

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



*"Christ and the Woman taken in Adultery ('Let he who is without sin cast the first stone')" -Sebastiano Conca c.1741*

**FIFTH SUNDAY OF  
LENT**  
**3<sup>RD</sup> APRIL 2022**

# DAILY INTERCESSIONS

## FOR THE SICK:

John Baldock PRIEST, Graeme Brennan, Curtis Cornish, Wendy Hancock, Russell Kennedy, Thomas Low, Adrienne Moran, Lyn Nicholas, Noleen Nicholls, Philip Ondattje, Brian Porter, Elizabeth Prideaux, Gary Robertson, Alex Robins, Beatrice Scarfe, Joan Small, Robert Whalley PRIEST, Paul Wheelton, 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, Graham Ryles, Judy Ryles, Jenny Sasse, John Stewart BISHOP, Ian Thornton, Barbara Ure-Smith, Anne Wuttke.

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

- |     |   |  |
|-----|---|--|
| Sun | 3 | Sister Bridget <small>CSC</small> , Ethel Crotty   |
| Mon | 4 | Helen Gilbert, Gina Elizabeth Weigall MacMillan,<br>Gilbert Williams <small>PRIEST</small>                 |
| Tue | 5 | Isabella Bates, Christopher Peter John Berry, Agnes Briggs,<br>Patricia Amelia Gravette                    |
| Wed | 6 | James BROWN <small>PRIEST</small> , William James Churchman, Mary Lee,<br>Frank Nicholls, Joan Williams    |
| Thu | 7 | Thomas Bird, Claude Milton Kennedy <small>PRIEST</small> ,<br>Ernest John Withycombe <small>PRIEST</small> |
| Fri | 8 | Alfred Edward Bates, Kathleen Davies   |
| Sat | 9 | John Barker, Cyril Brougham, Ellen Eliza Gordon, Donald Leggett,<br>James Moorhouse <small>BISHOP</small>  |

# INTRODUCTORY RITES

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

Mass setting: Palestrina: Missa *Tu es Petrus* à 6

Please stand for the opening hymn: NEH: 379. In the Cross of Christ I glory

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

All

Cantor

All

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.

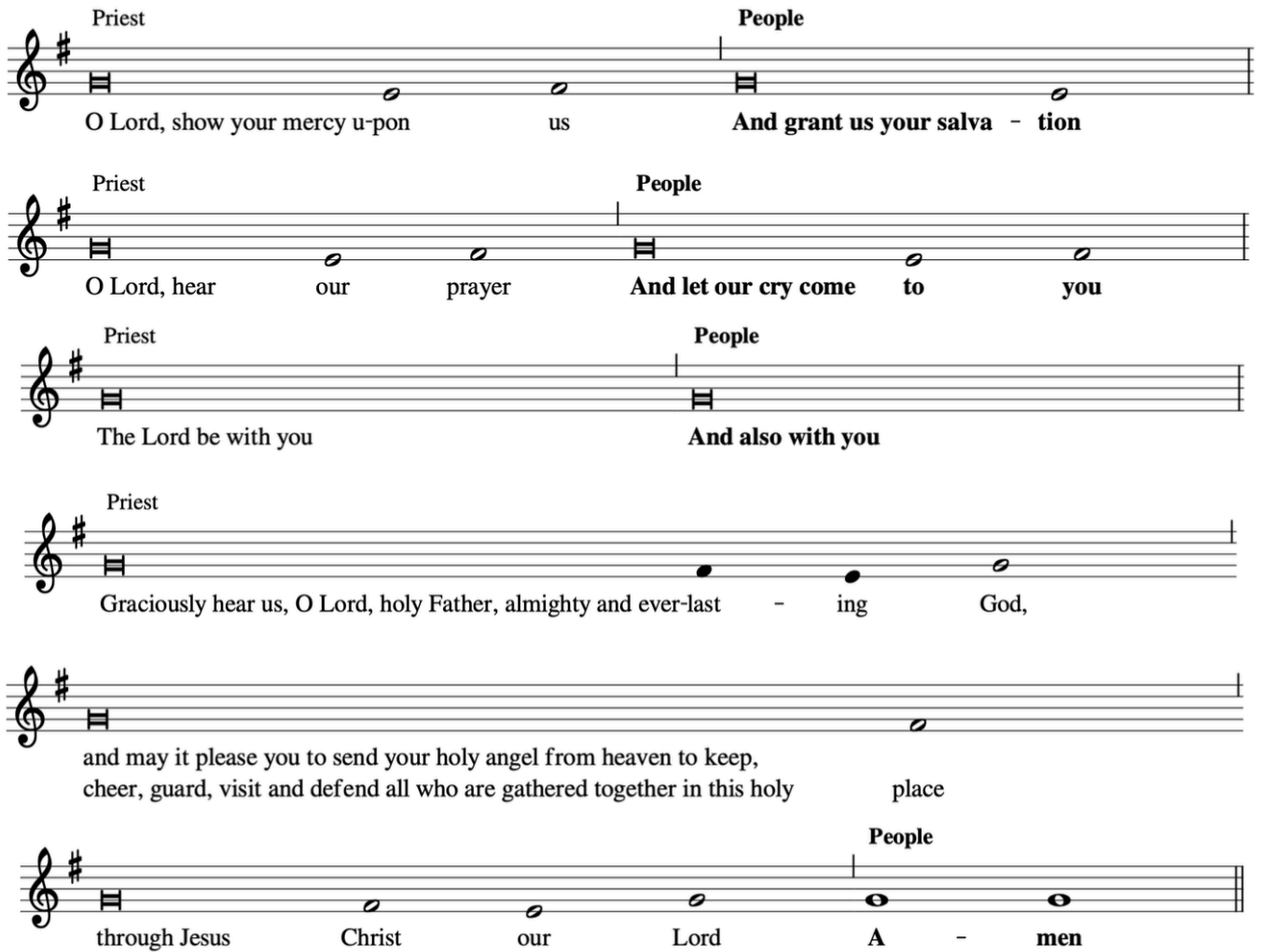
and cleanse me from my sin. Glo - ry to God:

