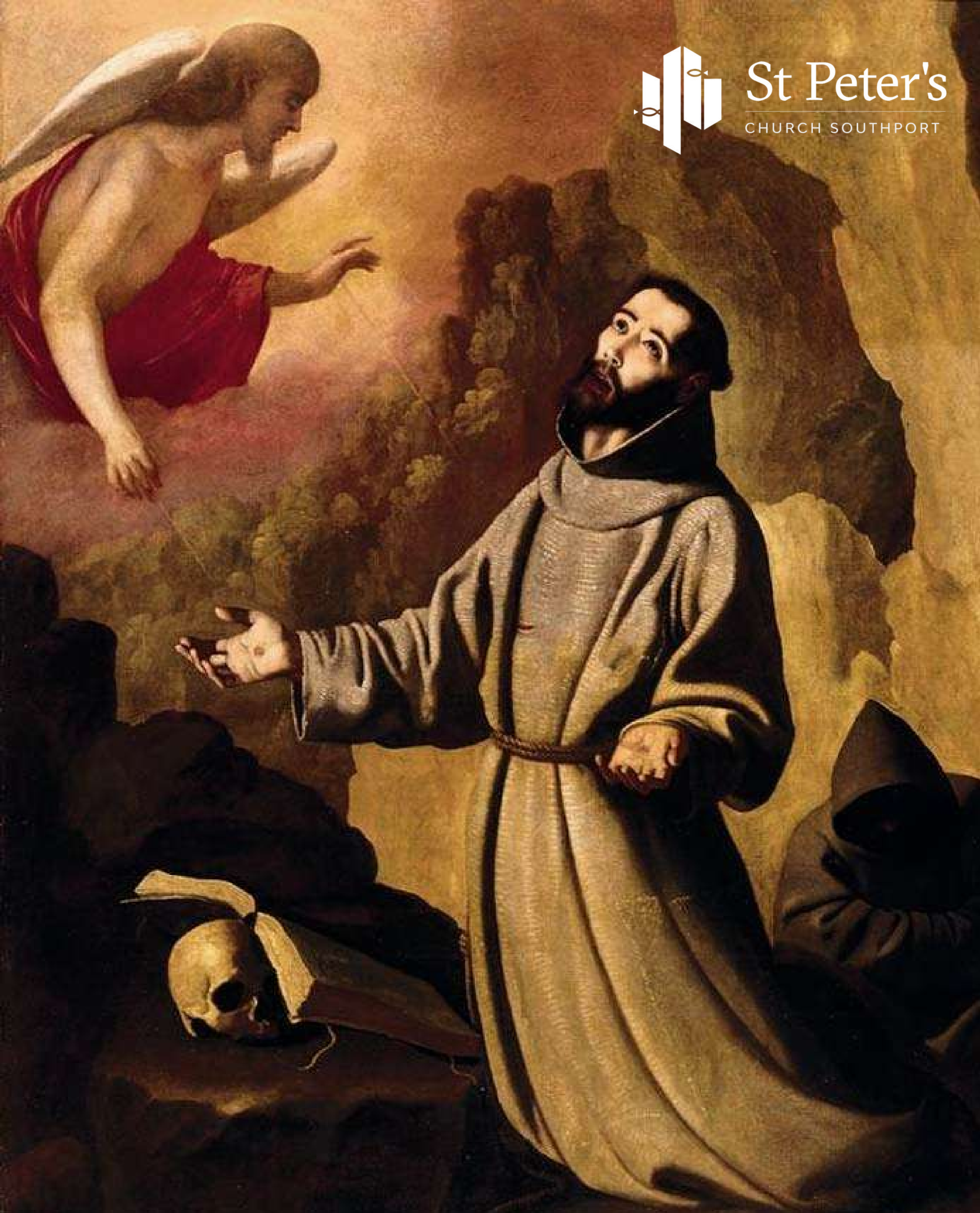




St Peter's
CHURCH SOUTHPORT



Key Notes: 24 Sep & 1 Oct 2023

Francisco de Zurbarán (1598–1664)
St Francis of Assisi Receiving the Stigmata,
early 17th century

RECTOR'S REPORT TO PARISH COUNCIL

Wednesday 13th September
2023

Introduction:

Since our last Council meeting we have welcomed 'Spring.' Not just a 'harvest festival' time – although we have been very good at those over the years - the advent of Spring brings a call to bear the fruits of the spirit in our lives. Worthy of note are the following points:

Our “**Coffee on Mondays**” (COM) group continues to thrive, and I am always genuinely surprised at the numbers who attend and the volume of the conversations that are had.

