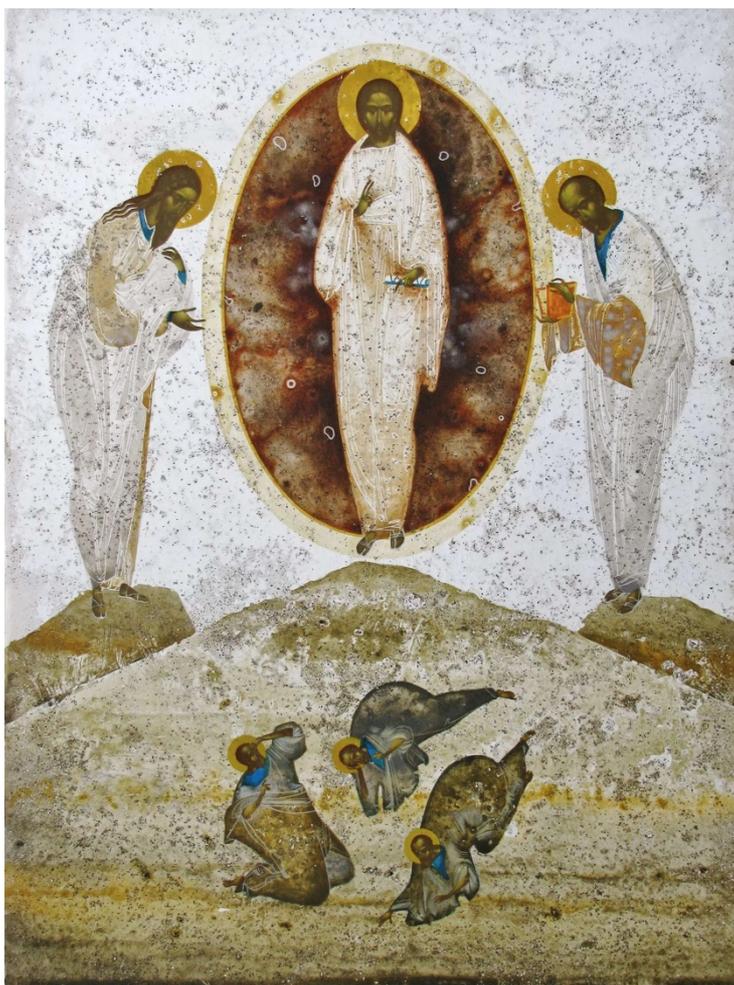


Welcome to
ST PETER'S EASTERN HILL
Diocese of Melbourne - Anglican Church of Australia
Parish Church of the City since 1846



*The Transfiguration, Painting by Ivanka Demchuk (born in 1990),
Painted in 2018, Chalk gesso and paint on canvas © IvankaDemchuk, all rights reserved*

SECOND SUNDAY OF LENT
25 FEBRUARY 2024

WORSHIP AT ST PETER'S

SUNDAY

8.00am Low Mass (Traditional Language)

9.30am FAMILY MASS

11.00am HIGH MASS

6.00pm Evensong & Benediction (2nd & 4th Sundays)

6.00pm Low Mass (1st, 3rd & 5th Sundays)

WEEKDAYS

Daily Low Mass – 8.00am Monday to Friday (Live streamed on Facebook and YouTube)

Wednesday – 1.15pm & Saturday 12noon Low Mass in the Handfield Chapel.

DAILY INTERCESSIONS

FOR THE SICK: Peter Ondaatje, Tony Way, Graham Ryles, Elizabeth Pemberton, Terry Maher, Susanne Marsden, Nelson Rufatt, Julie-Anne Bird, Sue Tan, Robert Saliba, Janine Stewart, Bp John Stewart, Bp John Parkes.

FOR THE RECENTLY DEPARTED: Margaret Armstrong, David Hansen, Dianne Nowicki.