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

and for e - ver. A - men.

Repeat antiphon

*The celebrant intones the responsory:*



The musical score is written on a grand staff (treble and bass clefs) with a key signature of one sharp (F#). The lyrics are as follows:

**Priest**  
O Lord, show your mercy u-pon us

**People**  
And grant us your salva - tion

**Priest**  
O Lord, hear our prayer

**People**  
And let our cry come to you

**Priest**  
The Lord be with you

**People**  
And also with you

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

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

**People**  
through Jesus Christ our Lord A - men

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

## INTROIT

Júdica me, Deus, et discérne causam meam de gente non sancta: ab homine iníquo et dolóso éripe me: quia tu es Deus meus et fortitúdo mea.

Vindicate me, O God, and defend my cause against an ungodly nation; from wicked and deceitful men deliver me, for you are my God and my strength.

*Celebrant:*

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

**Amen.**

The Lord be with you.

**And also with you.**

*The celebrant intones the collect for purity. The sacred ministers return to the sedilia for the penitential rites. Please kneel.*

*Kyrie eleison*

*Christe eleison*

*Kyrie eleison*

Lord have mercy

Christ have mercy

Lord have mercy

*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: ISAIAH 43.16-21**

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

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*

Plainsong New - Geoffrey Cox



The Lord has done great things for us; we are filled with joy.

When the Lord restored the fortunes of Zion,  
we were like those who dream.

Then our mouth was filled with laughter,  
and our tongue with shouts of joy. **R.**

Then it was said among the nations,  
“The Lord has done great things for them.”

The Lord has done great things for us,  
and we rejoiced. **R.**

Restore our fortunes, O Lord,  
like the watercourses in the desert of the Negev.  
May those who sow in tears  
reap with shouts of joy. **R.**

Those who go out weeping,  
bearing the seed for sowing,  
shall come home with shouts of joy,  
carrying their sheaves. **R.**

**THE EPISTLE: PHILIPPIANS 3.8-14** *chanted by the sub-deacon*

I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

*Please stand.*

**GRADUAL** *Psalm 9:19*

Eripe me, Dómine, de inimícis meis:  
doce me fácere voluntátem tuam.

Rescue me, Lord, from my enemies;  
teach me to do your will.

