, is liable to the law of unintended consequences. That is why politicians need our prayers and why, as Christians, along with all others who care deeply about our society, we need full engagement with the political processes.

A key issue for us as we pray about how we use our vote, and how we engage in political debate, is what policies ultimately enable human flourishing? While party policies are important, the politicians I respect, no matter what their party allegiances, are those who show a passion, a care, a determination, to make a difference for good, and who work to enable the people to flourish.

Bp David

NOTICES

Flowers for the Parish

We would like to thank Peter Ondaatje, who has donated flowers to the parish this Sunday in memory of his wife Rochelle.

+ David

Faith Forum returns – Sunday may 29th 12.45pm following High Mass

TOPIC: NURTURING OUR FAITH - *further details to follow next week!*

St Andrew's Brighton, Concert – 22nd May 2022 @ 2:30pm

Bach's Musical and Spritual Odyssey – 'Dritter Thiel Der Clavierübung'

Dr Calvin Bowman performs J S Bach's great masterpiece at St Andrew's Church Brighton.

Address: 228 New St Brighton

Tickets: www.trybooking.com/BXTFD

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

Enquires: St Andrews Parish Office: 03 9592 1240 or standrewsbrighton.org.au

Trinity College Choral Evensong

The Warden of Trinity College, the University of Melbourne, warmly invites you and your guests to a Service of Choral Evensong to commemorate Trinity's 150th anniversary.

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

Evensong will be sung by the Trinity College Choir.

Sunday 22 May 2022

4pm at St Paul's Cathedral, Melbourne.

Dress: Cocktail casual.

No RSVP is required for Evensong.

Flyers are available at the back of the church.

Fitzroy History Society Event at 2pm on Sunday, 22nd May 2022

This talk will discuss the life of Governor LaTrobe and early Fitzroy

Charles Joseph LaTrobe arrived in Melbourne as Superintendent of the Port Phillip District in 1839 and left as Governor of Victoria in 1854.

In this time Melbourne flourished and Fitzroy grew into Melbourne's first suburb.

LaTrobe laid the foundation stone for our venue St Peters Eastern Hill in 1846.

He and his wife were regular worshippers at the Church and the present vicar, Bishop David Farrer, will offer a tour of the church focusing on the links with the couple.

Date: Sunday, 22nd May 2022 at 2pm. (Duration approx.1.5hrs)

Venue: St Peters Eastern Hill Church

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

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

WHO ARE WE CALLED TO BE IN AN UNCERTAIN FUTURE: THEOLOGICAL RESPONSES TO THE PANDEMIC

Saturday 21 May 2022 | 9.30am – 1.30pm

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

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

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

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

For more information and to register go to www.trybooking.com/BYEPR, or email to theologyevents@trinity.edu.au or call **03 9348 7127**.

St Peter's Eastern Hill

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



Corpus Christi



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

St Peter's Bookroom – Book Fair

As new & Second-hand,

Saturday 3rd of September 2022

10am-4pm

Sunday 4th of September 2022

10am-2pm

St Peter's Hall 15 Gisborne St, Eastern Hill, Melbourne

Phone Carol: 9663 7487

Easter Music

Eastertide is the most joyful season of the liturgical year—and one of the longest. Unlike Christmastide, which traditionally lasts twelve days, there are seven Sundays in Eastertide—eight if you include the ‘official’ end of Eastertide on Whitsunday. In Eastertide, the austerity of Lent gives way to great celebration. Here’s an overview of some of the changes that occur in Eastertide.

The Asperges is replaced with the Vidi Aquam

We are familiar with the Asperges—the ritual sprinkling of Holy Water and the following responsory that precedes the Mass itself, and which acts not only to gather us in to worship but also a means of ritual purification. In Eastertide, this is replaced with the beautifully florid Vidi Aquam. The text for the Vidi Aquam comes from Ezekiel, John and Psalm 117. The text makes a crucial connection between the water that came from Jesus’ side at the Crucifixion and the waters of rebirth that are blessed on Easter Eve, and which are then sprinkled on the congregation in remembrance of their baptism.

The Gloria is back

The great song of praise, the Gloria in Excelsis Deo, which during Lent is only heard at Solemnities—or votive Masses—is back during Eastertide. In fact, the first Mass of Easter, on Easter Eve, we celebrate the return of the Gloria with a lavish ringing of bells: both the church bells and the sacring bells ring continuously from the Incipit of the Gloria to the “Amen”. The Alleluia is back. The great expression of praise and thanksgiving, “Alleluia”, so long suppressed during Lent, returns triumphantly. It makes its first appearance during Vidi Aquam, where it is chanted very melodically. During the Mass, the Gradual chant is replaced by what we call a “Lesser Alleluia”, that is, an additional Alleluia that doesn’t directly precede the Gospel. The minor propers: the Introits, Offertory and Communion have Alle-

luia added to them as well. The Dismissal at the end of the Mass is similarly elaborate and echoes the Alleluia we first hear in the Vidi Aquam. It's also worth noting that most of the hymns we programme during Eastertide contain multiple Alleluias.

The Angelus is replaced with the Regina Caeli

The Angelus, an antiphonal prayer that commemorates the great mystery of the Incarnation—and which we recite at the end of each High Mass—gives way to the Regina Caeli during Eastertide. Unlike the Angelus, which is centred on the birth of Christ, the Regina Caeli recalls the joy of the Virgin Mary—which reflects the joy of the whole Church—in recognising Christ, risen as he promised.

