

Welcome to
ST PETER'S EASTERN HILL

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



**TWENTY-SEVENTH
SUNDAY ORDINARY TIME**

2 OCTOBER 2022

Faithful God, have mercy on us your unworthy servants, and increase our faith, that, trusting in your Spirit's power to work in us and through us, we may never be ashamed to witness to our Lord but may obediently serve him all our days; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

WORSHIP AT ST PETER'S

PLEASE NOTE: NEW TIMES FROM OCTOBER 9TH

SUNDAY

8.00am Low Mass (Traditional Language)

9.30am FAMILY MASS

10.30am HIGH MASS

6.00pm Low Mass

Second & Fourth Sundays of the month:

Evensong and Benediction

WEEKDAYS

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

This is also live streamed on Facebook.

Wednesday – 1.15pm Low Mass in the Handfield Chapel.

DAILY INTERCESSIONS

FOR THE SICK: Leslie Shear, Joan Small, Wayne Giang, Robert Saliba, Roger Boey, Johanna Boey, Graham Ryles, Catherine Place, Helen Drummond, Lesley Egginton, Mary Manchester,

FOR THE RECENTLY DEPARTED

Helen Granowski PRIEST, Maureen Kennedy, Margaret Bradley, John Gerrand, Joan Marshall,

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK:

- | | | |
|-----|---|--|
| Oct | 2 | 2 Mattie Howell |
| | 3 | James Cheong <small>PRIEST</small> , Robert Shanks Craigie,
George Gracewood, Una Eastwood, Sister Ida <small>CHN</small> ,
Daisy Vines, Peter Charles West, Patricia Wingrove |
| | 4 | Barrie Draper, Margery Hayward, William Hunter <small>PRIEST</small> ,
Jack Kitchener Luckins, William Fellows Robbins |
| | 5 | William Harold Irwin, Thomas Naughton, Noel Joseph Ryan |
| | 6 | Henry Corlass, Eleanor Lorraine Drever-Heywood |
| | 7 | Ellen Beatrice Anderson, Ariel Male, Eva Swindells, Eric Young |
| | 8 | Georgina Snook, William Styles |

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

THE INTRODUCTORY RITES

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

Mass setting: Harold Darke: Communion Service in E

Entrance Hymn:

NEH 234 *Christ, whose glory fills the skies*

The sanctuary party enters the chancel to prepare for the Asperges.

Cantor

All

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

Fine

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

Cantor

Have mer - cy 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.

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

The musical score is written on a single treble clef staff with a key signature of one sharp (F#). It consists of six lines of music. The first line is for the Priest, with lyrics: "O Lord, show your mercy u-pon us". The second line is for the People, with lyrics: "And grant us your salva - tion". The third line is for the Priest, with lyrics: "O Lord, hear our prayer". The fourth line is for the People, with lyrics: "And let our cry come to you". The fifth line is for the Priest, with lyrics: "The Lord be with you". The sixth line is for the People, with lyrics: "And also with you". The seventh line is for the Priest, with lyrics: "Graciously hear us, O Lord, holy Father, almighty and ever-last - ing God,". The eighth line is for the Priest, with lyrics: "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". The ninth line is for the People, with lyrics: "through Jesus Christ our Lord A - men".

The celebrant censes the altar during the Introit.

ENTRANCE ANTIPHON

Within your will, O Lord, all things are established and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

V. Blessed are those whose way is blameless, who walk in the law of the Lord.
Within your will...

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 Deacon introduces the Confession:

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

The celebrant pronounces the Absolution:

The Kyries are sung:

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

Please then stand for the Gloria:

Gloria in excelsis Deo
et in terra pax hominibus
bonae voluntatis.
Laudamus te,
benedicimus te,
adoramus te,
glorificamus te
Gratias agimus tibi propter
magnam gloriam tuam,
Domine Deus, Rex
caelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu
Christe, Domine Deus, Ag-
nus Dei, Filius Patris, qui
tollis peccata mundi, mise-
rere nobis; qui tollis peccata
mundi, suscipe depreca-
tionem nostram.

