



St Peter's

CHURCH SOUTHPORT



Gustave Brion, Jesus and Peter on the water, 1863

Key Notes: 13 & 20 August 2023

*Rector's Report to St Peter's Parish Council:
Wednesday 9th August 2023*

Introduction:

Since our last meeting we have enjoyed some great social events in the parish. Mr Ken Lister's milestone birthday was celebrated in grand style. Our "Coffee on Mondays" (COM) group is thriving, and it is filling an important niche in the life of the parish. It is especially pleasing to see people come to COM who have learned about it online and are using it to introduce themselves to the parish, as happened this past Monday. Parishioners who come for Holy Eucharist also feel relaxed enough to pop in for a quick coffee any time – not just on Mondays. A positive sign I believe.

We have welcomed Tim, Stephanie, and Winifred back from Oxford for the northern summer break and are delighted to have them with us once again. Our SPARK activities are going very well. The numbers vary but it is encouraging to have children and families with us once again. In some cases, we have not seen them since before the pandemic.

A. Snapshots of events since we last met:

- a. I was asked to bless the new 'rowing eight' for St Hilda's on Saturday 15 July – filling in for Fr Patrick. It is always a pleasure to be involved in such activities and to be able to repay Fr Patrick for his generous involvement at St Peter's.
- b. On 16 July 3 young people were admitted to Holy Communion.
- c. On Thursday 20 July the Anglican School Commission used our Parish Centre to conduct interviews for the next Principal at St Hilda's. We continue to pray for St Hilda's and the candidates at this time.
- d. On Wednesday 26 July Christine and I undertook an inspection of our Ahern St property.
- e. On Thursday 27 July I met with Mr. Chris Kennedy, Spiritual Director in Ignatian 'Spiritual Exercises.' A very fruitful meeting. More on this below.
- f. On the same day, the Chairlift underwent its annual service.



- g. Tim Newton popped in for a coffee on Friday 28. It was great to hear how things were going and to catch up on plans for the future. Things look very exciting for the whole family.
- h. A staff meeting was held on Saturday 29 July. This gave Luke, Maddie, Falon, Christine and me an opportunity to commence planning for the Advent/Christmas period.
- i. It should now be noted that Craig is no longer 'on the team' as it were. He has been winding down his business of six years and now is employed by a local tech company. We are still working out how future tech support will evolve.
- j. On Sunday 6th August, Russell, Christine, and I met to discuss matters on-going.

B. Forthcoming:

- a. **Ignatian Spiritual Exercise.** I am pleased to report that Mr. Chris Kennedy is offering to run a series of three Ignatian Spiritual Exercises or 'Tasters' to be advertised as an invitation to 'LIVING the Gifts, Fruits and Works of Mercy for the Spirit'. These Spiritual Exercise 'Tasters' will be one hour in duration and run after the morning tea following the 9:30am Sunday mass (say from 11:30am to 12:30pm). "The Exercises" as they are called, will run over three consecutive Sundays, from 17 September to 1 October 2023. Chris Kennedy is known to us from the two Lenten Ignatian Retreat series that he ran in St Peter's in 2018 and 2019. This series is timed to coincide with our "Spring Festival/Fruits of the Spirit" theme that commences at the end of August.

b. **Inquirers' hour.** I am looking to run a zoom-based inquirer's hour for interested folk. This could, potentially, also double up as a type of pre-Confirmation Catechism. It has been the express wish of 3 adults over the last few weeks that we sit down and discuss some basic questions about our faith, to help them find their way into our worship and parish life in general. I will be looking for some volunteer 'sponsors,' i.e., folk who join in on the meeting as a sort of quiet background presence. Should the individuals concerned seek confirmation, the sponsors would already be known to them. I hope to start this on a week night, carefully working around potential group members' availability.

c. **Spring Festival.** This event is scheduled for Friday evening, 25 August. A Eucharist (with choir) followed by a wine and cheese.

