

WELCOME TO  
ST. PETER'S EASTERN HILL

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



Caspar Luyken, *Elisha helps a poor widow* (1708)

THIRTY SECOND SUNDAY  
ORDINARY TIME - LITURGY  
7<sup>TH</sup> NOVEMBER 2021

O God, whose blessed Son came into the world that he might destroy the works of evil and make us your children and heirs of eternal life: grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

# MUSINGS

The only positive aspect of our rolling lockdowns in 2020-21 has been time to do the kinds of tasks you wouldn't usually have time to do. The less glamorous but nonetheless important background work that helps keep our cycle of liturgies ticking over, e.g. re-typesetting the Missal and collect books, re-visiting the rubrics and editing and redrafting the guidance notes for our Easter and Christmas liturgies. One of our nerdier lockdown projects was an historical one, that was inspired by the 175th anniversary of the foundation of St Peter's. Those of us who serve regularly are familiar with the old Mass cards above the vestment chest with their arcane calligraphy and dusty frames, as well as the formidable copy of the English Missal that sits unused on the top of the sacristy cupboard. Anthony Schepis, Terry Porter and I wondered what would it be like to re-draft workable guidance notes and a missal that allowed us re-create the Mass as it was in Farnham Maynard's time; the same Mass that inspired and underpinned the golden age of Anglo-Catholic ascendancy in the 1920s and 1930s?

With the full support of Fr Hugh, and drawing heavily on the 1956 edition of Ritual Notes (and further aided by the sage advice of experienced servers like Guy Churchman) Terry, Anthony and I were able to put together useable guidance for a Low Mass, Missa Cantata and Solemn High Mass. The initial inspiration behind the project was one of historical and perhaps aesthetic curiosity. But inspired by the practical difficulties of sourcing the requisite number of services for High Mass for midweek feasts, as well as the revival of the traditional liturgies currently being spearheaded by Pusey House at Oxford, which has revived its use of the English Missal this year, we figured why not use these resources liturgically? We decided upon All Souls' Day this year as the perfect opportunity to do a soft launch of this new-yet-old-rite.

All of our Masses at St Peter's have their own beauty, from the simplicity of our daily low Mass to the majesty of our Solemn High Mass on Sundays. The experience of reviving the English Missal Missa Cantata, with a priest, two acolytes and a thurifer/MC had a unique beauty that had to be experienced to be understood. From the moment we began the preparatory prayers at the foot of the altar during Victoria's sublime Introit we were conscious, not of being actors in something remote or historical facsimile, but as participants in an enduring and perpetual sacrifice of praise, offered by the Church to God throughout the ages. Phrases we often use in the servers' guild, like the Epistle or the Gospel side of the altar, suddenly made sense as liturgical realities, not merely as references to something we used to do. The old Mass cards, used by Maynard in the 1950s and 1960s came alive again, and the liturgical significance of the proper prayers—spoken in an undertone by the priest and chanted or sung so beautifully by the choir—was heightened.

One highlight of the Mass, which was relayed to me by a chorister (as our backs were at that time facing the people) was the Last Gospel, when at the reference to the incarnation of the Word, the entire church genuflected in unison. There is surely no clearer illustration of the Incarnational theology that underpins our charism than this movement of the bodies of the faithful, in awe at the profound mystery of God incarnate in the person of Jesus Christ. We look forward to having future opportunities to use this same rite—albeit for more festive occasions—as we continue to explore the liturgical and theological richness of our great tradition.

*Alae Taule'alo, Lay Minister*

# GATHERING IN GOD'S NAME

Prelude: *Voluntary in G (Z 720)* H Purcell (1659-95)

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

Mass setting: *Mass for Four Voices*, Monteverdi (1567-1643)

**Hymn:** Now Thank We All Our God

**NEH #413**

*The celebrant begins the Asperges.*

Cantor

All

Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:

Fine

wash me, O Lord, and I shall be whi - ter than snow.

Cantor

Have 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:

Wash me tho - rough - ly from my wick - ed - ness:

Cantor

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

All

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

Repeat antiphon

and for e - ver. A - men.

