

St Peter's
CHURCH SOUTHPORT

Key Notes 10 & 17 September 2023

Remembering

St Peter's is a 'remembering parish.' That is, in our own way we choose to mark events that have shaped our lives in recent times. Warfare – whether we like it or not – is one such shaping force and there is arguably no more significant battle in recent history than *the Battle of Britain*. The numbers who remember this battle are dwindling, yet I would argue that this is all the more reason to make sure we remain steadfast in our remembrances.

Recently I lost a dear friend who was a child in London during this momentous battle. Actually, to be more accurate, she was in London until she was moved out west to get away from the horrors of the Blitz. You could not find a person more content and satisfied with life than this departed friend. She was always positive and always ready to embrace what came her way. Yet in her 'sunny skies' view of life one small cloud persisted.

Though she loved the excitement of getting out of London and enjoyed the country she always harboured a real rage against Hitler. This was her small dark cloud. It didn't overshadow her every living moment, but it did cause her to wonder what if this madman had never been allowed to get away with it in the first place. Her life, and the lives of countless millions, was changed forever by the war... and it all seemed so wasteful and unnecessary.

No doubt we could (and should) lay this claim at the foot of every war that has ever been – all so wasteful and unnecessary. Yet we need no reminder that warfare is not disappearing from the human landscape any time soon. The Russo-Ukraine war being a constant reminder of this. It seems almost trite, but I say it because I believe it: original sin has tainted the DNA of humanity in such a way that I don't believe that our swords will be beaten into ploughshares any time soon.

So, I maintain that we must remember: to remind ourselves of our constant propensity to folly and destruction. I know you'll join with me when I vow: "we will remember them."

Fr Don



The Rolls-Royce Battle of Britain Memorial Window, is a stained glass window designed by Hugh Ray Easton, to commemorate the pilots of the Royal Air Force who fought in the Battle of Britain and the contribution of Rolls-Royce engineering to their victory. It was unveiled on 11 January 1949 in Rolls-Royce's Nightingale Road factory in Osmaston, Derby.

From 1949 until 2007, the window was located in the main foyer of Rolls-Royce's Nightingale Road factory in Derby, on the north wall, on the route up to the first floor. The window was later transferred to the Rolls-Royce Learning and Development Centre in Derby where it remains on display today.

Collects and Readings: Sunday 10 September

Ezekiel 33: 7–11

7 So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. 8 If I say to the wicked, ‘O wicked ones, you shall surely die’, and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. 9 But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life. 10 Now you, mortal, say to the house of Israel, Thus you have said: ‘Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?’ 11 Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

Matthew 18: 10 - 20

10 ‘Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. 12 What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? 13 And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. 14 So it is not the will of your Father in heaven that one of these little ones should be lost. 15 ‘If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. 16 But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. 17 If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector. 18 Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 19 Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. 20 For where two or three are gathered in my name, I am there among them.’

Romans 13: 1-10

1 Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. 2 Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgement. 3 For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; 4 for it is God’s servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. 5 Therefore one must be subject, not only because of wrath but also because of conscience. 6 For the same reason you also pay taxes, for the authorities are God’s servants, busy with this very thing. 7 Pay to all what is due to them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due. 8 Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. 9 The commandments, ‘You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet’; and any other commandment, are summed up in this word, ‘Love your neighbour as yourself.’ 10 Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

The Collect

*O God,
you know us to be set in the midst
of so many and so great dangers
that by reason of the frailty of our nature
we cannot always stand upright:
grant to us such strength and protection
as may support us in all dangers
and carry us through all temptations;
through Jesus Christ our Lord. Amen.*

Genesis 50: 15-21

15 Realizing that their father was dead, Joseph's brothers said, 'What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?' 16 So they approached Joseph, saying, 'Your father gave this instruction before he died, 17 "Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you." Now therefore please forgive the crime of the servants of the God of your father.' Joseph wept when they spoke to him. 18 Then his brothers also wept,* fell down before him, and said, 'We are here as your slaves.' 19 But Joseph said to them, 'Do not be afraid! Am I in the place of God? 20 Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. 21 So have no fear; I myself will provide for you and your little ones.' In this way he reassured them, speaking kindly to them.