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK

- | | | |
|----------|----|--|
| February | 25 | Jean Jones |
| | 26 | Graham Butler, John William Sidney Fulford, Reginald James Smith, Nora Patricia Styles, Evelyn Ure-Smith |
| | 27 | Joyce Stanmore Alford, Cecil Garton, Heather Millicent Macpherson |
| | 28 | Peg Camilatos |
| | 29 | Ormond James Thomas |
| March | 1 | Rachel Barber, Irene Compton, Emma Foster, Margherita Latimer, Hazel Maxwell, Frank Travers PRIEST |
| | 2 | Anne Purcell, Ethel Stevens |

Please contact 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: Basil Harwood (1859-1949) *Communion Service in A-flat*

Introit Hymn NEH 59 Now is the healing time decreed

9.30am Mass begins on page 4.

At 11.00am the sanctuary party enters the chancel to prepare for the Asperges.

Cantor
Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:
wash me, O Lord, and I shall be whi - ter than snow. Fine

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 Lord be with you.

And also with you.

Please kneel

At High Mass the Deacon introduces the Confession.

At 9.30am the words of penitence are sung by a cantor (solo singer) on behalf of all, while all join in Kyries (Lord have mercy).

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.

Almighty God,
who has promised forgiveness to all who turn to him in faith:
pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

The Kyries are sung at 9.30am and sung by the choir at 11.00am

**Lord have mercy, Lord have mercy
Christ have mercy, Christ have mercy
Lord have mercy, Lord have mercy**

The Celebrant prays the Collect.

Almighty God,
you show to those who are in error the light of your truth,
that they may return to the way of righteousness:
grant to all those who are admitted into the fellowship of Christ's religion,
that they may reject those things that are contrary to their profession,
and follow all such things as are agreeable to the same;
through our Lord Jesus Christ,

who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

Please sit for the readings.

THE LITURGY OF THE WORD

Genesis 22.1-2, 9-13, 15-18

A reading from the book of Genesis

After these things God tested Abraham. He said to him, ‘Abraham!’ And he said, ‘Here I am.’ He said, ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.’

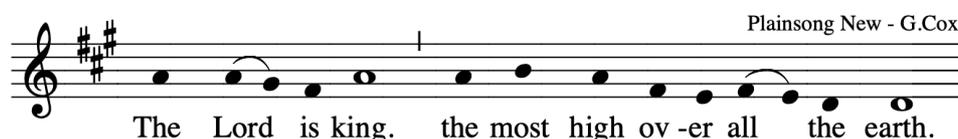
When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, ‘Abraham, Abraham!’ And he said, ‘Here I am.’ He said, ‘Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.’ And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son.

The angel of the Lord called to Abraham a second time from heaven, and said, ‘By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.’

Hear the word of the Lord.

Thanks be to God.

PSALM 97



The Lord is king! Let the earth rejoice;
let the many coastlands be glad!
Clouds and thick darkness are all around him;
righteousness and justice are the foundation of his throne. **R.**

The mountains melt like wax before the Lord,
before the Lord of all the earth.
The heavens proclaim his righteousness;
and all the peoples behold his glory. **R.**

For you, O Lord, are most high over all the earth;
you are exalted far above all gods.
Rejoice in the Lord, O you righteous,
and give thanks to his holy name. **R.**

THE EPISTLE: Romans 4.13-end

A reading from the letter of St Paul to the Romans.

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. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, ‘I have made you the father of many nations’)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become ‘the father of many nations’, according to what was said, ‘So numerous shall your descendants be.’ He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith ‘was reckoned to him as righteousness.’ Now the words, ‘it was reckoned to him’, were

written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Hear the word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Chant mode I, adapt. G. Cox



Praise_____ to you, _ Lord Je - sus Christ, king__ of end - less glo - ry!

This is my beloved Son, in whom is all my delight; hear him.

Deacon:

The Lord be with you.

And also with you

The Gospel of our Lord Jesus Christ according to Mark [9.2-10]

✠ Glory to you, Lord Jesus Christ.

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, 'Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.' He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, 'This is my Son, the Beloved; listen to him!' Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead could mean.

This is the Gospel of the Lord.

Praise to you Lord Jesus Christ.

