

# St Peter's

CHURCH SOUTHPORT



*Key Notes: 12 & 19 March 2023 Lent III & Lent IV*

*Christ and the woman of Samaria, Pierre Mignard, 1681*

# *Just a few Points...*

By the time you read this edition of the Key Notes Jill and I will be in NZ celebrating the birthdays of our two grandchildren (Felix turns 11 and Natalia Rose turns 3....my how time flies!) We're away for two weeks in total and I would like to sincerely thank Fr Patrick, Fr John Pinson and Fr John Dougherty for covering for me in my absence.

**AGM.** Last Sunday, 26th February, our Annual General Meeting took place in the Church. 20 attended with three persons joining us online. All reports were favourably received. As was expected, the finances of the parish raised a number of questions. Last year's financial deficit came in for close scrutiny. Our treasurer, Dr Russell Manfield, provided a clear picture of the changing nature of the 'income' received by the parish and how this would look going into the future. Coupled with a well-crafted budget there seemed to be general consensus that suitable steps had been taken to move forward.

We were very sad to lose Peter and Irene Baines from parish council. They will be moving to Bali soon but we do hope to see them when they return in a few years' time (we did make them promise to come back!) Also at this AGM, we welcomed two new Parish Nominators: Kym Rohrs and Renny Alcott. Welcome to you both. (Provided I don't do anything rash this is a very easy job...)

**World Day of Prayer Service:** the annual service was held at Mary Immaculate Church, Ashmore on Friday 3 March. St Peter's ladies were present and involved as always. (See the photo later in this edition.)

**Wednesday Bible Study:** there is a brief hiatus for the Bible Study for two weeks. We recommence on Wednesday 22 March.



**Online streaming.** We have now moved to streaming only the 7:00 am Sunday Eucharist service. We will do other services from time to time (including the Requiem Service once a month as well as other occasions – the AGM being a recent example.)

As part of my report to the AGM I did underline what I thought was an important role for streaming our worship: those who might be interested in coming to St Peter's can look online and see if that is the worship that suits their 'style.' Both Christine (our Administrator) and I have noticed how many new faces we have seen at St Peter's over the Covid period, a period that could be seen as spanning three years. When asked how they came to know about us the frequent response was "we've seen you online."

So, even though I am very keen to stir folk from the three years of (Covid) hibernation with cries of "come back to church, we miss you!" I am also mindful of just what a significant role streaming has played (and will continue to play) in the life of St Peter's.

*A key theme emerging from the Finance Report at our recent AGM was that of building a firm financial base for the future mission of our parish. Our Treasurer, Dr Russell Manfield, outlines below one project that will move us towards this goal.*

## *St Peter's Parish Trust | Securing our Future*

At our AGM last month we spent quite a bit of time discussing the parish finances and the steps being taken to secure the future of our church. This issue was canvassed in response to the Warden's Report and the Treasurer's Report, both as tabled at the AGM.

As your treasurer, I am very interested in developing a campaign for a St Peter's Parish Trust (or some similar such name), with a portfolio of invested assets managed by a reputable trustee on our behalf, whereby St Peter's gains recurrent income in perpetuity. Such a portfolio approach means we can generate financial returns far greater than the cash rate we currently attract (and have attracted for the last few decades) by holding our investments with ANFIN.

In the past year I have held general discussions to this effect both with the Office of the Public Trustee and Perpetual Group, each of whom are trustees for substantial portfolios where St John's Cathedral is the beneficiary. As Cathedral Treasurer, I have oversight for the returns these portfolios generate for St John's. Either of these financial services providers could be suitable trustees for the scheme I propose.

Building such a campaign would begin with pledges to contribute an amount of money to such a Trust, perhaps over a period of time or under particular conditions. Based on such pledges, I would then approach potential financial services organisations - including both the trustees above - to explore how they would structure a portfolio built from these pledges. No trust would be established without future AGM approval - and of course the deep engagement of our Rector, Wardens and Parish Council - but to start the ball rolling I would like to gauge interest in such an initiative.

If you are in a position to consider a possible pledge towards the St Peter's Parish Trust then please reach out to me in confidence - either in person or via my email  
[southport.treasurer@anglicanchurchsq.org.au](mailto:southport.treasurer@anglicanchurchsq.org.au)

# *The Day the Revolution Began*

As Easter approaches a strange mixture of dread and expectation comes upon me. There's no getting around it – the resurrection can only be truly understood in the light of the cross and so it is that we must first endure the harrowing story of the crucifixion before we can exult in the resurrection.

It comes as no surprise that of all the days in the church calendar, Good Friday is the day when we reflect most solemnly on the cross and its dreadful and glorious (there's that strange mixture again) significance for our faith. This year, I want to look more closely at the cross with the aid of Bishop N.T. Wright. I have even gone so far as to borrow the title of his book *The Day the Revolution Began* (HarperCollins, New York: 2018) for my Good Friday 5:45 reflection service. Allow me to offer the following as a sort of 'sneak preview'.

Let's start with a slightly personal metaphor. Occasionally the government likes to send me pictures of me in my car as I drive around the city. They are lovely pictures, usually showing me grinning like a child, but try though I may I haven't been able to figure out why they charge me so much for these. Still, I pay up and hope they don't send me anymore.