Romans 14: 1-14

1 Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. 2 Some believe in eating anything, while the weak eat only vegetables. 3 Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. 4 Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. 5 Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. 6 Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God. 7 We do not live to ourselves, and we do not die to ourselves. 8 If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. 9 For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. 10 Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God.

11 For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.'

12 So then, each of us will be accountable to God.

13 Let us therefore no longer pass judgement on one another, but resolve instead never to put a stumbling-block or hindrance in the way of another.

14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean.

Psalms 103: 1-7

R The Lord is full of compassion and mercy, slow to anger and of great kindness.

1 Bless the Lord, O my soul,
and all that is within me, bless his holy Name.

2 Bless the Lord, O my soul,
and forget not all his benefits. **R**

3 He forgives all your sins
and heals all your infirmities;

4 He redeems your life from the grave
and crowns you with mercy and loving-kindness;

5 He satisfies you with good things,
and your youth is renewed like an eagle's. **R**

6 The Lord executes righteousness
and judgement for all who are oppressed.

7 He made his ways known to Moses
and his works to the children of Israel. **R**

Matthew 18: 21 - 35

21 Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' 22 Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times.'

23 'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. 24 When he began the reckoning, one who owed him ten thousand talents was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. 26 So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." 27 And out of pity for him, the lord of that slave released him and forgave him the debt. 28 But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." 29 Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." '

30 But he refused; then he went and threw him into prison until he should pay the debt. 31 When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. 32 Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. 33 Should you not have had mercy on your fellow-slave, as I had mercy on you?" 34 And in anger his lord handed him over to be tortured until he should pay his entire debt. 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.

Collect for 16th Sunday after Pentecost

*O God,
you call your Church to witness that in Christ
we are reconciled to you:
help us so to proclaim the good news of your love,
that all who hear it may turn to you;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.*

Sunday 10 September 2023

*The Flowers and Candles in the Church are
to the Glory of God
and are given in loving memory by the families of*

