

*Welcome to*  
**ST PETER'S EASTERN HILL**

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



*The Parable of the Labourers in the Vineyard, c. 1648-50, 152 x 195 mm, Pen and dark olive greyish brown bistre, slight washes with brown bistre, Pierpont Morgan Library, New York*

**SEVENTEENTH SUNDAY AFTER PENTECOST**  
**STEWARDSHIP SUNDAY**  
**24<sup>TH</sup> SEPTEMBER 2023**

# WORSHIP AT ST PETER'S

## SUNDAY

8.00am Low Mass (Traditional Language)

9.30am FAMILY MASS

11.00am HIGH MASS

**6.00pm Evensong & Benediction (2<sup>nd</sup> & 4<sup>th</sup> Sundays).**

6.00pm Low Mass (1<sup>st</sup>, 3<sup>rd</sup> & 5<sup>th</sup> 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:** Jennifer Lamont, Trevor Brooks, Michael Malady, Lena Sheridan, Michael Messina, Roger Boey, Geoffrey Gronow, Nelson Rufatt, Sue Tan, Robert Saliba, Janine Stewart, Bp John Stewart, Bp John Parkes.

**FOR THE RECENTLY DEPARTED** Margaret Lugg, Jenny Field, Eric McClure.

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

- September 24 Helen Laura Nicolette Hooper, William Keartland, Peter George Courtney McWhinney, Jessie Harriet Welsh  
25 Violet Cresswell, Donald Hamley PRIEST, Margaret Malcolm  
26 Margaret Joyce Bornstein, Rita Mandeville Carr, John Liversidge, George Merchin  
27 Christopher Bromby PRIEST, Elias Papachristos, Sarah Elizabeth Rees, Reverend Richard (Dick) Wallace  
28 Mae Edis, Mildred Heden, Doris Jasper-Batson, Roger Julian Jeffries, Leonard Nam  
29 Christine Buchanan, Len Bairstowe  
30 Jessie Veronica Hamilton, Peta Ann Hearne-Loveday, Rodney Cheverton Wyatt

*Please contact Eugene Chin at the Parish Office or email [office@stpeters.org.au](mailto: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: T. L. de Victoria (1548-1611) *Missa O magnum mysterium*

Introit Hymn: NEH 334 All people that on earth do dwell

*At 11.00am 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:  
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.  
Cantor  
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,  
Cantor  
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*

*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.*

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*

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 which is sung by the choir.*

**Glory to God in the highest,  
and peace to God's people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ,  
only Son of the Father,**

**Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand  
of the Father:  
receive our prayer.  
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 prays the Collect.*

O Lord, we beseech you mercifully to hear  
the prayers of your people who call upon you;  
and grant that they may both perceive and know what things they ought to do,  
and also may have grace and power faithfully to fulfil them;  
through Jesus Christ your Son our Lord,  
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**

### **Jonah 3.10-end of 4**

A reading from book of the prophet Jonah.

<sup>10</sup>When God saw what they did, how they turned from their evil ways,  
God changed his mind about the calamity that he had said he would  
bring upon them; and he did not do it.

4 But this was very displeasing to Jonah, and he became angry. <sup>2</sup>He  
prayed to the Lord and said, ‘O Lord! Is not this what I said while I was

still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. <sup>3</sup>And now, O Lord, please take my life from me, for it is better for me to die than to live.’ <sup>4</sup>And the Lord said, ‘Is it right for you to be angry?’ <sup>5</sup>Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

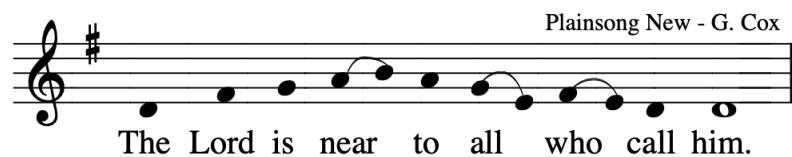
<sup>6</sup>The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. <sup>7</sup>But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. <sup>8</sup>When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, ‘It is better for me to die than to live.’

<sup>9</sup>But God said to Jonah, ‘Is it right for you to be angry about the bush?’ And he said, ‘Yes, angry enough to die.’ <sup>10</sup>Then the Lord said, ‘You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. <sup>11</sup>And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?’

Hear the word of the Lord.

**Thanks be to God.**

## PSALM 145



Every day I will bless you,  
and praise your name forever and ever.  
Great is the Lord, and greatly to be praised;

his greatness is unsearchable. **R.**

The Lord is gracious and merciful,  
slow to anger and abounding in steadfast love.  
The Lord is good to all,  
and his compassion is over all that he has made. **R.**

The Lord is just in all his ways,  
and kind in all his doings.  
The Lord is near to all who call on him,  
to all who call on him in truth. **R.**

### **THE EPISTLE: Philippians 1.21-end**

A reading from the letter of Paul to the Philippians.

