

*Welcome to*

**ST PETER'S EASTERN HILL**

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



Rembrandt van Rijn, *The Return of the Prodigal Son*, c. 1661–1669.

**FOURTH SUNDAY OF  
LENT**

**27<sup>TH</sup> MARCH 2022**

# DAILY INTERCESSIONS

## FOR THE SICK:

Curtis Cornish, Wendy Hancock, Russell Kennedy, Thomas Low, Adrienne Moran, Lyn Nicholas, Noleen Nicholls, Elizabeth Prideaux, Gary Robertson, Alex Robins, Graham Ryles, Beatrice Scarfe, Joan Small, Robert Whalley PRIEST, Paul Wheelton, Anne Wuttke, Angus, Graeme, Peter and Jan.

## AS WELL AS:

Jenny Allen, Helen Barnard, Margaret Bishop, David Bornstein, Margaret Brown, Kate Castle, David Curtis, Helen Drummond, 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, Judy Ryles, Jenny Sasse, John Stewart BISHOP, Ian Thornton, Barbara Ure-Smith.

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

Sun	27	Evan Laurie Burge <small>PRIEST</small>
Mon	28	Robert William Appleby
Tue	29	John Keble <small>PRIEST</small> , Patrick O'Connor, John Lindsay Pierce, Helen Smith
Wed	30	Patrick Francis Gooley
Thu	31	Elena Irene Gunston
Fri	1	Ida Beatrice Anderson, Olive Vera Duggan, Charles Edward Hays, Audrey May Pennington
Sat	2	Lewis Radford <small>BISHOP</small> , Janet Margaret Petty

# INTRODUCTORY RITES

The people's responses are in **bold**.

Mass setting: Victoria: Missa Alma redemptoris mater

Please stand for the opening hymn: NEH: 444. Rejoice to-day with one accord

Cantor  
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

All

Cantor  
Have mercy 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.

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,

All  
and for e - ver. A - men. Repeat antiphon

*The celebrant intones the responsory:*

The musical score consists of six staves of music in G major (one sharp). The lyrics are: Priest: O Lord, show your mercy upon us; People: And grant us your salvation; Priest: O Lord, hear our prayer; People: And let our cry come to you; Priest: The Lord be with you; People: And also with you; Priest: Graciously hear us, O Lord, holy Father, almighty and everlasting God, and may it please you to send your holy angel from heaven to keep, cheer, guard, visit and defend all who are gathered together in this holy place; People: through Jesus Christ our Lord Amen.

*The choir intones the Introit as the sacred ministers cense the altar.*

## **INTROIT**

Aetate Jerúsalem, et convéntum fácite omnes quidiligitis eam, gaudéte cum laetitia, qui in tristitia fuístis, ut exsultétis, et satiémini ab ubéribus consolationis vestrae.

*Rejoice, O Jerusalem; and gather round, all you who love her; rejoice in glad-ness, after having been in sorrow; exult and be replenished with the consolation flowing from her motherly bosom.*

*Celebrant:*

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

**Amen.**

The Lord be with you.

**And also with you.**

*The celebrant intones the collect for purity. 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 offers the absolution and then chants the collects. Please sit for the readings.*

