



St Peter's
CHURCH SOUTHPORT

Anglican
Church Southern Queensland



"KEY NOTES"

Sunday 1 May 2022 ~ 3rd of Easter & Sunday 8 May 2022 ~ 4th of Easter

He is Risen,

Alleluia!



Just a few points...

After our Lenten discipline (however we chose to observe our fast), after our pilgrimage through Holy Week (as quiet, reflective observers of the worst of "fallen" human nature) through to the bright hilltop of the glorious Resurrection, we have journeyed far these last few months. Of course, I haven't left Southport for months so it's obvious that the journey to which I refer is a spiritual one. It is certainly no less arduous for being that. I always find the Easter story extremely moving, since it goes from high to lows and back again. Yet this is a journey I never tire of. It maps the trajectory of our faith with solemnity, sadness, and great joy and while Easter Day itself brings untold joy, I almost immediately miss the intensity of the Lent-Easter season. Our readings over the few weeks speak very clearly to me: you can't sit at home and hanker after all that was – get busy with the Gospel – the world awaits the Good News!

As if to prove the point - no sooner have I come down from the joy of the Easter 'high' than I find myself at an ANZAC Day service. It is always a privilege to say prayers on ANZAC morning.

On a day-to-day level these are some of the events and tasks before us:

Fr Don and Jill on **Annual leave**. We will be away from Mon 9 May, returning Monday 23 May. Our intention is to get to see our Children and Grandchildren in NZ (fingers crossed!) Thank you to Fr Patrick and Fr John who will be providing coverage in my absence.

General Synod meets at Royal Pines in May. Luke has been asked to play at the opening service.

Phoenix Group meets Thursday 12 May.

Bible Study on Wednesday finishes on 4 May, there will be a hiatus for three weeks following.



ANZAC Day Duty calls...

An urgent request: we require a dedicated recycler...are you that person? Each week our recycling bin is full and a regular commitment to taking the bin's contents to the recycling depot is now required. Let Christine know if you're interested please. (See back page of the Key Notes for contact details)

Photos for the Season...

Palm Sunday





Tenebrae Service – Wednesday in Holy Week



Maundy Thursday - "Footwashing Service"



Good Friday



Easter Sunday - Christ is Risen, Alleluia!



Easter Baptisms: welcome Ikuesiri, Mardi and Ario





Churchill keeps Vigil at Easter!

THE COMMON CUP

As announced earlier, from Maundy Thursday the “Common Cup” is once again permitted at our Eucharistic Services. I am as keen as any to see this very important part of our tradition reinstated. However, it’s been two years since we last regularly shared the common cup and some of our Liturgical Assistants are not familiar the administration of the cup at all. So training is required. Furthermore, since we now have some sort of idea about just what the ‘new normal’ will be in worship we need to re-establish the roles of those who form part of the Liturgical team each Sunday. Just what the Deacon, Sub-deacon and Crucifer do in a post-pandemic world needs to be refreshed and redesigned to take account of the way things are now. This will slow the full reintroduction of the common cup in our worship so in the meantime, “Eucharist in one kind” continues, i.e., the bread, the body of Christ, only.

Please be assured that “communion in one kind” is indeed full communion. Also, it should be noted that when the common cup is reintroduced there will be no requirement for people to receive it – it will always be a matter of individual choice.

There has been some helpful information provided by our Diocese on this risk on contracting COVID if one partakes of the common cup: the Public Health Advisor to the Bishop of the Anglican Diocese of Ottawa states the following:

- “The dominant route of SARS-CoV-2 (i.e., the virus responsible for the COVID-19 pandemic) transmission is *respiratory*, i.e., the inhalation of the virus through both aerosols and droplets...
- The route of the SARS-CoV-2 infection is respiratory, the common cup exposes the Gastro-intestinal system to the substances in/on the cup...
- While the surface of the cup does become contaminated with saliva, the ability to transmit an infectious dose of COVID through this surface exposure is extremely low.”

"Intinction" (i.e., dipping the wafer in the wine) is considered a high risk of infection and is not allowed under current Diocesan guidelines.

In short: the common cup is deemed "an extremely low" risk of COVID infection. However, folk will be still be able to receive 'in one kind' once this common cup has been reinstated, should they prefer (and for those with suppressed immunity this offers an appropriate option)

Fr Don.

Mike & Brenda say...

"thanks to all for the flowers and all the good wishes we have received."



A farewell to our dear brother David as he moves to Hervey Bay.

We we wish you every blessing in your new home. We know you'll come and see us whenever you can and we look forward to that.

ANZAC DAY 2022



LEST WE FORGET.