Please sit for the Homily by Mthr Kathryn Bellhouse

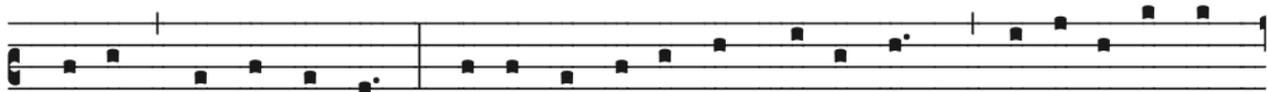
Please stand for the Creed. [Said at 9.30am]

The Creed

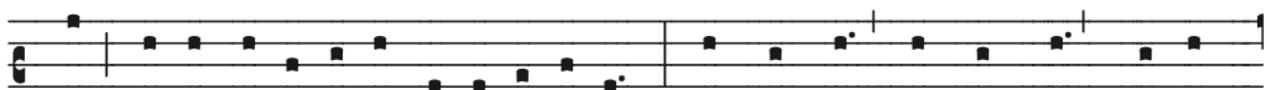
All stand and sing together facing the High Altar. The priest intones the opening phrase.



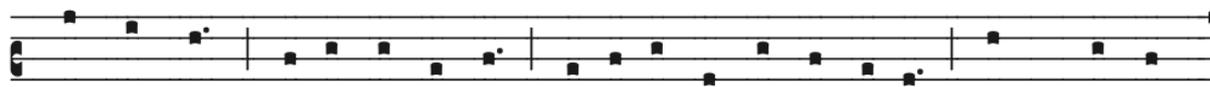
✠ **We be-lieve in one God,** the Fa-ther, the al-migh-ty, ma-ker of heav'n and earth of all



that is, seen and un-seen. We be-lieve in one Lord, Je-sus Christ, the on-ly Son of



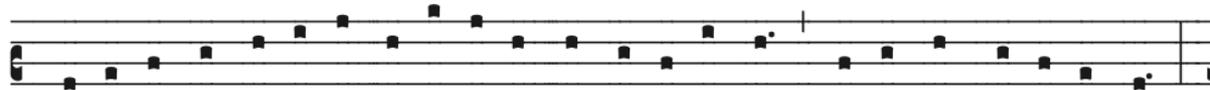
God, e - ter-nal-ly be-got-ten of the Fa-ther, God from God, light from light, true God



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 heaven,



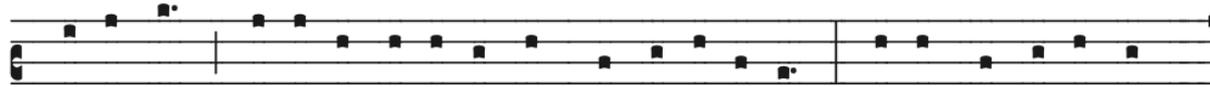
was in-car-nate of the Ho-ly Spi-rit and the vir-gin Ma-ry, and be-came tru-ly hu-man.



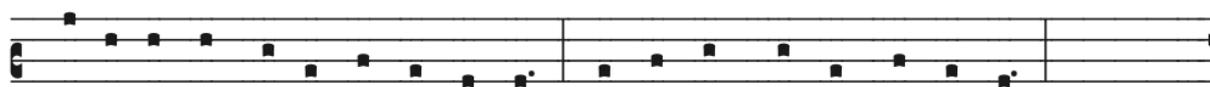
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he suf-fered death and was bu-ried.