**Priest** **People**  
 O Lord, show your mercy u-pon us **And grant us your salva - tion**

**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-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 sanctuary party re-enters the chancel. The celebrant begins to cense the altar.*

## INTROIT

Let my prayer enter into your presence; incline your ear to my supplication, O Lord.  
 Vs. O Lord and God of my salvation, I cry before you day and night.  
 Glory be etc.

*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 chants the collect for purity.*

*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 celebrant 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. The Gloria then follows.*

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

*The celebrant chants the collect of the day. Please then sit for the readings.*

# THE MINISTRY OF THE WORD

**1 Kings 17.10-16** *read by Stephen Duckett*

Elijah, the prophet, set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” Elijah said to her, “Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: “The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.”” She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.

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

**PSALM 78** *led by the cantor, please join in the refrain.*



It is the Lord who keeps faith forever,  
who executes justice for the oppressed;  
who gives food to the hungry.  
The Lord sets the prisoners free. **R.**

The Lord opens the eyes of the blind  
and lifts up those who are bowed down;  
the Lord loves the righteous  
and watches over the strangers. **R.**



The Lord upholds the orphan and the widow,  
but the way of the wicked he brings to ruin.  
The Lord will reign forever,  
your God, O Zion, for all generations. **R.**

**HEBREWS 9.24-28** *chanted by the sub-deacon.*

Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, Christ has appeared once for all at the end of the age to remove sin by the sacrifice of himself.

And just as it is appointed for mortals to die once, and after that comes the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

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

*Please stand.*

**GRADUAL**

Dirigatur oratio mea sicut incensum in  
conspectu tuo.

Vs. Elevatio manuum mearum  
sacrificium vespertinum.

*Let my prayer be set forth in thy sight as the  
incense.*

*Vs. Let the lifting up of my hands be an  
evening sacrifice*

**ALLELUIA** *sung by the cantor*

P. Carmody

Al - le - lu - ia, al - le - lu - ia.

## THE GOSPEL

*Deacon:*

The Gospel of our Lord Jesus Christ according to **Mark (12.38-44)**

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

Jesus was teaching in the temple, and a large crowd was listening to him. He said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honour at banquets! They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

Jesus sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.”

*Homily:* Fr Philip Gill

*After the homily there is a short time of silent prayer. Please then stand for the Credo.*

*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.

*All kneel for the Prayers of the People led by Anne Scott-Pendlebury. 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.*

We are the body of Christ.

**His Spirit is with us.**

The peace of the Lord be always with you.

**And also with you.**

## OFFERTORY

Guide my footsteps, O Lord, according to your word, so that no iniquity may ever gain the upper hand, O Lord.

**Hymn:** Hail to the Lord's Anointed!

**NEH #55**

## THE GREAT THANKSGIVING

*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 ...*

*Celebrant:* ...forever praising you and saying:

Sanctus, Sanctus, Sanctus  
Dominus Deus Sabaoth  
Pleni sunt coeli et terra gloria tua  
Hosanna in excelsis.

*Holy, Holy, Holy  
Lord God of Hosts  
Heaven and earth are full of Your glory  
Hosanna in the highest*

+ Benedictus qui venit in nomine  
domini. Hosanna in excelsis

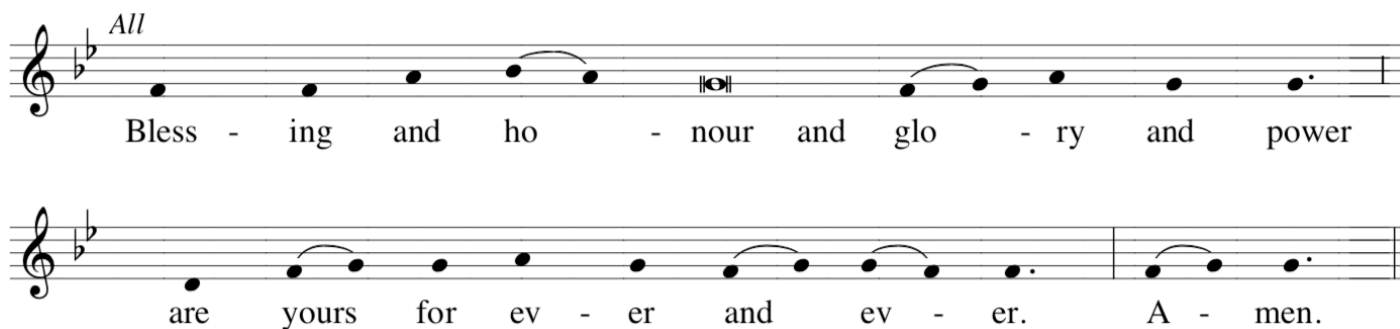
*+Blessed is he that comes in the name of the  
Lord. Hosanna in the highest*

