



St Peter's
CHURCH SOUTHPORT

Sunday 20th November 2022 ~ "Christ the King" Sunday
&
Sunday 27th November ~ Advent 1

Just a Few Points

Advent is once again upon us! I hold this season dear, not just because of the glorious climax of the Birth of Our Lord (and certainly, that is enough) but also because it marks the beginning of another year in the parish for Jill and me. Yes, we have just completed our seventh year and look forward with excitement to the next year. Our joy is a little tempered this year: Jill has had to fly to Christchurch to be with family as her sister (Sharon) recovers from emergency brain surgery. The good news is that Sharon is showing excellent signs of recovery...nevertheless, your prayers are much appreciated.

The Phoenix Ladies enjoyed their final meeting for the year on Thursday. And what would a Christmas celebration be without funny hats?

Marvel at the **power station** on the roof of St Peter's. Yes, the solar panels are up. Thank you to Russell and Peter for seeing this project through to completion.

Once again, we were delighted to have the **Airforce League Cadets** with us for **Remembrance Sunday** commemorations. We are 'a remembering parish' and we hold to this commitment.

Switching on the lights is a great St Peter's tradition. See our advert later for timings (it's Sunday 27 November – so it's closer than you think. Bring the family along for a BBQ after the 5:45 pm Holy Eucharist. Great fun for the evening.



In the last *Key Notes*, I gave an account of C.S. Lewis' understanding of 'Hell' - and I hinted at why he thought it was so important to emphasize its significance. In the interests of balance, let's view C.S. Lewis' understanding of 'Heaven.' His thinking is, once again, more philosophical than theological, but in my opinion, it isn't difficult to understand, and it is well worth the effort required to gain an understanding. Furthermore, rather than some sort of abstract thesis on 'heaven' C.S. Lewis concludes with some very powerful lessons for faithful.

Lewis' ideas are very well expressed in a sermon he delivered at the Church of St Mary the Virgin, Oxford, on June 8, 1942. In the darkest days of World War 2 "Heaven" is the topic he deems worthy of sermonizing. For Lewis heaven is a "far off country" for which we yearn, even if we are a little embarrassed to admit it to ourselves or others. Our desire for heaven is "...the secret we cannot hide and cannot tell, though we desire to do both." He notes that it is easy to sell ourselves short: we might settle for a definition of heaven as being a Wordsworthian idyllic scene ("I wandered lonely as a cloud...when all at once I saw a crowd, a host of golden daffodils...") Or, perhaps, some rapturous piece of music that overwhelms us (Lewis' love of Wagner is well known.) The point here is that poetry or music or art is not are not ends in themselves - each serve to point us onward. At best we might say that heaven is not in them but can only be seen *through* them.

These things - the beauty, the memory of our own past- are good images of what we really desire; but if they are mistaken for the thing (i.e., heaven) itself they turn into dumb idols, breaking the hearts of their worshippers.

So, our desire for that "far off country" is not going to be satisfied by short-cuts or the diversions of this world. This desire, wandering and uncertain, is not just left to fend for itself along the way. C.S. Lewis is clear: we find our guidance in the Old and New Testaments. Of course, what we learn of heaven in scripture is *per force* symbolic. Since, by its very definition "heaven" is outside our human experience, it could not be otherwise. Lewis proceeds with his normal (almost brutal) honesty, acknowledging his natural reluctance to talk, write and sermonize about heaven (who in their right mind does that?) he gives a defence typical of his refined thinking:

C.S. Lewis

on Heaven

part 2

The Church of St Mary the Virgin, Oxford



If our religion is something objective, then we must never avert our eyes from those elements in it which seem puzzling or repellent; for it will be precisely the puzzling or the repellent which conceals what we do not yet know and need to know.