"FOR WHAT THEY HAVE
DONE,
THIS WE WILL DO"

"We, the people of Australia, respect and give thanks to all who have served in our defence force and their families." "We acknowledge the unique nature of military service and the sacrifice demanded of all who commit to defend our nation." "We undertake to preserve the memory and deeds of all who have served and promise to welcome, embrace and support all military veterans as respected and valued members of our community." "For what they have done, this we will do." The family of St Peter's Anglican Parish, Southport, affirm this oath declared in The Australian Veterans' Recognition (Putting Veterans and their Families First) Act of 2019 which received Royal Assent on 30 October 2019.

A PRAYER *for* PEACE

Almighty God, we remember with thanksgiving, those who made the supreme sacrifice for us in times of war. We pray that their offering of their lives may not have been in vain.

May your grace enable us this day to dedicate ourselves to the cause of justice, freedom and peace; and give us the wisdom and strength to build a better world.

Amen

Retirement does not afford many reasons for me to wear a clerical collar. But recently a local Nursing Home asked me to lead an informal Remembrance ceremony for its patients, so I dressed respectfully for it 'in uniform'. Someone I know well snapped a picture with her phone and posted it on Face Book, and that precipitated a conversation with one of the grand sons. He said Remembrance Day is difficult for him because he can't remember the wars, and he wondered why it is so important for me.

Today's generation does have a legitimate remembrance handicap. World War I is beyond all living memory, and even retirees like me have only childhood recollections of WWII. Moreover, because those have been the primary focus for so long, it's easy to overlook Korea, Viet Nam, Iraq, Afghanistan, and our Peace Keeping engagements, all of which claimed the lives of some fellow citizens.

"How can I remember when I can't remember?" is an honest question, and honest questions deserve honest answers, so I tried to explain.

First, I asked him to consider that history is not made by famous people ... Kings, Politicians, and Generals. It is made by little people, ordinary people, people just like us who do their jobs, raise their children, struggle to make ends meet, and sometimes are unfairly called upon to bear the weight of the world upon their collective shoulders. Some were British soldiers who scrambled out of their trenches and became the first wave of attack to die so a second wave would have a chance to prevail. Some were Australians who were cruelly, callously, and criminally abused, tortured, starved, denied, and left to die in the infamous Changi prison. Some were Canadians who waded onto Normandy's Juno beach into the face of withering enemy fire to win an Allied foothold in Nazi-occupied France. Some were the women who built planes, farmed the land, raised the children, and who also served in uniform.

Thus, not only is history made by ordinary people. It is also first written by them, not with ink on paper, but with their blood upon the ground.

So, to make a Remembrance Day ceremony easier for him, I suggested he carry with him in his heart and mind at least one peasant relative whose name and face he can find in our old family photo album. Even one person we can name can represent the thousands we cannot remember.

Fr Dale, our contributing Priest, writes a timely piece on the case for..

"Remembering"



Second, I encouraged the grandson to let himself feel his own troubles, tribulations, and frustrations, not by way of feeling sorry for himself but by way of appreciating what entire generations of others like him suffered in wartime. Their challenges were even more traumatic and intense.

Because of what the Covid pandemic has done to us this year, it should be easier for us to relate to the ordeals people endured in wartimes. To be as deeply impacted as we have been by circumstances beyond our control has been a rude awakening. We have experienced first-hand what it is like when 'normal' is suddenly suspended, when even simple amenities like toilet paper need to be rationed, when jobs are lost, when businesses fail, and when we lose the ability to visit with our friends and to gather with loved ones. Maybe this year we can better appreciate those whose lives were disrupted by war, who lived under a menacing cloud just as we have done, who watched the daily tally of deaths soar just as we did, who were parted from loved ones for three times longer than we have been, who became frustrated and fed up with it all just as we are, and who yearned for it finally to be over just as we do.

Third, I reminded him that those who forget history condemn themselves to relive its mistakes. The 20th Century and its wars have some important lessons to teach us.

We cherish our way of life and our freedoms. The recovery of those blessings is what we assume when we speak of things returning to 'Normal'. But what is going on in the world in this, our own day, surely must impress upon us that those blessings are not to be taken for granted. Freedom and Democracy are fragile, and they may be more in peril today than they have been at any time since the end of WWII. At this very time, in the United States, that country that prides itself on being a beacon of hope for the entire world, there is a deep anxiety that the very foundations of freedom and democracy are under determined attack. That should concern us too, because if the U.S. were to degenerate into a dystopia, the consequences for all of us in the 'western world' would be catastrophic.

What can we learn from the 20th century and its horrific wars?



With hindsight we can see that the tactics being used to unsettle the United States today are the same insidious ones Stalin, Hitler and Mussolini used to foment discontent and anger in their respective countries, to erode confidence in the democratic elements of their political systems, and to create climates of fear and conflict they could use to claw their ways to supreme power. Consider a mere half dozen key elements of freedom and democracy that tyrants typically target.