C. The Three 'themes' that I have been working on this year at St Peter's:

- a. Firstly, **bidding everyone 'come back!'** The recommencement of SPARK has certainly generated something of a buzz. Other indicators contributing to the sense of 're-enlivenment':
- folk who just 'turn up' for coffee on Monday,
 - three adults individually seeking some sort of "Alpha Group" type experience,
 - adults interested in Confirmation and,
 - a Monday Coffee group that is getting bigger

In general, 'socializing' is proving to be an invaluable part of our parish life. Yes, I am frustrated somewhat with parish finances, but I remain confident that we will eventually recover all the momentum lost in the pandemic.

b. Secondly, last Sunday Russell, Christine and I met to discuss plans for her retirement/work situation. An acceptable way forward has been agreed upon.

c. Finally, **enhancing and developing our Anglo-Catholic worship traditions.** Following the Parish Council's request at its July meeting, I have taken an informal 'poll' of what parishioners would prefer: silver-plated or gold-plated vessels. The unanimous response has been "silver." The pelmet is nearly ready for mounting. At present we have three commitments to the altar candles (30 cm high) with another 2 'probables.' My contact person in Sydney is on leave for August, so I hope to have orders for him when he returns. The taller floor candlesticks are more expensive so we will wait for expressions of interest in due course.

D. Final points:

Security at the Rectory: the issues continue. Jill and I were both surprised and disappointed to find that those who treat our property as a thoroughfare are at it again. They have used wire cutters to cut a third hole in the wire fence bordering with St Hilda's.

Let's not end on a negative. I make the point once again: things are 'humming' at St Peter's and for that we give thanks to God!

Fr Don Parker

Thursday 9 August 2023



Inquirers' Hour - coming soon

What's been happening?

*'Welcome Home' tea and cake for
Tim, Steph and Winnie
- Sunday 30 July*



*"Service of Remembrance" at
Abri
- Monday 7 August*



*The Phoenix ladies enjoying a
refreshing cuppa after their trip to
see the GCUH Chapel and
Chaplaincy Team
- Thursday 10 August*



"The Sanctuary Project"

Silverware for the Sanctuary

Our 7:00 am parishioners will have noticed the display of six candles placed on the altar during Holy Eucharist earlier this month. In doing this, my intention was to illustrate a proposal that I have put before Parish Council: to enhance our worship by beautifying the sanctuary.

Why? St Peter's has a gentle Anglo-Catholic tradition of eucharistic worship, and we seek constantly to enhance the beauty of that worship in accordance with that tradition.

How? By updating and adding to the existing 'metalware' in the sanctuary.

By what means? Several 'phases' are planned.

Phase 1: to install a pelmet in the apse (on the East wall directly behind the altar). It will sit at the same height as the top of the altar. This will require permission from the Diocese (known as the 'granting of a faculty'.) The intention is to seek this faculty once the pelmet is in place. Although this is little 'cart before the horse' the intention here is to provide a clear picture for the Diocese and parishioners of what is being requested. The pelmet will be in place within a few weeks.

Phase 2: six candlesticks will be placed thereon. The crucifix will remain central, although this may be remodeled to accommodate the installation of a new tabernacle.

Phase 3: there are three floor-standing candlesticks in the sanctuary, one of which is the pascal candle. These will be replaced by silver/gold-plated candlesticks standing 120 cm high.



6 x candlestick 30 cms high

(4 have already been purchased - please contact Christine or Fr Don if you'd like to donate one of these beautiful candlesticks to St Peter's)



3 x floorstanding candlesticks, 120 cm high

(this happens to be a gold-plate example, silver is readily available)

Come Along...

We are delighted to welcome back Mr Chris Kennedy, Spiritual Director, to guide us through the 'fruitful season' of Spring. Chris will provide three short 'taster' sessions based on the Ignation 'Spiritual Exercises' running after the morning tea following the 9:30am Sunday Holy Eucharist (from 11:30am to 12:30pm). Don't worry if words like 'Ignatian' and 'Spiritual Exercises' don't mean anything - Chris is a gifted director and will explain all of this (they are not complicated at all, really.)

Week 1: 17th September 2023

Exercises 1: LIVING the *Gifts of the Spirit*'.

Adapted from the First Spiritual Exercises pages 260 to 261: Progress through the Gifts of the Spirit.

SPIRITUAL DIRECTION: In this week we will pray the gifts of the Spirit. We will be guided by four questions in our considerations of each of the gifts of the Spirit. We will consider the gifts meaning, ponder where it is present or absent in our lives, and then identify its contrary (opposite). Then in conversation individually with God and guided in a spiritual conversation as a group we will consider which gift we have in greatest measure, which we desire for greater service of God and which gift gives us the greatest inner peace. 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 gift of the Spirit.

Week 2: 24th September 2023

Exercises 2: LIVING the *Fruits of the Spirit*'.

Adapted from the First Spiritual Exercises pages 260 to 261: Progress through the Gifts of the Spirit.