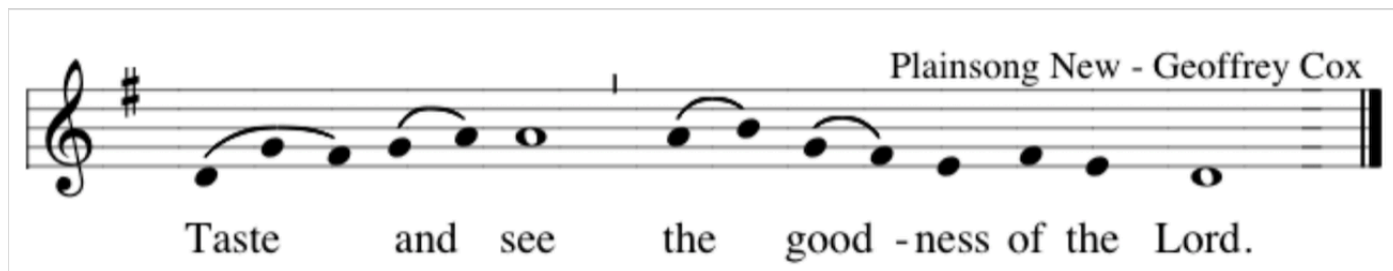
## **THE LITURGY OF THE WORD**

### **OLD TESTAMENT READING: JOSHUA 5.9A, 10-12**

After the Israelites had crossed over the Jordan river, and entered the promised land, the Lord said to Joshua, “Today I have rolled away from you the disgrace of Egypt.” While the Israelites were camped in Gilgal they kept the Passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the Passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

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

**PSALM 34.1-2, 3-4, 5-6 (R.8A)** *led by the cantor, please join in the refrain*



*I Will Bless the Lord at all times;  
his Praise continually shall be in my mouth.  
My soul makes its boast in the lord;  
let the humble hear and be glad. R.  
O Magnify the Lord with me,  
and let us exalt his name together.  
I Sought the Lord, and he answered me,  
and delivered me from all my fears. R.  
Look to him, and be radiant;  
so your faces shall never be ashamed.  
This poor should cried, and was heard by the Lord,  
and was saved from every trouble. R.  
The Lord is merciful and gracious,  
slow to anger and abounding in steadfast love.  
For as the heavens are high above the earth,  
so great is his steadfast love toward those who fear him. R.*

**THE EPISTLE: 2 CORINTHIANS 5.17-21** *chanted by the sub-deacon*

A reading from the second letter of Paul to the Corinthians.

If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!  
All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation;  
that is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.  
So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.  
For our sake God made Christ to be sin who knew no sin, so that in Christ we might become the righteousness of God

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

*Please stand.*

## GRADUAL *Psalm 9:19*

Aetátus sum, in his quad dicta sunt  
mini, in domum dómini íbimus. Fiat  
pax in virtúte tua, et abundántia, in-  
túribus tuis.

*I rejoiced when it was said unto me: "Let us go  
to the house of the Lord!" Let peace reign  
within your walls, and abundance in your tow-  
ers.*

*The cantor leads the Tract.*

## TRACT

Those who trust in the Lord are like Mount Zion; the inhabitants of Jerusalem shall never be shaken. Vs. As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and for evermore.

## THE GOSPEL

*Deacon:*

The Gospel of our Lord Jesus Christ according to Luke (15.1-3, 11-32)

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

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them a parable: "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So the father divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. "When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. The young man would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. "But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'" "So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. "Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' 22 But the father said to his slaves,

‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate. “Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. The slave replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ “Then the elder son became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ “Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

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

*Please be seated for the homily.*

*After the homily, please stand for the Credo.*

<p><b>Celebrant</b></p>	<p><b>Choir or All</b></p>
<p>We be - lieve in one God, the Fa - ther, the Al - might - y, mak - er of</p>	
<p>hea - ven and earth, of all that is, seen and un - seen.</p>	
<p>We be - lieve in one Lord, Je - sus Christ, the on - ly Son of God,</p>	
<p>e - ter - nal - ly be - got - ten of the Fa - ther, God from God,</p>	
<p>Light from Light, true God from true God, be - got - ten, not made,</p>	



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 heav'n,

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 ca - tho - 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 - 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.**

*Please stand for the offertory.*

**OFFERTORY** *Psalm*

Llúmina, óculosmeos, nequándo ob-  
dórmiam in morte, nequándo dicat im-  
imícusmeus: "Praeválui advérsus eum."

*Enlighten my eyes lest I fall into the sleep of  
death; lest my enemy say: "I have prevailed  
against him."*

**OFFERTORY HYMN NEH: 443.** Rejoice, the Lord is King

## **THE LITURGY OF THE EUCHARIST**

*Celebrant:*

Blessed are you, Lord God &c.

**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*

*The celebrant continues the prayer, leading to:*

Let us proclaim the mystery of faith

*All*

Dy - ing, you des - troyed our death. Ris - ing, you re - stored our life.