One is the Freedom of the Press. The first item on the agenda of every coup d'etat is to seize control of the News Media. So, are concerns justified if a candidate for President of the U.S. declares war on the news media and cavalierly discredits it as a conveyor of 'Fake News'?

Second, aspiring tyrants interfere with the Rule of Law. So, is concern justified when a President insists that the highest officials of the FBI and Justice Departments be personally loyal and obedient to him?

Third, tyrants abuse power. A former U.S. President has been accused of doing that with impunity.

Fourth, tyrants tamper with Truth. The American presidency is endowed with an aura of truth based upon the old myth about George Washington's childhood statement, "I cannot tell a lie". So, is there legitimate cause for concern when confidence in the honesty of Presidents is reduced to tatters?

Fifth, aspiring tyrants wink at lawlessness and empower the kind of self-proclaimed 'Patriots' who were prominent in the assault on the Capital Building on January 6. Is there cause for concern there too?

Sixth, tyrants do not permit free Elections. So is there cause for concern if an unsuccessful candidate for high office refuses to accept the result of a free election, condemns it as fraudulent, claims it was rigged against him, and campaigns maliciously to have the result set aside?

When key elements of freedom and democracy were discarded in the 20th century, it invariably resulted in the loss of human rights, civil liberties, and freedoms, and enabled unspeakable atrocities, outrages, and holocausts. The civilized blessings we treasure require vigilance of us. In the poem 'In Flanders Fields' the dead entreat us to "Take up our quarrel with the foe. To you from failing hands we throw the torch. Be yours to hold it high."



*In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.*

*We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie,
In Flanders fields.*

*Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.*

FOR ALL THE SAINTS

Athanasius May 2

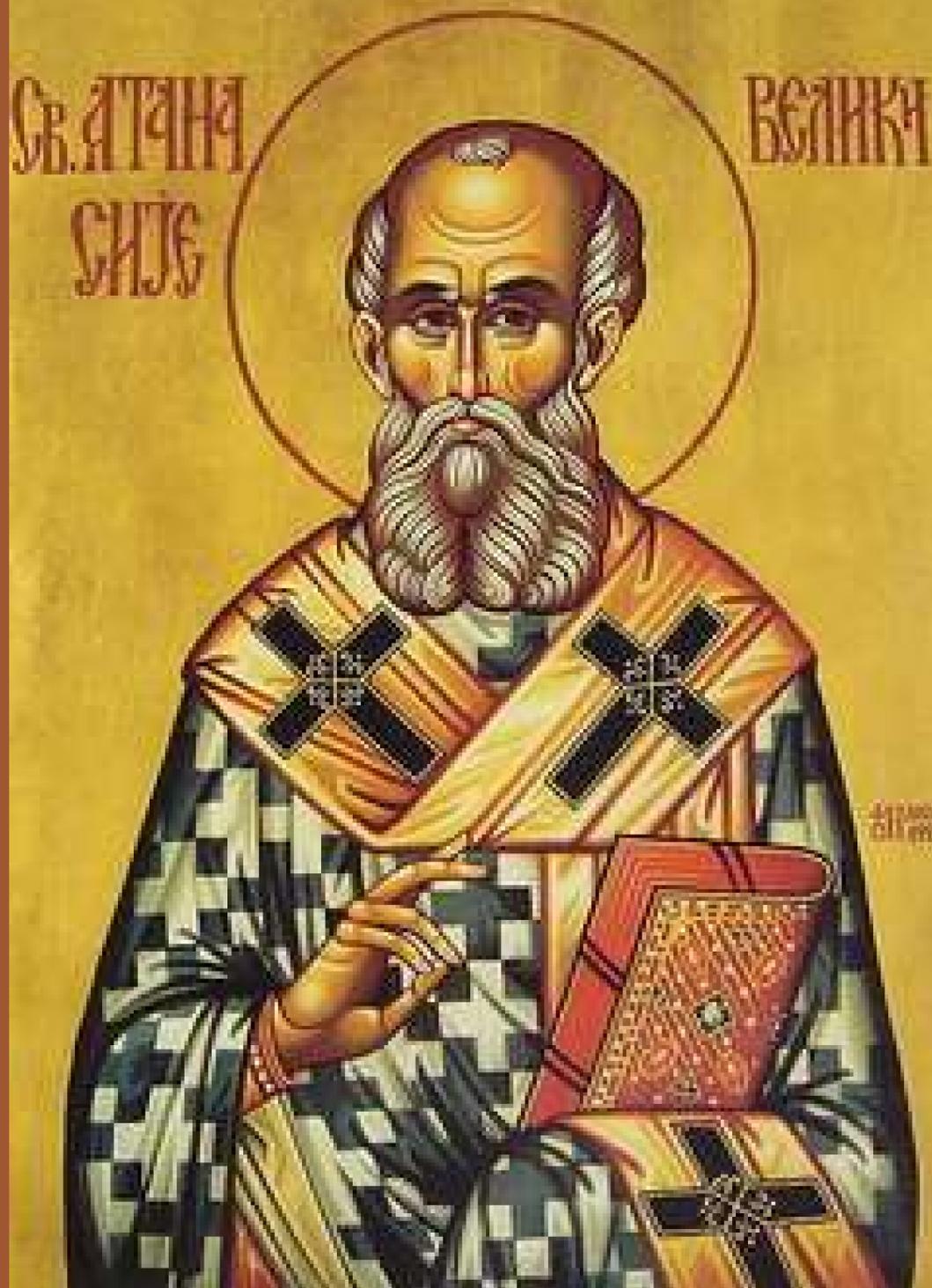
Bishop of Alexandria, Teacher of the Faith

