

Welcome to
ST PETER'S EASTERN HILL

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



Appearance on Lake Tiberias - Duccio di Buoninsegna. C. 1308-11

**THIRD SUNDAY OF
EASTER**

1ST MAY 2022

DAILY INTERCESSIONS

FOR THE SICK:

Graeme Brennan PRIEST, Helen Drummond, Sophia Errey, Wendy Hancock, Russell Kennedy, Thomas Low, Adrienne Moran, Lyn Nicholas, Noleen Nicholls, Philip Ondaatje, Brian Porter PRIEST, Elizabeth Prideaux, Peter Prideaux, Max Riebl, Gary Robertson, Judy Ryles, Alex Robins, Beatrice Scarfe, Joan Small, Robert Whalley PRIEST, Paul Wheelton, Angus, Graeme, and Jan.

AS WELL AS:

Jenny Allen, Helen Barnard, Margaret Bishop, David Bornstein, Margaret Brown, Kate Castle, Adrian Chong, David Curtis, 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, Jenny Sasse, John Stewart BISHOP, Ian Thornton, Barbara Ure-Smith, and Anne Wuttke.

FOR THE RECENTLY DEPARTED:

Curtis Cornish, Philip Newell BISHOP

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK:

Sun	1	Sr Margaret Anne <small>CHN.</small>
Mon	2	Annie Eggington, Arthur Percival Gunston, Alan Lawton.
Tue	3	Andrew James Bennie, Mary Robbins.
Wed	4	Roberta Alicia Lyons, Elizabeth Jane Trehern.
Thu	5	William A'Beckett, Helen Winifred Gore Claridge, William Downes James <small>PRIEST</small> , May Johns, John William Stringer <small>PRIEST.</small>
Fri	6	Grace Ferguson, Carol Hunter, May Millicent Furphy Johns, Made Sukarna.
Sat	7	Owen Dowling <small>BISHOP</small> , Eleanor Kent Hughes, Julie Anne Messina.

THE INTRODUCTORY RITES

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

Mass setting: Francisco Guerrero (1528-1599): Missa *Congratulamini mihi*

Entrance hymn:

NEH 118. The Lord is risen indeed!

The sanctuary party enters the chancel to prepare for the *Vidi Aquam*.

Antiphon VIII

Cantor *All*

I saw wa-ter* flow - ing from the right side

of the tem - ple, al - le - lu - ia:

it brought God's life and his sal - va - tion,

and the peo - ple sang in joy - ful praise: Al - le - lu - ia,

Fine Cantor

al - le - lu - ia. Ps. O give thanks to the Lord for he is good:

All Cantor

and his mer - cy en - dures for e - ver. Glo - ry to God,

All

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

All

and for e - ver. A - men. Repeat Antiphon: I saw wa - ter etc.

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

The musical score is written on six staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are in Latin and English. The first staff shows the Priest intoning 'O Lord, show your mercy upon us, alleluia.' and the People responding 'And grant us your salvation, alleluia.' The second staff shows the Priest saying 'O Lord, hear our prayer.' and the People responding 'And let our cry come to you.' The third staff shows the Priest saying 'The Lord be with you.' and the People responding 'And also with you.' The fourth and fifth staves show the Priest intoning a prayer: 'Graciously hear us, O Lord, Holy Father, Almighty and ever -last - ing God, and may it please you to send your holy angel from heaven to keep, cheer, guard, visit and defend all who are gathered in this holy place'. The sixth staff shows the People responding 'through Jesus Christ our Lord. A - men.'

The celebrant censes the altar during the Introit.

INTROIT

Jubiláte Deo, omnis terra, allelúja:
psalmum dícite nómini ejus, allelúja:
date glóriam laudi ejus, allelúja, allelúja,
allelúja.

O be joyful in God, all ye lands, alleluia: sing praises unto the honour of his Name, make his praise to be glorious, alleluia, alleluia, alleluia.

Celebrant:

In the name of the Father, + and of the Son and of the Holy Spirit.

Amen.

The Lord be with you.

And also with you.

The celebrant intones the collect for purity. Please kneel as the choir sings

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

The 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. Please then stand for the Gloria:

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

The celebrant chants the Collect. Please then sit for the readings.

THE LITURGY OF THE WORD

Please be seated for the readings.

