

*Welcome to*

# ST PETER'S EASTERN HILL

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



*Cesare Vaghirini's mural above the altar, Church of Bethphage*

# PALM SUNDAY

10<sup>TH</sup> APRIL 2022

10.30AM PROCESSION &  
BLESSING OF PALMS WITH HIGH MASS

# DAILY INTERCESSIONS

## FOR THE SICK:

John Baldock PRIEST, Graeme Brennan PRIEST, Curtis Cornish, Wendy Hancock, Russell Kennedy, Thomas Low, Adrienne Moran, Lyn Nicholas, Noleen Nicholls, Philip Ondaatje, Brian Porter PRIEST, 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	10	Jack Macmichael Armour, Vera Le Poidevin, Ian Patrick Roe, Marjorie Edna Sutton
Mon	11	William Henry Gray, Doris Smith
Tue	12	Ella Alice Armstrong, Maude de Serville
Wed	13	Sister Christina <small>CHN</small>
Thu	14	Diana Ruth Kan, James Joseph McEntee, Daniel Ross Arnott McOmish, Marion Orrell
Fri	15	Christina Phoebe Berry, Caroline Cozens, William Garrity, Andrew Gabriel Ryan
Sat	16	Tom Lucas, Charles Edward McDonald, Noel Leighton Skurrie

# PROCESSION OF THE PALMS AND HIGH MASS

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

*Mass setting: Claudio Monteverdi (1567 – 1643): Missa In illo tempore*

## THE BLESSING OF PALMS

*The choir sings the entrance antiphon:*

Hosanna to the Son of David, the King of Israel.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

*The celebrant leads the introduction.*

**D**ear friends in Christ: for five weeks of Lent we have been preparing by works of charity and self-sacrifice, for the celebration of our Lord's paschal mystery. Today we gather to begin this solemn celebration in union with the whole Church throughout the world. Christ entered in triumph into his own city, to complete his work as our Messiah: to suffer, to die, and to rise again. Let us remember with devotion this entry which began his saving work and follow him with a lively faith. United with him in his suffering on the cross, may we share his resurrection and new life.

The Lord be with you.  
**And also with you.**

Let us pray.

**B**less, O Lord, we pray you, these branches of palm: and grant that as your people outwardly with their bodies do worship you, so inwardly in their souls they may serve you with pure devotion, that they may be victorious over the assaults of the enemy, and cleave steadfastly unto all good works. Through Christ our Lord. Amen.

*The priest sprinkles the palms with holy water and incenses them. Palms are distributed to the sanctuary party and the people as the choir sings T. L. de Victoria (1548 - 1611) Pueri Hebraeorum*

<p>Pueri Hebræorum  vestimenta  prosternebant in via  et clamabant dicentes:  Hosanna Filio David,  benedictus qui venit  in nomini Domini</p>	<p><i>The Hebrew children  spread their garments in  the way, and cried out,  saying:  Hosanna to the Son of  God:  blessed is He that cometh  in the Name of the Lord.</i></p>
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*After the distribution of palms, the Deacon intones the Gospel of the Entry into Jerusalem.*

*Deacon:* The Lord be with you.

**And also with you.**

The Gospel of our Lord Jesus Christ according to Matthew.

**Glory to you Lord Jesus Christ.**

**PROCESSIONAL GOSPEL:**

**A**nd when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them: “Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, you shall say, ‘The Lord has need of them,’ and he will send them immediately.” This took place to fulfil what was spoken by the prophet, saying, “Tell the daughter of Sion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass.” The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

This is the Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

Let us proceed in peace.

**In the name of Christ Amen.**

## THE PROCESSION WITH PALMS

*Please follow the procession to the Cross of Sacrifice in St Peter's Place, singing the hymn. The procession is led by the sanctuary party, choir, then the congregation.*

*If inclement weather precludes an outdoor procession, the MC will direct the congregation to move directly to the church via the West Door, led by the choir, singing the first of the processional hymns.*