Athanasius was a bishop of strong character, whose contribution to the disputes of the fourth century ensured the eventual triumph of the doctrine affirmed at Nicea that Christ is “of one being with the Father”.

Athanasius was born around 296 in Alexandria, then the intellectual centre of the Roman world, and was probably educated there. He was ordained a deacon (at that time a deacon was a close administrative assistant to the bishop), and accompanied his bishop, Alexander of Alexandria, to the Council of Nicea in 325, and then succeeded him as patriarch in 328.

Arianism, which had begun in Egypt, now convulsed the church in the eastern Mediterranean. The controversy was both theological and political. Theologically it concerned the divinity of Christ - was he fully and substantially divine, or divine in only a qualified sense. To complicate matters, theological parties vied for imperial support to oust their opponents. Rivalry between the great sees was also a factor causing tensions.

Athanasius unswervingly upheld the doctrine of the full and substantial divinity of Christ as stated at Nicea. As Athanasius put it: “The Word of God came in his own person, because it was he alone, the Image of the Father, who could recreate humanity made according to the image.” Athanasius was exiled no fewer than four times through the efforts of his theological and political opponents. It was probably during his first exile to Trier in Gaul in 336 that he wrote his best-known treatise, *On the Incarnation of the Word of God*. He returned to Alexandria in 337.



Like many of his contemporaries, Athanasius was attracted by the ascetic ideal of the new monastic movement. During his second exile, which was in Rome (339-346), he did much to promote the support of the western church for Nicene theology, and the growth there of the monastic ideal. His *Life of Antony* became a popular spiritual classic on the monastic/ascetic way. He depicted it as offering a proper balance between things earthly and heavenly.

He was exiled twice more (356-363 and 365-366), though on these occasions he went into hiding in the vicinity of Alexandria. Throughout his life he made strenuous efforts and wrote voluminously in order to establish understanding and acceptance of the Nicene doctrine. In this he was largely successful, though he died in 373, eight years before the eventual triumph of Nicene orthodoxy at Constantinople in 381.