Now, let's extend the metaphor a little. If I were to drive full tilt around a wet greasy corner, I can well expect to end up crashing off the road. This is quite a different matter from getting a speeding ticket although they are closely related. It is, however, the difference that is most important here. You see, to quote N.T. Wright: "the ticket is arbitrary, an imposition with no organic link to the offence. The crash is intrinsic, the direct consequence of the behaviour" (i.e., the dangerous driving.) This may seem a little obscure so allow me to explain a little. In simple terms you only get a ticket if you get caught. It's a type of punishment that usually requires a speed camera or a police officer to pull you over. On the other hand, dangerous driving that causes a crash can be laid squarely at the foot of the laws of physics: speed + slippery roads = crash. It might be said that crashing is intrinsic to bad driving and dangerous conditions.

Let's apply this theologically to our understanding of sin, and indeed the role of the cross (since that's the theme to be explored on Good Friday). It may seem like a bit of a stretch but stay with me: recall, firstly, those many sermons where we are reminded that 'the wages of sin are death,' that, in so many words 'sin is bad.' This is true, as far as it goes. And here we come to the second point: we must come to terms with a deeper truth, that sin is a telltale symptom of a much deeper problem. At this point, recall the metaphor: if we treat sin as being punishable by death (the equivalent of being given a 'speeding ticket') then we miss the point that death is an intrinsic result of sin (i.e., not just an arbitrary punishment.)

By now your head may be hurting. So let me provide a background clue to this discussion that will hopefully fill in some gaps. Every time we mention sin, and the cross we have a notion in our head about Atonement. This term means many things, but at its simplest it refers to "what Jesus did on the cross." Like so much in the Bible, what seems simple is, in fact, not. Still, since the aim of this short piece is to whet your appetite for the Good Friday reflection, we'll stick with this definition for now. If we turn this definition into a question, "What did Jesus do on the cross?" then this is a very good place to start.

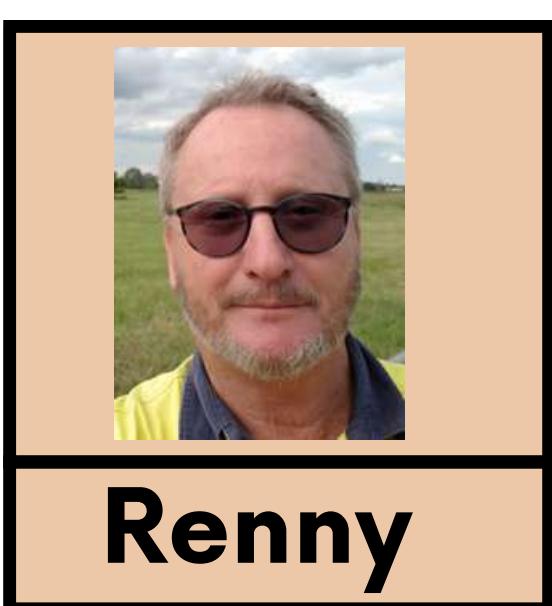
Was Jesus' work on the cross, "substitutionary" (for our sakes?); was it "penal" (a punishment?); was it "satisfactory" (fulfilling medieval notions of honour?) These and many other questions can be (and should be asked) about what we think the cross means to us in our faith. Words like substitutionary, penal and satisfaction come (mainly) from the great protestant traditions of theology. Are they helpful, are they outdated, is there more that we might look at? Settling not just with the 'speeding ticket' approach, but going deeper to behaviour and its intrinsic repercussions, it's time to look closely at the cross once again...and mark afresh *the day the revolution began*. May the Lord bless us on our Lenten journeys.