*Leila Flitcroft,
Kathleen May Hardcastle &
Ada Lister*

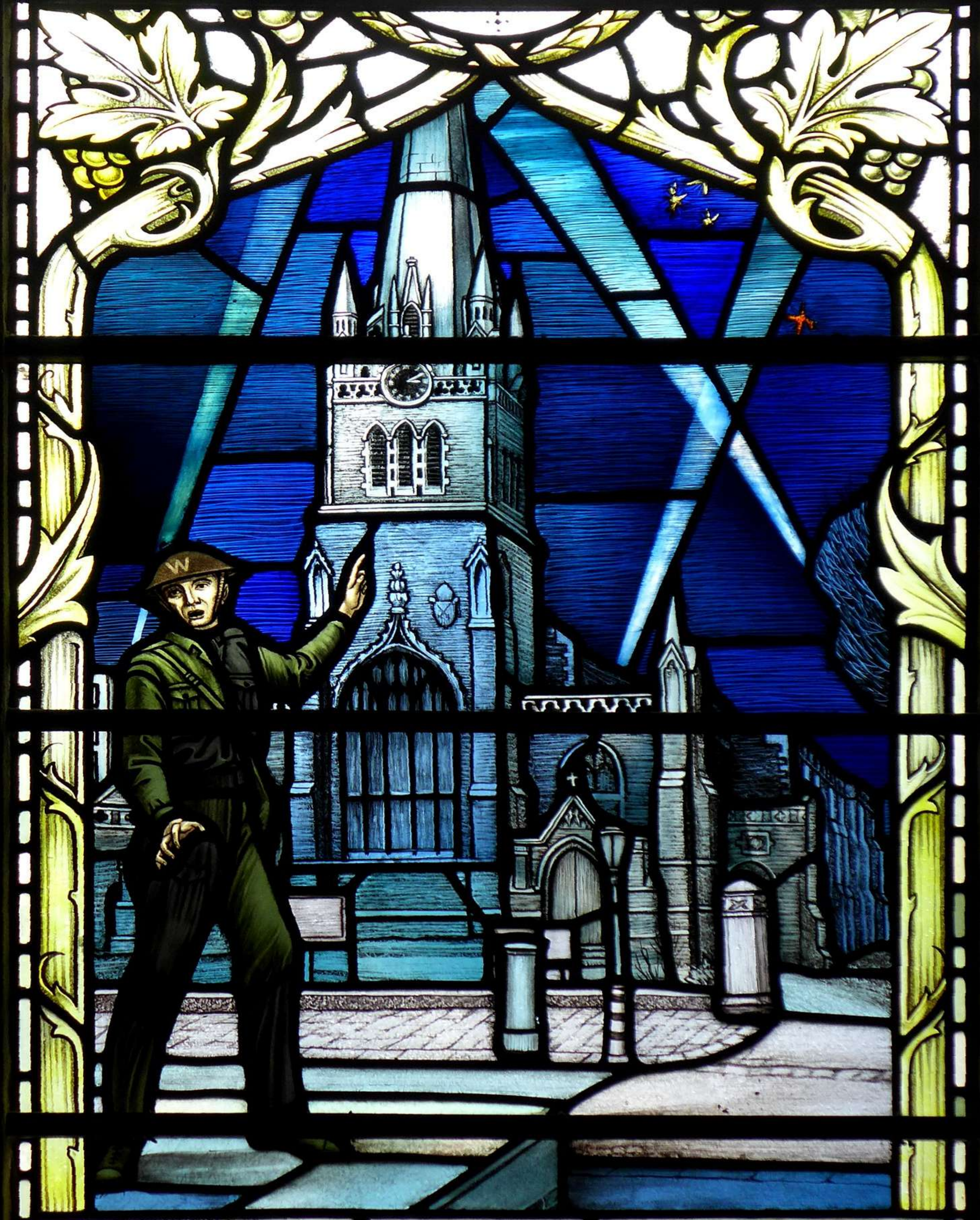


Sunday 17 September

*The Flowers and Candles in the Church are
to the Glory of God
and are given in loving memory by the families of*

*Olga Mavis Twohill,
John Wainwright &
Ouida Kathleen Mary Rogers*





BATTLE OF BRITAIN SERVICE - SUNDAY 10 SEPTEMBER
This Sunday at St Peter's, 9:30 (with flypast at 9:30 sharp)

Thursday 14 September, 7:00 pm



All Saints Anglican School

PRESENTS

A Giveathon Concert

Britten Girls

All Saints Voices

Senior Chorale

All Saints Camerata

Eason You - piano soloist

Hanjun Kim - cello soloist

7:00pm Thursday 14 September

St Peter's Anglican Church

83 Nerang St, Southport

**Music from Mozart & Tchaikovsky
to Kyle Pederson & Stevie Wonder**

Admission:

Donation for charities

Thank you!





But the fruit of the Spirit is
love, joy, peace,
forbearance, kindness,
goodness, faithfulness,
gentleness and self-control.
Against such things
there is no law.
Galatians 5:22-23

ST PETERS PARISH - SPRING RETREAT *“LIVING IN THE SPIRIT”*

This Spring Retreat is to be offered as 3 x 1-hour retreat sessions run after the Parish Morning Tea following the 9:30am Sunday Eucharist (from 11:30am to 12:30pm).

Conducted by Mr Chris Kennedy (whom we welcome back) in these three retreat sessions you will be introduced to the contemplative prayer and spiritual conversational methods of St Ignatius Loyola to come to an experience of living in the Spirit.

ALL WELCOME!

The THREE SESSIONS:

Week 1: 17th September 2023: *'Exercises 1: LIVING the Gifts of the Spirit'*.

In this week we will pray the gifts of the Spirit. To complete the Exercise, in the evening we will be asked to pray a Particular Examen - a type of prayer to which you will be introduced - to see how God has been at work in my chosen gift of the Spirit.

Week 2: 24th September 2023: *'Exercises 2: LIVING the Fruits of the Spirit'*.

In this week we will pray the Fruits of the Spirit. To complete the Exercise, in the evening we will be asked to pray a Particular Examen to see how God has been at work in my chosen fruit of the Spirit.

Week 3: 1st October 2023: *'Exercises 3: LIVING the Work of Mercy for the Spirit'*.

In this week we will pray the Spiritual works of Mercy. To complete the Exercise, in the evening we will be asked to pray a Particular Examen to see how God has been at work in my chosen work of mercy.