St Philip and St James

May 3

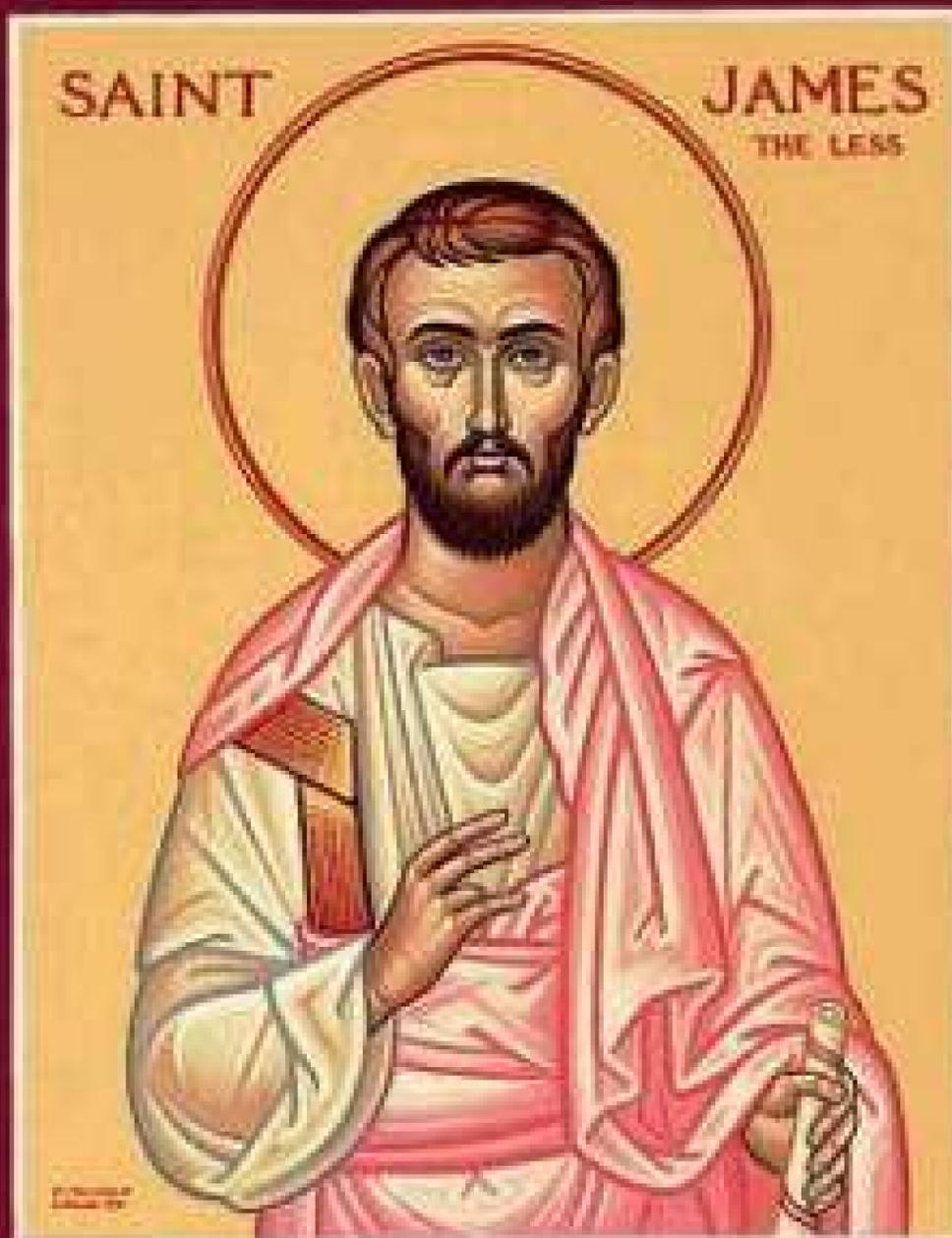
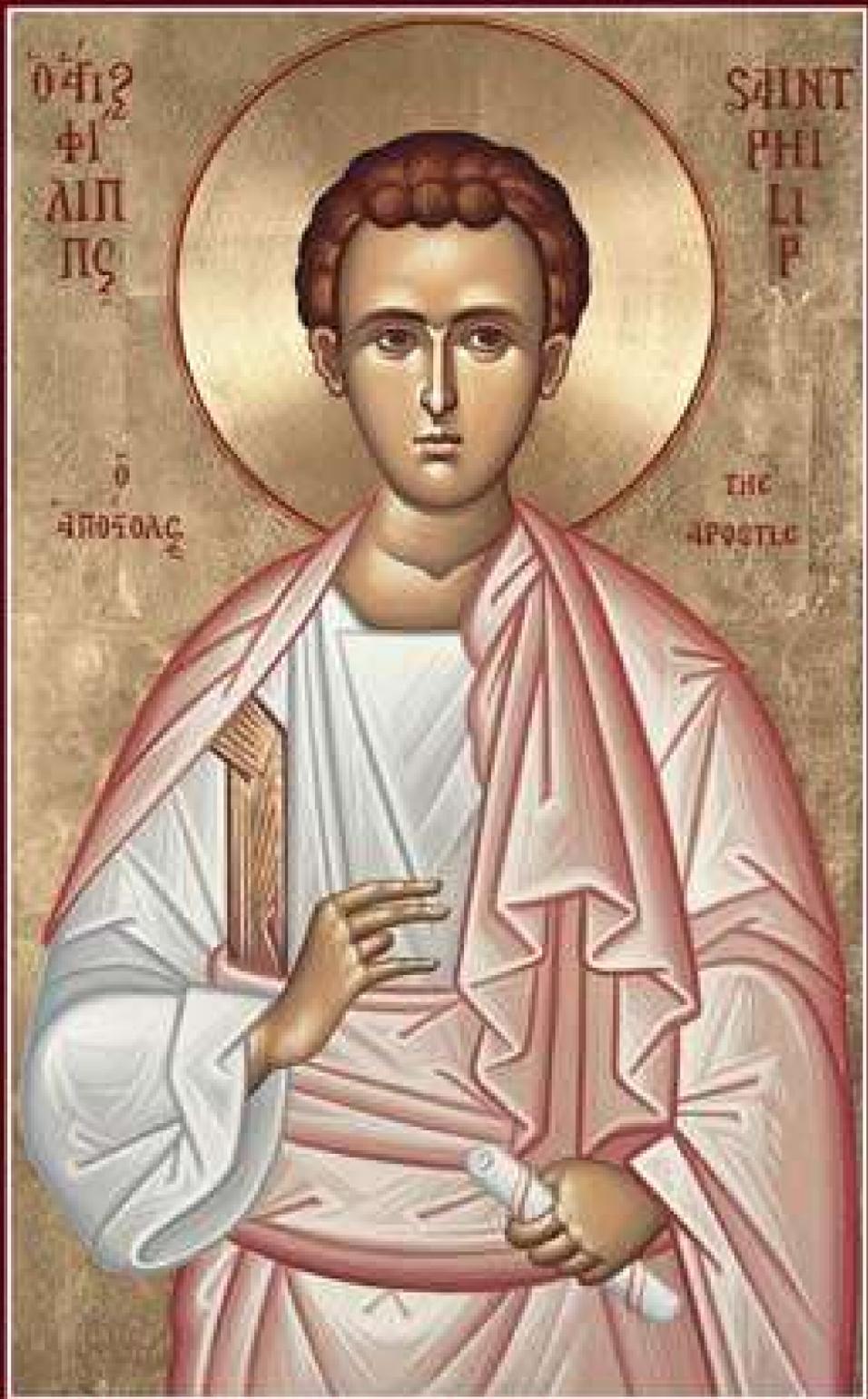
Apostles