*Glory to God in the highest,
And on earth peace to men of good
will,
We praise you,
We bless you,
We adore you,
We glorify you.
We give you thanks for your great
glory.
Lord God, heavenly King, O God,
almighty Father.
Lord Jesus Christ,
Only Begotten Son, Lord God, Lamb
of God, Son of the Father.
You take
away the Sins of the world, have mercy
on us,
You take away the Sins of the world, re-
ceive our prayer
You are seated at the right hand of the*

Qui sedes ad dexteram Pa-
tris, miserere nobis.
Quoniam tu solus
Sanctus, tu solus Dominus,
tu solus Altissimus, Iesu
Christe, cum Sancto Spir-
itu:
+ in gloria Dei Patris.
Amen

*Father, have mercy on us.
For you alone are the Holy One,
you alone are the Lord
You alone are the Most High, Jesus
Christ,
With the Holy Spirit,
+ In the glory of God the Father,
Amen.*

The Celebrant chants the Collect. Please sit for the readings.

THE LITURGY OF THE WORD

HABAKKUK 1.2-3, 2.2-4

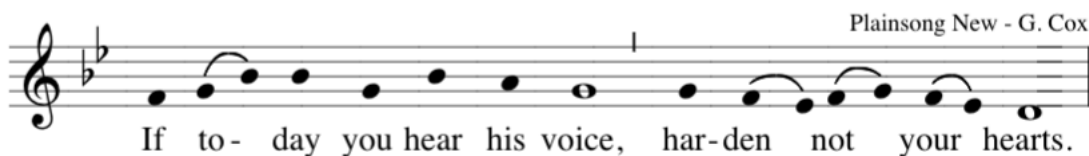
A reading from the book of the prophet Habakkuk.

Habakkuk called out to the Lord: “O Lord, how long shall I cry for help, and you will not listen? Or cry to you ‘Violence!’ and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise.” Then the Lord answered me and said: “Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous live by their faith.”

Hear the word of the Lord.

Thanks be to God.

PSALM 95 *led by the Cantor. Please join in the Response.*



O come, let us sing to the Lord;
let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise! R.

O come, let us worship and bow down,
let us kneel before the Lord, our Maker!
For he is our God, and we are the people of his pasture,
and the sheep of his hand. R.

O that today you would listen to his voice!
Do not harden your hearts, as at Meribah,
as on the day at Massah in the wilderness,
when your ancestors tested me,
and put me to the proof,
though they had seen my work. R.

THE EPISTLE: 2 TIMOTHY 1.6-8, 13-14 *chanted by the Sub-Deacon*

A reading from the second letter of Paul to Timothy.

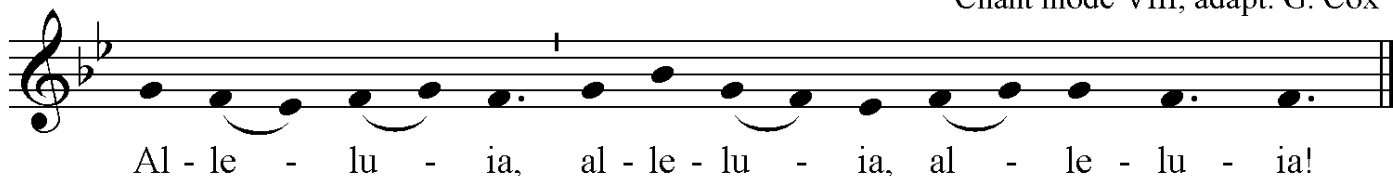
I remind you, Timothy, to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

Hear the word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Chant mode VIII, adapt. G. Cox



Deacon:

The Gospel of our Lord Jesus Christ according to Luke [17.5-10]]

✠ Glory to you, Lord Jesus Christ.

The apostles said to the Lord, “Increase our faith!” The Lord replied, “If you had faith the size of a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you. “Who among you would say to your

slave who has just come in from ploughing or tending sheep in the field, ‘Come here at once and take your place at the table’? Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”

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

Please sit for the Homily by Fr Greg Davies

Please stand for the Creed.

Celebrant *All*

v

We be - lieve in one God, the Fa - ther, the al - might - y,
mak - er of hea - ven and earth, of all that is,
seen and un - seen. We be - lieve in
one Lord, Je - sus Christ, the on - ly Son of God,
e - ter - nal - ly be - got - ten of the Fa - ther,
God from God, Light from Light, true God from true God,

be - got - ten, not made, of one be - ing with the Fa - ther;

through him all things were made. For us and for

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- - - - - men.