**TRACT**

Often have they fought against me from my youth. Let Israel now say: Often have they fought against me from my youth. Yet they have not prevailed against me: my back has become an anvil for the hammering of sinners. They have long oppressed me with their iniquities. But the Lord of justice will break the neck of sinners.

**THE GOSPEL**

*Deacon:*

The Gospel of our Lord Jesus Christ according to John (8.1-11)]

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

Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before the people, they said to Jesus, "Teacher, this woman was caught in the very act of committing adultery. In the law, Moses commanded us to stone such women. Now what do you say?" They said this to test Jesus, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When the scribes and Pharisees kept on questioning him, Jesus straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her." And once again Jesus bent down and wrote on the ground. When the scribes and Pharisees heard what Jesus had said, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again."

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.*

**Celebrant**                                      **Choir or All**



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 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

Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

I will praise you, O Lord, with my whole heart; deal bountifully with your servant, that I may live and observe your word; revive me according to your word, O Lord.

**OFFERTORY HYMN NEH: 85.** Jesu, meek and lowly

# 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*

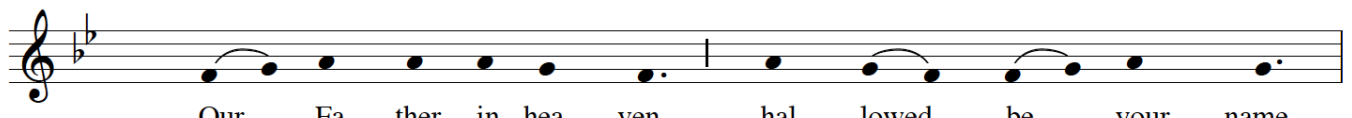


Bles sing and ho-nour and glo-ry and power are yours for e-ver and e-ver. A - men.

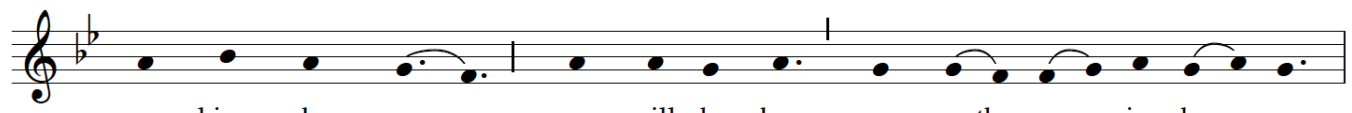
*Celebrant*




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,



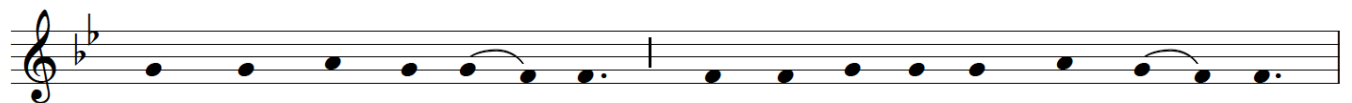
your king - dom come, your will be done, on earth as in hea - ven.



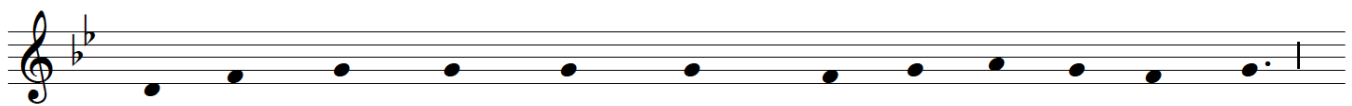
Give us to - day our dai - ly bread. For - give us our sins




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**

Nemo te condemnávit, múlier? Nemo,  
Dómine. Nec ego te condemnábo: jam  
ámplius noli peccáre.

“Woman, has no one condemned you?”  
“No one, Lord.” “Neither do I con-  
demn you; go and do not sin again.”

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** Herbert Howells: *Salvator mundi*

O Saviour of the world, who by thy Cross and thy precious Blood hast redeemed us, Save us and help us, we humbly beseech thee, O Lord.