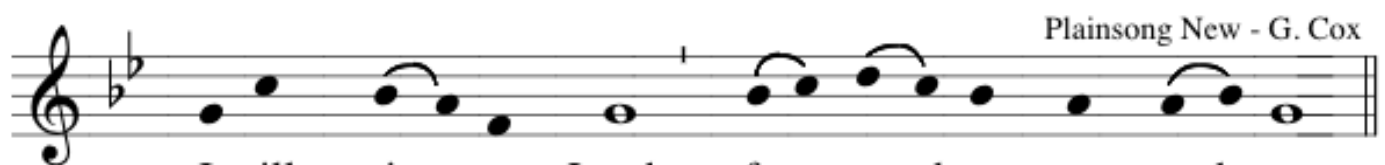
A reading from the Acts of the Apostles 5.27-32, 40b-41

The captain went with the temple police and brought the apostles, who were teaching in the temple, and had them stand before the council. The high priest questioned the apostles, saying, “We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching, and you are determined to bring this man’s blood on us.” But Peter and the apostles answered, “We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.” Then the council ordered the apostles not to speak in the name of Jesus, and let them go. As they left the council, they rejoiced that they were considered worthy to suffer dishonour for the sake of the name.

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

PSALM: 30. 1+3, 4-5, 10+11a+12b

led by the Cantor, Please join in the refrain.



I will praise you, Lord, for you have res-cued me.

I will extol you, O Lord, for you have drawn me up,
and did not let my foes rejoice over me.

O Lord, you brought up my soul from Sheol,
restored me to life from among those gone down to the Pit. **R.**

Sing praises to the Lord, O you his faithful ones,
and give thanks to his holy name.

For his anger is but for a moment;
his favour is for a lifetime.

Weeping may linger for the night,
but joy comes with the morning. **R.**

Hear, O Lord, and be gracious to me!

O Lord, be my helper!

You have turned my mourning into dancing.

O Lord my God, I will give thanks to you forever. **R.**

THE EPISTLE: *chanted by the sub-deacon*

A reading from the Book of Revelation 5.11-14

I, John, looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, “Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honour and glory and blessing!” Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, “To the one seated on the throne and to the Lamb be blessing and honour and glory and might forever and ever!” And the four living creatures said, “Amen!” And the elders fell down and worshipped.

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

LESSER ALLEUIA

Allelúja, allelúja. Cognovérunt discípuli | *Alleluia, alleluia. The disciples recognised the*
Dóminum Jesum in fractióne panis. | *Lord Jesus at the breaking of the bread.*

Please stand.

GOSPEL ACCLAMATION



Deacon:

The Gospel of our Lord Jesus Christ according to John 21.1-19

+ Glory to you, Lord Jesus Christ.

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on some clothes,

for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about ninety metres off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, “Bring some of the fish that you have just caught.” So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.” Very truly, I tell you, when you were younger, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” He said this to indicate the kind of death by which he would glorify God. After this he said to him, “Follow me.”

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

Please be seated for the Homily.

Please stand for the Creed.

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The first staff is for the 'Celebrant' and the second for 'All'. The lyrics are: 'We be - lieve in one God, the Fa - ther, the al - might - y, mak - er of hea - ven and earth, of all that is,'

seen and un - seen. We be - lieve in

one Lord, Je - sus Christ, the on - ly Son of God,

e - ter - nal - ly be - got - ten of the Fa - ther,

God from God, Light from Light, true God from true God,

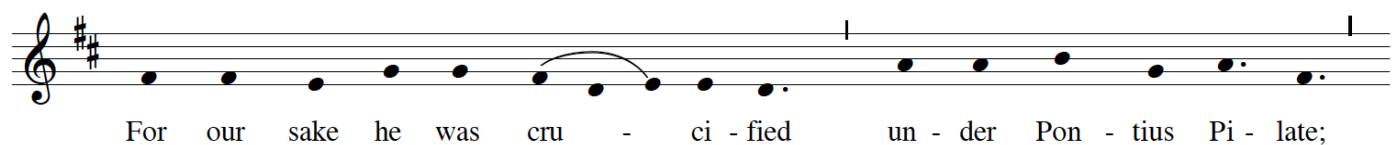
be - got - ten, not made, of one be - ing with the Fa - ther;

through him all things were made. For us and for

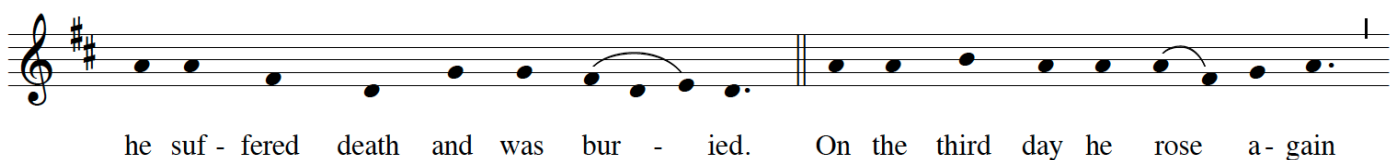
our sal - va - tion he came down from hea - ven,