PRAYERS OF THE PEOPLE

Please kneel. After each petition:

Lord, in your mercy, hear our prayer.

And at the end:

Rest eternal grant to them, O Lord.

And let light ☩ perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

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

Please stand for the Greeting of Peace. Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

OFFERTORY ANTIPHON

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God, whom Satan besought that he might tempt, and power was given him from the Lord over his possessions and flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Please join in the offertory hymn:

NEH 311 *We pray thee, heavenly Father,*

THE LITURGY OF THE EUCHARIST

Celebrant:

Blessed are you, Lord God.....

Blessed be God forever.

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

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

The 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




Christ has died. Christ is risen. Christ will come again.

The musical notation is a single staff in treble clef with a key signature of one flat (B-flat). It consists of three measures. The first measure contains the notes G4, A4, Bb4, A4, G4. The second measure contains the notes F4, G4, A4, Bb4, A4, G4. The third measure contains the notes E4, F4, G4, A4, Bb4, A4, G4. The lyrics are placed below the notes.


The celebrant continues the prayer, ending with:

All



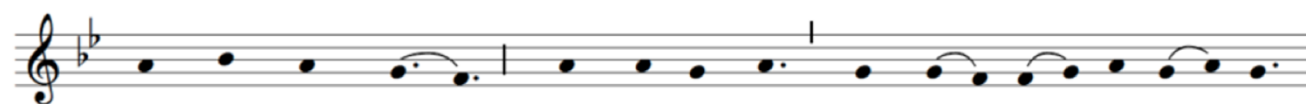
Blessing and honour and glory and power are yours for ever and ever. Amen.

The musical notation is a single staff in treble clef with a key signature of one flat (B-flat). It consists of two measures. The first measure contains the notes G4, A4, Bb4, A4, G4. The second measure contains the notes F4, G4, A4, Bb4, A4, G4. The lyrics are placed below the notes.




Our Father in heaven, hallowed be your name,

The musical notation is a single staff in treble clef with a key signature of one flat (B-flat). It consists of two measures. The first measure contains the notes G4, A4, Bb4, A4, G4. The second measure contains the notes F4, G4, A4, Bb4, A4, G4. The lyrics are placed below the notes.



your kingdom come, your will be done, on earth as in heaven.

The musical notation is a single staff in treble clef with a key signature of one flat (B-flat). It consists of two measures. The first measure contains the notes G4, A4, Bb4, A4, G4. The second measure contains the notes F4, G4, A4, Bb4, A4, G4. The lyrics are placed below the notes.



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

The Celebrant recites silently the Communion Antiphon.

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

COMMUNION MOTET

William Harris: *Faire is the heaven*

Faire is the heaven, where happy soules have place
In full enjoyment of felicitie,
Whence they doe still behold the glorious face
Of the Divine Eternall Majestie;
Yet farre more faire be those bright Cherubins,
Which all with golden wings are overdight,
And those eternall burning Seraphins,
Which from their faces dart out fiery light;
Yet fairer than they both, and much more bright,
Be th' Angels and Archangels, which attend
On God's owne Person, without rest or end.
These then in faire each other farre excelling,
As to the Highest they approach more neare,
Yet is that Highest farre beyond all telling,
Fairer than all the rest which there appear,
Though all their beauties joynd together were;
How then can mortall tongue hope to expresse
The image of such endlesse perfectnesse?
(Edmund Spenser)

*Please stand for the Post-Communion hymn.
NEH 408a Love divine, all love's excelling*

THE CONCLUDING RITES

The Celebrant sings the final prayer, leading to:

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

Notices are given here.

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


Go in the peace of Christ
Thanks be to God.

THE ANGELUS


The prayer is led by the Celebrant. The church bell rings three times during the recitation of the Hail Mary, and nine times during the final Collect.



The Angel of the Lord brought ti - dings to Mary: **And she conceived by the Ho - ly Ghost.**



Hail Mary, full of grace, the Lord is with thee,




Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



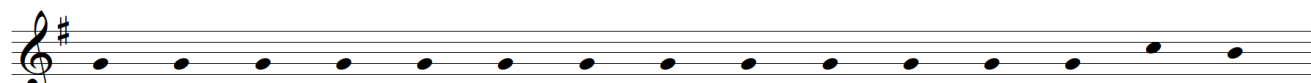
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.