So boldly he goes into a scriptural analysis of heaven, wherein he discerns five distinct biblical themes. Firstly, *we shall be with Christ*; secondly, *we shall be like him*; thirdly, *we shall have glory*; fourthly, *we shall in some sense be feasted or entertained* and finally, *we shall have some sort of official position in the universe, ruling cities, judging angels, being pillars of God's Temple and so forth.*

Lewis goes on to explore the profound symbolism of each of these five elements of heaven, sometimes even with humour. When reflecting on "in Glory we shall shine like the sun and stars," he asks: "who wishes to become a kind of living lightbulb?" Of special interest to us, though, is his conclusion, his big "so what?" at the end of this sermon. All this abstract philosophizing about heaven, why bother? What's the practical point here? His message is short if not pithy: Think of your neighbour! *The load, or weight, or burden of your neighbour's glory should be laid daily on my back.* Stop thinking about your own promised glory and think about the people you keep company with. And again, in one of those typically profound statements that only C.S. Lewis could make:

Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses.

The point of heaven and "the glory" which will surely be ours - the Bible and C.S. Lewis labour this point - is that we can no longer look at our Christian neighbour as an *ordinary* person. With this closing quote from Lewis, indeed, we may never look at our fellow parishioners the same way:

You have never talked to a mere mortal. Nations, cultures, arts, civilization - these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit...

Fr Don

C·S· LEWIS

The
WEIGHT
of
Glory

**All quotes are in italics and are from
"The Weight of Glory"**

Jeremiah 23: 1-6

1 Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. 2 Therefore, thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. 3 Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. 4 I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. 5 The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The Lord is our righteousness.'

Colossians 1: 11-20

11 May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully 12 giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. 13 He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 He is the image of the invisible God, the firstborn of all creation; 16 for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. 17 He himself is before all things, and in him all things hold together. 18 He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. 19 For in him all the fullness of God was pleased to dwell, 20 and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

Collects & Readings

Sunday 20 November

"Christ the King Sunday"

Song of Zechariah:

R Blessed be the Lord who sets his people free.

Blesséd be the Lord, the God of Israel, for he has come to his people and set them free. He has raised up for us a mighty Saviour, born of the house of his servant, David. **R**

Through his holy prophets he promised of old, that he would save us from our enemies, from the hands of all that hate us. He promised to show mercy to our forebears and to remember his holy covenant. **R**

This was the oath he swore to our father Abraham: to set us free from the hands of our enemies, free to worship him without fear, holy and righteous in his sight, all the days of our life. **R**

You, my child, shall be called the prophet of the Most High, for you will go before the Lord to prepare his way. To give his people knowledge of salvation, by the forgiveness of all their sins. **R**

In the tender compassion of our God, the dawn from on high shall break upon us, To shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace. **R**

Luke 23: 33 - 43

33 When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. 34 Then Jesus said, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing. 35 And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' 36 The soldiers also mocked him, coming up and offering him sour wine, 37 and saying, 'If you are the King of the Jews, save yourself!' 38 There was also an inscription over him, 'This is the King of the Jews.' 39 One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' 40 But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation?' 41 And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' 42 Then he said, 'Jesus, remember me when you come into your kingdom.' 43 He replied, 'Truly I tell you, today you will be with me in Paradise.'

The Collect of the Sunday Before Advent

*Stir up, we pray you, O Lord,
the wills of your faithful people,
that they, plenteously bringing forth
the fruit of good works,
may by you be plenteously
rewarded;
through Jesus Christ our Lord.
Amen.*



Collects & Readings

Sunday 27 November: "Advent I"

Isaiah 2: 1-5

1 The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.
2 In days to come the mountain of the Lord's house shall be established as the highest of the mountains and shall be raised above the hills; all the nations shall stream to it. 3 Many peoples shall come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. 4 He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 5 O house of Jacob, come, let us walk in the light of the Lord!

Psalm 122

R I was glad when they said to me, "Let us go to the house of the Lord."