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

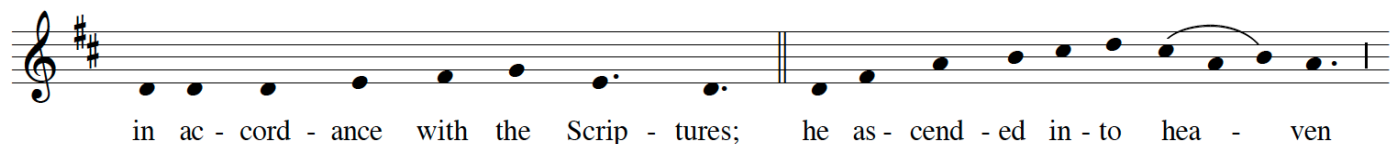
and the Vir - gin Ma - ry, and be - came tru - ly hu - man.



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



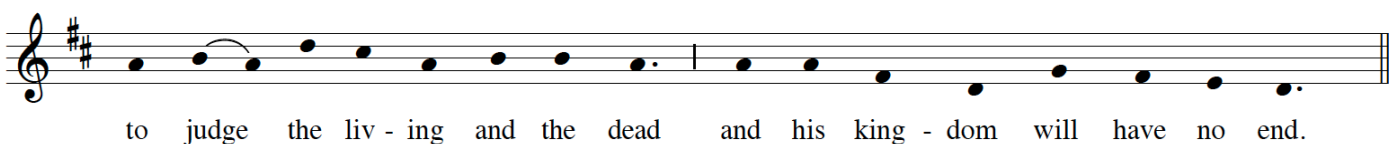
he suf - fered death and was bur - ied. On the third day he rose a - gain



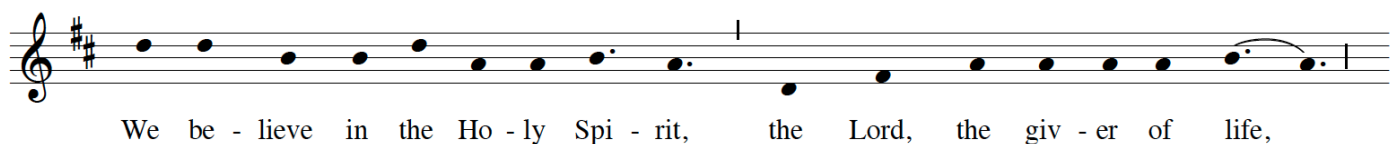
in ac - cord - ance with the Scrip - tures; he as - cend - ed in - to hea - ven



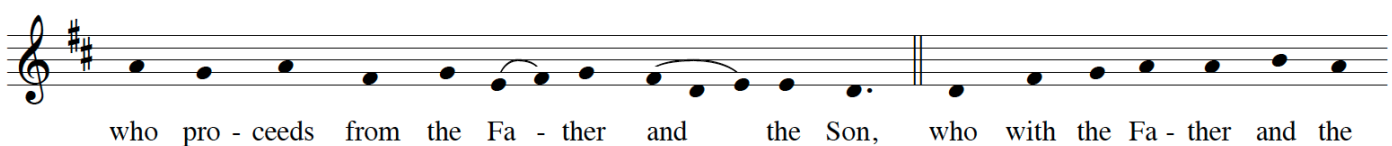
and is seat - ed at the right hand of the Fa - ther. He will come a - gain in glo - ry



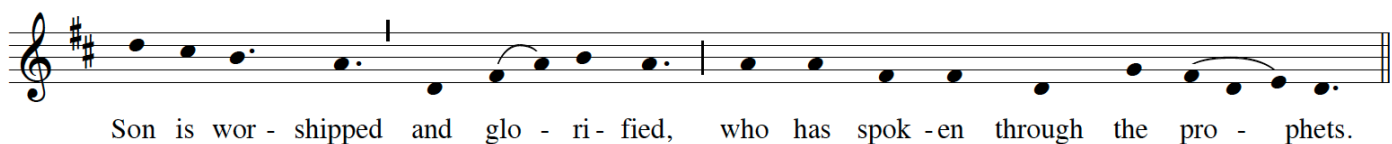
to judge the liv - ing and the dead and his king - dom will have no end.