Behold the handmaid of the Lord: **Be it unto me ac - cord - ing to thy word.**



Hail Mary, full of grace, the Lord is with thee,



Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.



And the Word was made flesh: **And dwelt a - mong us.**

Hail Mary, full of grace, the Lord is with thee,
 Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:
 Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.
 Pray for us O Holy Mother of God. That we may be made worthy of the promises of Christ.

Let us pray. We beseech thee O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy son Jesus Christ by the message of an angel, so by his cross and passion we may be brought to the glory of his resurrection. Through the same Jesus Christ our Lord. **Amen.**

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

Postlude: C. S. Lang (1891-1971) Tuba Tune

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

Readings for the Twenty-Eighth Ordinary Sunday – October 9th are:
 2 Kings 5.14-17, Psalm 98, 2 Timothy 2.8-13, Luke 17.11-19

NOTICES

[See page 18 for Weekly Reflections]

New Giving Envelopes are available at the back of the church. There will be an opportunity for all parishioners to prayerfully review their financial giving to the Parish on Sunday October 23rd.

Change to Sunday Worship. Please note that from **Sunday October 9th** our Sunday worship will change back to our pre-covid format. See page 2 for details.

Sunday October 9th – Choral Evensong with the Archbishop of Canterbury, The Most Rev'd Justin Welby at 6.30pm – St Paul's Cathedral. Both reserved and unreserved seating will be available. *Please be seated by 6.10pm.*

St Peter's Bookroom

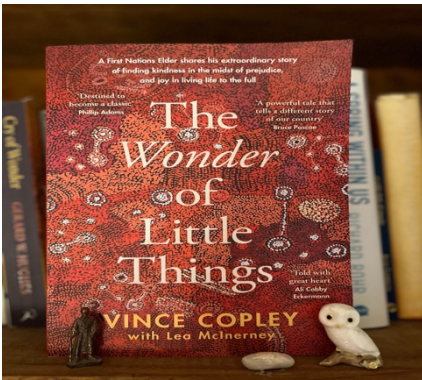
NEW RELEASE !

Wonder of Little Things by Vince Copley with Lea McInerney

A First Nations Elder shares his extraordinary story of finding kindness in the midst of prejudice, and joy in living life to the full.

Vince Copley was born on a government mission into poverty in 1936. By the time he was fifteen, five of his family had died. But at a home for Aboriginal boys, he befriended future leaders Charles Perkins, John Moriarty and Gordon Briscoe. They were friendships that would last a lifetime.

In **The Wonder of Little Things**, Vince tells his story with humour, humility and wisdom. Written with his friend Lea McInerney over many cups of tea, it is an Australian classic in the making, a plain-speaking account of hardship, courage and optimism told without self-pity or big-noting.



Vince's love of life will make you smile, his heart-ache will make you cry, and his determination to enjoy life in the face of adversity will inspire you to find the wonder in little things every day. \$35-

East Melbourne Historical Society members, Holy Trinity East Melbourne parishioners, and St Peter's Eastern Hill parishioners are invited to attend the

**Combined La Trobe Society and Anglican Historical Society
History Month Lecture
Wednesday 19 October 2022
5.30 – 7.30 pm**

SPEAKER : Dr Elizabeth Rushen AM

Topic: The Bishop and the Lieutenant-Governor

Dr Elizabeth Rushen is a well-known and widely-published Australian historian and independent scholar. Her presentation will focus on the enduring friendship between Melbourne's first Anglican Bishop Charles Perry & Superintendent Charles Joseph La Trobe, later first Lieutenant-Governor of the colony of Victoria.

VENUES: 5.30-6.20 pm Refreshments – Bishops Court, 120 Clarendon Street, East Melbourne;

6.30-7.30 pm Lecture - Holy Trinity Anglican Church, cnr Clarendon & Hotham Streets, East Melbourne.

Admission: \$25.00

Refreshments

RSVP Wednesday 12 October Please book online at: <https://www.latrobesociety.org.au/history-month-lecture>

Considering Theological Study?

Visit Trinity College on
Tuesday 11 October for
our Open House
trinity.edu.au/theological-school



TRINITY COLLEGE
THEOLOGICAL SCHOOL



UNIVERSITY
OF DIVINITY

The day starts with morning prayer in the Chapel at 9am. There will be an opportunity during the morning to join two different classes, to meet with the Dean, Bob Derrenbacker, and all lecturers, and talk with current students.