- |  |   |
|--|---|
| <p><b>1 Ride on, ride on in majesty!</b><br/><b>Hark all the tribes Hosanna cry,</b><br/><b>Thy humble beast pursues his road</b><br/><b>With palms and scattered</b><br/><b>garments strowed.</b></p> <p><b>2 Ride on, ride on in majesty!</b><br/><b>In lowly pomp ride on to die:</b><br/><b>O Christ thy triumphs now begin</b><br/><b>O'er captive death and</b><br/><b>conquered sin.</b></p> <p><b>3 Ride on, ride on in majesty!</b><br/><b>The wingèd squadrons of the sky</b><br/><b>Look down with sad and</b><br/><b>wondering eyes</b><br/><b>To see the approaching sacrifice.</b></p> | <p><b>4 Ride on, ride on in majesty!</b><br/><b>Thy last and fiercest strife is nigh;</b><br/><b>The Father on his sapphire throne</b><br/><b>Awaits his own anointed Son.</b></p> <p><b>5 Ride on, ride on in majesty!</b><br/><b>In lowly pomp ride on to die:</b><br/><b>Bow thy meek head to mortal pain,</b><br/><b>Then take, O God, thy power,</b><br/><b>and reign.</b></p> |
|--|---|
- NEH 511  
Words: Henry Milman (1791-1868)  
Music: Adapted from a chorale in  
Musicalisches Hand-Buch, Hamburg (1690)

*The celebrant intones a collect made at the Wayside Crucifix.*

**A**lmighty and everlasting God, who, of your tender love towards mankind, has sent your Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same Jesus Christ, Our Lord who lives and reigns with you, in the unity of the Holy Spirit, one God world without end.

**Amen.**

*Please then process to the Church singing the hymn.*

*Refrain:*

**All glory, laud and honour  
To thee, Redeemer, King,  
To whom the lips of children  
Made sweet hosannas ring**

**1. Thou art the King of Israel,  
Thou David's royal Son,  
Who in the Lord's name comest,  
The King and blessed One.**

**2. The company of angels  
Are praising thee on high,  
And mortal men and all things  
Created make reply.**

**3. The people of the Hebrews  
With palms before thee went;  
Our praise and prayer and anthems  
Before thee we present.**

**4. To thee before thy passion  
They sang their hymns of praise;  
To thee, now high exulted,  
Our melody we raise.**

**5. Thou didst accept their praises,  
Accept the prayers we bring,  
Who in all good delightest,  
Thou good and gracious King.**

**6. Do thou direct our footsteps  
Upon our earthly way,  
And bring us by thy mercy  
To heaven's eternal day.**

**7. Within that blessed City  
Thy praises may we sing,  
And ever raise hosannas  
To our most loving King.**

NEH 509  
Words: St Theodulph of Orleans (d. 821),  
trans. J. M. Neale (1818-66)  
Tune: M. Teschner (c. 1613) adapt. J. S. Bach

*Please make your way to your pew as the sanctuary party enters the chancel. The choir chants the entrance antiphon.*

Ingrediente Domino in sanctam  
civitatem, Hebraeorum pueri  
resurrectionem vitae pronuntiantes,  
Cum ramis palmarum: Hosanna,  
clamabant, in excelsis.

*As the Lord entered the holy city, the Hebrew children hailed the resurrection of life with palm branches, crying 'Hosanna in the highest'.*

*Please remain standing as the celebrant sings the Collects.*

## THE LITURGY OF THE WORD

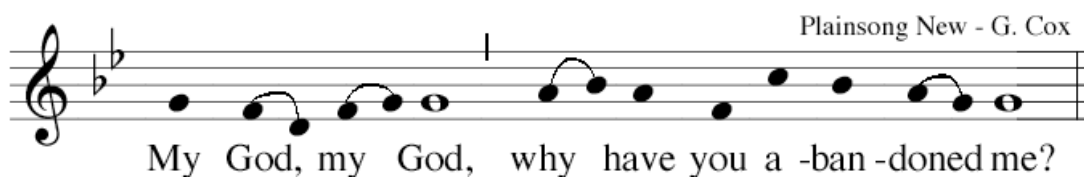
*Please sit for the readings.*

### ISAIAH 50.4-7

**T**he servant of the Lord said: “The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens— wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. “I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. “The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame.”