Virtually all we know about these two apostles is to be found in the New Testament, and even that information is not extensive.

Philip is mentioned in the synoptic Gospels (i.e., Matthew, Mark and Luke) and Acts solely in the lists of the twelve apostles, but in John's Gospel he figures more prominently. We meet him first as Jesus gathers his disciples around him (John 1:43). He then brings Nathanael to Jesus (John 1:45-49). His home town was Bethsaida, as it was also for Andrew and Peter. Philip appears next at the feeding of the 5,000 (John 6:5-7). After Jesus' entry into Jerusalem, some Greeks ask Philip to take them to Jesus (John 12:21-22). Later in the Gospel, during Jesus' long discourse at the Last Supper, he asks Jesus about the way to the Father (John 14:8-9). We hear no more about Philip. Later traditions tend to confuse him with Philip the evangelist in Acts.

Our information about James is even scantier, though it becomes more complicated by the tendency in later tradition to confuse or equate various people called James who appear in the New Testament. The Calendar in the Prayer Book clearly separates three people called James: (1) one of the sons of Zebedee and brother of John (see 25 July); (2) James of Jerusalem brother of Jesus and leader of the church in Jerusalem after the resurrection (see 23 October); and (3) James, son of Alphaeus, commemorated with Philip as an apostle (3 May). This last James is sometimes called James the Less to distinguish him from the others. Apart from his inclusion in the lists of the twelve apostles we know nothing about him, and even the oblique reference to "Mary the mother of James the younger and of Joses" (Mark 15:40) at the crucifixion may not be about him.

The commemoration of Philip and James on the same day is very ancient, and may go back to the dedication of a basilica to both apostles, where the supposed remains of Philip were buried.



Readings and Collect for 1 May

~3rd Sunday of Easter~

Acts 9: 1-20

1 Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. 3 Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. 4 He fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?' 5 He asked, 'Who are you, Lord?' The reply came, 'I am Jesus, whom you are persecuting. 6 But get up and enter the city, and you will be told what you are to do.' 7 The men who were travelling with him stood speechless because they heard the voice but saw no one. 8 Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. 9 For three days he was without sight, and neither ate nor drank. 10 Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, 'Ananias.' He answered, 'Here I am, Lord.' 11 The Lord said to him, 'Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, 12 and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.' 13 But Ananias answered, 'Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; 14 and here he has authority from the chief priests to bind all who invoke your name.' 15 But the Lord said to him, 'Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; 16 I myself will show him how much he must suffer for the sake of my name.' 17 So Ananias went and entered the house. He laid his hands on Saul and said, 'Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.' 18 And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, 19 and after taking some food, he regained his strength. For several days he was with the disciples in Damascus, 20 and immediately he began to proclaim Jesus in the synagogues, saying, 'He is the Son of God.'



The Conversion of St Paul, Karel Dujardin 1662

The Collect of the 3rd Sunday in Easter

*Almighty God,
through your only Son you overcame death
and opened to us the gate of everlasting life:
grant that we who celebrate our Lord's resurrection,
may, through the renewing power of your Spirit,
rise from the death of sin to the life of righteousness;
through the same Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.*

Easter III continued

Psalm 30

R You have restored my life, O Lord.