Archbishop-elect. On 1 September an Ad Clerum was circulated informing the Diocese that a new Archbishop-elect had been chosen. It is The Rt Rev Jeremy Greaves, currently Bishop of the northern region of the Diocese. Bishop Jeremy will be installed as Archbishop on Saturday 16 December 2023, at St John's Cathedral.

We welcomed **Tim, Stephanie, and Winifred** back from Oxford for the northern summer break and were delighted to have them with us once again. Alas, last Wednesday they returned to Oxford, so their visit felt very short. We pray for Tim and his family, as he seeks ordination and parish placement in this Diocese.

I had a flying visit to Wellington, New Zealand, on 23rd and 24th August. I attended the formal retirement party for a friend of many years. Many stories were told...some of them even true (!) I returned with the obligatory dose of flu. The first phone call that I received upon landing was from an ambulance crew, informing me that a dear family friend (resident in Southport) had passed away that morning. As co-executor of our friend's estate there have been a number of actions required of me. I will be conducting a memorial service this Saturday at St Peter's. [Saturday 16 September]

The commissioning of the new Priest-in-Charge, Gold Coast North Parish, **Fr Stephan Prabu**, took place on Friday 18 August. Regrettably, because of massive delays on the M1 I was unable to attend.



A. A snapshot of events since we last met:

- a. On Monday 7th August I attended the **Remembrance service at Abri**. It is very moving to remember all those at Abri who are no longer with us. Felicity Dougherty provides excellent pastoral care at Abri.
- b. Monday 14th August: **a memorial service** for June Sinclair at St Peter's.
- c. **Spring Festival Eucharist and Wine and Cheese**. This was a lovely event, a great way to mark the beginning of our Spring Festival on Friday, 25th August.
- d. On Friday 8th September I presided at the **House Eucharist** for Fr Patrick at St Hilda's.
- e. **Blessing of the Fleet**. My services were required once again for the 'Blessing the Fleet' at Southport Yacht Club on Saturday 9th September.
- f. Our **Battle of Britain Sunday** was a great success! We enjoyed an even more daring fly-past by Craig Hobart and the Flag Party provided by the TSS Cadets was excellent. We are especially pleased as they have volunteered to come back on Remembrance Sunday! We also welcomed councillor Brooke Patteson and her husband Roger, as well as the current acting Headmaster for TSS, Jo Inglis.
- g. I am delighted to see that we now have another gardener volunteering on Friday mornings. **Welcome to Jeff!**
- h. Our **Wednesday Bible Study** on The Revelation to John is continuing. We are using the commentary by N T Wright and often have 8 people in attendance. It is proving to be a particularly rewarding study. We will be finishing in the next month so we are now considering what our next study might be.

B. Forthcoming:

- a. **All Saints Concert.** This takes place at St Peter's tomorrow night (*Thursday 14th September - see pictures below.*)
- b. **Ignatian Spiritual Exercises.** As part of our Bearing Fruits theme for our month of Spring, there will be 3 x 1-hour retreats on Sunday 17th and 24th September, and Sunday 1st October, following our usual cup of tea. These 1-hour sessions will be very simple and will enable attendees to get home for lunch. They will run from 1130 – 1230.
- c. **Inquirers' hour.** I am looking forward to recording the first of my 'inquirers' hour' videos. My voice hasn't been up to it for the last two weeks, but things have now returned to normal. These recordings will form the basis of our Confirmation classes going forward.
- d. **Meeting with St Hilda's Business Manager.** On Monday 18th of September the Wardens and Chairman will be meeting with Paul Salter to see if there is common ground around the future of the Rectory property. Paul Salter has announced intention to retire later next year, and he has signalled that the housing of the St Hilda's principal near to the school remains as yet unfinished business.
- e. **St Mathew's Day,** high mass. Next Thursday, 21st September, at 7:00 pm.