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

### PSALM 22 *led by the cantor, please join in the refrain*



All who see me mock at me;  
they make mouths at me, they shake their heads;  
“Commit your cause to the Lord; let him deliver;  
let him rescue the one in whom he delights!” **R.**

For dogs are all around me;  
a company of evildoers encircles me.  
My hands and feet have shrivelled;  
I can count all my bones. **R.**

They divide my clothes among themselves,  
and for my clothing they cast lots.  
But you, O Lord, do not be far away!  
O my help, come quickly to my aid! **R.**

I will tell of your name to my brothers and sisters;  
in the midst of the congregation I will praise you:  
You who fear the Lord, praise him!  
All you offspring of Jacob, glorify him;  
stand in awe of him, all you offspring of Israel! **R.**

**THE EPISTLE: PHILIPPIANS 2:6-11** *chanted by the sub-deacon*

**L**et the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore, God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

*Please stand*

**GRADUAL**

Christus factus est pro nobis obédiens  
usque ad mortem, mortem autem crucis.

*Christ became obedient for us unto death, even  
death on a Cross.*

**TRACT**

**M**y God, my God, look upon me: why has thou forsaken me: and art so far from my health and from the words of my complaint? O my God, I cry into the daytime, but thou hearest not: and in the night season also I take no rest. And thou continues holy: O thou worship of Israel. Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen: they put their trust in thee, and were not confounded. But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying “He trusted in God, that he would deliver him: let him deliver him, if he will have him.” They stand staring and looking upon me: they part my garments among them, and cast lots for my vesture. Save me from the lion’s mouth: thou hast heard me also from among the horns of the unicorns. O praise the Lord, ye that fear him: magnify him all ye of the seed of Jacob. My seed shall serve him: they shall be counted unto the Lord for a generation. They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.



# THE GOSPEL

Luke 22:14 to 23:56 (*arr.* O. de Lassus; G. Cox)

*Remain standing for the Gospel, sung by the Choir.*

*N = Narrator; C = Christ; S = Speakers other than Christ; All = Groups of Speakers*

**N. The Passion of our Lord Jesus Christ according to Luke.**

**The elders of the people, both chief priests and scribes, arose, and brought Jesus before Pilate. And they began to accuse him, saying,**

All. “We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king.”

**N. And Pilate asked him,**

S. “Are you the King of the Jews?”

**N. And he answered him,**

C. “You have said so.”

**N. And Pilate said to the chief priests and the multitudes,**

S. “I find no crime in this man.”

**N. But they were urgent, saying,**

All. “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

**N. When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other. Pilate then called together the chief priests and the rulers and the people, and said to them,**

S. “You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing

deserving death has been done by him; I will therefore chastise him and release him.”

**N. But they all cried out together,**

All. “Away with this man, and release to us Barabbas.”

**N. A man who had been thrown into prison for an insurrection started in the city, and for murder. Pilate addressed them once more, desiring to release Jesus, but they shouted out,**

All. “Crucify, crucify him!”

**N. A third time he said to them,**

S. “Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him.”

**N. But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will. And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning to them said,**

C. “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry.”

**N. Two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said,**

C. “Father, forgive them, for they know not what they do.”

**N. And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying,**

All. “He saved others; let him save himself, if he is the Christ of God, his Chosen One!”

**N. The soldiers also mocked him, coming up and offering him vinegar, and saying,**

All. “If you are the King of the Jews, save yourself!”

**N. There was also an inscription over him, “This is the King of the Jews.”**

**One of the criminals who were hanged railed at him saying,**

S. “Are you not the Christ? Save yourself and us!”

**N. But the other rebuked him saying,**

S. “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.”

**N. And he said,**

S. “Jesus, remember me when you come in your kingly power.”

**N. And he said to him,**

C. “Truly, I say to you, today you will be with me in Paradise.”

**N. It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun’s light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,**

C. “Father, into thy hands I commit my spirit!”

**N. And having said this he breathed his last.**

*All kneel for a period of silence.*

**Now when the centurion saw what had taken place, he praised God, and said,**

S. “Certainly this man was innocent!”

**N. And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things. Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud and laid him in a rock-hewn tomb, where no one had ever yet been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.**



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.

*Please kneel for the Prayers of the People.*

*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*

## **OFFERTORY**

My heart awaited reproach and misery; and I hoped for one that would grieve together with me, but there was none; I looked for one who would comfort me, and found no one. For food they gave me gall; in my thirst they gave me vinegar to drink.