SPIRITUAL DIRECTION: In this week we will pray the Fruits of the Spirit. We will be guided by four questions in our considerations of each of the fruits of the Spirit. We will consider the fruits meaning, ponder where it is present or absent in our lives, and then identify its contrary (opposite). Then in conversation individually with God and guided in a spiritual conversation as a group we will consider which fruit we have in greatest measure, which we desire for greater service of God and which fruit gives us the greatest inner peace. 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*'.

Adapted from the First Spiritual Exercises pages 264 to 265: Progress through the Words of Mercy.

SPIRITUAL DIRECTION: In this week we will pray the Spiritual works of Mercy. We will be guided to examine the works of Spiritual Mercy as a whole. Then we will reflect on each work of spiritual mercy, considering its meaning, its presence or absence in our lives, and its contrary (opposite) and break open our personal experience of each work of spiritual mercy. Then in conversation individually with God and guided in a spiritual conversation as a group we will consider which spiritual work do I excel in, more than any other, which work do I desire for greater service of God and which work gives us the greatest inner peace. 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.



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

*Marilyn Harrison
Thelma Bernice Hollindale
Terry Hollindale
Merilyn Delma Kropp
(13 August)*

&

*The Rev'd Selwyn Hadlow
(20 August)*

The Parish Diary

Sunday 13 August—Pentecost XI

- 7:00 am Holy Eucharist (BCP)
- 9:30 am Holy Eucharist (APBA) *SPARK—Sunday School*
- 5:45 pm Holy Eucharist (APBA)

Monday 14 August

- 9:00 am Holy Communion at Abri
- 9:30 am Holy Eucharist at St Vincent's, Vila La Salle.
- 10:00 am 'Coffee on Monday' in the Parish Centre
- 11:00 am Memorial Service for June Sinclair
- 7:00 pm Requiem Mass

Tuesday 15 August

- 6:00 pm Choir Practice—*New members welcome*

Wednesday 16 August

- 10:00 am Holy Eucharist (APBA)
- 11:00 am Bible Study (via Zoom & Face-to-face)

Thursday 17 August

- Midday Holy Eucharist (APBA)

Sunday 20 August - Pentecost XII

- 7:00 am Holy Eucharist (BCP)
- 9:30 am Holy Eucharist (APBA) - [SPARK—Sunday School]
- 11:00 am Baptism
- 5:45 pm Holy Eucharist (APBA)

Monday 21 August

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

Tuesday 22 August

- 6:00 pm *No Choir Practice this evening*

Wednesday 23 August

- 10:00 am Holy Eucharist (APBA)
- 11:00 am **No Bible Study today** (Fr Don away in NZ)

Thursday 24 August

- Midday Holy Eucharist (APBA)

Friday 25 August

- 6:30 pm *Spring Festival Begins! Holy Eucharist and Wine and Cheese celebration.*



Collect & Readings

Sunday 13 August - Pentecost XI

1 Kings 19: 9-18

9 At that place he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, 'What are you doing here, Elijah?' 10 He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' 11 He said, 'Go out and stand on the mountain before the Lord, for the Lord is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; 12 and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, 'What are you doing here, Elijah?' 14 He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' 15 Then the Lord said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. 16 Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. 17 Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. 18 Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.'

Psalm 85:8-13

R Show us your mercy, O Lord, and grant us your salvation

8 I will listen to what the Lord God is saying, for he is speaking peace to his faithful people and to those who turn their hearts to him.

9 Truly, his salvation is very near to those who fear him, that his glory may dwell in our land. **R**

10 Mercy and truth have met together; righteousness and peace have kissed each other.

11 Truth shall spring up from the earth, and righteousness shall look down from heaven. **R**

12 The Lord will indeed grant prosperity, and our land will yield its increase.

13 Righteousness shall go before him and peace shall be a pathway for his feet. **R**



Sunday 13 August - Pentecost XI

Romans 10: 4–15

4 For Christ is the end of the law so that there may be righteousness for everyone who believes.

5 Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.'

6 But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down)

7 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead).

8 But what does it say?

'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim);

9 because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

10 For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

11 The scripture says, 'No one who believes in him will be put to shame.'

12 For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him.

13 For, 'Everyone who calls on the name of the Lord shall be saved.'

14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?