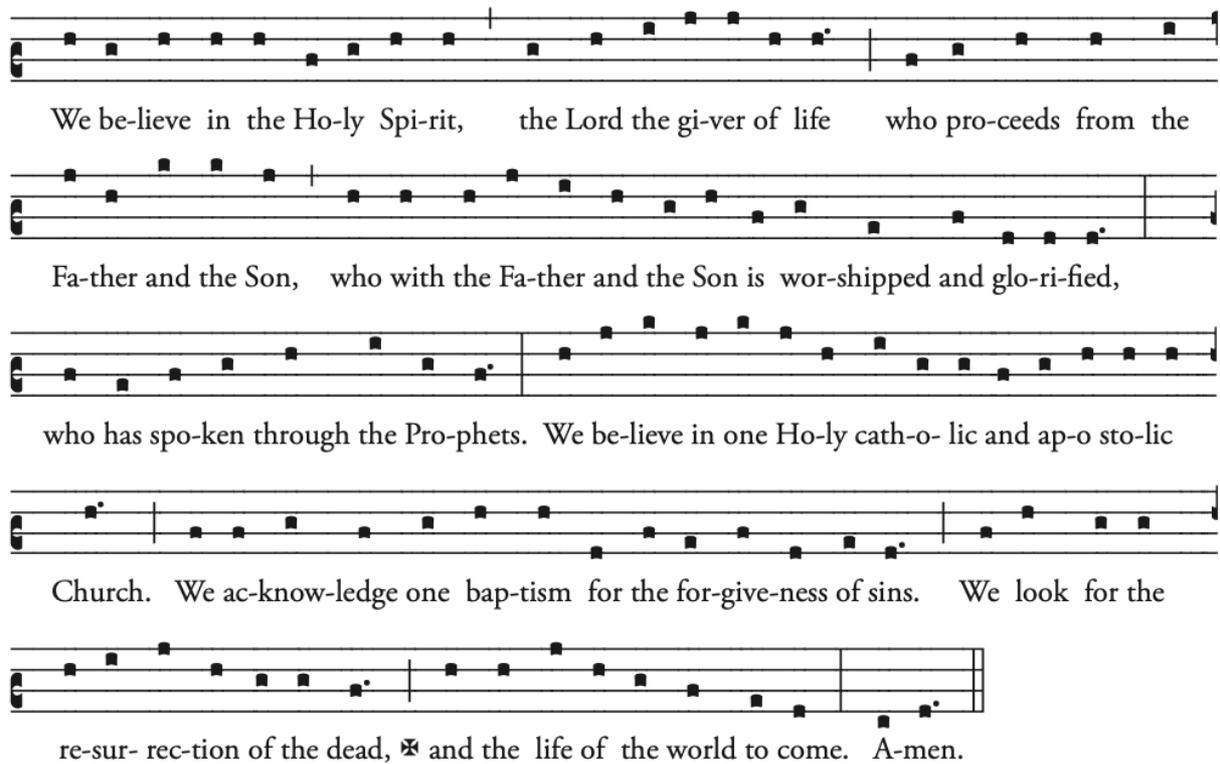
On the third day he rose a-gain in ac-cor-dance with the scrip-tures. He as-cen-ded



in- to heav'n, 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 gi-ver 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 spo-ken through the Pro-phets. We be-lieve in one Ho-ly cath-o-lic and ap-o sto-lic
 Church. We ac-know-ledge one bap-tism for the for-give-ness of sins. We look for the
 re-sur- rec-tion of the dead, ✠ and the life of the world to come. A-men.

PRAYERS OF THE PEOPLE

Please kneel. After each petition:

Lord, in your mercy, **hear our prayer.**

And at the end:

Rest eternal grant to them, O Lord.

And let light ✠ perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

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

Please stand for the Greeting of Peace. Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

OFFERTORY ANTIPHON [*Sung by the choir at High Mass*]

I will delight in your commands, which I love exceedingly; and I will lift up my hands to your commands, which I love.

Offertory hymn NEH 310 We hail thy presence glorious

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 Celebrant prays the Prayer over the Offerings. People respond with Amen.

THE GREAT THANKSGIVING

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.

At 9.30am the Sanctus is sung by the people. At 11.00am the choir sings the Sanctus.

Holy, Holy, Holy Lord,

God of power and might,

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 ri - sen. Christ will come a - gain.

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.

[The Lords Prayer is said at 9.30am]