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

- a. **Bidding everyone 'come back!'** There is no doubt that we are a 'sociable parish' and with the events we have been holding (Coffee on Mondays, Spring Festival Eucharist, The Wednesday Bible Study, etc.) many have found an opportunity to 'join in.' Just the effect we were looking for. Inga's catering is much appreciated, and we are even able to offer catering after funerals once again – something we haven't done since before the pandemic. Yes, I am frustrated somewhat with parish finances, but I remain confident that we will eventually recover all the momentum lost in the pandemic.
- a. Secondly, having found an acceptable plan for Christine's impending retirement, we will see her having one week off each month for the foreseeable future.

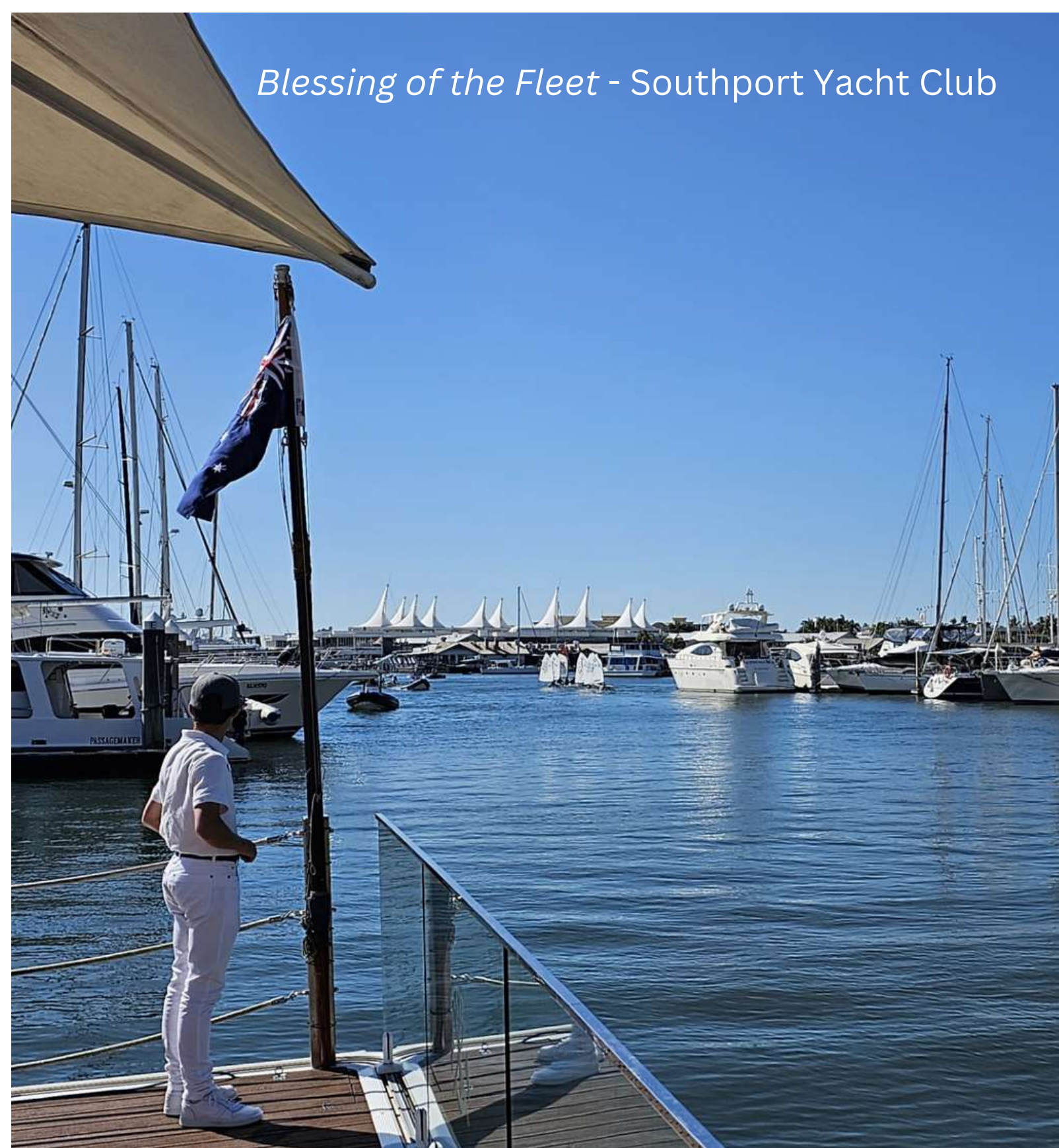
- b. Finally, enhancing and developing our Anglo-Catholic worship traditions. The shelf (pelmet) for behind the altar has arrived and will be fitted soon. It has been beautifully crafted (French polished) and will look very fitting when in position. We currently have commitments from 5 people for the 30 cm candlesticks (out of a total of 6) as well as a commitment to purchase the taller (120 cm) Paschal Candlestick (out of 3 in total). This is very exciting.