Church Parking

Due to hall roof repairs, we need to secure spaces for construction vehicles. Consequently, we are implementing a Parking Process where people who require parking contact the Parish Office to collect a daily parking permit to display in their car. This permit is issued and returned to the Parish Office each time (or in advance) it is used.

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

Any questions please email the Parish Administrator on office@stpeter.org.au or calling 9662 2391.

Many thanks in anticipation of your assistance in this matter.

Child Safety Training

Dear Clergy, Lay Ministers, Churchwardens, Parish Secretaries, Child Safe Officers, Compliance Officers and Parish Office Administrators

A new round of sessions has been scheduled for Level 3 Safe Ministry Implementation for Senior Leaders.

This is a course for all clergy, Parish Council members, Child Safe Officers and Ministry Program Coordinators aimed at working through the implementation of Diocesan Safe Ministry Policy, Protocols and Procedures. The cost of the training is \$15 per person.

Please choose a session time that suits you and copy the link to register on Trybooking:

Continued next Page →

- Tuesday 10th May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNYA>
- Wednesday 11th May 2022 | 1.00 to 3.00pm | <https://www.trybooking.com/BYNYG>
- Thursday 12th May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNYJ>
- Saturday 14th May 2022 | 9.30 to 11.30 am | <https://www.trybooking.com/BYNYN>

The training will be conducted on Zoom and you will receive these details and a link to the handouts for the session upon booking.

Shortly after you have undertaken the training, you will be emailed confirmation that you have completed Level 3. This confirmation should be forwarded to your parish so that they may update their records accordingly.

Thank you for your commitment to safe ministry. Please email pca ruana@melbourneanglican.org.au if you have any queries.

Child Safe Standards and Diocesan Safe Ministry Documents

Safe Ministry is ever-changing and, as flagged in 2021, new Victorian Child Safe Standards have been released and organisations need to comply with these by 1st July 2022. Between now and June the Diocese's Safe Ministry Reference Group will be reviewing and editing the Diocese's safe ministry documents to ensure compliance. Updates will be reviewed and approved by Archbishop in Council before they are released to parishes by 1st July.

We would also remind parishes to update their safe ministry documents on their websites to the current Diocesan versions available on at <http://www.melbourneanglican.org.au/making-your-parish-child-safe/>

Thank you again for your commitment to safe ministry in your parish and across our Diocese. Anne is available to assist and visit parishes as needed so please contact her at safeministry@melbourneanglican.org.au for questions and assistance.

Working Party Next Saturday 10am – 1pm

The church gardens, grounds and sheds need a fair bit of work to get them into shape. Please do come if you can. A good morning tea is promised.

St Peter's Book-room & Church Supplier

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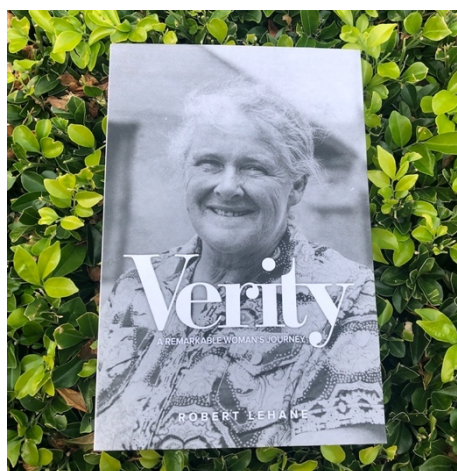
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PARISH DIRECTORY

St. Peter's Eastern Hill, 15 Gisborne Street, Melbourne, VIC 3002
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Phone: (03) 9662 2391 Web: www.stpeters.org.au

E-mail: office@stpeters.org.au

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YT: www.youtube.com/c/StPetersEasternHill

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

Sunday Services

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

Weekday Services

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

Clergy and Lay Ministers

Locum Vicar:	Bp. David Farrer	0449 229 875
ASLM:	Alae Taule'alo	0409 802 892
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	Fr Roger Prowd	0417 323 112
Klingner Scholar:	Eugene Chin	03 9662 2391

Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Cell of O.L.O.W:	Alae Taule'alo	0409 802 892
Charitable Foundation:	Krystyna Campbell-Pretty	03 9662 2391
Children's Church:	Katherine Barnett	0403 352 256
Churchwardens:	(Vicar's Warden)	0411 289 318
	Michael Gronow	
	(People's wardens)	
	Rachel Ellyard	0419 335 793
	Daniel Ferguson	0419 572 033

COVID Safe & Child Safety Officer:	Rachel Ellyard	0419 335 793
Director of Music:	Andrew Raiskums	0439 556 627
Flowers:	Michael Upson	0492 964 984
Guild of St Benedict:	Daniel Ferguson	0419 572 033
Head Server:	Anthony Schepis	0400 578 952
Music Administrator:	Sue Wuttke	0422 866 286
Organist:	Rhys Arvidson	0405 277 853
Parish administrator:	Adrian Chong	03 9662 2391
Pastoral care:	Di Clark	0407 354 987
Prayer Link & Pastoral:	Fr Roger Prowd	0417 323 112
RMIT Chaplaincy:	Alae Taule'alo	0409 802 892
Sacristan:	Eugene Chin	03 9662 2391

Parish Council Membership

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

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