15 And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

The Collect for Pentecost XI

*Mighty God and ruler of all creation,
give new strength to our faith,
that we may recognise your presence
even when all hope seems lost.*

*Help us to face all trials with serenity
as we walk with Christ through the stormy seas of life
and come at the last to your eternal peace.*

*We ask this through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.*

Matthew 14: 22

22 Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. 23 And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, 24 but by this time the boat, battered by the waves, was far from the land, for the wind was against them. 25 And early in the morning he came walking towards them on the lake. 26 But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. 27 But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

28 Peter answered him, 'Lord, if it is you, command me to come to you on the water.' 29 He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. 30 But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' 31 Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' 32 When they got into the boat, the wind ceased. 33 And those in the boat worshipped him, saying, 'Truly you are the Son of God.' 34 When they had crossed over, they came to land at Gennesaret. 35 After the people of that place recognized him, they sent word throughout the region and brought all who were sick to him, 36 and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.



Sunday 20 August - Pentecost XII

Isaiah 56.1, 6-8

1 Thus says the LORD :

Maintain justice, and do what is right,
for soon my salvation will come,
and my deliverance be revealed.

6 And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—

7 these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt-offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples.

8 Thus says the Lord GOD ,
who gathers the outcasts of Israel,
I will gather others to them
besides those already gathered.

Psalm 67

R Let the peoples praise you, let all the peoples praise you.

1 May God be merciful to us and bless us,
show us the light of his countenance and come to us. **R**

2 Let your ways be known upon earth,
your saving health among all nations. **R**

4 Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide all the nations upon earth. **R**

6 The earth has brought forth her increase;
may God, our own God, give us his blessing. **R**

7 May God give us his blessing,
and may all the ends of the earth stand in awe of him. **R**

St Matthew 15: 21 - 28

21 Jesus left that place and went away to the district of Tyre and Sidon. 22 Just then a Canaanite woman from that region came out and started shouting, 'Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.' 23 But he did not answer her at all. And his disciples came and urged him, saying, 'Send her away, for she keeps shouting after us.' 24 He answered, 'I was sent only to the lost sheep of the house of Israel.' 25 But she came and knelt before him, saying, 'Lord, help me.' 26 He answered, 'It is not fair to take the children's food and throw it to the dogs.' 27 She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' 28 Then Jesus answered her, 'Woman, great is your faith! Let it be done for you as you wish.' And her daughter was healed instantly.



Romans 11: 13–36

13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry 14 in order to make my own people jealous, and thus save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead! 16 If the part of the dough offered as first fruits is holy, then the whole batch is holy; and if the root is holy, then the branches also are holy. 17 But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root of the olive tree, 18 do not vaunt yourselves over the branches. If you do vaunt yourselves, remember that it is not you that support the root, but the root that supports you.

19 You will say, 'Branches were broken off so that I might be grafted in.' 20 That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe. 21 For if God did not spare the natural branches, perhaps he will not spare you. 22 Note then the kindness and the severity of God: severity towards those who have fallen, but God's kindness towards you, provided you continue in his kindness; otherwise you also will be cut off. 23 And even those of Israel, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again. 24 For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree. 25 So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in.

26 And so all Israel will be saved; as it is written, 'Out of Zion will come the Deliverer; he will banish ungodliness from Jacob.'

27 'And this is my covenant with them, when I take away their sins.'

28 As regards the gospel they are enemies of God for your sake; but as regards election they are beloved, for the sake of their ancestors; 29 for the gifts and the calling of God are irrevocable.

30 Just as you were once disobedient to God but have now received mercy because of their disobedience, 31 so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. 32 For God has imprisoned all in disobedience so that he may be merciful to all. 33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgements and how inscrutable his ways!

34 'For who has known the mind of the Lord? Or who has been his counsellor?' 35 'Or who has given a gift to him, to receive a gift in return?'

36 For from him and through him and to him are all things. To him be the glory for ever. Amen.

Collect for Pentecost XII

*Almighty God,
you have given your only Son
to be for us both a sacrifice for sin
and also an example of godly life:
give us grace
that we may always thankfully
receive the benefits of his sacrifice,
and also daily endeavour to follow
the blessed steps of his most holy life;
through the same Jesus Christ our Lord.
Amen.*

For All the Saints

The Assumption of St Mary

August 15

Catholics and many other Christians celebrate the feast of the Assumption of the Blessed Virgin Mary on August 15. This significant feast day recalls the spiritual and physical departure of the mother of Jesus Christ from the earth, when both her soul and her body were taken into the presence of God.

Pope Pius XII confirmed this belief about the Virgin Mary, in 1950, declaring: “that the Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”

Of course, Mary has had a place of honour in the church from the beginning. She is the central figure in two other major commemorations in the Calendar: The Annunciation (25 March), and The Visitation (31 May). Her birth also is commemorated separately (8 September).