*The celebrant continues the prayer, leading to:* Let us proclaim the mystery of faith



*The celebrant continues the prayer, ending with:*

*All*



Bless - ing and ho - nour and glo - ry and power  
are yours for ev - er and ev - er. A - men.

*All chant the Lord's Prayer:*

*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. The cantor leads:*

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.**

## **BREAKING OF THE BREAD & COMMUNION**

*The Sacrament is shared.*

### **COMMUNION ANTIPHON**

The Lord is my shepherd and I shall want nothing; he has set me in a land of abundant pastures; he has led me to life-renewing waters.

COMMUNION MOTET: *Geistliches Lied*, Johannes Brahms (1833 – 1897)

Laß dich nur nichts nicht dauren mit  
Trauren,  
sei stille, wie Gott es fügt,  
so sei vergnügt mein Wille!

Was willst du heute sorgen auf morgen?  
Der Eine steht allem für,  
der gibt auch dir das Deine.

Sei nur in allem Handel ohn Wandel,  
steh feste, was Gott beschleußt,  
das ist und heißt das Beste.  
Amen.

*Do not let yourself be depressed  
By sadness; be calm,  
However God may dispose,  
Be content with it, my will.*

*Why worry today about tomorrow?  
There is one who controls everything;  
He will give you your share too.*

*Be constant in everything  
You undertake, stand firm;  
What God ordains  
Is and is known to be best. Amen.*

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

## **SENDING OUT OF GOD'S PEOPLE**

*The celebrant chants 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 then dismisses the congregation:*

Go in peace to love and serve the Lord.

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

**Postlude:** *Allegro di molto, Sonata in D, Wq.70.5* C.P.E. Bach (1714-88)



# DAILY INTERCESSIONS

## FOR THE SICK:

Wendy Hancock, George Kavvadias, Russell Kennedy, Thomas Low, Martin Moran, Lyn Nicholas, Noleen Nicholls, Gary Robertson, Alex Robins, John Small, Margaret Sutherland, Paul Wheelton & Peter.

## AS WELL AS:

Jenny Allen, Helen Barnard, Margaret Bishop, David Bornstein, Kate Castle, David Curtis, Helen Drummond, Cheryl Duff, Gail Edwards, Grace James, Lynn James, Natalie Kellett, Roman Kerr, Bronwyn Large, Margaret Lea, Alice McCraith, William Lees, Margaret Lugg, Sr Lyn CHN, Robin Page, Liz Prideaux, Judy Ryles, Jenny Sasse, John Stewart BISHOP, Ian Thornton, Barbara Ure-Smith & Jan.

## FOR THE RECENTLY DEPARTED:

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

Sun	7 <sup>th</sup>	Rosalie Edney, Donald Richard Fleet, Irene Oddie, Harold Wray
Mon	8 <sup>th</sup>	Ian Robert Anderson, Constance Robbins
Tue	9 <sup>th</sup>	Douglas George Sydney Dowe, Margaret Sawers, Martin Dorman Smith, Victoria Warr, Louisa Wray
Wed	10 <sup>th</sup>	Dulcie Jean Davis, Leon Marshall-Wood PRIEST, Martha Owen
Thu	11 <sup>th</sup>	James Pettett Callinan
Fri	12 <sup>th</sup>	Percy Hume, Sarah McDougall, Margaret Mildred Sawers, Lawrie Styles PRIEST, Stanley Graham Wells
Sat	13 <sup>th</sup>	Doreen Ata, Joseph Blakson

# REFLECTION - WHEN GRIEF IS OVERWHELMING, HOW DO WE COPE?

Jan Croucher, wife of counsellor and pastor to many, Rowland Croucher, passed away recently after a four-year battle with cancer.