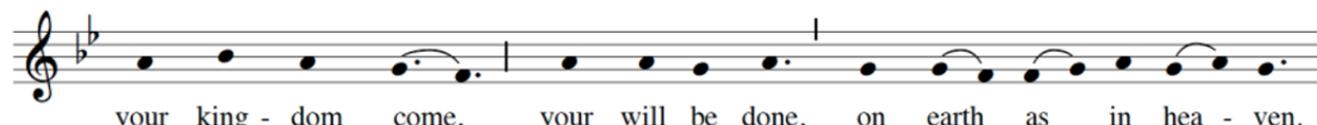
Celebrant



As our Sav - iour Christ has taught us, we are con - fi - dent to pray,



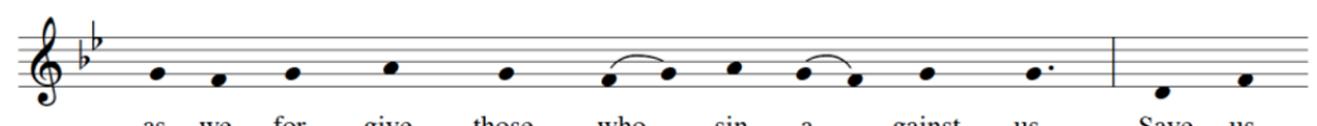
Our Fa - ther in hea - ven, hal - lowed be your name,



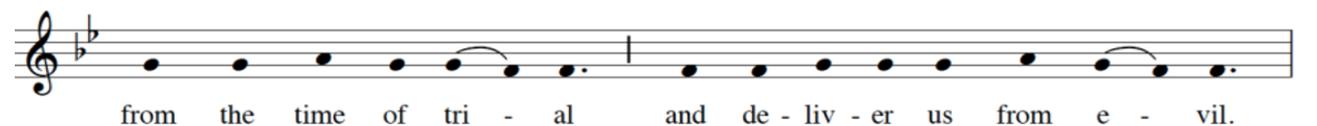
your king - dom come, your will be done, on earth as in hea - ven.



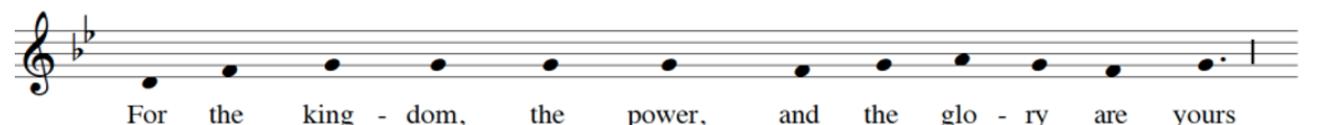
Give us to - day our dai - ly bread. For - give us our sins



as we for - give those who sin a - gainst us. Save us



from the time of tri - al and de - liv - er us from e - vil.



For the king - dom, the power, and the glo - ry are yours



now and for ev - er. A - men.

Celebrant:

We who are many are one body.
For we all share in the one bread.

All remaining kneeling as the Agnus Dei is sung at 9.30am and sung by the choir at 11.00am.

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.

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 *Sung by the choir at 11.00am*

William Byrd (c1540-1623) *Miserere mihi Domine*

Please stand for the Post-Communion hymn.

NEH 117 'Tis good, Lord, to be here

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.

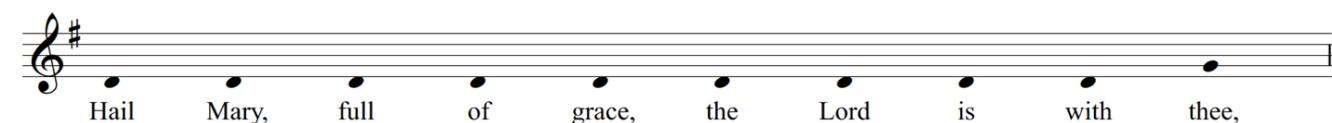
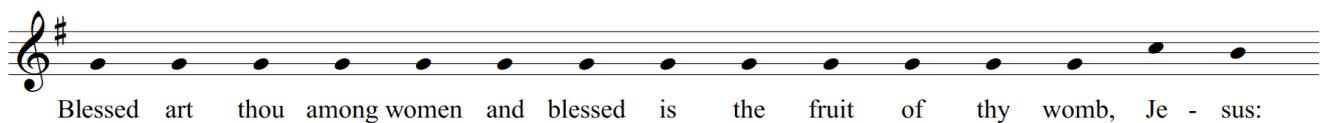
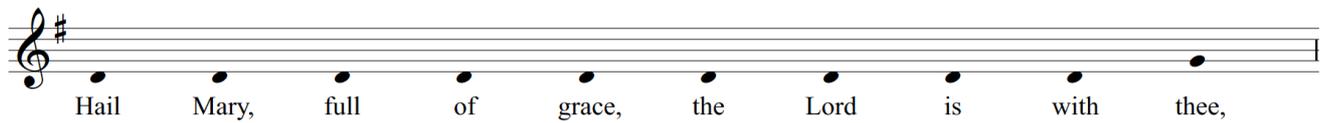
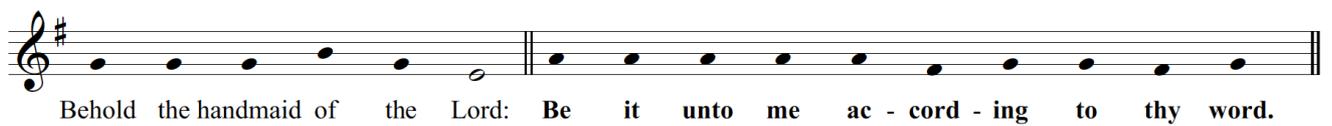
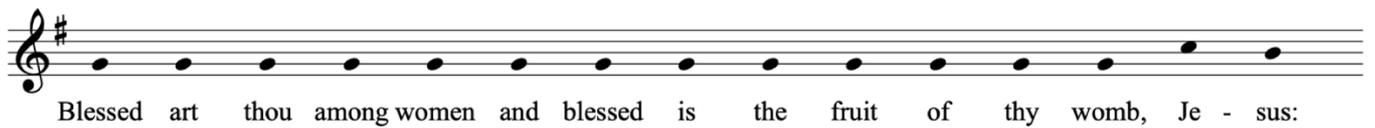
Notices are given here.