D. Final points:

Jill and I are looking forward to being grandparents again in late October. I also have a wedding to attend in Auckland on the 14th of October. We will therefore travel to NZ for the wedding in Auckland and travel down to Palmerston North to be with our daughter and her family for the birth. I will be away for 10 days (or so) but Jill will stay on to be midwife/mum. On a final note, I would make the point once again that things seem to be 'humming' and for that we give thanks to God. Sometimes, life in the parish is too busy so thanks to all those who chip in to share the 'yoke of ministry.'

Fr Don Parker

For Parish Council
Wednesday 13th September 2023





Battle of Britain Sunday - (with TSS Cadets)





*All Saints
“Giveathon”
Concert at St
Peter’s*





“SWELL” 2023

Currumbin Beach Exhibition



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

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

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

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

ALL WELCOME!

The THREE SESSIONS:

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

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

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

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

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

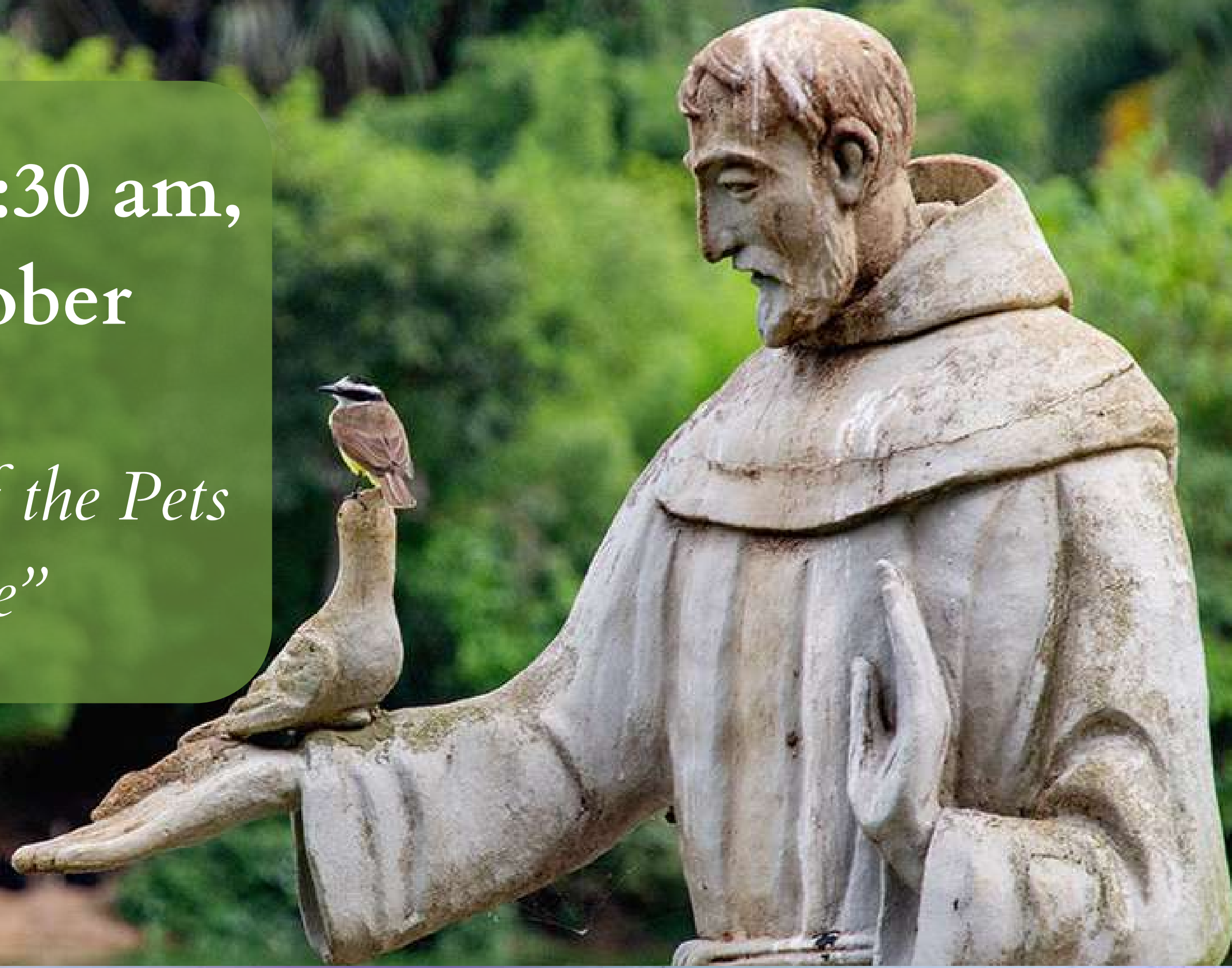
In this week we will pray the Spiritual works of Mercy. To complete the Exercise, in the evening we will be asked to pray a Particular Examen to see how God has been at work in my chosen work of mercy.