Christ Je - sus, come in glo - ry.

*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.

*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:  
 miserere nobis.

Agnus Dei, qui tollis peccata mundi:  
 miserere nobis.

Agnus Dei, qui tollis peccata mundi:  
 dona nobis pacem.

*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, 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

Oportet te, fili gaudere, quia frater tuus  
 mortuus fuerat, et revixit; perierat, et  
 inventus est.

*My son, you should rejoice; for your brother  
 who was dead has come back to life; he was lost  
 and he has been found.*

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** Henry Purcell: I was glad

*I was glad when they said unto me:  
we will go into the house of the Lord.  
For thither the tribes go up, ev'n the tribes of the Lord,  
to testify unto Israel and to give thanks unto the  
name of the Lord. For there is the seat of judgement:  
ev'n the seat of the house of David.  
O pray for the peace of Jerusalem.  
They shall prosper that love thee. Peace be within thy walls,  
and plenteousness within thy palaces.  
Glory be to the Father, and to the Son, and to the Holy  
Ghost. As it was in the beginning, is now,  
and ever shall be. World without end. Amen.*

Please stand for the post-communion hymn.

**NEH:** 235. Forth in thy name, O Lord, I go

## **THE CONCLUDING RITES**

*The celebrant intones the final collects, leading to:*

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

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

Go in peace to love and serve the Lord

**In the name of Christ. Amen.**

# THE ANGELUS

*The prayer is led by the celebrant. The church bells ring thrice during the recitation of the Hail Mary, and nine times during the final collect.*

The Angel of the Lord declared unto Mary.  
**And she conceived of the Holy Spirit.**

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.  
**Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

Behold the handmaid of the Lord.  
**Be it done unto me according to thy word.**

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.  
**Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

*Please genuflect*

And the Word was made flesh.  
**And dwelt among us.**

*Please rise*

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.  
**Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

Pray for us, O Holy Mother of God.

**That we may be made worthy of the promises of Christ.**

Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord.

**Amen.**

*The Sanctuary party processes to the West door for final prayers and dismissal.*

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

*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 the Parish Hall for refreshments after the Mass.*



# Weekly Musings

Musings for the Fourth Sunday in Lent (Laetare), the 27<sup>th</sup> of March 2022.

“Being Swallowed up therefore in the Miserable Gulph of idle talk and worthless vanities, thenceforth I lived among Shadows, like a Prodigal Son feeding upon Husks with Swine. A Comfortless Wilderness full of Thorns and Troubles the World was, or worse, a Waste Place covered with Idleness and Play, and Shops and Markets and Taverns.” For the poet Thomas Traherne (1637-1674), people are insatiable. Our wishes and desires can even drive us to sell up our inheritance, go on world trips in search of everything or nothing, living out our version of the poverty of abundance: work, consume, be silent, die. Like the younger brother in this morning’s Gospel story, in the end there can seem no way back and no way out.

But Traherne does not deny insatiableness. He understands we need to measure our desires and direct our insatiableness towards that which brings life, not emptiness and loss. He continues the memory of his own early adulthood in his ‘Centuries of Meditations III 14’: “As for Churches they were things I did not understand. And Scholes were a Burden: so that there was nothing in the World worth the having, or Enjoying, but my Game and Sport, which also was a Dream and being passed wholly forgotten. So that I had utterly forgotten all Goodness Bounty Comfort and Glory: which things are the very Brightness of the Glory of GOD: for lack of which therefore He was unknown.”

When the brother returns home, instead of being treated as worthless or simply fit for hire, his father welcomes him ecstatically as found, honouring his existence in ways that confound the mere customs of society. He was dead to them, now he’s alive. The person who told them to go to hell has come back from some place like hell.

Which leaves the awkward business of the angry elder brother. Like the teller of the parable, Traherne is not either/or, he’s both/and. He is inclusive. His message is the “Goodness Bounty Comfort and Glory” already available to the elder brother, that the father now is getting him to understand, again. And like so many of Jesus’ stories, it’s open-ended. What’s going to happen next? Somehow, it’s implicit in forgiveness. Any time spent learning and living God’s love is time not spent on husks.