<sup>21</sup>For to me, living is Christ and dying is gain. <sup>22</sup>If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. <sup>23</sup>I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; <sup>24</sup>but to remain in the flesh is more necessary for you. <sup>25</sup>Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, <sup>26</sup>so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

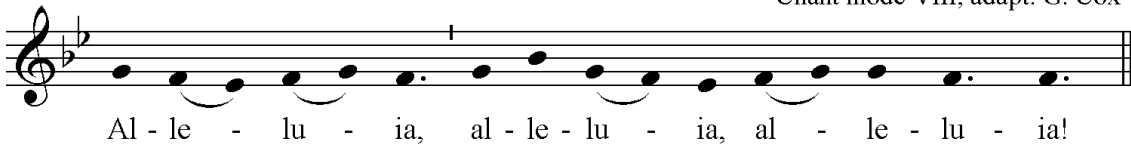
<sup>27</sup> Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. <sup>29</sup>For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well— <sup>30</sup>since you are having the same struggle that you saw I had and now hear that I still have.

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



## GOSPEL ACCLAMATION

Chant mode VIII, adapt. G. Cox



Open our hearts, O Lord,  
to listen to the words of your Son.

*Deacon:*

The Lord be with you.

**And also with you**

The Gospel of our Lord Jesus Christ according to **Matthew 20.1-16**

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

<sup>20</sup>For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. <sup>2</sup>After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. <sup>3</sup>When he went out about nine o'clock, he saw others standing idle in the market-place; <sup>4</sup>and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. <sup>5</sup>When he went out again about noon and about three o'clock, he did the same. <sup>6</sup>And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" <sup>7</sup>They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard." <sup>8</sup>When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." <sup>9</sup>When those hired about five o'clock came, each of them received the usual daily wage. <sup>10</sup>Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. <sup>11</sup>And when they received it, they grumbled against the landowner, <sup>12</sup>saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." <sup>13</sup>But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?" <sup>14</sup>Take what belongs to you and go; I choose to give to this last the same

as I give to you. <sup>15</sup>Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" <sup>16</sup>So the last will be first, and the first will be last.'

This is the Gospel of the Lord.

**Praise to you Lord Jesus Christ.**

*Please sit for the Homily by Stephen Duckett*

*Please stand for the Creed.*

*[A copy of the music for the Sung Creed is available at the back of the church.]*

**We believe in one God,  
the Father, the almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God, eternally begotten of the Father,  
God from God, Light from Light, true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.**

**For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit  
and the virgin Mary  
and became truly human.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,**

who proceeds from the Father and the Son,  
who with the Father and the Son is worshipped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## 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*]

If I shall walk in the midst of tribulation, you will give me life, O Lord;  
and you will stretch forth your hand against the wrath of my enemies;  
and your right hand shall save me.

## 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 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



*The celebrant continues the prayer, ending with:*

*All*



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

*Celebrant*



As our Sav - iour Christ has taught us, we are con - fi - dent to pray,  
Our Fa - ther in hea - ven, hal - lowed be your name,  
your king - dom come, your will be done, on earth as in hea - ven.  
Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us. Save us  
from the time of tri - al and de - liv - er us from e - vil.  
For the king - dom, the power, and the glo - ry are yours  
now and for ev - er. A - men.

*Celebrant:*

We who are many are one body.

**For we all share in the one bread.**

*All remaining kneeling as the Agnus Dei is sung by the choir.*

**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.*

A. Bruckner (1824-96) *Locus iste*

*Please stand for the Post-Communion hymn.*

NEH 476 Ye servants of God, your master proclaim

## **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 the peace of Christ.

**Thanks be to God.**

# THE ANGELUS



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,



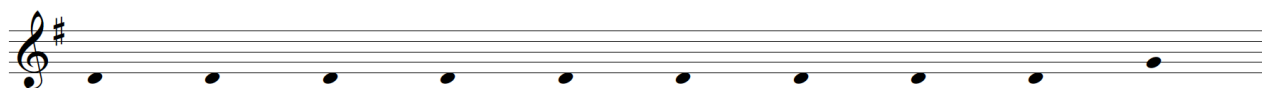
Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



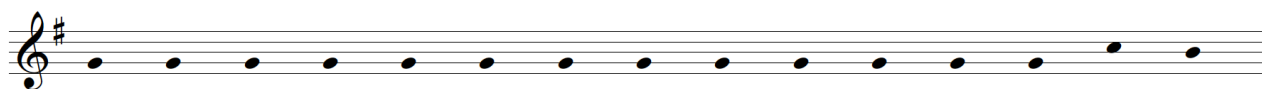
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.