1 I was glad when they said to me, 'Let us go to the house of the Lord.'
2 Now our feet are standing within your gates, O Jerusalem. **R**
3 Jerusalem is built as a city that is at unity with itself.
4 To which the tribes go up, the tribes of the Lord, the assembly of Israel, to praise the Name of the Lord.
5 For there are the thrones of judgement, the thrones of the house of David. **R**
6 Pray for the peace of Jerusalem: 'May they prosper who love you.
7 Peace be within your walls and quietness within your towers. **R**
8 For my brethren and companions' sake, I pray for your prosperity.
9 Because of the house of the Lord our God, I will seek to do you good.' **R**

Romans 13: 9-14

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. 11 Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; 12 the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light; 13 let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. 14 Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Matthew 24: 36-44

36 'But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. 37 For as the days of Noah were, so will be the coming of the Son of Man. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, 39 and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. 40 Then two will be in the field; one will be taken and one will be left. 41 Two women will be grinding meal together; one will be taken and one will be left. 42 Keep awake therefore, for you do not know on what day your Lord is coming. 43 But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

THE COLLECT ~ ADVENT I

Almighty God,
give us grace that we may cast away the
works of darkness
and put on the armour of light,
now in the time of this mortal life
in which your Son
Jesus Christ came among us in great humility,
that on the last day,
when he shall come again in his glorious
majesty
to judge the living and the dead,
we may rise to the life immortal;
through him who lives and reigns with you
and the Holy Spirit,
one God, now and for ever. Amen.



Let Us Beat Swords Into Plowshares statue at the United Nations Headquarters, New York City.

The Phoenix Ladies gather for their Christmas Lunch



*The Solar Panels are up
and working!*

Yes, we are pleased to say that we are now generating our own power here at St Peter's! There are a few 'tweaks' to happen before things are functioning at 100% (getting onto the grid at a reasonable rate of return for the excess power we generate is one outstanding matter...) Nevertheless, they are up and running and if you listen closely you can even hear gentle hum of power being generated.

This all comes at an expense, or course, but the indications are clear - this will pay for itself in two to three years (eliminating our \$6000 to \$8000 p.a. church power bills along the way.

I think you'll agree with me when I say this picture does look impressive!

Fr Don



~Sunday 20th November 2022~

*The Flowers in the Church are to the Glory God
and in loving memory of*

~Dorothy Flitcroft~

~Sunday 27th November~

*The Candles in the Church are to the Glory of
God and given in loving memory of:*

*Phillip Edmund (Phil) Kenafake;
Dorothy Flitcroft;
Elsie Whichello*

~ Given by their families ~





"Cradle to

cradle"



An Advent Reflection series - brought to you every week in Advent in the "Key Notes" - commencing Advent I (Sunday 27 November 2022)

Sincere thanks to Fr Dale Huston for his great work in creating this series!

Remembrance Sunday

Sunday 13th November 2022

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

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



And once again, sincere thanks to the Air Cadet League for their wonderful commitment to our service of Remembrance (and their very smart drill too!)

For All the Saints

Clement

November 23

Bishop of Rome, Martyr

We know from the New Testament of some of the troubles that Paul had with the church in Corinth. The church there suffered from further troubles towards the end of the first century, and the church in Rome wrote to Corinth about 96 in an effort to resolve the issue. The letter known as 1 Clement was sent by Clement in the name of the church in Rome.

Clement by later tradition is reckoned as the third or fourth bishop of Rome. At that time, on evidence from 1 Clement, the church in Rome appears to have been controlled by a group of presbyter-bishops, for whom Clement was the spokesman. Church order as it later developed with a single bishop in each centre was not yet the norm in Rome. Other than his position as a bishop in Rome, we know almost nothing about Clement.

The actual trouble in Corinth concerned a group of young Christian leaders who had usurped the proper position of the respected elders of the community. Clement writes at some length in an effort to restore peace in the church. The letter is much more than a call to order in the church in Corinth. Clement sets out a picture of the church as an orderly body under God, with authority vested in the duly appointed leaders. Various designated “bishops” or “presbyters”, they are the ones who are to lead the worship and preside over the church’s life. The attitude of the younger members of the church in Corinth is, therefore, not just a problem of youthful exuberance, but a challenge to the duly ordained divine order of things.

The first letter of Clement was widely read in the early church, giving as it did very clear support to a hierarchical view of things at a time when the church was searching for appropriate lines of authority to combat some of the more radical views springing up. Some ancient manuscripts include 1 Clement as part of the New Testament, along with 2 Clement, which is an anonymous second century homily.