PLEASE REGISTER WITH PARISH OFFICE

A red ceramic mug with white polka dots is shown in the lower-left foreground. A thick plume of white steam rises from the mug, curling and drifting towards the upper-left corner of the frame. The background is a solid, dark black, which makes the white steam and the bright red mug stand out prominently.

QUESTIONS, ANYONE?

In response to requests for answers to questions on our faith's basics, a simple program is being created. Tentatively titled *Inquirers' Hour*, this will entail watching prerecorded sessions on our website. These will be uploaded to the Parish Website (all going well) by mid-September. They can be viewed by anyone accessing the website at any time thereafter.

These recorded sessions will be designed for adults wanting to know more about the church and our faith and will be especially useful for anyone seeking Confirmation. Some information about these sessions:

Firstly, they won't actually be an hour long. More like 20 minutes of listening/watching. There will be some simple exercises that you will be encouraged to engage in, so I guess the whole session might take up to an hour spread over the week.

Secondly, this is a new process so initially it will be a simple video recording of me (Fr Don) giving the presentation. Eventually, as our skill level increases, we will add more colour and variation to the sessions.

Thirdly, these sessions can be watched in your own time. However, there will be opportunities to come together with other 'inquirers' on a regular basis to share thoughts and ask questions.

Finally, feedback on these sessions (content, presentation etc.) will be most welcome.

For All the Saints

Mother Esther CHN,

11 September

Founder of the Community of the Holy Name,
Melbourne

Mother Esther CHN, founder of the Community of the Holy Name died in 1931 and was buried in the Cheltenham Pioneer's Cemetery. She was a quiet achiever in the life and ministry of the Melbourne Anglican Diocese.

Born in England in 1858 and baptised Emma Caroline, as a young girl at school she showed an ability to be a leader and she was very gifted in music and embroidery. She felt God was calling her to the Religious life and in 1884 was received as novice into the Community of St Mary the Virgin. Wantage and henceforth was known as Sister Esther. While still only a novice, Esther had a fall and after six months in plaster it was felt that a warmer climate would help her recover. As she had relations in Australia it was suggested she go to Australia for twelve months.

Melbourne was a big city with grand buildings, built with the discovery of gold, but behind the grand buildings was poverty, disease and death. In 1884 some member of the Church of England formed "The Mission to the Streets and Lanes of Melbourne". Its was staffed by well-wishers who gave of their time generously, but as none had had any real experience of work they were to find it very difficult to continue.

In 1888 they advertised for someone to come and work full-time for the Mission and it was suggested that Sister Esther may be able to help. So in that year she began her work for the Mission and then two women came to help her. The conditions at the Mission House left much to be desired. Sister Christina, one of the first Sisters, described the living conditions: "As a Probationer I was allowed to live at the rat-infested Mission House in a room with no door to it, only a curtain and a window looking out on a Chinaman's yard and a stable, and on the opposite side a house of ill fame, where they used to throw kerosene lamps at each other and squeal like sirens all night".



A midnight visit by the Sisters to a Gospel Hall was certainly an education. Sister Christina reported, "it was the weirdest kind of place, women off the street coming in nearly always drunk, or stupid with opium. They were given strong coffee and something to eat and every now and then a voice called out 'will a Sister lead in a word of prayer?' Then we all sang hymns and someone got up and asked 'Who will sign the pledge?' As they left Sister Esther said 'We must think out a better way than that.' " And a better way they did.

Quite early in Esther's work for the Mission she saw that a Religious Community living among the poor would be the answer to a lot of their problems. She still believed that God was calling her to the Religious Life. However, Religious Communities in the Church of England were at that time treated with fear and suspicion, so the first two Sisters were ordained Deaconesses. Sister Esther had to wait several years before a sympathetic Bishop in Ballarat received her vows in Profession and so came into being the Community of the Holy Name. The Community was to be Australian: its roots were to be deep within the soil of this country.

For Sister Esther there was to be no division of choir sisters and lay sisters, which so often happened in England. All were to work and all were to pray. She was a woman far beyond her times. She drew people for all walks of life and always expected the best of them, and received it. She encouraged many young men who were at Trinity College training for the priesthood.