*Fr Don*

# *Your Parish Council ~ 2023*



**Christine**



**Renny**



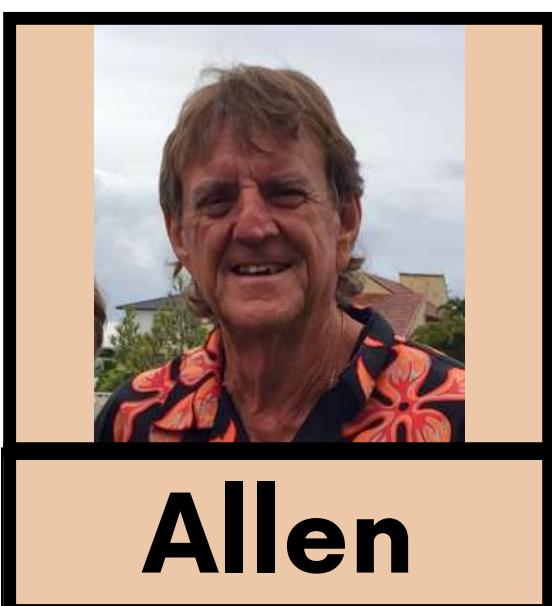
**Jason**



**Ken**



**Russell**



**Allen**



**Luke**

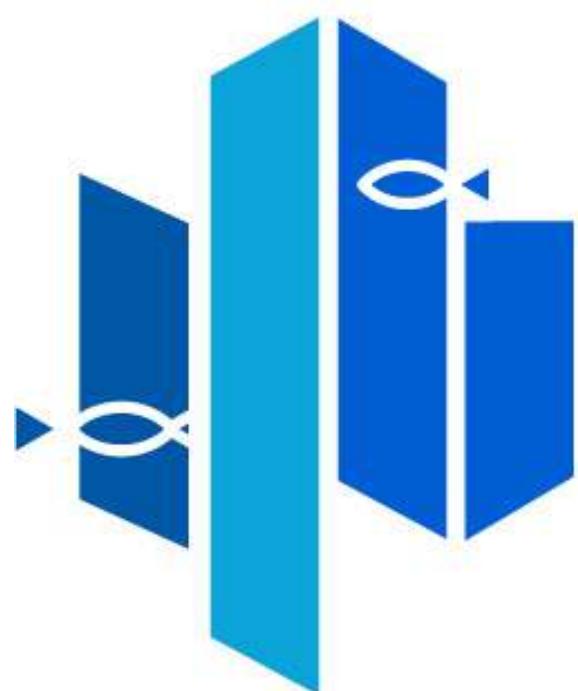


**Madison**



**Kym**

*Congratulations to those  
confirmed as the new Parish  
Council at our AGM*



**St Peter's**  
CHURCH SOUTHPORT

# Collect & Readings: Sunday 12 March ~ Lent III

## Exodus 17: 1-7

1 From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. 2 The people quarrelled with Moses, and said, ‘Give us water to drink.’ Moses said to them, ‘Why do you quarrel with me? Why do you test the Lord?’ 3 But the people thirsted there for water; and the people complained against Moses and said, ‘Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?’ 4 So Moses cried out to the Lord, ‘What shall I do with this people? They are almost ready to stone me.’ 5 The Lord said to Moses, ‘Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. 6 I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.’ Moses did so, in the sight of the elders of Israel. 7 He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, ‘Is the Lord among us or not?’

Moses Drawing Water from the Rock, 1577, Jacopo Tintoretto



## Psalm 95

**R** Today if you would hear God's voice, harden not your hearts.

- 1 Come, let us sing to the Lord; let us shout for joy to the rock of our salvation.
- 2 Let us come before his presence with thanksgiving and raise a loud shout to him with psalms. **R**
- 3 For the Lord is a great God, and a great King above all gods.
- 4 In his hand are the caverns of the earth, and the heights of the hills are his also.
- 5 The sea is his, for he made it, and his hands have moulded the dry land. **R**
- 6 Come, let us bow down and bend the knee, and kneel before the Lord our Maker.
- 7 For he is our God, and we are the people of his pasture and the sheep of his hand. Oh, that today you would hearken to his voice! **R**
- 8 ‘Harden not your hearts, as your forebears did in the wilderness at Meribah, and on that day at Massah, when they tempted me.
- 9 They put me to the test, though they had seen my works. **R**
- 10 Forty years long I detested that generation and said, “This people are wayward in their hearts; they do not know my ways.”
- 11 So I swore in my wrath, “They shall not enter into my rest.” **R**

## Collect of Lent III

O God, the fountain of life,  
to a humanity parched with thirst  
you offer the living water that springs from the Rock,  
our Saviour Jesus Christ:  
stir up within your people the gift of your Spirit,  
that we may profess our faith with freshness  
and announce with joy the wonder of your love.  
We ask this through our Lord Jesus Christ,  
who lives and reigns with you in the unity of the Holy  
Spirit, one God, for ever and ever. Amen.

## Romans 5: 1-11

1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. 3 And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. 6 For while we were still weak, at the right time Christ died for the ungodly. 7 Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die.

8 But God proves his love for us in that while we still were sinners Christ died for us. 9 Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. 10 For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. 11 But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Guercino, 1641, *Jesus and the Samaritan Woman at the Well*



## John 4: 5-42

5 So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. 6 Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

7 A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. 8 (His disciples had gone to the city to buy food.) 9 The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) 10 Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' 11 The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? 12 Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' 13 Jesus said to her, 'Everyone who drinks of this water will be thirsty again, 14 but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' 15 The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.' 16 Jesus said to her, 'Go, call your husband, and come back.' 17 The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; 18 for you have had five husbands, and the one you have now is not your husband. What you have said is true!' 19 The woman said to him, 'Sir, I see that you are a prophet. 20 Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.' 21 Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth.'

25 The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' 26 Jesus said to her, 'I am he, the one who is speaking to you.' 27 Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?' 28 Then the woman left her water-jar and went back to the city. She said to the people, 29 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?' 30 They left the city and were on their way to him.

31 Meanwhile the disciples were urging him, 'Rabbi, eat something.' 32 But he said to them, 'I have food to eat that you do not know about.' 33 So the disciples said to one another, 'Surely no one has brought him something to eat?' 34 Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. 35 Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the fields are ripe for harvesting. 36 The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, "One sows and another reaps." 38 I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

39 Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' 40 So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. 41 And many more believed because of his word. 42 They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.'



# Collect & Readings: Sunday 19 March ~ Lent IV

## 1 Samuel 16: 1-13

1 The Lord said to Samuel, ‘How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.’ 2 Samuel said, ‘How can I go? If Saul hears of it, he will kill me.’ And the Lord said, ‘Take a heifer with you, and say, “I have come to sacrifice to the Lord.”’ 3 Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.’ 4 Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, ‘Do you come peaceably?’ 5 He said, ‘Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.’ And he sanctified Jesse and his sons and invited them to the sacrifice. 6 When they came, he looked on Eliab and thought, ‘Surely the Lord’s anointed is now before the Lord.’ 7 But the Lord said to Samuel, ‘Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.’ 8 Then Jesse called Abinadab, and made him pass before Samuel. He said, ‘Neither has the Lord chosen this one.’ 9 Then Jesse made Shammah pass by. And he said, ‘Neither has the Lord chosen this one.’ 10 Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, ‘The Lord has not chosen any of these.’ 11 Samuel said to Jesse, ‘Are all your sons here?’ And he said, ‘There remains yet the youngest, but he is keeping the sheep.’ And Samuel said to Jesse, ‘Send and bring him; for we will not sit down until he comes here.’ 12 He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, ‘Rise and anoint him; for this is the one.’ 13 Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

## 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**

## Ephesians 5: 8-14

8 For once you were darkness, but now in the Lord you are light. Live as children of light—

9 for the fruit of the light is found in all that is good and right and true.