PLEASE REGISTER WITH PARISH OFFICE

Forthcoming Events

Sunday 9:30 am,
8 October

*“Blessing of the Pets
Service”*



St Peter's Annual Spring Fashion Parade

Saturday 21 October — 1.00pm

Numbers limited \$15.00

50

For All the Saints

Sergius of Radonezh

September 25

Abbot of Holy Trinity, Moscow

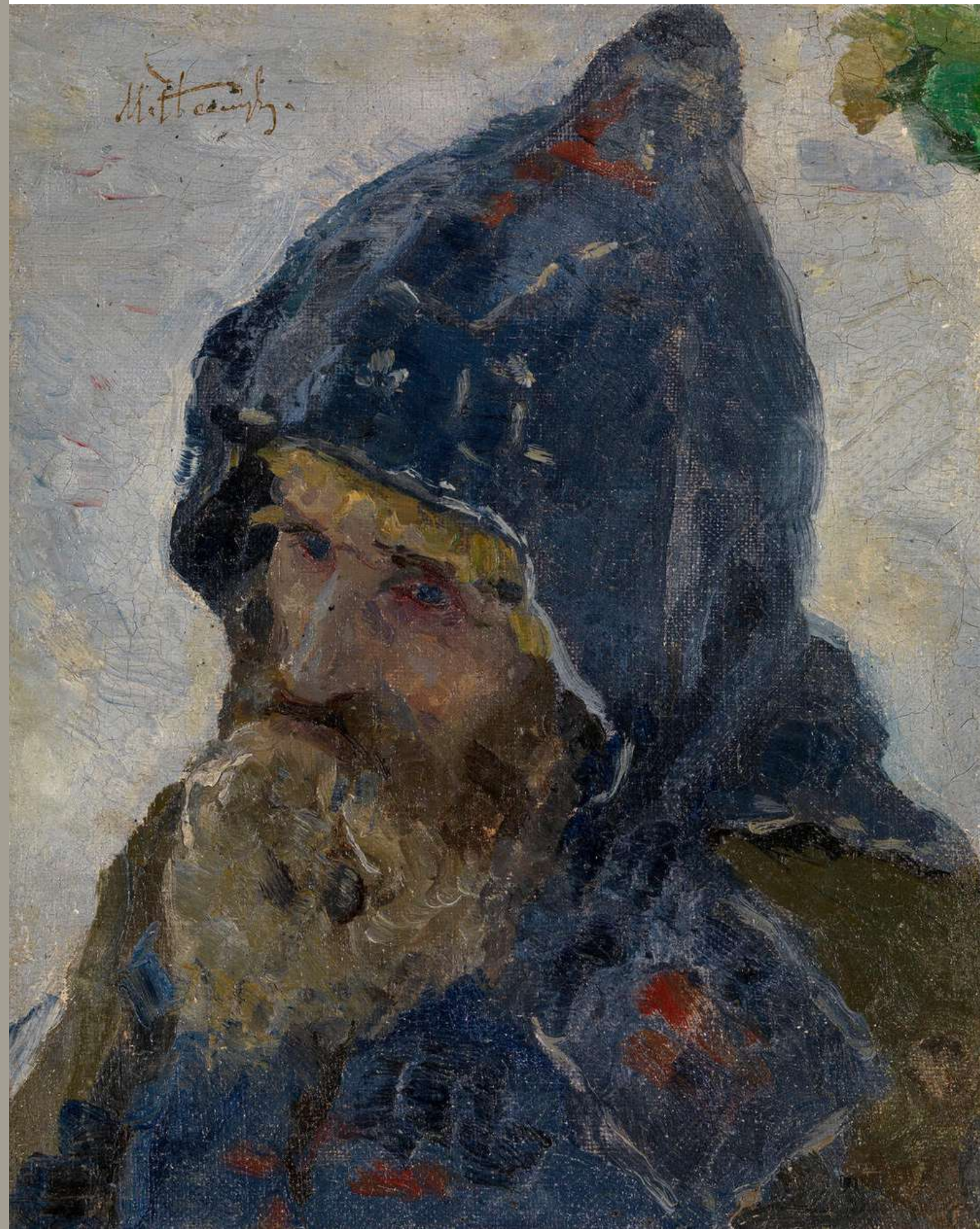
Sergius of Radonezh was born at Rostov in Russia about 1314. At that time Russia was in considerable turmoil after the Mongol invasions of the previous century and the civil war in Russia that led to control of the country by the Tartars. In the turmoil, Sergius' family was forced to leave Rostov. They took up farming at Radonezh near Moscow. The invasion and warfare had severely disrupted religious life, and many of the early monasteries had been destroyed. A revival of the monastic tradition in eastern Europe began in the early fourteenth century, influenced by the practice of contemplative prayer associated with Gregory Palamas. In Russia this led a number of people to seek quiet in the forests north of Moscow.