As the Community continued to grow, more work was undertaken. There were no sickness benefits, no dole and pensions for the aged did not exist. Sister Esther saw the great need – a less courageous person may have felt it all too much. But not Esther. The Sisters were to get up at 5 a.m. and with the help of a couple of Scouts with a wheelbarrow, would go to the city market to buy meat and vegetables. This was made into soup and given to over four hundred men, women and children. There would be a policeman at the front door and another at the back door to make sure nobody ran around for a second helping!

The Mission undertook a building programme to respond to their growing ministries. The House of Mercy at Cheltenham (later the Retreat House) and a Children's Home at Brighton were the first, then St George's hospital in Kew, St Ives' Hospital in East Melbourne and the babies' home at Darling. Later the work was to expand to hospitals and to Children's Homes in the Newcastle Diocese.

The Community grew in numbers and respect. What had begun as mistrust and fear turned quickly to love. Sister Esther was admired by many and loved by all. The Community still has her small notebook in which she so carefully and with great pains wrote the first Rule of the Community. She began the Rule by saying "The aim and object of this Community into which these Sisters have been called, is two-fold. First, the Glory of God and the perfection of those He calls out of the world to serve Him in the Religious Life, under the perpetual vows of Poverty, Chastity and Obedience. Second, the Community has been founded for active Mission work in the Church for the honour and love of our Blessed Lord Jesus Christ."

Sister Esther goes on to explain that their life will be one of sacrifice and work, always ready to serve the poor and those in need. But all work must be done for the love of Jesus, otherwise it would be barren and of little value. She also tells her Sisters not to look back to the world they have left for God or to compare it with that of our present state, nor should the Sisters look forward towards the future with fear or dread. The future is in the hands of God who loves us. Many a time over the years when things were difficult, the Community did well to remember those words "The future is in the hands of God who loves us".

The influence of the Community of the Holy Name has been for the most part a hidden thing, known by so few and yet it has had a great influence on the Anglican Church in Australia.

Sister Esther died in 1931 and the beautiful Community House was built in her memory. She left behind a strong Community which has continued to offer prayer and ministry to the sick, the poor and all in need. What was started in a rat infested Mission House has grown no doubt beyond Sister Esther's wildest dreams. She started with a few faithful women and achieved so much.



Grave of Mother Esther in the Pioneers' Cemetery, Cheltenham.

Ninian

September 16

Bishop in Galloway, Missionary

Saint Ninian (Ninia), a Briton by origin, is one of the most venerated saints of Scotland. He is commemorated as “Apostle of the Southern Picts.” Although few details of the life and activities of St. Ninian are known, in addition to ancient traditions several early written pieces of evidence about the saint have survived. Our great authority, the Venerable Bede mentions St. Ninian in his *Ecclesiastical History of the English People* (731). In the ninth century, an anonymous author wrote an account of St. Ninian’s miracles. Ailred of Rievaulx in the twelfth century and the Irish archbishop James Usher of Armagh early in the seventeenth century wrote about St. Ninian as well.

The future saint was most probably born in the second half of the fourth century—perhaps in about 360. He belonged to the so-called “Roman-British” tradition of early British Christianity. His native land was most likely Cumbria; at least it is nearly certain that he was born south of Hadrian’s Wall in today’s northern England. His father, according to some sources, was a local Christian ruler. While still very young, St. Ninian very clearly began to feel a calling to Christianize his native country. According to tradition, after the saint went to study in Rome, he then visited Gaul where at his monastery in Tours he met St. Martin—a great missionary and father of monasticism of Gaul. There is an opinion that St. Ninian was consecrated bishop either in Rome or Gaul (and, if the latter, the consecration was probably performed by St. Martin himself).

Inspired by St. Martin’s example, in about 394 St. Ninian returned to Scotland where he made the Whithorn peninsula in the present-day region of Dumfries and Galloway (south-western Scotland) the centre of his missionary activities. From here the hierarch successfully preached to the Southern Picts and converted many of them to Christ. He obviously preached to Irish settlers in Scotland as well and his work among them was fruitful. There is no doubt that St. Ninian established his see at Whithorn and also founded a church and a monastery dedicating it to St. Martin.