10 Try to find out what is pleasing to the Lord.

11 Take no part in the unfruitful works of darkness, but instead expose them.

12 For it is shameful even to mention what such people do secretly; 13 but everything exposed by the light becomes visible,

14 for everything that becomes visible is light.

Therefore it says,

‘Sleeper, awake!

Rise from the dead,  
and Christ will shine on you.’

## John 9: 1 - 41

1 As he walked along, he saw a man blind from birth. 2 His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ 3 Jesus answered, ‘Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. 4 We must work the works of him who sent me while it is day; night is coming when no one can work. 5 As long as I am in the world, I am the light of the world.’ 6 When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, 7 saying to him, ‘Go, wash in the pool of Siloam’ (which means Sent). Then he went and washed and came back able to see. 8 The neighbours and those who had seen him before as a beggar began to ask, ‘Is this not the man who used to sit and beg?’ 9 Some were saying, ‘It is he.’ Others were saying, ‘No, but it is someone like him.’ He kept saying, ‘I am the man.’ 10 But they kept asking him, ‘Then how were your eyes opened?’ 11 He answered, ‘The man called Jesus made mud, spread it on my eyes, and said to me, “Go to Siloam and wash.” Then I went and washed and received my sight.’ 12 They said to him, ‘Where is he?’ He said, ‘I do not know.’ 13 They brought to the Pharisees the man who had formerly been blind. 14 Now it was a sabbath day when Jesus made the mud and opened his eyes. 15 Then the Pharisees also began to ask him how he had received his sight. He said to them, ‘He put mud on my eyes. Then I washed, and now I see.’ 16 Some of the Pharisees said, ‘This man is not from God, for he does not observe the sabbath.’ But others said, ‘How can a man who is a sinner perform such signs?’ And they were divided. 17 So they said again to the blind man, ‘What do you say about him? It was your eyes he opened.’ He said, ‘He is a prophet.’ 18 The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight 19 and asked them, ‘Is this your son, who you say was born blind? How then does he now see?’ 20 His parents answered, ‘We know that this is our son, and that he was born blind; 21 but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.’



### Collect of Lent IV

*Gracious God,  
in order that we children of earth  
might discern good from evil  
you sent your Son to be the light of the world:  
as the light of Christ shines upon us,  
may we learn what pleases you,  
and live in truth and goodness;  
through the same Jesus Christ our Lord,  
who is alive and reigns with you and  
the Holy Spirit, one God, now and for ever. Amen.*

22 His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. 23 Therefore his parents said, ‘He is of age; ask him.’ 24 So for the second time they called the man who had been blind, and they said to him, ‘Give glory to God! We know that this man is a sinner.’ 25 He answered, ‘I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.’ 26 They said to him, ‘What did he do to you? How did he open your eyes?’ 27 He answered them, ‘I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?’ 28 Then they reviled him, saying, ‘You are his disciple, but we are disciples of Moses. 29 We know that God has spoken to Moses, but as for this man, we do not know where he comes from.’ 30 The man answered, ‘Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. 31 We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will.

32 Never since the world began has it been heard that anyone opened the eyes of a person born blind. 33 If this man were not from God, he could do nothing.’ 34 They answered him, ‘You were born entirely in sins, and are you trying to teach us?’ And they drove him out. 35 Jesus heard that they had driven him out, and when he found him, he said, ‘Do you believe in the Son of Man?’ 36 He answered, ‘And who is he, sir? Tell me, so that I may believe in him.’ 37 Jesus said to him, ‘You have seen him, and the one speaking with you is he.’ 38 He said, ‘Lord, I believe.’ And he worshipped him. 39 Jesus said, ‘I came into this world for judgement so that those who do not see may see, and those who do see may become blind.’ 40 Some of the Pharisees near him heard this and said to him, ‘Surely we are not blind, are we?’ 41 Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, “We see”, your sin remains.

*The Pool of Siloam - discovered in 2004*



# For All the Saints

## Patrick ~ March 17

Bishop, Patron Saint of Ireland

Patrick was born around 390 and grew up in a Romanised village on the west coast of Britain somewhere between the Severn and the Clyde. When nearly sixteen, Patrick was captured by Irish raiders and spent six years in slavery. Patrick had been nominally Christian, but he found himself being drawn more and more to God in prayer. Eventually he escaped from slavery and begged passage on a boat sailing to the continent.

Many adventures and difficult times followed before he managed to return to his family. This was a period of marked spiritual growth for him, with a profound deepening of his inner life. Whether he was trained for the priesthood in Britain or in Gaul is uncertain, but he returned to Gaul to study under Germanus of Auxerre. Patrick's training gave him a good knowledge of the Latin Bible, and he was undoubtedly influenced by the form of monasticism established by Martin of Tours.

About 432 he returned to Ireland as bishop (apparently consecrated by Germanus), setting up his base at Armagh. From this centre he walked over much of northern and central Ireland, evangelising the people and making many converts. His ministry was marked by simplicity and deep pastoral care. He proclaimed the unearned and boundless love of God. He encountered strong opposition, and his life was often in danger, but he was always ready to face persecution. In his preaching he made no distinction between classes and he was deeply concerned to abolish paganism, although he tried to be sensitive to the culture of the people. He did not throw down their standing stones, but simply carved crosses on them. From this we can trace the development of the magnificent Celtic "high crosses".