A few months before Jan's passing, Rowland shared on Facebook the depth of grief he was experiencing as he watched his life partner of 57 and a half years become weaker and sleep for most of the day. His own summary expressed it best:

*Friends, it's taken nearly 80 years to discover my greatest area of ignorance: I have never experienced such deep sadness ever before...*

*I need your help.*

*Jan is dozing in the recliner chair next to me. She now sleeps about 22 hours in every day. (At this point she stirred and huskily said "I'm so weary...")*

*There's an ache deep in my being... Maybe sooner rather than later I'm going to lose her, the love of my life...*

*What spiritual/emotional resources are there to cope with the huge void she'll leave in my heart???*

*As a pastor I've shared "grief", genuine grief, with hundreds of people.*

*But this is different. Instead of going away the sadness goes deeper, and deeper...*

The fact that Rowland's post was acknowledged by 520 people and received 253 comments reflects not just the esteem in which he and Jan have been held by so many, but that grief touches something inside all of us that goes to the very core of who we are.

Life is difficult. Such were the opening words of M. Scott Peck's bestseller, *The Road Less Travelled*. In those three words he described what we all know to be true. Suffering and death are constants in this world and are a reality that not one of us will escape unless Jesus returns beforehand.

Viktor Frankl, in his book, *Man's Search for Meaning*, in which he describes his experience as a prisoner in Auschwitz during the Second World War, quotes Friedrich Nietzsche in saying, "To live is to suffer. To survive is to find meaning in the suffering."

When I spoke at a church gathering a few years ago, I told of my own recent suffering. At the time I was going through a divorce and had recently been made redundant from the best job I had ever had.

As I spoke to what was a group of mainly young adults, I reminded them that if they haven't experienced intense suffering in their lives yet, they would. It is a rare person who goes through life untouched by suffering that shatters the very foundations of your identity.

What do you do with grief so intense as that caused by the passing of a life partner of almost 60 years, or a divorce, or a job loss? We cope in different ways of course. Many seek to escape, unable to face the pain; others try to face the pain alone, isolating themselves, whereas others seek the comfort of loved ones.

I have done all three during my suffering, and I found that it was only through facing the pain with a few people walking with me, hearing me, that gave me the strength to continue. I emphasise the word 'hearing'. It is so different to just hearing words. As I cried over my divorce and shared my deepest pain with my counsellor, I felt heard. He didn't say a lot, which frustrated me at first (I just wanted him to fix me), but he always affirmed me in my pain, in my shame and in my tears. In the process something shifted in the core of my being. Shame became dislodged and healing began.

Another type of response is that by Horatio Spafford, writer of the hymn, *It Is Well With My Soul*. Spafford wrote that hymn during his own grief. Having lost all four of his daughters in a shipwreck, and in which his wife was the family's only survivor, he embarked on the next ship to be with his wife. When the ship got to the place where his daughters' ship had gone down, he told the captain to stop the vessel and went down below and wrote the words to this famous hymn.

As I reflect on Spafford's response, I also think of Job's 'comforters', his friends who told him that he must have sinned in some way to bring his immense suffering on himself. Often the best form of comfort to someone who is in deep suffering is to sit with them, not say much, and just spend time with them. We crave relationship and solace in our sadness; we are designed for it, and to feel heard and acknowledged by a trusted friend works wonders.

The human cry is for love and affirmation. I experienced that during my own grief process, and it is what I saw in the hundreds of comments for Rowland when he so courageously expressed his own sadness on Facebook. I have never experienced the death of a life partner, but divorce is a death too, as anyone who has gone through it knows only too well. When you go through such pain, you are stripped bare, and you start to wonder if there will ever be an end to the suffering.

When we acknowledge our pain, we come face to face with our own human fragility. So, when the tears well up, it is crucial that we let them flow. At the height of my grief, the pain was so close to the surface that I was able to set aside time in the morning before work to just lie on my bed and sob, and do the same in the evening when I arrived home. It was soul-crushingly painful, but it helped me heal during those long days.