Historians suppose that it was St. Martin who sent skilled masons from Gaul to help Ninian build the church at Whithorn. Whithorn derives its name from the main monastery church whose walls had been built of stone covered with lime plaster, which was a great rarity in Britain at that time. The very name “Whithorn” can be translated as “lime washed church”, or “white house”, and throughout the medieval period this splendid church together with the whole diocese was known as “Candida Casa” (“white house” in Latin). The church was built in a Roman fashion and according to the best standards of the time.

The monastery founded by St. Ninian became a famous missionary and monastic centre. He and his disciples evangelized the Southern Picts and Northern Britons. Some traditions say that St. Ninian’s disciples extended the mission to Scotland in general, which is testified by a large number of churches dedicated to him there and at least three in northern England. St. Ninian, a renowned ascetic and man of prayer, used to live alone in solitude in a cave for prayer; Whithorn indeed played an important role in the development of Orthodoxy in Britain, along with Iona and Lindisfarne.

St. Ninian was probably the first Bishop of Galloway. During his life St. Ninian worked many miracles, which continued through his prayers after his death in the first half of the fifth century, probably in 432.

Some believe that shortly before his repose St. Ninian may have moved from Scotland to Ireland and died there, though there is no evidence to confirm this. According to a legend, at the moment of St. Ninian's repose, a bell began to ring by itself, announcing the death of the righteous man and calling everybody to his deathbed. St. Ninian was buried in a stone coffin near the altar of the church that he had built on Whithorn. Pilgrims flocked to his relics up to the sixteenth century Reformation.

The Whithorn monastery had close connections with Mediterranean countries. Its monks were famous for their learning and severity of ascetic life, adopted by them from the Christian East. It was Whithorn where there studied many future missionaries, now venerated in different parts of Scotland. Today Orthodox, Catholic and other Christian pilgrims visit Whithorn on a par with other important early Christian shrines in northern Britain. The cave where Ninian used to pray and (possibly) the saint's personal bell have survived. The cave is located on the east side of the peninsula. It is a truly peaceful, quiet place in idyllic surroundings, and all Christians who visit it feel the holy bishop's presence there to this day. A very ancient settlement, now a district within the city of Stirling in central Scotland, is called St Ninians in honour of the saint.

Excavations carried out on Whithorn in recent times have confirmed the authenticity of the ancient traditions concerning St. Ninian. Specifically, the remains of a very ancient circular church were discovered, and its walls had indeed been whitewashed. Ancient inscribed Christian gravestones as well as very small wattle houses were discovered near the church, which indicates that a monastic community had existed here in the Celtic period. Supposedly, the monastery had more than one church and it definitely had a school.

Though it is impossible to ascertain whether this monastery was dedicated to St. Martin or not, it was believed that the monastery kept a portion of his relics. Later, such was the fame of St. Ninian that his veneration spread to Kent and to Denmark. Today he is even venerated in the Nova Scotia province of eastern Canada.

Numerous parish churches and chapels dedicated to St. Ninian or associated with him are scattered all over southern Scotland. Nearly all of them are more than 1000 years old. Some of them were founded by the saint himself and later partly rebuilt, others were founded by his disciples, who spread the Gospel to the north, west and other parts of the country. One of the greatest disciples of St. Ninian was St. Kentigern. Notably, most of the surviving medieval churches dedicated to St. Ninian are situated to the south of the Firth of Forth and the Firth of Clyde estuaries, on Orkney (where he is widely venerated), Shetland (of which he is a patron-saint) islands as well as on the Isle of Man, on the island of Bute and on the island of Sanda in the Faeroes. Ruins of the chapel built by St. Ninian as well as early crosses and a holy well have survived on this island. Local legends relate that the holy bishop is buried on Sanda and that his grave can still allegedly be found here—under an old alder tree. True, this is just a legend, but Sanda originally belonged to the Whithorn Monastery and had close links with its community. St. Ninian's disciples also erected a chapel on the isle known as "St. Ninian's Isle" after him; this is in Shetland, and the ruins of a twelfth century chapel survive there to this day.



St Ninian's Cross

St. Ninian's priory ruins, Whithorn.