Patrick tried unsuccessfully to introduce the diocesan system he had seen in Gaul, but the monasteries he founded became the chief feature of the Irish church. These sprang up everywhere, some so large as to include several thousand monks. For his clergy he used volunteers from Britain and Gaul and his own converts.

His writings, and in particular his own account of his spiritual development, his Confessions, show him as a very humane person, deeply attached to his Lord, with an uncomplicated faith. The hymn known as "St Patrick's Breastplate" is attributed to him. He died about 461.



# Cyril of Jerusalem ~ March 18

Bishop, Teacher of the Faith

Cyril was born, probably in Caesarea, about 315 and became bishop of Jerusalem about 349. During the fourth century, the adoption of Christianity by the emperor Constantine gave prominence to the church, and brought attention to the places of Jesus' ministry in Palestine with the "discovery" of many relics. At the same time, the growing interest in asceticism and pilgrimage greatly increased the number of people in Palestine. Jerusalem, rebuilt and renamed Aelia Capitolina following its destruction in 70 and 135 CE, was now becoming a significant Christian centre.

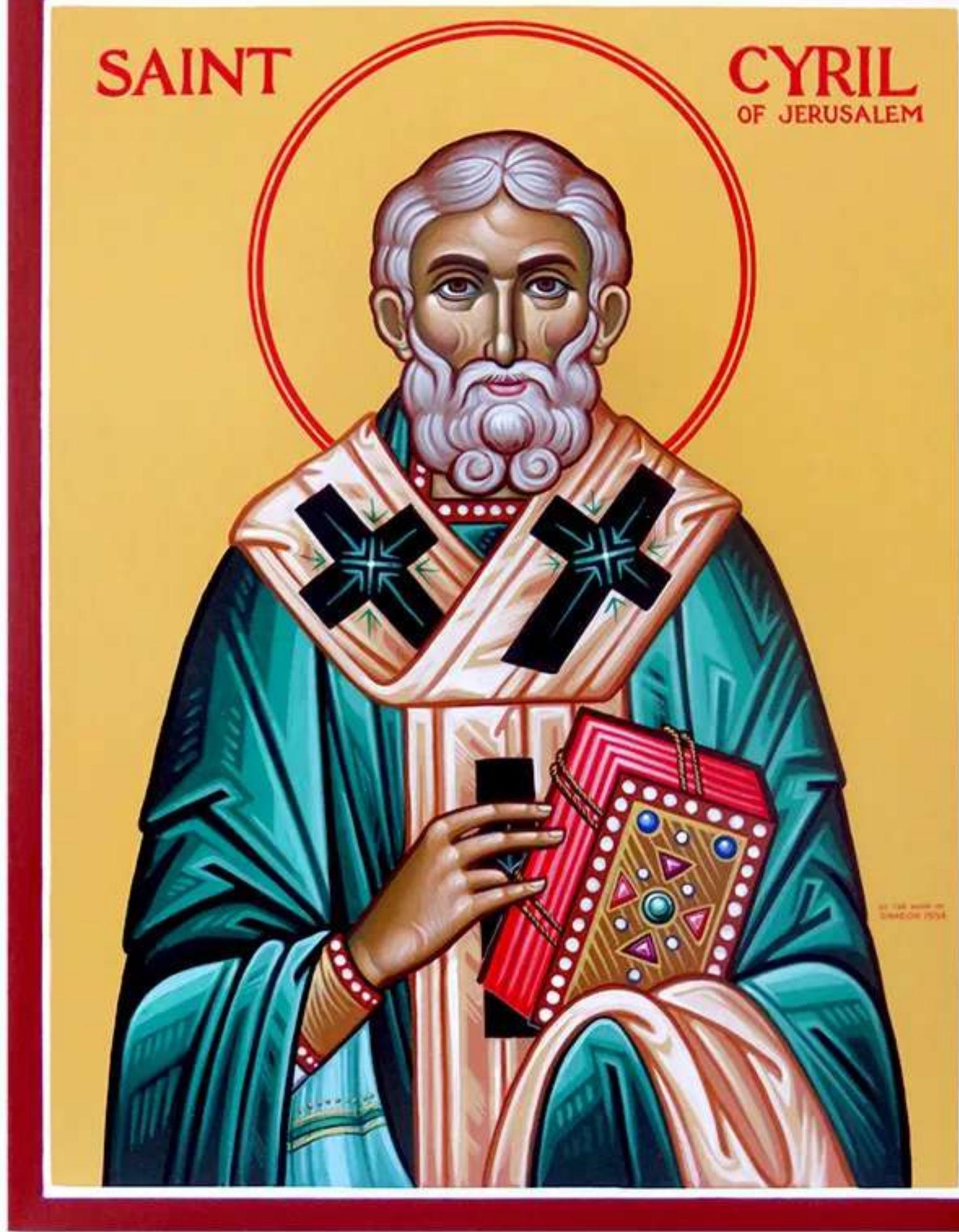
During the theological controversies of the fourth century, Cyril was faithful to the theology of Nicea. In the political wrangles that accompanied the theological debates, he more than once found himself out of favour, both with the dominant Arian tradition of the eastern part of the empire and also with the western supporters of the Nicene tradition. His support for the Nicene party alienated him from the Arian faction, but his dislike of the Nicene catch word "homoousios" ("of one substance with the Father") as un-Scriptural made him suspect in the eyes of the supporters of Nicea. On three occasions he was exiled from Jerusalem. The triumph of the Nicene party in 381 gave Cyril several peaceful years in Jerusalem before his death in 386.