St Andrew November 30

Apostle, Martyr

We learn almost nothing about Andrew from Matthew, Mark or Luke, but he plays a more prominent role in John's Gospel. There he appears as a disciple of John the Baptist. He and another disciple see Jesus as the fulfilment of John's prophetic ministry, and decide to follow Jesus instead of John (John 1:35-40). It is Andrew who then effects the introduction to Jesus of his brother Simon Peter (John 1:4f). This story in fact makes intelligible the acceptance of Jesus' call by these brothers and their fishing partners, the sons of Zebedee, in the synoptic tradition (Matthew 4:18-22), which is otherwise not explained.

Later, Andrew is found associated with another apostle from Bethsaida, Philip. When Jesus tests the disciples by challenging them with the hunger of the multitude, Philip asserts that they could not afford the amount of bread that would be needed. Andrew adds: What use are a few loaves and a couple of fish? (John 6:5-9), but he nevertheless brings the boy with the loaves and fishes to Jesus for the feeding of the multitude. Later in John's Gospel, at the feast in Jerusalem, some Greeks who want to see Jesus approach Philip, and Philip consults his fellow-townsmen, Andrew, who tells Jesus of the request (John 12:20-22).

As one of the first two to follow Jesus, and also as a kind of bridge with the Gentile world, Andrew is an appropriately missionary apostle. Apart from Andrew's inclusion among the four who ask Jesus about signs of the end (Mark 13:3), and the listing of his name among the Twelve, the Synoptic Gospels add no further information about him. There are later but unhistorical traditions about his missionary work and eventual martyrdom, including his execution on an X-shaped cross. He is the patron saint of Scotland, on account of the legend of the translation of his relics there in the eighth century.



The Collect of St Andrew's Day

*Almighty God,
who gave such grace to your apostle Saint Andrew
that he readily obeyed the call of your Son Jesus Christ
and brought his brother with him:
call us by your holy word,
and give us grace to follow you without delay and to
tell the good news of your kingdom;
through Jesus Christ your Son our Lord, who is alive
and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.*

Francis Xavier December 3

Missionary

Francis Xavier was one of the original seven who formed the Society of Jesus with Ignatius Loyola in 1534. Francis became one of the great missionaries to the east, especially Japan. He was born in 1506 into an aristocratic family in Xavier, Navarre, Spain, and was educated in Paris. There he met Ignatius Loyola and became one of the original Jesuits. They took vows to follow Christ in poverty and chastity and to evangelise the heathen. It is as an evangelist that Francis is remembered. He was a brave, passionate and completely single-minded man, whose duty and delight it was to preach the gospel in season and out of season.

Francis went to Lisbon, and then, at the invitation of King John III of Portugal, he and two companions went to Goa on the west coast of India and landed there in May 1542. Francis Xavier travelled light, eating as the poorest of the people did and sleeping on the ground in a hut. He regarded the cruel way in which Europeans treated the Indians as “a permanent bruise on my soul”. He was continually calling Europeans to the love of Christ, as well as preaching Christ to the Indians, who had not heard the gospel before. He reformed the somewhat lax church in Goa, but spent much of his time in missionary travels despite suffering from chronic seasickness. Low caste Indians heard him gladly, but he had less success among the higher castes. Wherever he went, he organised Christian communities to carry on the work. His journeys took him from Goa to Travancore, Malacca, Ceylon and in 1549 to Japan.

Francis thought that his mission to Japan had not been successful, but in fact it laid great foundations, which bore fruit in the next generation. He carried out his mission successively in Kagoshima, Hirado and Yamaguchi. He learned Japanese and translated a brief statement of Christian beliefs into Japanese.

Eventually he went to the capital, Miyako, and attempted to see the mikado. When not at first admitted to the presence of the mikado because of his unprepossessing poverty, he dressed in finery as a representative of the king of Portugal, and was admitted. He was granted a disused Buddhist monastery for his work. Half a century later, the church in Japan came under severe persecution. After establishing the church in Japan and leaving about 2,000 converts, Francis returned to Goa. He then set out for China, but died on the way there in December 1552.