The Open House is an opportunity to consider and discuss different pathways through theological education with our world-renowned faculty and to experience our beautiful Trinity College campus. Refreshments will be provided.

All welcome. An RSVP is essential.

WEEKLY REFLECTIONS

From the Vicar

On Sunday we hear in the Gospel that

the apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you."

Jesus spoke, sometimes, in extreme terms to make his point; it was the way of Jewish teachers and may well, quite often, have been intended to provoke laughter in the hearers. When we solemnly read what was meant to be a joke two thousand years ago and then puzzle over how we can act out the command we are tying ourselves in unnecessary knots. This teaching is not a literal description of faith, but an exasperated encouragement to get on with it ourselves.

Faith is, of course, something we want to get right. It was the subject of many arguments in the Reformation which helped produce the Church of England. But to the question, what is faith, there will be more than one answer, depending on the larger conversation.

Here are three NT answers:

Faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11.1)

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith (Rom. 4.13)

Show me your faith without works, and I by my works will show you my faith. (James 2.14)

The quotation from Hebrews is a straightforward definition – and a useful one in supposed arguments with Science. A few years ago Stephen Hawking dispensed with God on the basis of very advanced physics; what he (and the media failed to point out) is that almost all of the science involved in his conclusion is *theoretical* physics. In other words, it *could* be right, but it is based on massively complex extrapolation from observable phenomena, mediated by experience. No objective experiment can prove its conclusions. It is a matter of faith. Hawking had his faith, based on his texts; religions use different texts and different methods of extrapolation, also mediated by experience. In my opinion, the NT texts, at their most obscure, are a lot easier to understand than Hawking's.

In Romans (and Galatians) Paul develops an argument with his own Jewish background to show how non-Jews are now in relationship with God. The answer is 'through faith'. Paul shows that, even in the Jewish scriptures, faith is more important than the observance of the ritual laws of Judaism in creating relationship with God. This was a personal argument for Paul, a Pharisee who saw that Christianity was for gentiles as well as Jews. But it led some to think they need only make a mental assent or personal commitment to propositional belief, in order to be in good standing with God; they then claimed that it didn't matter what they *did* so long as they had faith, so long as they correctly believed. This caused James to point out, in his guide for Christian living, that 'faith without works is dead': we show our faith by what we do, how we act, or it means nothing. This whole argument was replayed in the Reformation, with the reformers casting the Roman Church as law-bound Pharisees, yet themselves losing sight of James' good common sense. Some still hold that extreme version of Paul's view, but the succeeding centuries have brought most Christians back to the position of James. Christian life is about faith lived out, enacted.

None of us can act solely on the basis of things we have personally verified or proved. If that were the case we couldn't drive a car unless we knew every detail of its workings, we couldn't heat our houses unless we could build a heating system ourselves, we couldn't even turn on a light unless we understood the physics and the mechanics of electricity. And so on. We would certainly never form relationships of any kind because we can never know everything about another person. Indeed, we might have trouble functioning ourselves: it is sometimes less than easy fully to understand our own thought-processes and actions.

So, in short, we all live by faith whether we like it or not. In the end it is good to remember that faith is not an insecure commodity of which we should fear the lack. The person who is utterly certain of everything is often, frankly, a bit creepy. The opposite of faith is not doubt; the opposite of faith is *certainty*.

Fr Michael

PARISH DIRECTORY

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Secure Mail: St Peter's Eastern Hill, PO BOX 18108, Collins Street East, VIC 8003

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

E-mail: office@stpeters.org.au

Vicar: vicar@stpeters.org.au

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

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

Sunday Services

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

Weekday Services

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

Clergy and Lay Ministers

Vicar:	Fr Michael Bowie	0432 072 213
ASLM:	Alae Taule'alo	0409 802 892
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	Fr Roger Prowd	0417 323 112
Klingner Scholar:	Eugene Chin	03 9662 2391

Other Parish Ministries and Programs

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

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

Parish Council

Membership

Helen Drummond
Rachel Ellyard
Fr Michael Bowie(President)
Daniel Ferguson
Peter Griffin (Treasurer)
Stuart Hibberd
Daniel Mitterdorfer (Secretary)
Terry Porter
Alae Taule'alo
Michael Upson
Peter Wild
Sue Wuttke

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".