Philip Harvey

# NOTICES



## **Ukraine Emergency Assistance Appeal**

Dear Friend in Mission,

We have all been astonished and immensely saddened to see the unfolding events in the Ukraine.

Our partner, Action by Churches Together (ACT) Alliance, has requested assistance as it seeks to respond to this escalating crisis. In response we have launched a tax deductible appeal which will not only seek to restore basic services for conflict-affected people in the Ukraine but also support refugees fleeing the Ukraine into Central Europe. To learn more or to donate, please encourage your parish to access our website at [www.abmission.org/ukraine](http://www.abmission.org/ukraine)

ABM's Anglicans in Development is a member of the ACT Alliance which was set up by the World Council of Churches to support global emergency relief work.

Thank you for your ongoing support of the work of ABM.

God bless,

The Rev'd Dr John Deane  
Executive Director



**ANGLICAN BOARD OF MISSION**  
*Working for Love, Hope & Justice*

## ON A MISSION

e-news March 2022



### Lent & Good Friday Appeal 2022

Your gift will change the lives of many communities living in poverty.



Donate online

[www.abmission.org/Lent2022](http://www.abmission.org/Lent2022)



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#### LENT APPEAL WILL HELP BUILD SUSTAINABLE COMMUNITIES!

We are delighted to launch our new Lent and Good Friday Appeal for 2022. This year, funds raised through Lent and on Good Friday will go to AID's Sustainable Communities Program. This program includes our Gaza Child Nutrition project, supporting underweight babies and their mothers and strengthening the work of the Diocese of Jerusalem in its many outreach areas. It also supports people living with disabilities and others in communities facing the challenges of poverty, lack of education, or lack of access to resources in the Philippines, Kenya, Myanmar, Vanuatu and Papua New Guinea.

To learn more, or to donate, go to [www.abmission.org/Lent2022](http://www.abmission.org/Lent2022)

## Important New Donation and Receipting Information

## Important New Donation and Receipting Information

Anglican Board of Mission (ABM) has recently introduced a fully Tax-Deductible entity called Anglicans in Development (AID).

AID runs our Sustainable Communities Program. When you choose to donate to our Sustainable Communities Program you will be donating to a Tax-deductible entity.

ABM itself **no longer offers any tax-deductible projects**. ABM now only operates the Church to Church Program which is NOT tax-deductible.

ABM's Aboriginal and Torres Strait Islander Projects are split between Sustainable Communities (for those projects which are tax-deductible) and Church to Church (for those projects which are not tax-deductible).



## Rethinking Earliest Christianity: Paul's Christ Groups in their Cultural Contexts

presented by Dr Richard Ascough,  
Professor of Religious Studies, Queen's University (Canada)  
and Visiting Scholar, Trinity College Theological School

Wednesday 27 April 2022



TRINITY COLLEGE  
THEOLOGICAL SCHOOL



UNIVERSITY  
OF DIVINITY

### Rethinking Earliest Christianity: Paul's Christ Groups in their Cultural Contexts

Christianity evolved from small, quasi-independent religious groups to become a dominant force in the late Roman empire. Yet in the beginning, these Christ-believing groups were virtually indistinguishable from myriads of other small associations in Roman antiquity. Such groups set up thousands of Greek and Latin inscriptions that reveal much about their membership and organization as well as their social status and aspirations. In this presentation, Prof. Ascough will discuss the implications of research on these associations for understanding the broad religious marketplace of the time that shifts in our paradigm for understanding the place of Christ groups in the Roman world.

Professor Richard Ascough's research focuses on the history of early Christianity and Greco-Roman religious culture with particular attention to various types of associations. He is currently researching the dynamics of religious interaction and community development in small religious associations in the Greco-Roman world. His project is part of a larger movement that is exploring modern theories of Christian origins. He regularly teaches courses on religion in Greek and Roman antiquity, with particular emphasis on the first two centuries of the development of what will come to be called "Christianity." Not wanting to remain solely in antiquity, he also teaches courses on religion and film and religion and business ethics. He has been honoured for his innovation as an educator through many teaching awards, most recently having been selected for a 3M National Teaching Fellowship (2018), "Canada's most prestigious recognition of excellence in educational leadership and teaching at the university and college level".