*On Sunday 27 November we're
"switching on the lights"*

So join us for
Holy Eucharist at 5:45 pm,
followed by a BBQ at 6:30 pm
and
"Lights On!" at 7:00 pm

*(this is a great St Peter's
tradition for young and old!)*



"Cradle to Cradle"

an Advent Reflection series

More about "Cradle to Cradle"

Fr Dale provides this introduction to the series - just to whet your appetite

Cradle to Cradle

From the Cradle of Human Civilization to the Cradle in Bethlehem

Dear friends,

When people are anticipating a new venture, like prospecting for minerals for instance, they often begin by taking an aerial reconnaissance flight to get an overview of the region. They may make mental notes for future reference, or even touch down occasionally to take core samples. It's not a bad thing to do. It has often been commented with tongue in cheek that if Moses had done that before leading the Israelites into the wilderness, it might not have taken forty years for them to reach the Promised Land.

The adventure on which we are about to embark will also be a worthy one, though neither as physically arduous nor as long.

Advent is the season when we anticipate the Christ Mass, our liturgical way of celebrating the birth in time of the Incarnate Son of God. This Advent adventure will take us in the footsteps of our spiritual fore-bearers who journeyed from Mesopotamia, generally known as 'the Cradle of Human Civilization', all the way to the Cradle in the manger at Bethlehem. That means it will overfly virtually the entire landscape of the Old Testament and escort us to the seminal mystery of our Christian faith.

It sounds daunting when I say it like that. But take heart. You will not need to read the whole Old Testament! The highlights will suffice, and the commentaries that are provided will help you connect the dots as you go along.

Bear in mind that the printed commentaries are your Reconnaissance Flights. There are four of them, to coincide with the four weeks of the season. They could serve for private reading and thought, or they could provide the focus for weekly study group gatherings. In either case, they will offer a sweeping perspective of the biblical, historical, and even topographical landscapes our spiritual ancestors traversed on their way toward what St. Paul called "the fullness of time" when God sent his son ..." (Galatians 4: 4). Biblical references are provided. Reading those references as you go along will give you a better sense of the golden thread that loops its way through the weave of the Old Testament.

Hopefully the flights will help us understand why the coming of the Messiah could not have 'worked' any earlier, but only when the time was ripe, when God had all his ducks in a row, so to speak.

So by all means do be excited about this adventure, for what you are about to discover is pure gold.

In preparation for takeoff, fasten your seat belts and place your tables ... well, you know the drill.

The Ven. Dale R. Huston

During Advent the *Key Notes* will be published weekly so you will be able to enjoy new "Cradle to Cradle" reflections each week. - Fr Don

Advent & Christmas Services

at St Peter's

Advent I: Sunday 27 November

7:00 am Holy Eucharist
9:30 am Holy Eucharist
5:45 pm Holy Eucharist
followed by
6:30 pm BBQ and
7:00 pm 'switching on the lights'
Do join us for this special event!

Advent II: Sunday 4 December

7:00 am Holy Eucharist
9:30 am Holy Eucharist
5:45 pm Holy Eucharist

Advent III: Sunday 11 December

("Gaudete Sunday") also: Christmas Tree Day

7:00 am Holy Eucharist
9:30 am Holy Eucharist
5:45 pm Holy Eucharist

Advent IV: Sunday 18 December

7:00 am Holy Eucharist
9:30 am Holy Eucharist
5:45 pm Holy Eucharist

Midweek Eucharists

Wednesdays at 10:00 am

&

Thursdays at 12:00 noon

continue until Thursday 22 December



Christmas Eve: Saturday 24 December

7:00 pm "Blessing of Crib" with Carols and Holy Eucharist
(a great service for all the family)
11:30 pm Midnight Mass

Christmas Day: Sunday 25 December

7:00 am Holy Eucharist
9:30 am Holy Eucharist
5:45 am Holy Eucharist



St Peter's
CHURCH SOUTHPORT