*Please stand for the post-communion hymn.*

**NEH:** 383b. Jesu, Lover of my soul

## 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: Johannes Brahms (1833-97) *Herzlich thut mich verlangen**

*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

In the early 1990s I was emotionally moved when I stood on the exact spot in the Piazza della Signoria in Florence where the Dominican friar Girolamo Savonarola was hanged and burnt for heresy nearly 500 years before in 1498. At school I'd learned a little about the life of this fanatical Puritan who still plays on European imagination for his vociferous preaching against corrupt clergy, notoriously burning books, destroying 'immoral' art and an aid to driving out the Medici family from Florence.

Last weekend I attended a Retreat in Queenscliff on the theme of the *Merciful Humility of God*, and Revd Wendy Crouch quoted Savonarola. Before his execution he translated and wrote Latin commentaries on psalms 51 & 31: **Prison Meditations**. William Byrd created a choral setting for it, *Infelix ego*. This work was translated into English for the first time in over 100 years in 2011.

In his commentary Savonarola compares the merciful nature of a God who is all wisdom, felicity and goodness with his own personal state of misery. He asks "What will you do, O Mercy?" Then writes: "Abyss calls to abyss. The abyss of misery calls to the abyss of mercy; the abyss of sins, calls to the abyss of graces. The abyss of mercy is greater than the abyss of misery. So may abyss swallow abyss: may the abyss of mercy swallow the abyss of misery."

The story today in John's Gospel, often dubiously labelled, 'The woman caught in adultery,' is disquieting and unsettling on many levels. Jesus is being tested by the scribes and Pharisees who mercilessly objectify and use a woman as a tool to bring charges against him. Jesus' response pulls the rug from under everyone's feet. His wisdom goes far beyond any of them. He is less interested in the law than what is happening in the human heart before God. As one theologian puts it, the glory of God is hidden in plain sight in Jesus. Most noticeable is that he talks to the woman as a person, breaking down the psychological wall set up by the scribes. He stands *with* her. We can long to know what he wrote with his finger on the ground. Words that could never be burnt on Savonarola's pyre of books. But words, no doubt, that bring Jesus closer to his own crucifixion.

Were they words about mercy? Words about the abyss of misery calling to the abyss of mercy, found in the depths of the sometimes broken, sometimes hardened, but all too human heart? Our world today - the situation in the Ukraine, the cry of our planet in climate crisis, the ongoing circumstance of the homeless right on our doorstep - is in much need of the abyss of mercy.

By Carol O'Connor

# 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

## Trinity College Tenebrae

Wednesday 13 April at 7-8pm

Trinity College Chapel, 100 Royal Parade, Parkville

Register via: [www.trybooking.com/BYHBH](http://www.trybooking.com/BYHBH)

Enquiries: Briony O'Halloran | 03 9348 7527  
[events@trinity.unimelb.edu.au](mailto:events@trinity.unimelb.edu.au)



**TRINITY COLLEGE**  
THE UNIVERSITY OF MELBOURNE



# ANGLICAN BOARD OF MISSION

*Working for Love, Hope & Justice*



## 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)

### 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

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

### 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**

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 allclergy, 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 click the link to register on Trybooking:

- Wednesday 27<sup>th</sup> April 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNVN>
- Friday 29<sup>th</sup> April 2022 | 1.00 to 3.00 pm | <https://www.trybooking.com/BYNVNR>
- Monday 2<sup>nd</sup> May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNVV>
- Tuesday 3<sup>rd</sup> May 2022 | 12.30 to 2.30 pm | <https://www.trybooking.com/BYNVW>

- Tuesday 5<sup>th</sup> May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNWA>
- Tuesday 10<sup>th</sup> May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNYA>
- Wednesday 11<sup>th</sup> May 2022 | 1.00 to 3.00 pm | <https://www.trybooking.com/BYNYG>
- Thursday 12<sup>th</sup> May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNYJ>
- Saturday 14<sup>th</sup> 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 and please email [pcauana@melbourneanglican.org.au](mailto:pcauana@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](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

Explore the events leading up to the first Easter that lie at the very heart of the Christian faith with theologian and New Testament scholar Paula Gooder. Accessible and informed, as well as engaging and inspiring.

**Journey to the Empty Tomb** by Paula Gooder \$34.95

**NEW ART CARDS** for all occasions have arrived in! For all occasions, Birthday, Mother's Day..... Lots of beautiful ones to choose from, including New Yorker cartoons.