She was living in Nazareth at the time of the annunciation and seems to have been a devout Jewess. Her kinship to Elizabeth would perhaps suggest a Levitical family, but later tradition ascribes Davidic descent to Mary as well as to Joseph, whose genealogy is given in different versions in Matthew and Luke. Also at the time of the annunciation, Mary was betrothed to Joseph, which in accordance with Jewish custom meant virtual marriage apart from living in the groom’s house.

Both Matthew and Luke attest the virgin birth of Jesus from Mary in Bethlehem. Later developments in the early church were to assert that Mary was a perpetual virgin and that in consequence the other children mentioned in the New Testament were Joseph’s by a previous marriage, or cousins of Jesus. The New Testament offers no evidence to support or deny these developments, which were often informed by dogmatic and doctrinal considerations.

After the birth of Jesus, Mary fulfilled the requirements of the Law for her purification, the offering made (a pair of turtle doves or two young pigeons) suggesting a family of slender means (Luke 2:24; cf. Leviticus 12:6-8). Mary went with Joseph to Jerusalem for Passover each year (Luke 2:41), and they took Jesus with them when he was twelve. Although Jesus returned with Mary and Joseph to Nazareth, he had marked an independent path of obedience to God.

During Jesus’ public ministry, Mary and Jesus’ brothers and sisters seem to have kept somewhat aloof from him. Joseph is not mentioned again, and may have died by this time. Jesus’ family tried to take him in hand because “he has gone out of his mind” (Mark 3:21), and they, including Mary, are rejected as family in favour of those who do what God wants (Mark 3:31-35). At the wedding in Cana (John 2:1-12), Jesus again sets himself apart from his mother. When Jesus was rejected in Nazareth (Mark 6:1-6), the crowd knew Jesus’ family, but none of them was a disciple; and Mary is not among the women who travelled with Jesus on his journeys and assisted him.

Nevertheless, Mary was present at the crucifixion (John 19:25-27), and was given into the care of the beloved disciple. Mary and other members of the family were also part of the early church (Acts 1:14), having found a new understanding of Jesus after the resurrection. The New Testament gives no further details about Mary.



St Bartholomew - 24 August

Apostle & Martyr

(from a reflection by Benedict XVI, General Audience, 4 October 2006)

In the ancient lists of the Twelve he always comes before Matthew, whereas the name of the Apostle who precedes him varies; it may be Philip (cf. Mt 10: 3; Mk 3: 18; Lk 6: 14) or Thomas (cf. Acts 1: 13). His name is clearly a patronymic, since it is formulated with an explicit reference to his father's name. Indeed, it is probably a name with an Aramaic stamp, bar Talmay, which means precisely: "son of Talmay". We have no special information about Bartholomew; indeed, his name always and only appears in the lists of the Twelve mentioned above and is therefore never central to any narrative.

However, it has traditionally been identified with Nathanael: a name that means "God has given". This Nathanael came from Cana (cf. Jn 21: 2) and he may therefore have witnessed the great "sign" that Jesus worked in that place (cf. Jn 2: 1-11). It is likely that the identification of the two figures stems from the fact that Nathanael is placed in the scene of his calling, recounted in John's Gospel, next to Philip, in other words, the place that Bartholomew occupies in the lists of the Apostles mentioned in the other Gospels.

Philip told this Nathanael that he had found "him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph" (Jn 1: 45). As we know, Nathanael's retort was rather strongly prejudiced: "Can anything good come out of Nazareth?" (Jn 1: 46). In its own way, this form of protestation is important for us. Indeed, it makes us see that according to Judaic expectations the Messiah could not come from such an obscure village as, precisely, Nazareth (see also Jn 7: 42). But at the same time Nathanael's protest highlights God's freedom, which baffles our expectations by causing him to be found in the very place where we least expect him. Moreover, we actually know that Jesus was not exclusively "from Nazareth" but was born in Bethlehem (cf. Mt 2: 1; Lk 2: 4) and came ultimately from Heaven, from the Father who is in Heaven.

Nathanael's reaction suggests another thought to us: in our relationship with Jesus we must not be satisfied with words alone. In his answer, Philip offers Nathanael a meaningful invitation: "Come and see!" (Jn 1: 46). Our knowledge of Jesus needs above all a first-hand experience: someone else's testimony is of course important, for normally the whole of our Christian life begins with the proclamation handed down to us by one or more witnesses.

However, we ourselves must then be personally involved in a close and deep relationship with Jesus; in a similar way, when the Samaritans had heard the testimony of their fellow citizen whom Jesus had met at Jacob's well, they wanted to talk to him directly, and after this conversation they told the woman: "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Saviour of the world" (Jn 4: 42).