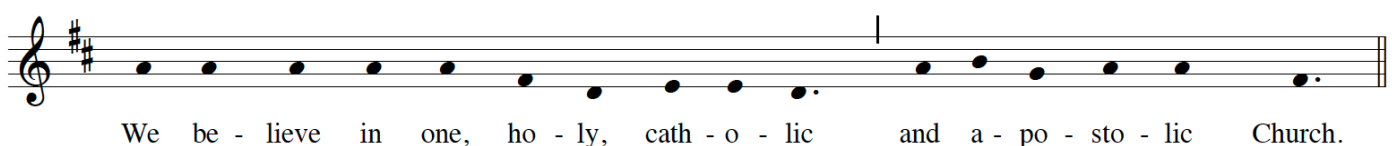
We be - lieve in the Ho - ly Spi - rit, the Lord, the giv - er of life,



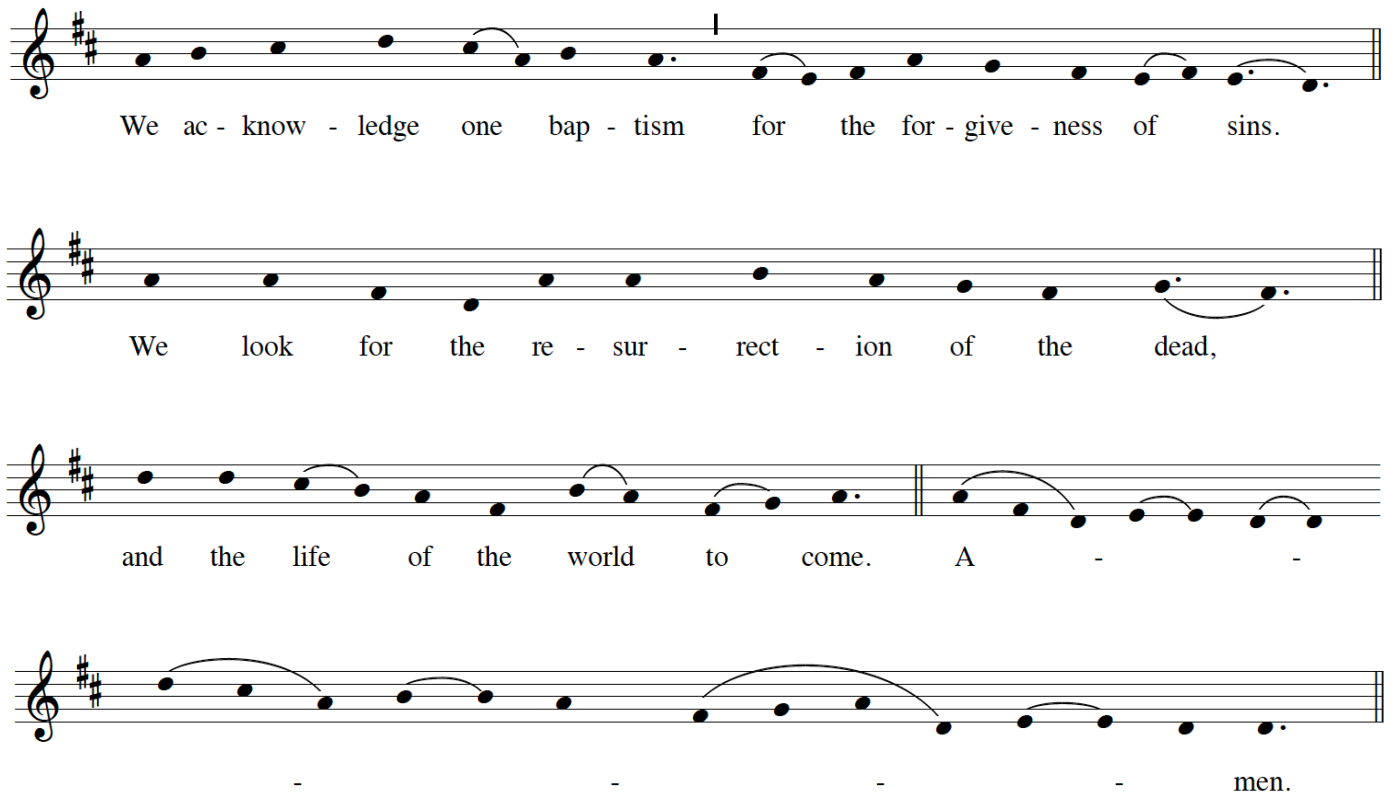
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther and the



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



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



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

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

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

- - - - - men.