In the fourth century, the instruction of Christian converts was an elaborate process. In his Catechetical Lectures, Cyril provided a substantial course on the Christian faith. These lectures, based on the articles of the creed, were delivered during the weeks of preparation for baptism, which always took place at Easter. After Easter, Cyril gave a further series of lectures on the sacraments, called the Mystagogical Catecheses.

The many pilgrims coming to Jerusalem probably provided the stimulus that made the church there under Cyril a major centre of liturgical innovation, particularly in the celebration of the Christian year, with an emphasis on the events of Holy Week and Easter. Devotions were developed for the pilgrims at the different sites associated with Jesus' ministry, passion, death and resurrection.

SAINT

CYRIL  
OF JERUSALEM



## The Collect of St Cyril of Jerusalem

Loving God,  
by your grace your servant Cyril of Jerusalem  
became a great teacher and leader of your church;  
grant that we may learn from his example  
and be faithful to our baptism,  
offering you the worship of mind and heart;  
through Jesus Christ our Lord.

Cuthbert is one of the most lovable figures in the history of the English church. Little is known of his childhood except that he was strong and athletic and enjoyed games. Born about 635, Cuthbert became a shepherd, though his ambition was to be a monk. He entered the monastery at Melrose and was taught by Boisil the prior. After Boisil's death, Cuthbert became the prior. In 664 he went to Lindisfarne as prior. There was much opposition from the monks as he set out to improve discipline and restore morale, but his gentle sincerity and graciousness gained their trust. While at Melrose and Lindisfarne, Cuthbert travelled extensively through Northumbria, strengthening the Christian communities, even venturing into the wilder hilly areas, healing the sick, baptising and teaching. There was strong resistance from many who felt they had been "robbed of the old religion".

In 676 Cuthbert sought a more solitary life of prayer. He moved to the remote Inner Farne, a small barren rocky island, where not even a tree or bush could survive. There Cuthbert lived in a partly underground cell, but people would cross from the mainland to seek his counsel. As the years passed, Cuthbert withdrew more and more, enjoying only the company of the birds and animals.

In 684 Cuthbert was elected bishop of Hexham. He could not be persuaded to leave Lindisfarne, however; but when his friend Eata was made bishop of Hexham, Cuthbert reluctantly agreed to be bishop of Lindisfarne and was consecrated at York in March 685. In two years Cuthbert wore himself out, preaching, teaching, and visiting all his diocese on horseback or more often on foot. Always friendly and cheerful and full of loving concern for all those with troubles, he was an outstanding pastor. His episcopal role did not change his way of life. He wore the same simple clothing and lived with characteristic simplicity. By his actions Cuthbert gained the love of the people.

Cuthbert fell ill, and, realising he was dying, resigned his see at the end of 686 and returned to the Inner Farne. He died on 20 March 687 and was buried on Lindisfarne. The Danish invasions led to the removal of his remains from Lindisfarne. Only much later (999) were they finally placed in a tomb in Durham cathedral. The "Lindisfarne Gospels" were printed by hand and decorated in his honour.

# Cuthbert ~ March 20

## Bishop of Lindisfarne, Missionary

### COLLECT of St CUTHBERT

God of love and goodness,  
you called Cuthbert  
from looking after sheep  
to be a shepherd of your people;  
grant that as he sought those who had gone astray,  
so we may seek out the indifferent and the lost,  
bringing them into your fold;  
through Jesus Christ our Saviour.

AMEN



*World Day  
of Prayer  
Service:  
Friday 3  
March*



# *In our prayers this week:*

## *A Prayer for Ukraine*

Sovereign God, We pray for the nation of Ukraine, its leaders and people. We pray that you would make your presence known to them at this time of strife. We pray for their protection and for an end to the Russian invasion. We pray for the innocent, the frightened, the dispossessed, and those who have lost loved ones, homes and family. We pray that you would bless the endeavours of those who work for peace and an end to this conflict. Have mercy, we pray, on Ukraine. May your peace rule in the hearts and minds of all. Continue to stir up the leaders of the world to work together for the good of all. We pray this in the name of Jesus, the Prince of Peace. Amen.



*The candles in the church are given in loving memory by the families of*

Dalveen Reuben Hardcastle,  
Betty Joan Cumming  
~ 12 March ~

&

Richard Allen Fisher  
~ 19 March ~



O my God,  
whatever is nearer to me than thou,  
things of this earth and things more  
naturally pleasing to me,  
will be sure to interrupt the sight of thee,  
unless thy grace interfere.  
Keep thou my eyes, my heart, from any  
such miserable tyranny.