Returning to the scene of Nathanael's vocation, the Evangelist tells us that when Jesus sees Nathanael approaching, he exclaims: "Behold, an Israelite indeed, in whom there is no guile!" (Jn 1: 47). This is praise reminiscent of the text of a Psalm: "Blessed is the man... in whose spirit there is no deceit" (32[31]: 2), but provokes the curiosity of Nathanael who answers in amazement: "How do you know me?" (Jn 1: 48).

Jesus' reply cannot immediately be understood. He says: "Before Philip called you, when you were under the fig tree, I saw you" (Jn 1: 48). We do not know what had happened under this fig tree. It is obvious that it had to do with a decisive moment in Nathanael's life.



His heart is moved by Jesus' words, he feels understood and he understands: "This man knows everything about me, he knows and is familiar with the road of life; I can truly trust this man". And so he answers with a clear and beautiful confession of faith: "Rabbi, you are the Son of God! You are the King of Israel!" (Jn 1: 49). In this confession is conveyed a first important step in the journey of attachment to Jesus.

Nathanael's words shed light on a twofold, complementary aspect of Jesus' identity: he is recognized both in his special relationship with God the Father, of whom he is the Only-begotten Son, and in his relationship with the People of Israel, of whom he is the declared King, precisely the description of the awaited Messiah. We must never lose sight of either of these two elements because if we only proclaim Jesus' heavenly dimension, we risk making him an ethereal and evanescent being; and if, on the contrary, we recognize only his concrete place in history, we end by neglecting the divine dimension that properly qualifies him.

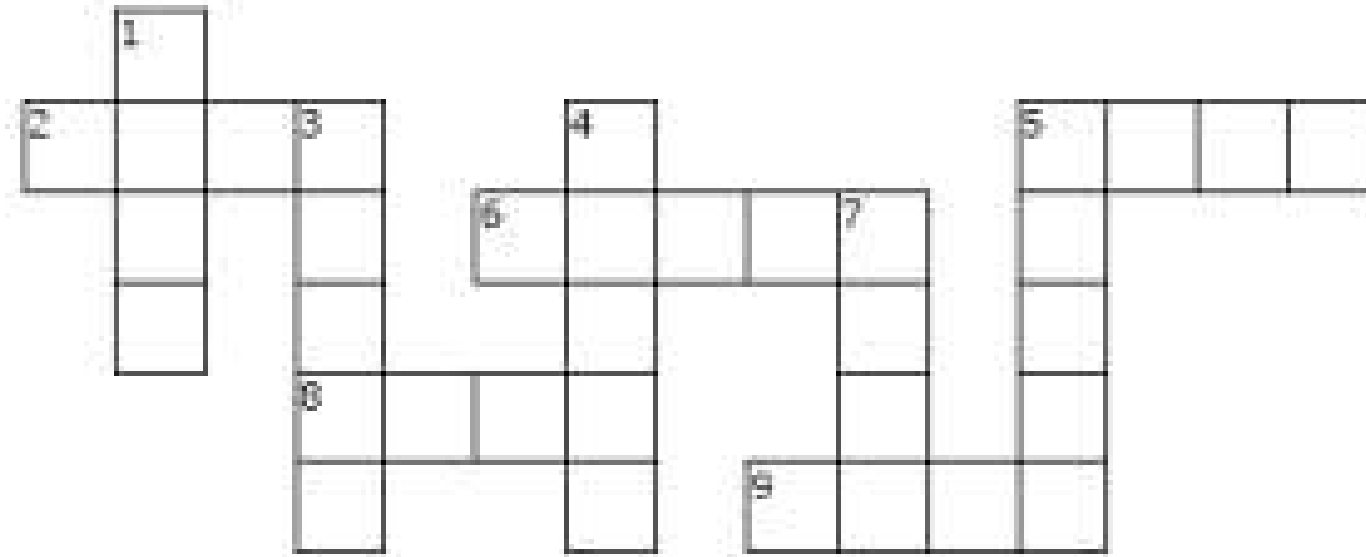
We have no precise information about Bartholomew-Nathanael's subsequent apostolic activity. According to information handed down by Eusebius, the fourth-century historian, a certain Pantaenus is supposed to have discovered traces of Bartholomew's presence even in India (cf. Hist. eccl. V, 10, 3).

In later tradition, as from the Middle Ages, the account of his death by flaying became very popular. Only think of the famous scene of the Last Judgment in the Sistine Chapel in which Michelangelo painted St Bartholomew, who is holding his own skin in his left hand, on which the artist left his self-portrait.