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

Go in the peace of Christ
Thanks be to God.

THE ANGELUS

At 11.00am only The Angelus is led and sung by the Celebrant.



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: Jehan Alain (1911-1940) *Variations sur un thème de Clément Janequin*

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 Third Sunday in Lent:

Exodus 20.1–17; 1 Corinthians 1.18–25; John 2.13–22

NOTICES

For your Diary

Hughes-Cheong Lecture.

This lecture was established in honour of Fr James Cheong, assistant priest in this parish from 1906-1941, a significant pastor and spiritual director who was, in Fr Maynard's words, 'one of God's best gifts to the Church in Australia'. His memorial in the south-west corner of St Peter's describes him simply as 'Our Priest', with the warm additional phrase, 'Father Rare and Dear'.

Bearing Witness: An Approach to Christian-Muslim Dialogue

The **2024 Biennial Hughes-Cheong lecture**, will be presented by **Dr Joshua Ralston, Reader in Christian-Muslim Relations** at the School of Divinity, University of Edinburgh and visiting scholar at Trinity College Theological School. **Thursday 21 March 2024, 7 – 9pm**, Craig Auditorium, Trinity College, 100 Royal Parade, Parkville VIC 3052, **Free registrations, but bookings essential** (COB 14 March 2024)

<https://www.trybooking.com/events/landing/1172330?>



Enquiries: Briony O'Halloran, 03 8341 0216, events@trinity.unimelb.edu.au

Poets and the Faith 2024

Second Tuesday of the Month

6-7.30pm

Wine and cheese on arrival, with suggested \$10 donation

The Hall of St Peter's Eastern Hill

More details: <https://www.stpeters.org.au/poets2024>

For inquiries or to register your interest, please email: poets@stpeters.org.au

Scan to QR code to book



Or go to <https://www.trybooking.com/COHCY>

The Three Great Days: The Liturgy of Maundy Thursday, Good Friday and the Easter Vigil

Sundays in Lent, after High Mass: 18th February, 25th February, 3rd March, 17th March
(no session 10th March)

On the Sundays of Lent after High Mass, Mthr Kathryn will be giving a series of talks exploring the liturgy of the three great days ("Triduum") - that is, Maundy Thursday, Good Friday and Easter Vigil.

Each year, over these days, the Church journeys with Jesus through his last mortal days into the dawning light of his resurrection. The liturgy that carries us through these days took shape particularly in the city of Jerusalem in the fourth century, and has continued to develop into the modern Western rites as we observe them today. In these sessions we will explore the history and the significance of these rituals, with an eye to understanding how they draw us, as the Church, into the great mystery of Salvation by uniting us with our Crucified and Risen Lord.