*Please remain standing for the offertory hymn:*

**1. My song is love unknown,  
My Saviour's love to me,  
Love to the loveless shown  
That they might lovely be.  
O, who am I,  
That for my sake  
My Lord should take  
Frail flesh and die?**

**3. Sometimes they strew his  
way,  
And his strong praises sing,  
Resounding all the day  
Hosannas to their King.  
Then "Crucify!"  
Is all their breath,  
And for his death  
They thirst and cry.**

**5. They rise, and needs will  
have  
My dear Lord made away;  
A murderer they save,  
The Prince of Life they slay.  
Yet cheerful he  
To suffering goes,  
That he his foes  
From thence might free.**

**2. He came from his blest throne,  
Salvation to bestow,  
But men made strange, and none  
The longed-for Christ would know.  
But O, my friend,  
My friend indeed,  
Who at my need,  
His life did spend.**

**4. Why, what hath my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
He gave the blind their sight.  
Sweet injuries!  
Yet they at these  
Themselves displease,  
And 'gainst him rise.**

**6. In life no house, no home,  
My Lord on earth might have;  
In death no friendly tomb,  
But what a stranger gave.  
What may I say?  
Heav'n was his home;  
But mine the tomb  
Wherein he lay.**

7. Here might I stay and sing,  
No story so divine:  
Never was love, dear King,  
Never was grief like thine.  
This is my friend,  
In whose sweet praise  
I all my days  
Could gladly spend.

NEH 86  
Words: Samuel Crossman (1624-83)  
Music: John Ireland (1879-1962)

## THE LITURGY OF THE EUCHARIST

*Celebrant:*

Blessed are you, Lord God

**Blessed be God forever.**

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

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

*Celebrant:*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

*Please kneel. The celebrant continues with the preface, 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.

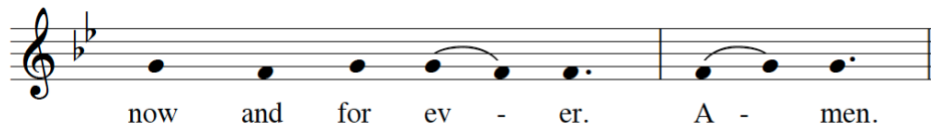
Give us to - day our dai - ly bread. For - give us our sins

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





*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.**

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

### COMMUNION ANTIPHON

Pater, si non potest hic calix transire, nisi  
bibam illum: fiat voluntas tua.

*Father, if this cup cannot pass away unless I  
drink it, thy will be done.*

### COMMUNION MOTETS :

Orlando Gibbons (1583 – 1635): *Hosanna to the Son of David*

Hosanna to the Son of David.

Blessed is he that cometh in the name of the Lord.

Blessed be the King of Israel.

Peace in heaven, and glory in the highest places.

Hosanna in the highest heavens.

Antonio Lotti (1667 – 1740): *Crucifixus à 8*

Crucifixus etiam pro nobis sub Pontio  
Pilato: Passus, et sepultus est.

*He was crucified also for us under Pontius  
Pilate: He suffered and was buried.*

*At the conclusion of the communion of the people, there is a time of silent prayer. Please stand for the final hymn:*

1. We sing the praise of him who died,  
Of him who died upon the cross;  
The sinner's hope let men deride,  
For this we count the world but loss.
2. Inscribed upon the cross we see  
In shining letters, 'God is love';  
He bears our sins upon the tree;  
He brings us mercy from above.
3. The cross! It takes our guilt away:  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens every bitter cup.
4. It makes the coward spirit brave,  
And nerves the feeble arm for fight;  
It takes its terror from the grave,  
And gilds the bed of death with light:
5. The balm of life, the cure of woe,  
The measure and the pledge of love,  
The sinner's refuge here below,  
The angels' theme in heaven above.

NEH 94

Words: T. Kelly (1769-1855)

Music: S. Nicholson (1875-1947)

## THE CONCLUDING RITES

*The celebrant sings the final prayer, leading to:*

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

*The celebrant offers 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: Jeanne Demessieux (1921-68) Hosanna filio David*

# Weekly Musings

Palm Sunday marks the beginning of Holy Week, a week of reflecting on Jesus' passion and death. On the first day of the following week we celebrate his resurrection, the source of eternal hope for humanity.