PRAYERS OF THE PEOPLE

Please kneel. After each petition:

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

And at the end:

Rest eternal grant to them, O Lord

And let light + perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

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

Please stand for the Greeting of Peace.

Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also, with you.

Please stand for the Offertory.

OFFERTORY

Lauda, anima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámduo ero, allelúja.	<i>Praise the Lord, O my soul; I will praise the Lord throughout my life; I will sing to my God for as long as I live, alleluia.</i>
---	--

OFFERTORY HYMN

NEH: 296a. Lord, enthroned in heavenly splendour

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 the prayer, leading to:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth Pleni sunt coeli et terra gloria tua Hosanna in excelsis.	<i>Holy, Holy, Holy Lord God of Hosts Heaven and earth are full of Your glory Hosanna in the highest</i>
+ Benedictus qui venit in nomine domini. Hosanna in excelsis	<i>+Blessed is he that comes in the name of the Lord. Hosanna in the highest</i>

Let us proclaim the mystery of faith

All

Christ has died. Christ is ri - sen. Christ will come a - gain.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of three measures. The first measure contains the notes G4, A4, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4. The third measure contains G4, A4, B4, C5, B4, A4, G4.

The celebrant continues the prayer, ending with:

All

Blessing and honor and glory and power are yours for ever and e - ver. A - men.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

Celebrant

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

now and for ev - er. A - men.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4. The second measure contains G4, A4, B4, C5, B4, A4, G4.

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. | *Lamb of God, you take away the sin of the world: have mercy on us.*

Agnus Dei, qui tollis peccata mundi: miserere nobis. | *Lamb of God, you take away the sin of the world: have mercy on us.*

Agnus Dei, qui tollis peccata mundi: dona nobis pacem. | *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.

COMMUNION ANTIPHON

Simon Joánnis, díligis me plus his? | *“Simon, son of John, do you love me more than these?”*
Dómine, tu ómnia nosti: tu scis, | *“Lord, you know all things, you know, O Lord, that I love you, allelulia.”*
Dómine, quia amo te, allelúja.

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

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

COMMUNION MOTET (Psalm 98: 4-7)

Jubilate Deo, omnis terra; | *Shout for joy to the Lord, all the earth,*
cantate, et exsultate, et psallite. | *burst into jubilant song with music;*
Psallite Domino in cithara; in | *make music to the Lord with the harp,*
cithara et voce psalmi; | *with the harp and the sound of singing,*
in tubis ductilibus, et voce tubæ | *with trumpets and the blast of the ram’s horn—*
corneæ. Jubilate in conspectu | *shout for joy before the Lord, the King.*
regis Domini: | *Let the sea resound, and everything in it,*
moveatur mare, et plenitudo ejus; | *the world, and all who live in it.*
orbis terrarum, et qui habitant in
eo.

Please stand for the post-communion hymn.

NEH: 107. Good Christian men, rejoice and sing!

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 a blessing and the deacon dismisses the congregation:

Deacon
Go in peace to love and serve the Lord, Al-le-lu - ia, al-le - lu - ia.____

All
In the name of Christ. Al-le-lu - ia, al-le - lu - ia.____

The image shows two staves of musical notation. The first staff is for the Deacon and the second is for the congregation. Both staves use a treble clef and a common time signature. The melody is a simple, rhythmic line of eighth and quarter notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The Deacon's part ends with a long horizontal line, and the congregation's part also ends with a long horizontal line.

THE REGINA CAELI

V. Queen of Heaven, rejoice, Alleluia.

R. For He whom thou wast worthy to bear, Alleluia.

V. Has risen, as he promised, Alleluia.

R. Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. For the Lord is risen indeed, Alleluia.

Let us pray. O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord.

Amen.

Please stand as the sanctuary party departs.

Postlude: *Benjamin Britten: Prelude & Fugue on a theme of Vittoria*

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 to stay for refreshments after the Mass.

WEEKLY MUSINGS

Easter III

What strikes me most about this week's Gospel from John is the shift in the disciples' recognition of who Jesus is. Initially, Jesus is a shadowy figure whom the disciples do not recognise, appearing on the beach just after first light, obscured in darkness. It is at the point that Jesus commands the disciples to cast their nets, and they are unable to haul them in because of the super-abundance of fish, that the disciples finally recognise who Jesus is. This story is reminiscent of the Road to Emmaus in Luke, where Jesus is initially not recognised, only to be seen, in his Resurrected glory, in the breaking of the bread.