The Whithorn peninsula is considered to be the main site of the veneration of St. Ninian to this day. Here visitors today can see ruins of the late medieval Roman Catholic priory, including its nave, vault and the very site where the shrine with St. Ninian's relics used to stand. The museum on Whithorn houses a large collection of interesting artefacts discovered here during the recent excavations. In addition to the priory ruins, the parish church, cave and other ancient monuments, the peninsula also has another museum which exhibits a considerable number of ancient Celtic crosses, the oldest of them dating back to the fifth century. A thirteenth century chapel dedicated to St. Ninian has partly survived not far away, though it is now roofless.

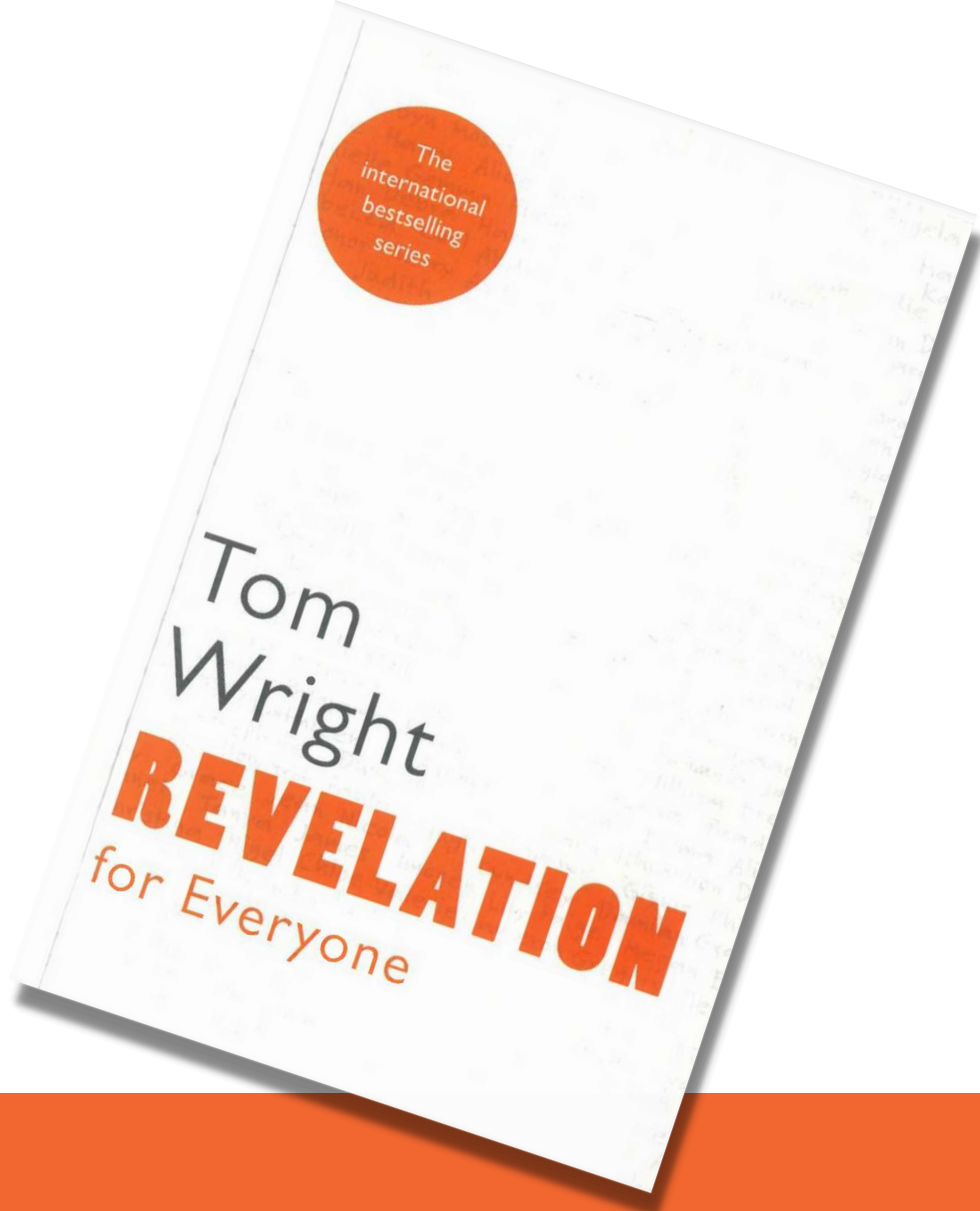
Nowadays Orthodox Christians call St. Ninian "Apostle of the Southern Picts" for his many years of fruitful work for the evangelization of Scotland.

source: <https://orthochristian.com/73449.html>



St. Ninian's Isle.