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**Date:** Wednesday 27 April 2022

**Time:** 7.30 – 9pm

**Venue:** Old Warden's Lodge (OWL), Trinity College, 100 Royal Parade, Parkville VIC 3052 | Enter through Gate C

**RSVP:** Tuesday 26 April 2022

**Enquiries:** Briony O'Halloran | [events@trinity.unimelb.edu.au](mailto:events@trinity.unimelb.edu.au) | 03 9348 7536

## **Refreshment on Refreshment Sunday!**

Today on **Sunday 27 March**, the Fourth Sunday in Lent - also known as Refreshment Sunday - we will be having a Garden Party at the Vicarage following the 10.30am Service.

### **Trio Amima Mundi**

For those interested in the upcoming concerts there are brochures at the front of the church

### **Communion Update from the diocese**

The Archbishop has said that Communion is now permitted in both kinds.

Beginning on Maundy Thursday we will be able to receive both host and chalice.

Receiving in both kinds (consecrated bread and wine) is optional. The sacrament in its fullness is received in the consecrated bread alone.

Please understand that there is no pressure either way. You may receive the host and chalice or the consecrated bread alone.

David Farrer, Locum

### **Music in Lent**

Lent is a time of preparation for the joys that are to come at Easter. We prepare ourselves through fasting, acts of charity and a spirit of repentance as we acknowledge our frailty and our dependence on God. The liturgies of Lent also shift gear to reinforce these themes of repentance and introspection. You'll notice the covering of statues and the use of violet vestments. You'll also notice a change to the music during this holy season.

#### *There is no Gloria*

We undertake the penitential rites, the Kyrie etc. as usual, but the joy of the Gloria is deferred until Maundy Thursday, although the Gloria is used for some Solemnities during Lent, notably the Annunciation.

#### *The organ is used sparingly*

The use of the organ and other instruments is traditionally suppressed during Lent. We will continue to use organ accompaniment for the hymns and for the postlude, which occurs after the Mass. The psalms, Tract, Credo and other bits of chant will be unaccompanied. Preference will be given to unaccompanied Masses and motets during Lent.

#### *There is no Gospel Acclamation*

“Alleluia”, as a superlative expression of joy, and triumph, is not used liturgically during Lent, even for Solemnities that fall in Lent. Gospel Acclamations are replaced with a Tract. The Tract is a chanted text that occurs before the Gospel, where the Acclamation would usually occur. It consists usually of an excerpt of a psalm.

The celebration of the Mass is intrinsically joyful. The musical changes in Lent are not meant to diminish the joy or the transcendence of the Mass, but rather to focus our hearts and minds on the Kingdom that is to come. These liturgical changes remind us that we are on a spiritual journey towards the Second Coming and our eternal life in Heaven.

### **Storage Space - St Peter's Bookroom Book Fair**

Are you able to assist with storage space for our Book Fair? We need a place to house the boxes high quality books which are being donated. Do you have a garage or safe housing space where we could store our treasures?

Due to the hall roof works the Book Fair will now be in September 2022.

If you can help, please talk with Carol O'Connor or a Bookroom Volunteer.

Phone: 03 9663 7487

### **Hall Roof Repairs**

Our hall roof repair project will start shortly. Scaffolding will be erected on 8 March around the whole building and the project will begin immediately afterwards.

As far as possible, all entryways will be still accessible, including the window to the main kitchen for distribution of food packages. The main kitchen is not part of the renovation work.