It will be live streamed on our Facebook and YouTube pages - **12.45pm**

Weekly Reflections

Reading Mark's account of the Transfiguration (Mark 9.2–9)

Philip Harvey

Incomprehensible. Inexplicable. Unexpected. Indescribable. These are responses a reader like me still has, after a lifetime, reading the Transfiguration.

The manifold stories that make up the Gospels bear witness and are, for that reason alone, credible. The Ministry has its own confounding logic. The Crucifixion is an uncompromising fact, one that we have to bear up. But the Transfiguration occurs without warning or background briefing. Like Peter, a reader bumbles around trying to make things hospitable for everyone, but like him we are actually gobsmacked (or its Greek equivalent). We all need to be brought up to speed.

This story is about when we see someone we know anew, in a completely new light. We have known this person, but now we see them with amazement, their words and actions, their very being. It's almost hard to believe the wonder of what we are being shown. This is one first way of reading the story.

Another way is to understand we are seeing a sacred scene, one in which we learn about the company Jesus keeps and what that says about Jesus. His conversation is with all known tradition, past, present and to come. This itself is an example for us to follow, but it is also placing us in a relationship with him that cannot be ignored. If this is what Jesus is being shown to be, we are already in a changing relationship with him, like the disciples. We are being made to look and listen.

By reading the Transfiguration as sacred scene, we start to appreciate the challenges of the witnesses to this vision and their spare efforts at description of what they experienced. Verisimilitude in a story means getting close to the truth, but in the terms of this story we are in the tricky position of being shown the Truth. We notice that the Transfiguration is one means of revealing the person and work of Jesus, just as the stories of his Ministry and Passion are other means of gradually making the incomprehensible comprehensible, the inexplicable somehow explicable, the unexpected eternally unexpected and surprising, the indescribable describable within the limits of our available language.

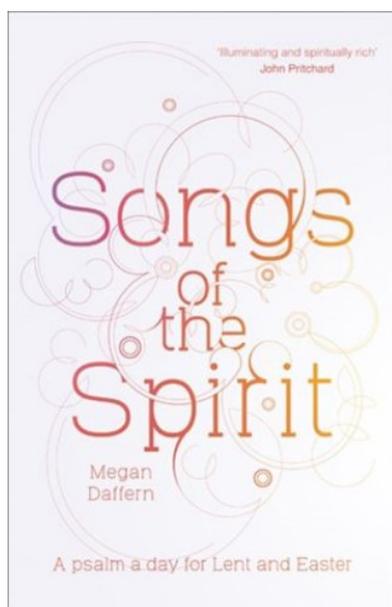
While the nature and temper of the Transfiguration story is unique, filled with light, its meanings grow in the context of Scripture and the life and death of Jesus himself. The event is as intimate and ordinary as a conversation with a disciple, yet astounding and universal in its commanding presence, whether then or now, or to come. The story, and the event it describes in its own manner, comes at a moment where

the heritage of the past is being met in Jesus; the present is verily present, and the future will now mean, inexplicably for all of them, Crucifixion and rising to new life.

St Peter's Bookroom & Church Supplier

Lent is now well underway - do you have a good book to companion with this season? See our website or pick up our catalogue. We would be happy to send you one if you wish!

This week's Lenten recommendation:



Songs of the Spirit: A Psalm a Day for Lent and Easter

Emotive and beautiful, **Songs of the Spirit** nourishes the spirit and opens your eyes to the ceaseless wonders of God in all things. A Lent devotional filled with life.

Songs of the Spirit give readers of all kinds a new, emotional response to the period of Lent by holding to its heart the Psalms, rather than sticking firmly within the pages of the Gospels.

Freshly translated by Rev. Megan Daffern herself, these Psalms and readings are an insightful door to appreciate the countless varieties of ways we can respond to God over the course of just 40 days.

Each re-translated Psalm opens up the resonate life their lines. From celebration to mourning, from simplicity to intricacy, **Songs of the Spirit** offers to a wide range of believers a way to hold the message and truths of Lent close to heart. No matter whether you've never considered faith before, or know the ins-and-outs of faith like rooms of your very own home, there is a rich vein of life to be found in these Psalms.