Wednesday Bible Study

Wednesdays at 11:00 am
(following our 10:00 am Holy Eucharist)

The Book of Revelation.

Join us in person (in the Parish Centre) or Zoom online
– *just let us know and we'll send a Zoom invite*

SEPTEMBER DIARY DATES

Friday 25 August

6:30 pm 'Our Fruits of the Spirit Holy Eucharist' followed by light refreshment

Sunday 27 August - Pentecost XIII

7:00 am Holy Eucharist (BCP)

9:30 am Holy Baptism & Eucharist (APBA)

[SPARK—Sunday School]

5:45 pm Holy Eucharist (APBA)

Sunday 3 September – Pentecost XIV

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA) [SPARK]

5:45 pm Holy Eucharist (APBA)

Monday 4 September

10:00 am 'Coffee on Monday' - Parish Centre

Tuesday 5 September

6:00 pm Choir Practice—New members welcome

Wednesday 6 September

10:00 am Holy Eucharist (APBA)

11:00 am Bible Study (Zoom & Face-to-face)

Thursday 7 September

Midday Holy Eucharist (APBA)

Saturday 9 September

1:30pm 'Blessing of the Fleet'—Southport Yacht Club

Sunday 10 September – Pentecost XV

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA)—TSS/Battle of Britain Service [SPARK—Sunday School]

5:45 pm Sung Evensong followed by Holy Eucharist (APBA)

Monday 11 September

9:00 am Holy Communion at Abri

9:30 am Holy Eucharist at St Vincent's, Villa la Salle

10:00 am 'Coffee on Monday' - Parish Centre

7:00 pm Requiem Mass

Tuesday 12 September

6:00 pm Choir Practice

Wednesday 13 September

10:00 am Holy Eucharist (APBA)

11:00 am Bible Study (Zoom & Face-to-face)

7:00 pm Parish Council

Thursday 14 September

Midday Holy Eucharist (APBA)

7:00 pm *All Saints Concert*

Sunday 17 September – Pentecost XVI

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA) [SPARK]

11:30 am *Ignatian Spiritual Exercises - 'a taster'*

5:45 pm Holy Eucharist (APBA)

Monday 18 September

10:00 am 'Coffee on Monday' in the Parish Centre

Tuesday 19 September

6:00 pm Choir Practice—New members welcome

Wednesday 20 September

10:00 am Holy Eucharist (APBA)

11:00 am Bible Study (via Zoom & Face-to-face)

4:00 pm Area Deanery

Thursday 21 September

Midday Holy Eucharist (APBA)

7:00 pm Holy Eucharist/Feast of St Matthew

Sunday 24 September – Pentecost XVII

7:00 am Holy Eucharist (BCP)

9:30 am Holy Baptism & Eucharist (APBA) [SPARK—Recess for School Holidays]

11:00 am *Ignatian Spiritual Exercises - 'a taster'*

5:45 pm Holy Eucharist (APBA)

Monday 25 September

10:00 am 'Coffee on Monday' in the Parish Centre

Tuesday 26 September

6:00 pm Choir Practice—New members welcome

Wednesday 27 September

10:00 am Holy Eucharist (APBA)

11:00 am Bible Study (via Zoom & Face-to-face)

Thursday 28 September

Midday Holy Eucharist (APBA)

Friday 29 September

7:00 pm Holy Eucharist/Feast of St Michael and All Angels

Sunday 1 October – Pentecost XVIII

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA) [SPARK—In recess for School Holidays]

11:00 am *Ignatian Spiritual Exercises (Final)*

5:45 pm Holy Eucharist (APBA)

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.org.au

The Anglican Parish of Southport

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Phone: 07 5558 3887

Email: parish@stpetersgc.com.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

Rector

Fr. Don Parker

rector@stpetersgc.org.au

Parish Administrator

Mrs. Christine Corroy

parish@stpetersgc.org.au

Director of Music

Mr. Luke Sharpe

luke@stpetersgc.org.au