In terms of impact on the wider precinct:

1. Removal of tiles and other debris from the roof will be deposited in the skip located near the main kitchen.
2. We will erect fencing around the two car spots closest to the main kitchen; those two car spots will temporarily be relocated on the other side of the parish carpark, facing Parliament house.
3. This will mean that there will be fewer carparks available for visitors, including visitors to Keble House.
4. The shade cloth and bins that are currently in the courtyard outside the hall will be removed

5. Entry to the site will be restricted for OHS reasons, however this should not restrict use of the tenanted components of the building.
6. Removing the roof and replacing the tiles will create dust in the areas below. The builder anticipates that this will mostly be in the mornings, it would be prudent for any computers and other machines to be covered at the end of every day, to protect them from any dust. I will be able to tell you when your areas of the building are likely to be affected by dust. The roof is going to be removed sequentially and so not every part of the roof is going to be affected every day.
7. The parish will pay for a deep clean of each of the tenanted areas at the end of the project.

I apologise for the disruption the project will cause, but I'm sure you're aware of the problems of water getting into the site and will welcome the outcome when it is complete.

Please feel free to contact me if you have any concerns, or if there is any uncertainty about what is to happen.

Stephen Duckett: 0447837741

### **Church Parking**

Due to upcoming hall roof repairs, we will 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 many 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](mailto:office@stpeter.org.au) or calling 9662 2391.

Many thanks in anticipation of your assistance in this matter.

### **Child Safety Training**

Thank you to all parishes, clergy, staff and volunteers who have already completed their safe ministry training. We understand there have been various changes to safe ministry requirements recently and want to acknowledge the work parishes have done to meet these.

For all inquiries please contact Rachel Ellyard (0419 335 793)



## **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](mailto:safeministry@melbourneanglican.org.au) for questions and assistance.



St Peter's Eastern Hill  
CHURCH OFFICE ADMINISTRATOR POSITION  
(Permanent Part-Time)

Applications are invited for the position of Church Administrator at St Peter's Church, Eastern Hill. We are seeking a personable applicant for the following permanent part-time role of:

- An administrative part-time position of 20 hours per week
- Previous administrative experience ideally within a church office or a religious organisation
- Very good communicator, team player and enjoys interacting with clergy, parishioners and the general community

The position is central to the administration of the Parish, and its contact with members of the Parish, other organisations, the Diocese and the public. The office administrator reports to the Vicar of the Parish, and responds to appropriate requests from the Churchwardens, Parish Secretary and Parish Treasurer. The Role The primary duties and responsibilities of the position include, but not limited to:

- Administration, Ministry Support and Communication
- Facilities Management of the Hall and related property
- Essential skills and qualities for the role align with the Mission and Action Plan of St Peter's Church, Eastern Hill

Working Arrangements:

- This part-time role of 20 hours with a spread of at least 4 days during the week
- Based in the church office, with some flexibility that may be agreed upon
- Skill level and remuneration based on Clerks Award 2020

How to Apply

An emailed application may be sent to: [office@stpeters.org.au](mailto:office@stpeters.org.au) Applications close at 5 pm on Friday 13 May 2022.

Further information may be obtained from the Locum Vicar, Bishop David Farrer Ph 0449 229 875, or Churchwarden, Rachel Ellyard Ph 0419 335 793.

# ST PETER'S BOOKROOM & CHURCH SUPPLIER

This weekend St Peter's Bookroom is representing St Peter's and selling books on retreat at Santa Casa in Queenscliff!

Never too late to pick up some reading for Lent and there are terrific books available in the Bookroom.

## **Daily Reflections for Lent: Not by Bread Alone 2022**

A terrific pocket sized book to pop in your bag and reflect on during those snippet moments of waiting or needing some reflection.

Prayerfully journey through Lent with fresh and meaningful reflections on the daily Mass readings. In just minutes per day, the insightful meditations of **Not by Bread Alone** can deepen your experience of this solemn season of prayer and reflection.

\$5.95

## **Women of Holy Week: An Easter journey in nine stories** by Paula Gooder

Paula Gooder uses her extensive biblical expertise to retell the events of the Crucifixion, Resurrection and Ascension through the eyes of nine female characters she imagines accompanying Jesus during these momentous days.

Accompanied by nine colour illustrations, each story brings to life the tension, drama and shock of the events of Holy Week, banishing any over-familiarity and helping readers enter into the Passion narrative in a deeper, more meaningful way. \$26.95