How is it possible that the disciples, who know Jesus as family members know one another, did not recognise Jesus' voice and form, even on the darkness of that beach by the sea of Tiberias? How is it possible that Cleopas and the unnamed disciple could journey with Jesus to Emmaus and not recognise him until the breaking of bread?

I think three things are happening in today's reading from John. In the first instance, John is underscoring the essential doubleness of God's economy: God revealed unambiguously and triumphantly in Christ's Resurrection, yet God mysterious and unfathomably powerful, as revealed in the same mystery. John seeks to reinforce the intrinsic duality of the Incarnation - Jesus as both fully human and fully divine; his body at once vulnerable and victorious. In this way, the Jesus we recognise as the reader, is not the Jesus the disciples recognise in the darkness of first light.

Secondly, I believe John intends to draw a distinction between our physical eyes, which allow us to see the outward appearance, and the eyes of faith, which allow us deeper insight into a hidden reality. In this way, John's story can be read as an analogy of faith: the physical eye allows us to see the Incarnate God in Christ Jesus, but only the eye of faith allows us to make sense of the same Jesus, wounded, risen and again amongst his disciples.

Thirdly, I think this story speaks to an essential truth about mission and the Church: the Easter Faith that the Church holds in trust can be experienced by her children not always as a state of being, but sometimes as a state of becoming. In other words, we continue to 'not see' the risen Christ in the fragility of our faith and the sometimes unedifying realities of life in the Church, only to again see him in the Mass, where something insistent and unnameable (which we will call grace) gives us the assurance that indeed, Christ is there present, in his totality, but hidden beneath the appearance of bread.

Alae Taule'alo

NOTICES

Welcoming Fr Michael Bowie as our next Vicar at St Peter's.



Fr Michael Bowie comes to St Peter's with a passion for pastoral priestly ministry, worship and witness in the Anglo-Catholic tradition, including its commitment to social mission and justice. He loves being city-centred, grounded in the daily offering of the Mass and the sacramental life. His training and experience have all been focused on excellent liturgical worship enhanced by fine music and thoughtful, accessible preaching. He believes that the Church, like the Gospel, is personal, local and particular for the gathered community. Because of his understanding that the Word of God is a person and not a book, and his having exercised priesthood in diverse congregations, he is committed to the principle of presence, listening and engagement as being the key to growth in Christian community.

This year Fr Michael celebrates his 30th year of ordained priesthood, on 27th June. He was born in Sydney and studied for a BA at Sydney University. This was followed by a DPhil in Latin Literature at Oxford University, and a degree in Theology, again at Oxford. He was ordained priest in the Diocese of Rochester in 1992 by the Bishop of Tonbridge.

In the early 1990s Fr Michael had two curacies, first in the Diocese of Rochester, followed by the Diocese of Llandaff, Church in Wales. He subsequently became the Rector of Christ Church Sydney for four years (1996-2000), developing his preaching and teaching ministry alongside the social life of the congregation and engagement with care of homeless and disadvantaged people.

From 2000-2014, Fr Michael was Rector of two English parishes: St James, Norton (Diocese of Sheffield) and St Peter, Great Berkhamsted (Diocese of St Albans). Balancing the need for conserving and protecting these medieval church buildings, and encouraging growth and pastoral care in a busy congregational life, were only part of his priestly ministry in these parishes.

St Peter's strong choral tradition hosted local chamber choirs and symphonia. Fr Michael produced a published lecture series which acted as a fundraiser for the parish. Strong relationships between the churches and the towns were advanced.

Since 2014, Fr Michael has been Associate Vicar at All Saints Margaret Street, London. It is a church with a busy liturgical program, professional choir, and complex Sunday and Festival liturgies. Fr Michael instituted and has overseen regular consultation with the leaders of the many ministries at All Saints, including liaison with the Parish Administrator, the Director of Music, Head Server and Churchwardens. This work was particularly important during the interregnum from 2019-21, when serious issues such as the ordination of women threatened to divide the parish. Ministering to both groups, he steered the parish through a process of engagement and spiritual growth into faith whilst not compromising his own clearly expressed commitment to the ordination of women. Fr Peter Anthony, now Vicar of All Saints, said that Fr Michael's pastoral care, his skill in identifying and empowering the laity during the interregnum was instrumental in many of those divisions being managed so that he, as the new Vicar, could hit the ground running.