- 1 I will exalt you, O Lord,
because you have lifted me up
and have not let my enemies triumph over me.
- 2 O Lord my God, I cried out to you,
and you restored me to health.
- 3 You brought me up, O Lord, from the dead;
you restored my life as I was going down to the
grave. **R**
- 4 Sing to the Lord, you servants of his;
give thanks for the remembrance of his holiness.
- 5 For his wrath endures but the twinkling of an eye,
his favour for a lifetime.
- 6 Weeping may spend the night,
but joy comes in the morning. **R**
- 7 While I felt secure, I said, 'I shall never be
disturbed. You, Lord, with your favour,
made me as strong as the mountains.'
- 8 Then you hid your face,
and I was filled with fear. **R**
- 9 I cried to you, O Lord; I pleaded with the Lord,
saying,
- 10 'What profit is there in my blood, if I go down to
the Pit? will the dust praise you or declare your
faithfulness? **R**
- 11 Hear, O Lord, and have mercy upon me;
O Lord, be my helper.'
- 12 You have turned my wailing into dancing;
you have put off my sack-cloth and clothed me with
joy;
- 13 Therefore my heart sings to you without ceasing;
O Lord my God, I will give you thanks for ever. **R**

Revelation 5: 6-14

- 6 Then I saw between the throne and the four
living creatures and among the elders a Lamb
standing as if it had been slaughtered, having
seven horns and seven eyes, which are the
seven spirits of God sent out into all the earth.
- 7 He went and took the scroll from the right
hand of the one who was seated on the throne.
- 8 When he had taken the scroll, the four living
creatures and the twenty-four elders fell before
the Lamb, each holding a harp and golden
bowls full of incense, which are the prayers of
the saints. 9 They sing a new song: 'You are
worthy to take the scroll and to open its seals,
for you were slaughtered and by your blood
you ransomed for God saints from every tribe
and language and people and nation;
- 10 you have made them to be a kingdom and
priests serving our God, and they will reign on
earth.' 11 Then I 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, 12 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!' 13 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 for ever and ever!' 14 And the
four living creatures said, 'Amen!' And the
elders fell down and worshipped.

John 21: 1-19

1 After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. 2 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. 3 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.

4 Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. 5 Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.' 6 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. 7 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 lake. 8 But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

9 When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. 10 Jesus said to them, 'Bring some of the fish that you have just caught.' 11 So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. 12 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. 13 Jesus came and took the bread and gave it to them, and did the same with the fish. 14 This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

15 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.' 16 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.' 17 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. 18 Very truly, I tell you, when you were younger, you used to fasten your own belt and to 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.' 19 (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, 'Follow me.'



Readings and Collect for 8 May

~4th Sunday of Easter~

Acts 9: 36-43

36 Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. 37 At that time she became ill and died. When they had washed her, they laid her in a room upstairs. 38 Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, 'Please come to us without delay.' 39 So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. 40 Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, 'Tabitha, get up.' Then she opened her eyes, and seeing Peter, she sat up. 41 He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. 42 This became known throughout Joppa, and many believed in the Lord. 43 Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

Jan van Eyck, *Ghent Altarpiece*, completed 1432, oil on wood, Saint Bavo Cathedral, Ghent, Belgium.



Van Eyck 1432

Psalm 23

R The Lord is my shepherd; I shall not be in want

1 The Lord is my shepherd; I shall not be in want.

2 He makes me lie down in green pastures and leads me beside still waters. **R**

3 He revives my soul and guides me along right pathways for his Name's sake.

4 Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me. **R**

5 You spread a table before me in the presence of those who trouble me; you have anointed my head with oil, and my cup is running over.

6 Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever. **R**

Revelation 7: 9-17

9 After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. 10 They cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!' 11 And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, 12 singing, 'Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen.' 13 Then one of the elders addressed me, saying, 'Who are these, robed in white, and where have they come from?' 14 I said to him, 'Sir, you are the one that knows.' Then he said to me, 'These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. 15 For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. 16 They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; 17 for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.'

~4th Sunday of Easter~ continued

John 10: 22-30

22 At that time the festival of the Dedication took place in Jerusalem. It was winter, 23 and Jesus was walking in the temple, in the portico of Solomon. 24 So the Jews gathered around him and said to him, 'How long will you keep us in suspense? If you are the Messiah, tell us plainly.' 25 Jesus answered, 'I have told you, and you do not believe. The works that I do in my Father's name testify to me; 26 but you do not believe, because you do not belong to my sheep. 27 My sheep hear my voice. I know them, and they follow me. 28 I give them eternal life, and they will never perish. No one will snatch them out of my hand. 29 What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. 30 The Father and I are one.'

Collect of the 4th Sunday of Easter

Gracious God,
you sent Jesus, the good shepherd,
to gather us together:
may we not wander from his flock,
but follow wherever he leads us,
listening for his voice and staying near him,
until we are safely in your fold,
to live with you for ever;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.