St Bartholomew's relics are venerated here in Rome in the Church dedicated to him on the Tiber Island, where they are said to have been brought by the German Emperor Otto III in the year 983. To conclude, we can say that despite the scarcity of information about him, St Bartholomew stands before us to tell us that attachment to Jesus can also be lived and witnessed to without performing sensational deeds. Jesus himself, to whom each one of us is called to dedicate his or her own life and death, is and remains extraordinary.



Kids' pages



ACROSS

2. The natural movement of air
5. To travel along on your feet
6. Moving swells on the surface of the sea
8. A small vessel for travel on water
9. An unpleasant feeling caused by danger

DOWN

1. To go downward in water
3. A lack of confidence or belief in God
4. A firm belief in God
5. A liquid that comes down from the clouds as rain
7. To rescue someone

FEAR
SAVE

FAITH
WIND

DOUBT
BOAT

WAVES
WALK

WATER
SINK



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Kids' Page 2:
Jesus rescues Peter from the waves

Walking on the Water

Matthew 14:22-33

Word Search Puzzle

G E V E N I N G R P B C Y P O
S S C P Q N T S D U R O O A W
C I V D O U B T K O X A A M C
U D N W A L K I N G F F Y T E
O N E K G A X B Y A U Y S U O
S J D U K L A W C F Q N I T M
D L V H O Q L B O G A M Y P H
D Z O E I C O J U W Q N B L Z
D J Y F M M N O R V A J W N W
T K V W L I E A A D X T O Q A
I A W I N D M F G P V R E F V
F P S A V E U R E W S B A R E
V L A K E D Y A S P K Y Y S S
C Y O X H E Z I T U Z U A I K
R H A N D A N D Q Y N H W X H

EVENING
COURAGE
LAKE
PRAY

HAND
AFRAID
WALKING
COME

DOUBT
SAVE
BOAT
WATER

WAVES
SINK
WIND
ALONE

What's On?

Coffee on Mondays ('COM')

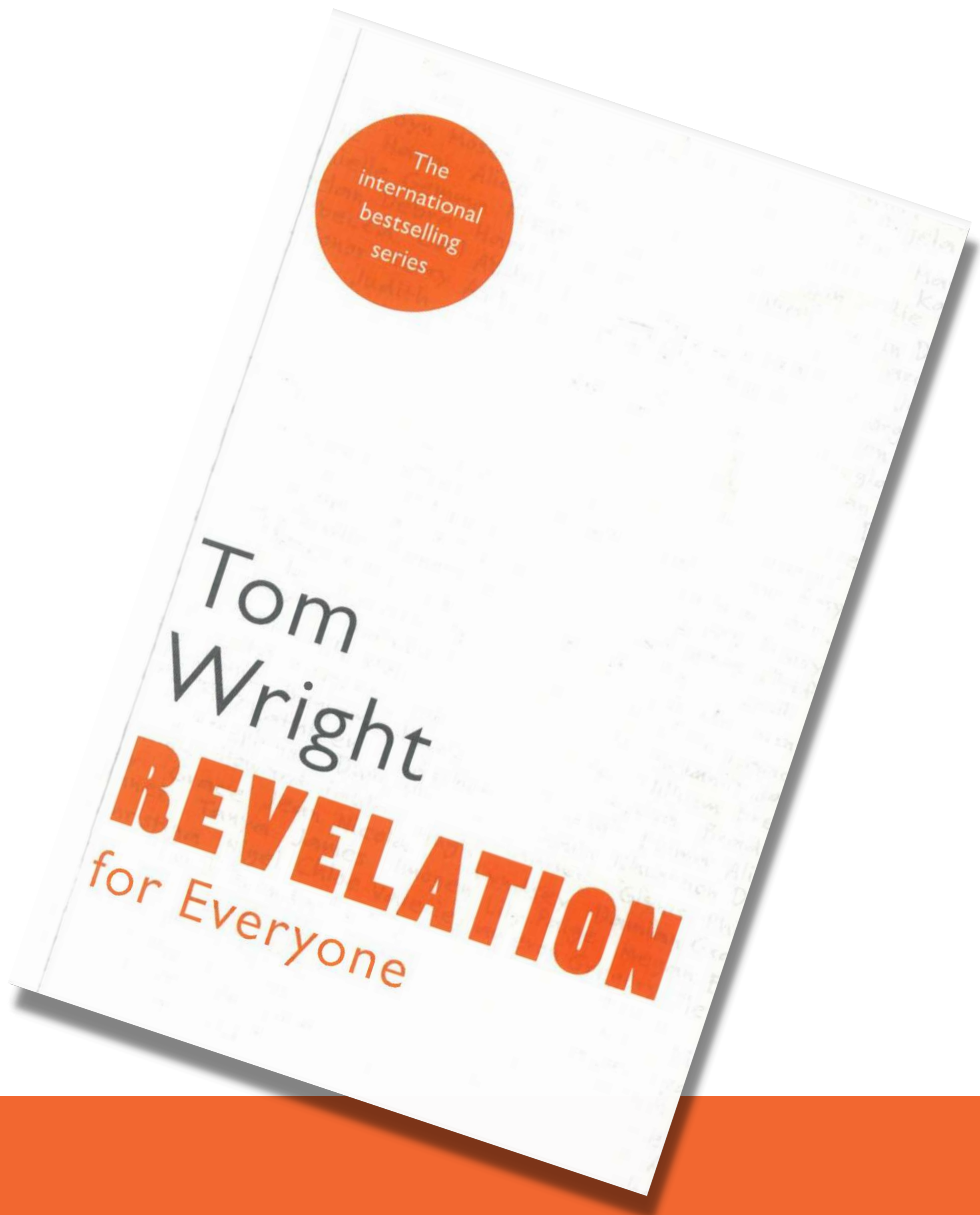
Every Monday, 10:00 am in the Parish Centre