As well as negotiating these complex parish dynamics, during the lockdown of 2020 and 2021 Fr Michael worked with an expert in IT to ensure streaming was of a high quality. This greatly enhanced the outreach of the parish, bringing many back to worship and a significant increase in online giving.

During his ministry Fr Michael has had extensive teaching experience and served on many governing boards, councils, and pastoral committees. He is a founding member of the Sodality of Mary, Mother of Priests, a strong network of theological and spiritual encouragement for male and female Catholic-minded clergy. Abp Stephen Cottrell is their patron.

Fr Michael Bowie will be inducted as our Vicar at St Peter's, Eastern Hill, in early July 2022.

From the Incumbency Committee



St Peter's Bookroom

Book Fair

As-new & Second-hand

Saturday 3rd September 2022

10am-4pm

Sunday 4th September 2022

10am-2pm

**St Peter's Hall
15 Gisborne St
Eastern Hill, Melbourne
Phone Carol: 9663 7487**

Easter Music

Eastertide is the most joyful season of the liturgical year—and one of the longest. Unlike Christmastide, which traditionally lasts twelve days, there are seven Sundays in Eastertide—eight if you include the ‘official’ end of Eastertide on Whitsunday. In Eastertide, the austerity of Lent gives way to great celebration. Here’s an overview of some of the changes that occur in Eastertide.

The Asperges is replaced with the Vidi Aquam

We are familiar with the Asperges—the ritual sprinkling of Holy Water and the following responsory that precedes the Mass itself, and which acts not only to gather us in to worship but also a means of ritual purification. In Eastertide, this is replaced with the beautifully florid Vidi Aquam. The text for the Vidi Aquam comes from Ezekiel, John and Psalm 117. The text makes a crucial connection between the water that came from Jesus’ side at the Crucifixion and the waters of rebirth that are blessed on Easter Eve, and which are then sprinkled on the congregation in remembrance of their baptism.

The Gloria is back

The great song of praise, the Gloria in Excelsis Deo, which during Lent is only heard at Solemnities—or votive Masses—is back during Eastertide. In fact, the first Mass of Easter, on Easter Eve, we celebrate the return of the Gloria with a lavish ringing of bells: both the church bells and the sacring bells ring continuously from the Incipit of the Gloria to the “Amen”. The Alleluia is back. The great expression of praise and thanksgiving, “Alleluia”, so long suppressed during Lent, returns triumphantly. It makes its first appearance during Vidi Aquam, where it is chanted very melodically. During the Mass, the Gradual chant is replaced by what we call a “Lesser Alleluia”, that is, an additional Alleluia that doesn’t directly precede the Gospel. The minor propers: the Introits, Offertory and Communion have Alleluia added to them as well. The Dismissal at the end of the Mass is similarly elaborate and echoes the Alleluia we first hear in the Vidi Aquam. It’s also worth noting that most of the hymns we programme during Eastertide contain multiple Alleluias.

The Angelus is replaced with the Regina Caeli

The Angelus, an antiphonal prayer that commemorates the great mystery of the Incarnation—and which we recite at the end of each High Mass—gives way to the Regina Caeli during Eastertide. Unlike the Angelus, which is centred on the birth of Christ, the Regina Caeli recalls the joy of the Virgin Mary—which reflects the joy of the whole Church—in recognising Christ, risen as he promised.

Church Parking

Due to 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 much 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 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 copy the link to register on Trybooking:

Continued next Page →

- Monday 2nd May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNVV>
- Tuesday 3rd May 2022 | 12.30 to 2.30 pm | <https://www.trybooking.com/BYNVW>
- Tuesday 5th May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNWA>
- Tuesday 10th May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNYA>
- Wednesday 11th May 2022 | 1.00 to 3.00pm | <https://www.trybooking.com/BYNYG>
- Thursday 12th May 2022 | 6.30 to 8.30 pm | <https://www.trybooking.com/BYNYJ>
- Saturday 14th 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 pca ruana@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 for questions and assistance.