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,



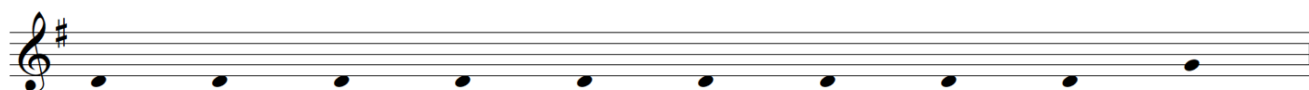
Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:



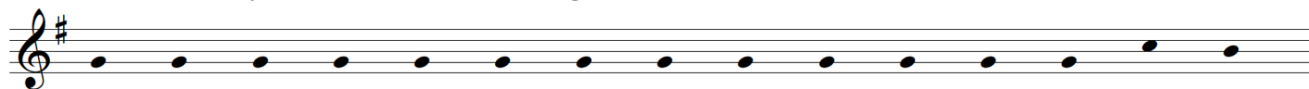
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.



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:

N. de Grigny (1672-1703) *Dialogue sur les grands jeux, 'Veni Creator'*

*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.*

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## Readings for

### **October 1<sup>th</sup> Eighteenth Sunday after Pentecost OS 26**

Ezekiel 18.1–4, 25–end; Psalm 25.1–8; Philippians 2.1–13; Matthew 21.23–32

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## NOTICES

### For your Diary

#### **Ethics of Health Care Funding – A Conversation and Book Launch (Wednesday 1 November 2023 4.00pm)**

Our own Stephen Duckett will be having his book launch on this date, please go to Trybooking for more details and to book.

<https://www.trybooking.com/CJGIE>



#### **Another music excursion!**

Are you interested in a choral extravaganza? The Australian Chamber Choir is staging a concert on 12 November 3pm, Scots Church with a program including favourites from Vaughn Williams, Parry, Byrd, Britten. (It's called Buckingham Palace, so that gives you a flavour of what's on offer, more info here <https://www.auschoir.org/buckingham-palace/>).



We have booked 10 'regular' seats at \$70 each, first come, first served. If you want to sit in front eight rows, please book your own premium seat. If there is interest we'll have a collective meal after High Mass (?in Chinatown) or drinks afterward at my place or both. Please let me know of your interest ([Stephen.j.duckett@gmail.com](mailto:Stephen.j.duckett@gmail.com))

Stephen Duckett

## **VACANCY - DIRECTOR OF MUSIC**

We are seeking to appoint a new Director of Music, commencing in January 2024. A Position Description and associated information is available on the parish website [stpeters.org.au](http://stpeters.org.au). Interested parties are encouraged to contact Fr Michael via [mnrbowie@gmail.com](mailto:mnrbowie@gmail.com) or telephone 03 9662 2391. Applications close 6 October 2023.

## **Fire incident update**

It is a week since we had our little adventure with the recent fire. All functions and activities at St Peter's has returned to its regular pattern. The insurers have been in touch and their builders have assessed the damage. The remedial process has begun and over the coming weeks bits of works will be happening.

We thank all those who have been understanding and supportive throughout this period. Thank you all for your prayers and concern. And above all, Thank You Jesus.

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**Nov 1st (Wednesday 7.00pm) - All Saints Day**

**Nov 2nd (Thursday 7pm) - All Souls**

**Nov 26th - Christ The King**

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## **Weekly Reflections**

Many years ago, an elderly parishioner at St Peters (now long since departed) told me that she and her ex-husband had decided to come together over several days to help their son, who was a heroin addict, go cold-turkey off the

drug. They would each take turns sitting with him for 24 hours a day. She said that she very rarely made bargains with God, but that this was one time she had decided to. I can't remember what the bargain was (though it wouldn't be hard to make a few suggestions) more that here was someone so well respected, a committed Christian, confessing to a rudimentary act of attempting to make some sort of deal with God.

Such a transactional understanding of relationship in the economy of God we know to be useless. Presuppositions of this sort about God usually lead to the rug being pulled from under our feet. Having done what he thought was required of him, Jonah is very miffed that God chose to save the people of Nineveh because they repented, and God heard their cries. The laborers in the Gospel of Matthew, are angry with the landowner because they worked longer hours but still received the same payment as those who only worked only half their time. My parishioner friend knew this too; even by her bargaining with God, her son may or may not receive the healing he needed and which she so desperately wanted for him.