Moving through the problems of the world during Week 1, to injustice in Week 2, and then exploring the complexity and scope of creation in Week 3, its beauty in Week 4, pilgrimage and its effects in Week 5, and then holiness and redemption in Weeks 6 and 7 - this Lent Devotional renews how you approach the world and its maker.

\$32.95

Please note that the Parish landline number 03 9662 2391 is NO longer in use, please contact the parish through our mobile number 0401 826 325

HOLY WEEK & EASTER SERVICES

Palm Sunday March 24th

Sunday of the Passion of Our Lord

8.00am Low Mass

10.30am Procession of Palms and High Mass*

6.00pm Stations of the Cross

Monday March 25th

8am Mass

7pm Mass with address*

Tuesday March 26th

8am Mass

7pm Mass with address*

Wednesday March 27th

8am & 1.15pm Mass

Tenebrae at Trinity College 7.30pm

(100 Royal Parade, Parkville VIC 3052)

Maundy Thursday March 28th

7.00pm High Mass of the
Lord's Supper *

Good Friday March 29th

3.00pm The Liturgy of Good
Friday with Holy Communion*

Holy Saturday March 30th

8.00pm The Easter Vigil and First Mass of Easter
(Bishop Genieve Blackwell preaching and confirming)

Easter Day March 31st

8am Low Mass

10.30 Procession and High Mass*

4.00pm Evensong and Benediction

*Addresses by

The Revd Prof Dorothy A. Lee AM FAHA

Trinity College Theological School

University of Divinity

PARISH DIRECTORY

St. Peter's Eastern Hill, 15 Gisborne Street, East Melbourne, VIC 3002

Phone: 0401 826 325 Web: www.stpeters.org.au

E-mail: office@stpeters.org.au

Vicar: mnrbowie@gmail.com

Assistant Priest: kathryn.bellhouse@gmail.com

Director of Music: stpetersdom@gmail.com

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

Office Hours: 10am to 1pm, Monday - Thursday

Sunday Services

8.00am Low Mass [BCP]; 9.30am Family Mass; 11.00am High Mass

6pm Low Mass [1st, 3rd & 5th Sundays] 6pm Evensong & Benediction [2nd & 4th Sundays]

Weekday Services

Mon-Fri Mass at 8.00am (9.00am on Public Holidays); Wednesday 1:15pm Mass; Saturday 12noon Mass

Special Devotion to Our Lady of Walsingham on the 1st Saturday of the month

Feast Day High Mass, as advertised: 7.00pm

Clergy and Lay Ministers

Vicar:	Fr Michael Bowie	0432 072 213
Assistant Priest:	Mthr Kathryn Bellhouse	0416 378 748
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Roger Prowd	0417 323 112
Klingner Scholars:	Alex De Leon	0401 826 325
	Naomi Johnson	0401 826 325

Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Charitable Foundation:	Krystyna Campbell-Pretty	0401 826 325
Children's Church:	Katherine Barnett	0403 352 256
Churchwardens:	Michael Gronow	0411 289 318
	Helena Hughes	-
	Daniel Ferguson	0419 572 033
Child Safety Officer:	Rachel Ellyard	0419 335 793
Flowers:	Michael Upson	0492 964 984
Guild of St Benedict:	Daniel Ferguson	0419 572 033
Head Server:	Anthony Schepis	0400 578 952
Director of Music:	Christopher Watson	-
Organist:	Rhys Arvidson	0405 277 853
Parish Administrator:	Eugene Chin	0401 826 325
Pastoral care:	Di Clark	0407 354 987
Prayer Link & Pastoral:	Fr Roger Prowd	0417 323 112
Sacristan:	Naomi Johnson	0401 826 325

Parish Council Membership

Fr Michael Bowie (President)
Daniel Mitterdorfer (Secretary)
Peter Griffin (Treasurer)
Anne Scott-Pendlebury
Craig Wilson
Geoffrey Bush-Coote
Marcus Roberts
Michael Upson
Terry Porter

*We are an inclusive and welcoming church,
built on the unceded lands of the
Wurundjeri people. Our mission is: "Wor-
shipping Christ in the Eucharist; serving
Christ
in the world".*