My experience, and what Rowland and Jan have been going through, reminds me of something I have heard a few times in my life, that life is about how you deal with loss,

ultimately the loss of your life. When you experience deep loss, the pain never actually goes away. It becomes part of you. It may lessen over the years but it is always there.

Good psychologists (and good science) tell us that expressing our grief is crucial for healing. This is often more socially acceptable for women than men, and explains the anger and pain that is pent up in so many men in our culture, and that results in violence to others and to ourselves.

It is so important for us to cry our tears, to let them flow. There is no timeline for grief. Don't let anyone tell you that you should be over something by now. Such a response, though probably sincere, is dangerous and harmful.

Some of the responses to Rowland's request for wisdom in his post simply suggested that there are no words but tears. I can imagine that he would have felt held in the many arms of love as he read those moving and heartfelt comments.

Being held like that helps us to accept our grief. We spend so long trying to deny the pain. The human heart can only bear so much. Our souls ache and our hearts break as we eventually come to realise that what we had before really is gone and is not coming back. It is then that the sobbing, welling up from deep within us, seems to have no end.

I have found that the people I have met who are the most mature, and who 'get it' when it comes to comforting others in their grief, are those who have experienced deep suffering themselves. They are the 'wounded healers', to use a term from Henri Nouwen. They don't have pat answers or tell you to have more faith; they are the ones who have been through hell and have come out the other side, knowing God more deeply and understanding the Man of Sorrows in a way that few others do. I have always been encouraged that the shortest verse in the Bible, John 11:35 ("Jesus wept"), is also the most human, and it was expressed by the Son of God himself.

We have a God who weeps when we weep, who suffers with us, who has been through it all and come out the other side. He was resurrected but with nail-scarred hands; he had a new body but still had the wound in his side. This is the hope for all who suffer. Our wounds forever shape us, but they don't define us. When we think there is no end to grief, we are comforted with the truth that there is also no end to hope.

Jan is now with the Lord. Her pain is gone and she is awaiting her own resurrection. Her scars have shaped her but not defined her, and she will finally know now, in the fullest sense of the word, that there are no more tears, no more pain and no more death. And on that wonderful day of resurrection, Rowland will see his love again. I can picture them laughing and embracing together. May that day come soon, because until then we grieve.

*Nils von Kalm is a Christian freelance writer and can be found online at [www.facebook.com/nilsvonkalm](https://www.facebook.com/nilsvonkalm) and <https://nvonkalm.com>.*



## Notice of Annual Parish Meeting St Peter's Eastern Hill

**Christ the King – Sunday 21<sup>st</sup> November  
in the Parish Hall  
following the 10.30am High Mass**

As specified in the “Parish rules for Meetings and Officers applying to the Parish by virtue of Division 2 of Part 4 of the Parish Governance Act 2013” the business of the annual meeting will include, after prayers:

- a) The minutes of the previous annual meeting and of any subsequent statutory parish meeting;
- b) The reception of the parish electoral roll;
- c) The annual report by the vicar that includes the entries in the registers of the Parish for the financial year, including numbers of baptisms, persons received into communicant membership, confirmations, marriages, funerals, Sunday services, acts of communion and such other statistics from the registers as Archbishop in Council determines;
- d) An annual report on the proceedings of the parish council and together with a report by the parish council on the pastoral care, evangelism, social and ecumenical programmes of the parish and on future plans for the parish;
- e) A report by the churchwardens on the fabric, goods and ornaments of the worship centre and the vicarage and other buildings of the parish;
- f) The audited or independently examined accounts and financial statements of the parish and any accompanying papers required by the Act;
- g) The budget approved by the parish council for the year in which the meeting is held;
- h) Reports by other parish groups;
- i) The election of churchwardens and members of the parish council;
- j) The election of an auditor or independent examiner;
- k) The election of lay representatives to the parish incumbency committee;
- l) Any other matters of parochial or general church interest.