Tabitha/Dorcas is raised, Acts 9

Daily Readings for May 2022

May (I): Morning Prayer			
Date	Psalm	1st Lesson	2nd Lesson
1 Phil. & Jam.	146	Deut 2 † 1-9, 14-19, 24-37	Luke 2:22-end
2	148	Deut 3	Luke 3:1-22
3	1, 2	Deut 4 † 1-18, 24-40	Luke 3:23-end
4	5, 6	Deut 5	Luke 4:1-30
5	9	Deut 6	Luke 4:31-end
6	8, 11	Deut 7	Luke 5:1-16
7	12, 13, 14	Deut 8	Luke 5:17-end
8	18:1-20	Deut 9	Luke 6:1-19
9	19	Deut 10	Luke 6:20-38
10	22	Deut 11	Luke 6:39—7:10
11	25	Deut 12	Luke 7:11-35
12	26, 28	Deut 13	Luke 7:36-end
13 Ascension	8, 47	2 Kings 2	Eph 4:1-17
14	34	Deut 15	Luke 8:22-end
15	32, 36	Deut 16	Luke 9:1-17
16	37:1-18	Deut 17	Luke 9:18-50
17	40	Deut 18	Luke 9:51-end
18	42, 43	Deut 19	Luke 10:1-24
19	45	Deut 20	Luke 10:25-end
20	47, 48	Deut 21	Luke 11:1-28
21	50	Deut 22	Luke 11:29-end
22	52, 53, 54	Deut 23	Luke 12:1-34
23 Pentecost	48	Isa 11	John 16:1-15
24	59	Deut 25	Luke 12:54—13:9
25	61, 62	Deut 26	Luke 13:10-end
26	68:1-18	Deut 27	Luke 14:1-24
27	69:1-18	Deut 28 † 1-25, 64-68	Luke 14:25—15:10
28	66	Deut 29	Luke 15:11-end
29	71	Deut 30	Luke 16
30	74	Deut 31	Luke 17:1-19
31 Visitation	75, 76	Deut 32 † 1-10, 15-22, 39-52	Luke 1:39-56

† *Optional abbreviation*

22

MAY

2:30pm SUNDAY

ST PETER'S ANGLICAN CHURCH. SOUTHPORT

CONDUCTOR MARCO BELLASI

ORAVA QUARTET & GCCO

PROUDLY PRESENT

4 SEASONS IN TANGO

SCAN TO BUY TICKETS
OR VISIT www.gcco.com.au



PROGRAMME

- Dag Wren - Serenade for Strings Op. 11
- Nikos Skalkottas – Five Greek Dances for String Orchestra
- William Grant Still – Danzas of Panama (based on Rumanian Folk Themes)
- Bela Bartok – Rumanian Folk Dances
- *INTERVAL*

Guest Artists Orava Quartet Performing:

- Ross Edwards – Summer Dances
- Astor Piazzolla arr Leonid Desyatnikov:
 - Soloist **Michael Russo**
 - Cuatro Estaciones Porteñas, (aka Estaciones Porteñas or The Four Seasons of Buenos Aires)
 - Primavera Porteño (Spring)
 - Verano Porteño (Summer)
 - Otoño Porteño (Autumn)
 - Invierno Porteño (Winter)

WHAT'S ON?

2022 Concert Series

Concert Series 1: Four Seasons in Tango

Concert 1 - Sunday May 15th, 3:00pm - Bangalow, NSW

Concert 2 - Sunday May 22nd, 2:30pm - Southport, QLD

Trio Concert: Winter Interludes

Sunday June 5th, 2:30pm - Southport, QLD

Fundraiser: ABBA

Friday June 17th, 6:00pm - Venue TBA

Concert Series 2: Orava Good Time

Concert 1 - Sunday September 18th, 3:00pm - Bangalow, NSW

Concert 2 - Sunday October 2nd, 2:30pm - Southport, QLD





The Very Reverend Dr Peter Catt
invites you to the

**Queen's Platinum Jubilee
Celebratory Service**

in the Presence of
The Governor of Queensland
Her Excellency the Honourable
Dr Jeannette Young PSM
at

St John's Cathedral
373 Ann Street, Brisbane
Sunday June 5, 2pm
followed by refreshments

All Welcome

On 6th February this year Her Majesty The Queen became the first British Monarch to celebrate a Platinum Jubilee, marking 70 years of service to the people of the United Kingdom, Australia and the Commonwealth.

To celebrate this unprecedented anniversary, we are hosting this Service of Thanksgiving which will coincide with the main celebrations of the Queen's reign in the UK.

"St Peter's Church Southport, is a welcoming, hospitable community committed to the worship of God in beauty and holiness in the classical Anglican tradition."

You can find out more about us at

www.stpetersgc.com.au

The Anglican Parish of Southport

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Email: parish@stpetersgc.com.au

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rector@stpetersgc.org.au

Parish Administrator

Mrs. Christine Corroy

parish@stpetersgc.org.au

Director of Music

Mr. Luke Sharpe

luke@stpetersgc.org.au

SERVICES

Sunday

7:00am: Holy Eucharist (BCP)

9:30am: Holy Eucharist (APBA)

5:45pm: Holy Eucharist (APBA)

5:45pm: Choral Evensong

(2nd Sunday of the month)

Weekday Eucharist

10:00am – Wednesday

12:00pm – Thursday

stpetersgc.org.au

Anglican
Church Southern Queensland