No time to stop on for a cuppa after Sunday Morning Eucharist?

Looking for a coffee with your church friends. Why not join us on Mondays for a relaxed coffee/tea/chai in the Parish Centre.

- There's no cost (you can make a donation if you wish, but this is not a fundraising event.)
- You can chat with other parishioners and even bring a friend if you like.
- We have lovely facilities here - why not come along and enjoy them?



Wednesday Bible Study

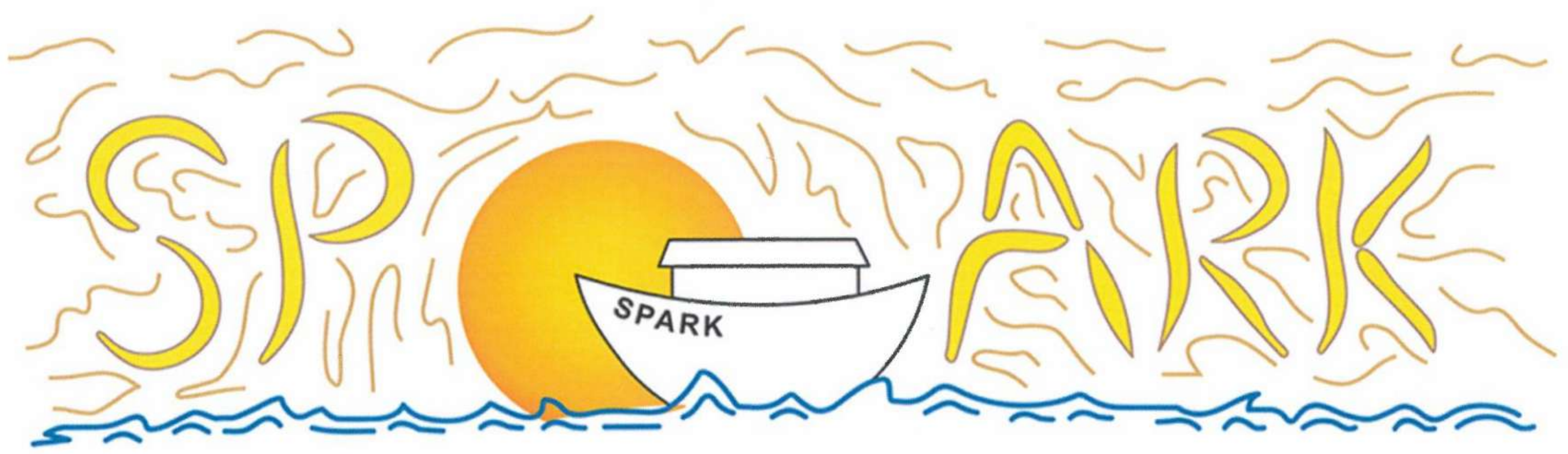
Wednesdays at 11:00 am

(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



St. Peter's. Anglican Religious Kids

It has begun!

*Our SPARK! Sunday School is now running during
our 9:30 am service.*

Bring your children (or grandchildren) along for some excellent teaching and fun.

Volunteer if you want to help (contact Christine in the Office.)

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

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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