# Christmas Hampers



The Season is fast approaching yet again and Anglicare Victoria's Homeless Support Services is continuing their established tradition of distributing Christmas hampers of food and other amenities to the homeless. The festive season can be a lonely and depressing time for those on the margins of society, so these hampers can often bring a little joy to those who have very little. If you would like to support this community outreach, your donation of items such as the following will be gratefully received:

- ❁ Small Christmas puddings
- ❁ Small Christmas cakes
- ❁ Tins of ham, turkey and chicken (ring pull or key opening)
- ❁ Tins of vegetables (ring pull)
- ❁ Shortbread
- ❁ Cans of soft drink
- ❁ Custard
- ❁ Small jar of coffee (50g)
- ❁ Packets of tea bags (25pk)
- ❁ Small packets of sugar
- ❁ UHT long-life milk – Packets of 6
- ❁ Christmas cards
- ❁ Mince Pies

While not limited to Christmas hampers, toiletries are also handy items - things like: toothpaste & brushes, shampoo & conditioner, disposable safety razors, deodorant, soap (small packages or hotel size). Also please consider that most of the clients are single people, so individually packaged items are best, or small packets - as family sized packages are often difficult to break down to smaller sizes for distribution. All donations will need to be received at St Mark's by **Thursday 9<sup>th</sup> of December** at the latest, as the following weekend the team of elves (err, volunteers) will begin sorting and packing the hampers.

*Thank you for all your generosity, Wayne Gleeson, Lazarus Centre*



# Advent Reflection Group

Come along via zoom each Tuesday @ 6pm during Advent and ponder the poetry of Anglo-Welsh priest and poet R.S.Thomas.

**Dates: 30th November, 7th, 14th & 21st December**

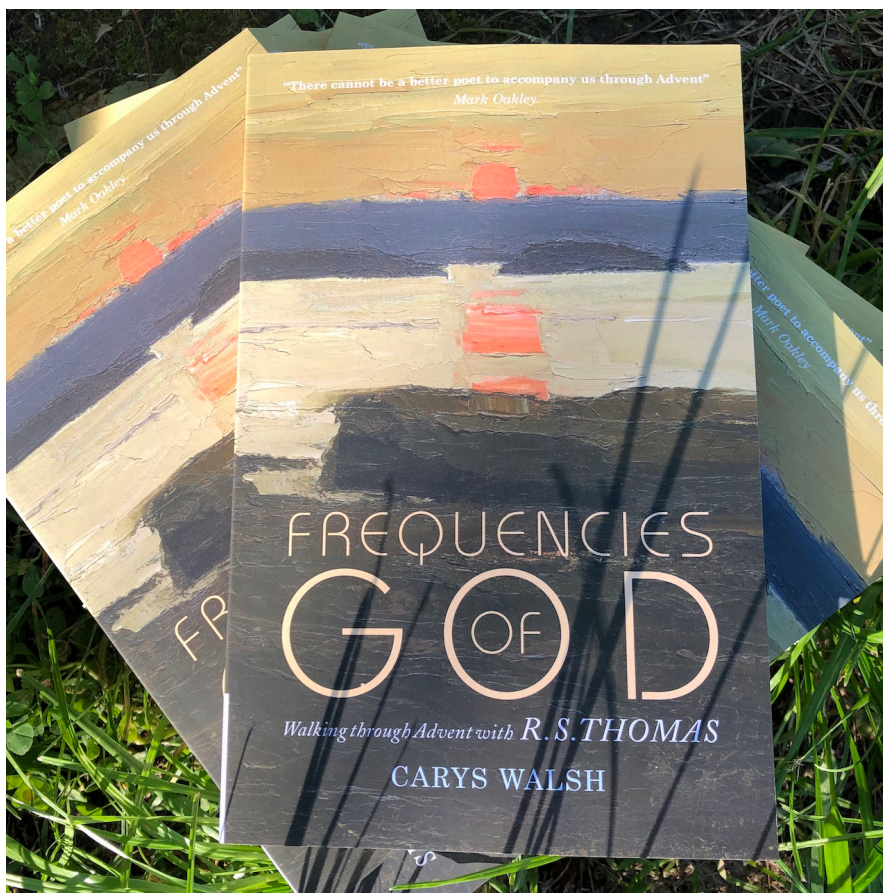
Frequencies of God: Walking through Advent with R.S.Thomas by Carys Walsh

A collection of 28 poems and reflections takes us through this special season with its themes of waiting, accepting, journeying and birthing.