St Peter's Book-room & Church Supplier

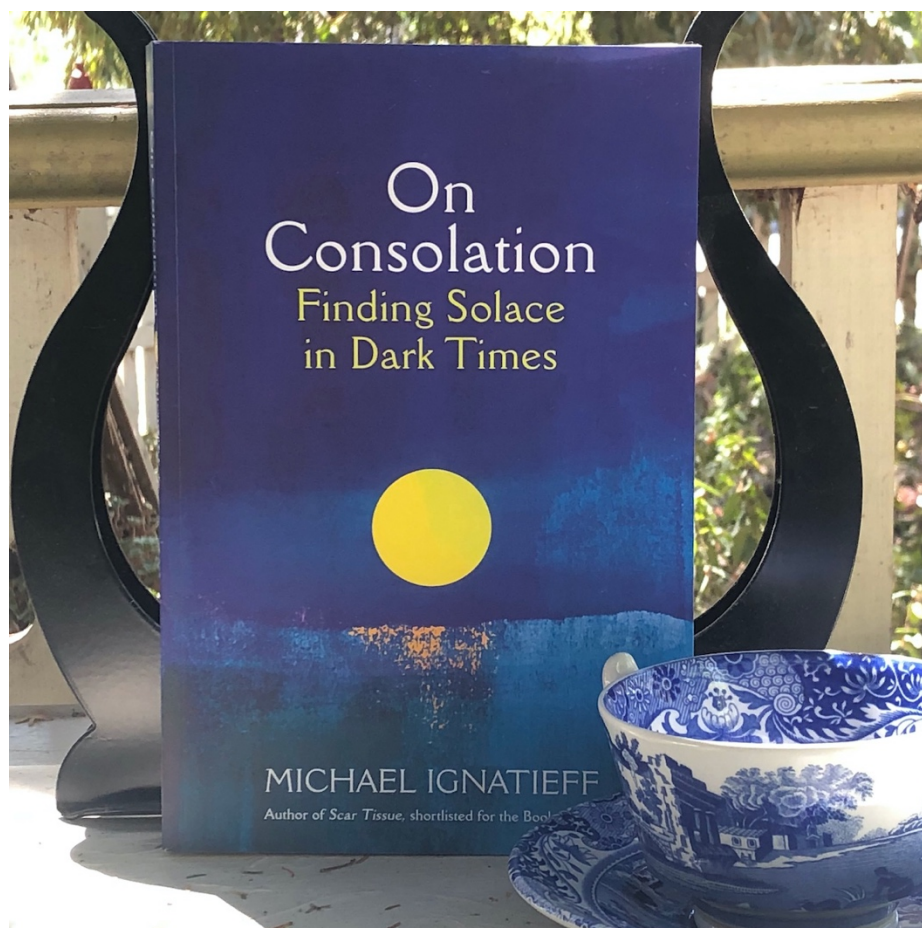
Recommended Reading!

On Consolation: Finding Solace in Dark Times by Michael Ignatieff

When we lose someone we love, when we suffer loss or defeat, when catastrophe strikes - war, famine, pandemic - we go in search of consolation. Once the province of priests and philosophers, the language of consolation has largely vanished from our modern vocabulary, and the places where it was offered, houses of religion, are often empty. Rejecting the solace of ancient religious texts, humanity since the sixteenth century has increasingly placed its faith in science, ideology, and the therapeutic.

How do we console each other and ourselves in an age of unbelief? In a series of portraits of writers, artists, and musicians searching for consolation - from the books of Job and Psalms to Albert Camus, Anna Akhmatova, and Primo Levi - writer and historian Michael Ignatieff shows how men and women in extremity have looked to each other across time to recover hope and resilience. Recreating the moments when great figures found the courage to confront their fate and the determination to continue unafraid, **On Consolation** takes those stories into the present, movingly contending that we can revive these traditions of consolation to meet the anguish and uncertainties of the twenty-first century.

\$35-



PARISH DIRECTORY

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

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

E-mail: office@stpeters.org.au

FB: www.facebook.com/stpeterseasternhill

YT: www.youtube.com/c/StPetersEasternHill

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

Sunday Services

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

Weekday Services

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

Clergy and Lay Ministers

Locum Vicar:	Bp. David Farrer	0449 229 875
ASLM:	Alae Taule'alo	0409 802 892
Associate Clergy:	Fr Graeme Brennan	0427 321 744
	Mthr Pirrial Clift	0407 453 306
	Fr Greg Davies	0417 992 976
	Fr Philip Gill	0480 101 711
	Fr Ken Letts	03 9662 2391
	Fr Roger Prowd	0417 323 112
Klingner Scholar:	Eugene Chin	03 9662 2391

Other Parish Ministries and Programs

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

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

Parish Council Membership

Helen Drummond
Rachel Ellyard
Bp. David Farrer (President)
Daniel Ferguson
Peter Griffin (Treasurer)
Stuart Hibberd
Daniel Mitterdorfer (Secretary)
Terry Porter
Alae Taule'alo
Michael Upson
Peter Wild
Sue Wuttke
Philip Wright

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".