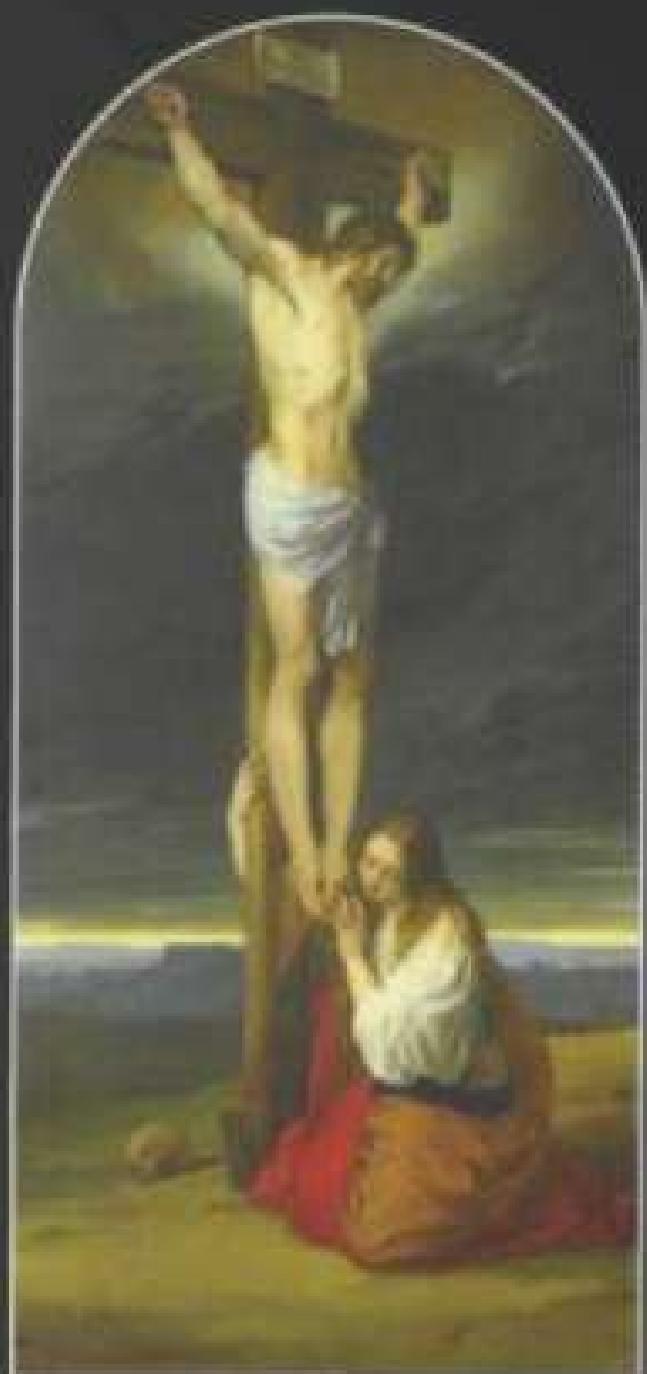
Break my bonds, raise my heart.  
Keep my whole being fixed on thee.  
Let me never lose sight of thee, and while  
I gaze on thee, let my love grow more and  
more every day.

*St John Henry Newman*

## **From Ashes to Hope**

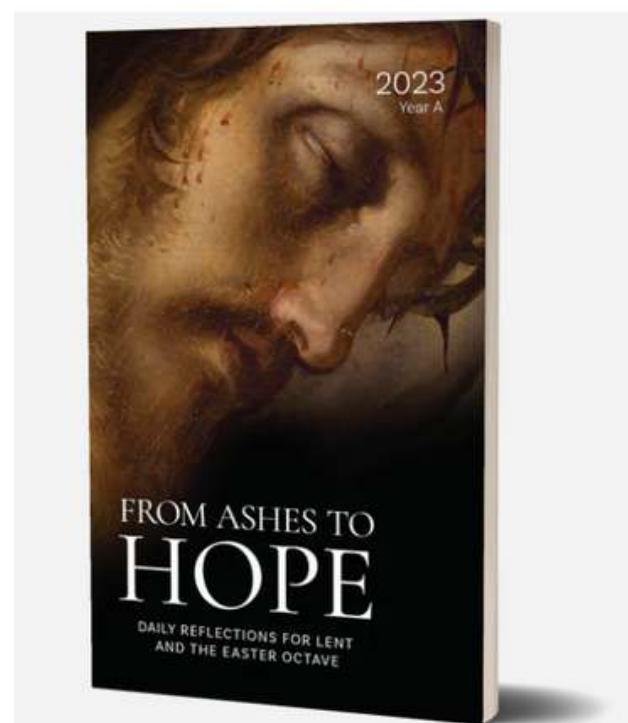
Did you know you can also  
listen to From Ashes to Hope?  
Just scan the QR Code below:

scan here



2023 program for Lent  
and the Easter Octave  
Archdiocese of Brisbane

*Now that our  
Lenten fast has  
begun...*

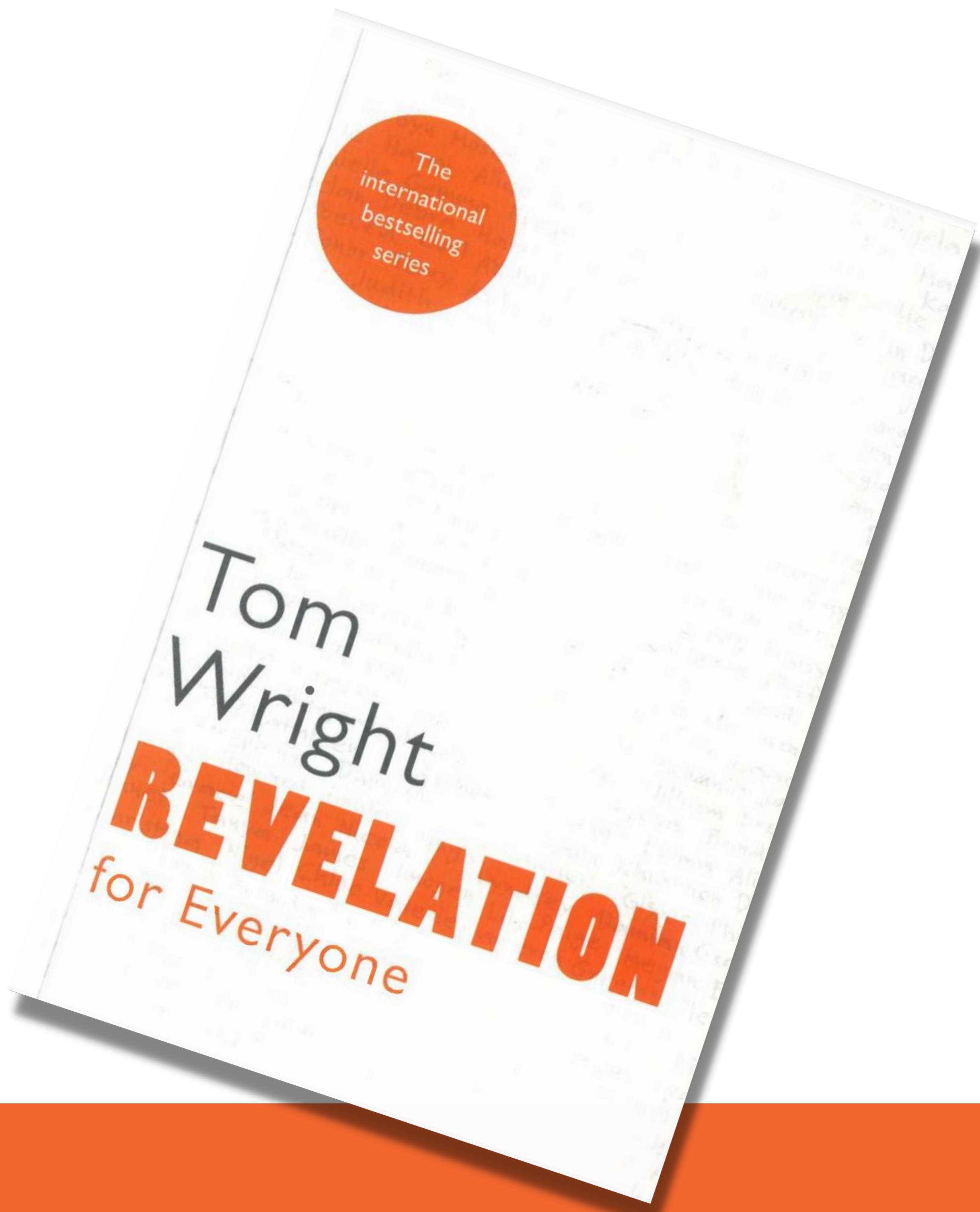


*"From Ashes to  
Hope"  
This beautifully prepared  
reflection series for Lent  
can now be accessed as a  
podcast that you can listen  
to everyday in Lent. Just  
scan this QR code and you  
will be taken straight to  
the podcast.*

*Q: How do I access the Diocesan fortnightly "Focus" e-magazine online?*

*A: just scan this QR code with the camera on your phone and you'll get the link that will take you straight there.*





# *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*

# EXIT

BY JAMES HALL

Raffles  
on the  
night

Tickets  
**\$30**

Directed by: Clem Halpin

In this gripping Australian, psychological thriller, an uninvited hunter coaxes a musician on the verge of a breakdown to reveal his haunting past. But the hunter's ulterior motives slowly surface, leading to a dramatic confrontation.



ST JOHN'S  
CRISIS CENTRE  
*"A hand up"*

April 13th • Bar opens at 6.45pm for a 7:30pm start  
At The Spotlight Theatrical Company, Benowa

Option to pre-order cheese platters available when you book

3 hours FREE carparking UNDERGROUND at Benowa Shopping Centre (off Carrara Street)  
After 3 hours, patrons must VALIDATE LICENCE PLATE before leaving the theatre.  
No parking near restaurants.

Scan to Book



Empowering the poor, the disadvantaged and the homeless to help themselves out of crisis situations.

Book at: [trybooking.com/CFWPY](http://trybooking.com/CFWPY)

# HOLY WEEK



St Peter's  
CHURCH SOUTHPORT

## PALM SUNDAY

(2 April)

7:00 am, 9:30 am & 5:45 pm ~ Holy Eucharist  
9:00 - 10:00 am "Teddy" the Donkey & Palms

## MONDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist

## WEDNESDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist  
10:00 am ~ Holy Eucharist  
7:00 pm ~ "Stabat Mater"

(presented by All Saints School - see poster below)

## MAUNDY THURSDAY

7:00 am ~ Holy Eucharist  
Midday ~ Holy Eucharist  
7:00 pm ~ "Foot Washing"

## GOOD FRIDAY

7:00 am ~ "A Service of Reflection" ~ Holy Communion  
9:30 am ~ "Procession of the Cross" &  
Holy Communion  
5:45 pm ~ "The Day the Revolution Began" ~  
reflections on the cross

ALL SAINTS ANGLICAN SCHOOL  
PRESENTS

# Tenebrae

EASTER SERVICES



Easter Services for Holy Week 2023 featuring *Stabat Mater* by G.B. Pergolesi  
performed by All Saints Camerata and selected singers. Free admission.

**TUESDAY 4 APRIL 7PM, ALL SAINTS ANGLICAN SCHOOL CHAPEL**  
Highfield Drive, Merrimac

**WEDNESDAY 5 APRIL 7PM, ST PETER'S ANGLICAN CHURCH**  
83 Nerang Street Southport