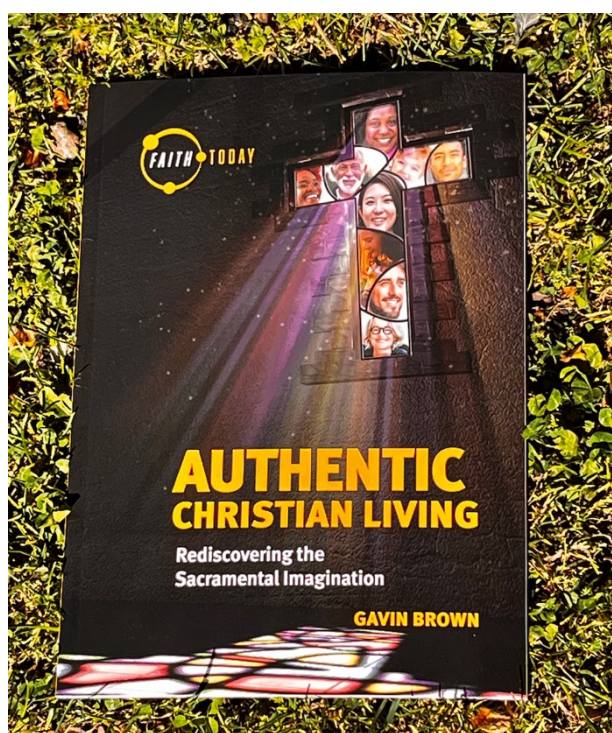
So how do we understand these stories and my friend's behaviour? A clue is perhaps found in words of David's praise Psalm 145: 'the Lord is gracious and compassionate, slow to anger and abounding in loving devotion,' (Psalm 145:8), is its literal translation from the Hebrew. In other words, Our Lord calls us into relationship with Him, and we enter this relationship as human beings, not something else. By not judging Jonah, nor the laborers, we acknowledge their humanity. And by this, our own. I may not use the language of bargaining with God, but I do catch myself out acting this way. By suspending judgement about Jonah and the labourers, we can acknowledge like the psalmist, the incredible depth and compassion of Our Lord's love for us. We celebrate this as a community in our Mass, our Eucharist, each time we come together. This is the wonder and greatness of God. The deep generosity and capacity of God to bear all our angular characteristics and disruptive passions; this is the God whom we praise and whose name we bless.

These readings speak to me about the call to bring our whole selves to God. Not just the nice bits. The respectable Christian parts of ourselves may well end up being those portions of ourselves that Our Lord is least interested in. They can be manufactured for public display, cover deeper anxieties of envy

or anger. I love Jonah and these disgruntled laborers so much, precisely because they remind me of my own grouchy bits, and misgivings especially about inequitable situations. But also, that the God whose works we extol, knows this, and is so much bigger than all of this. Bigger, and compassionate. A God of justice, yes, but not on my terms. A God whose ‘wondrous works’ invite ongoing meditation, and ultimately, ‘whose greatness is unsearchable.’ (Psalm 145).

Carol O’Connor

## St Peter's Bookroom & Church Supplier



NEW BOOK!

**Authentic Christian Living: Rediscovering the Sacramental Imagination** by Gavin Brown

This book is part of the *Faith Today* series. A series that seeks to explore aspects of our faith by means of beautiful photography with excellent and engaging discussion. A book that will suit young adults and older readers alike.

What does it really mean to think and live as a Christian in the modern world?

For some, Christianity and modern values seem utterly incompatible; the only option available to faithful Christians is a radical rejection of an increasingly sinful world.

For others, Christianity will only survive when it “gets with the program” and adapts itself to a rapidly changing and advancing (post)modernity. But what if there is a middle way?

This book is written in the conviction that Christianity can both thrive within a modern setting and, at the same time, offer something of extraordinary value to modernity, something it cannot provide for itself. This can best be called a sacramental imagination.

\$29.95

# PARISH DIRECTORY

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

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

Vicar: [mnrbowie@gmail.com](mailto:mnrbowie@gmail.com)

Assistant Priest: [kathryn.bellhouse@gmail.com](mailto:kathryn.bellhouse@gmail.com)

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

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

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

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## 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 Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	Fr Roger Prowd	0417 323 112
Klingner Scholars:	Alex De Leon	03 9662 2391
	Naomi Johnson	03 9662 2391

## Other Parish Ministries and Programs

Bookroom:	Carol O'Connor	03 9663 7487
Charitable Foundation:	Krystyna Campbell-Pretty	03 9662 2391
Children's Church:	Katherine Barnett	0403 352 256
Churchwardens:	Michael Gronow (Vicar's Warden)	0411 289 318
	Rachel Ellyard (People's Wardens)	0419 335 793
	Daniel Ferguson	0419 572 033
COVID Safe & 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
Organist/Acting Musical Director:	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	03 9662 2391

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