When I saw Mal Gibson's grisly film *The Passion of the Christ* years ago, I was struck by the fact that Jesus, throughout the events of his last week on earth, from the crowd's adulation when he entered Jerusalem to his betrayal, false accusations, imprisonment, floggings and abuse - and the pain, humiliation and feelings of abandonment that he suffered – throughout all this, his love for humanity never faltered. Humanly, he must have also endured temptations toward anger, revenge and hate.

When the Pharisees demanded Jesus quell the jubilant crowd's shouts of praise, and he said that *if they were silent, the stones would shout out*, he echoed Old Testament references where God's other creatures – hills and trees, elements and the animal kingdom – 'voiced' God's praises, simply by being what they were created to be; i.e. Ps. 19 *The heavens are telling the glory of God... their voice goes out through all the earth... and their words to the end of the world.*

Ken Morgan's article on healthy churches in April's TMA states 'Jesus... calls us to surprise, delight and even astound our communities with kindness. Do this, and we will have no trouble attracting people to our churches.' Rowan Williams, the previous Archbishop of Canterbury, reinforces this thought in his article on rediscovering God: 'God doesn't want to use us or exploit us, make something of us, in order to satisfy his own mysterious purposes. God simply wants us to be there, receiving the divine love and radiating it back.'

Today's Church is beset by multiple challenges as she struggles to follow in Jesus' footsteps whilst distracted by many things on the global scene, and her own particular challenges, regarding decreasing numbers and fewer resources to cope with ever escalating spiritual needs in a society which is largely dismissive of Christianity's value.

To be fully human is to reflect the unconditional love of God into the world; and to do that is to be united with the whole created order in silent homage and adoration of God, who rode to his death for love of our love.

Mthr. Pirrial

# NOTICES



## **Ukraine Emergency Assistance Appeal**

Dear Friend in Mission,

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

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

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

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

God bless,

The Rev'd Dr John Deane  
Executive Director



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



## 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).

### **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





TRINITY COLLEGE  
THEOLOGICAL SCHOOL



UNIVERSITY  
OF DIVINITY

UPCOMING SEMINAR



# THEOLOGICAL RESPONSES TO THE PANDEMIC

**Join our upcoming seminar**

"Who are we called to be in an uncertain future: Theological responses to the pandemic"

- Date:** Saturday 21 May 2022
- Time:** 9.30am – 1.30pm
- Location:** Old Warden's Lodge | Trinity College Theological School | 100 Royal Parade, Parkville 3052
- Cost:** \$50 | \$35 concession
- RSVP:** Book by COB Wednesday 18 May 2022
- Enquiries:** [theologyevents@trinity.edu.au](mailto:theologyevents@trinity.edu.au) | 03 9348 7127

**Book now**



## 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



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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

**This year's Lenten series of Lenten studies has been appreciated by many.** Many thanks to Fr Ken Letts, Carol O'Connor and Andrew Raiskums the the discussions. Some of the presentations will be available in the new Parish Paper soon to be launched.

+David Farrer, Locum

### **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

### **Maundy Thursday Vigil/The Gethsemane Watch**

A roster is available today at the door of the church for the watch which takes place between 8.30pm and Midnight on Maundy Thursday. Please put your name down if you are able to take part in the Vigil.

For some people, participating for an hour at a vigil is a daunting task... While it may be a challenge, it can be a wonder-filled, grace-filled blessing.

### **WORKING BEE**

#### **HOLY SATURDAY 16<sup>TH</sup> APRIL FROM 10AM TO 1PM**

I am seeking assistance from people who will help thoroughly clean the church and sacristy and assist in preparing the church for Easter. Morning tea will be provided. If you are able to help, please let Terry Porter know on 0401721708 or [poretr12@gmail.com](mailto:poretr12@gmail.com). Your support will be greatly appreciated.

### **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 has commenced. Scaffolding has been erected around the whole building and the project has commenced. We do not have a firm date for its completion but expect it to be within the next few weeks

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

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

Wednesday 27<sup>th</sup> April 2022 | 6.30 to 8.30pm | <https://www.trybooking.com/BYNVN>

Friday 29<sup>th</sup> April 2022 | 1.00 to 3.00 pm | <https://www.trybooking.com/BYNVN>

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  
3.00pm | <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.