‘Thomas’s poetry can lead us into a rich Advent landscape, filled with a vision of God’s kingdom, bot already here with us and to come.’ Carys Walsh

Led by Carol O’Connor. Please email [bookroom@stpeters.org.au](mailto:bookroom@stpeters.org.au) for the Invite Link.

Frequencies of God by Carys Walsh is available from St Peter’s Bookroom @ \$34.95. Order online, contact us directly or visit us in store.



# CHRISTMAS

at St Peter's Eastern Hill

## JOIN US FOR OUR CHRISTMAS SERVICES

<b>Friday 24<sup>th</sup> Dec</b> <b>CHRISTMAS EVE</b>	6:00pm	Family Mass with Pageant and the Arrival of St Nicholas
	11:00pm	Carol Singing
	11:30pm	Procession, Blessing of Crib and Midnight Mass
<b>Saturday 25<sup>th</sup> Dec</b> <b>CHRISTMAS DAY</b>	9:00am	Mass (BCP)
	10:30am	Procession and High Mass
<b>Sunday 26<sup>th</sup> Dec</b> <b>HOLY FAMILY</b>	9:00am	Mass (BCP)
	10:30am	Procession & High Mass
	6:00pm	Mass (APBA)
<b>Sunday 2<sup>nd</sup> Jan 2022</b> <b>MARY MOTHER</b> <b>OF GOD (tr. 1<sup>st</sup> Jan)</b>	9:00am	Mass (BCP)
	10:30am	Procession and High Mass
	7:00pm	Festival of Lessons and Carols





# St Peter's Bookroom & Church Supplies

Great news! We can open our doors once more for all our customers! Come in this morning after the church service or visit us during the week.

A large new range of Christmas cards and Advent Calendars have come in only this last week.



St Peter's Bookroom, 15 Gisborne Street, East Melbourne 3002  
Situated in the St Peter's Parish Hall, on the street side, facing St Patrick's Cathedral.  
P: (03) 9663 7487 E: [bookroom@stpeters.org.au](mailto:bookroom@stpeters.org.au)  
[www.bookroom.stpeters.org.au](http://www.bookroom.stpeters.org.au)

# PARISH DIRECTORY

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

Phone: (03) 9662 2391 Web: [www.stpeters.org.au](http://www.stpeters.org.au)

E-mail: [sphoffice@stpeters.org.au](mailto:sphoffice@stpeters.org.au)

FB: [www.facebook.com/stpeterseasternhill](http://www.facebook.com/stpeterseasternhill)

YT: [www.youtube.com/c/StPetersEasternHill](http://www.youtube.com/c/StPetersEasternHill)

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

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## Sunday Services

9am BCP Mass; 10.30 am High Mass with Children's Church; 6pm APBA Mass

## 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 (4<sup>th</sup> Sat. of the month)  
Feast Day High Mass, as advertised: 6.15pm

## Clergy and Lay Ministers

Vicar:	Fr Hugh Kempster	0488 960 022
ASLM:	Alae Taule'alo	0409 802 892
Associate Clergy:	Fr Hans Christiansen	03 9662 2391
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	Fr Roger Prowd	0417 323 112
Klingner Scholars:	Eugene Chin	03 9662 2391
	Xeverie Swee	03 9662 2391

## Parish Council Membership

Helen Drummond  
Stephen Duckett (Chair)  
Rachel Ellyard  
Daniel Ferguson  
Peter Griffin (Treasurer)  
Stuart Hibberd  
Fr Hugh Kempster (President)  
Daniel Mitterdorfer (Secretary)  
Terry Porter  
William Southey  
Peter Wild  
Sue Wuttke

## Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Cell of O.L.O.W:	Eleanor Newton	03 9662 2391
Charitable Foundation:	Krystyna Campbell-Pretty	03 9662 2391
Churchwardens:	Stephen Duckett (Vicar)	0447 837 741
	Rachel Ellyard (People)	0419 335 793
	Daniel Ferguson (People)	03 9662 2391
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:	Shanti Michael	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

*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"*