As a young man of twenty, Sergius joined his brother Stephen and others in a community of hermit Christians in the forests. Following a simple life-style they lived close to nature. Over the course of time Sergius brought his fellow hermits into an ordered communal life and founded the great monastery of the Holy Trinity near Radonezh, 70 kilometres north of Moscow, in what is now Zagorsk. This was the first religious community to be established in Russia after the Tartar invasion. Through his influence many other monasteries were founded.

A man of peace, Sergius laboured to keep the peace amongst the quarrelling Russian princes. He did however rally support for Prince Dimitri Donskoi in his attempts to gain independence for the Russian people from the Tartars. The Tartars were finally defeated in 1380. Sergius was also concerned for peace in his monastery. His emphasis on community life rather than the solitary emphasis of some contemplatives was disliked by some of the monks, who would have preferred Stephen as abbot.

Sergius withdrew and founded a separate monastery, but was later restored to Holy Trinity by the metropolitan Alexis. His influence was widespread, and by the end of his life he had founded about forty monasteries. The constitution he adopted for Holy Trinity made it a model for all later Russian communities.

Sergius refused to be made bishop of Moscow when the see was offered to him in 1378. Sergius' appeal was to the common people, from whom he had his own origins. He was honoured as a humble, simple, kind and godly monk. He emphasised the vocation of Christian service to any in need. The people saw true saintliness in his life and revered him for his mystical life of prayer and worship. He is regarded as Russia's greatest saint. He died in 1392.



St Michael and All Angels

September 29

Michael is one of only three angels mentioned by name in the Bible. Furthermore, Michael is mentioned only three times in the Old Testament (in Daniel), and twice in the New Testament (in Jude and Revelation). Nevertheless, Michael has become one of the most popular of angelic figures, and is closely associated with ideas of triumph and vindication of the saints of God. There are many churches dedicated to St Michael and All Angels. The name “Michael” means “Who is like God?”

In Daniel, Michael appears as the protector of Israel. Michael’s role was greatly enhanced in the later Jewish and early Christian writings (works that were not included in the Bible). There, in particular, Michael appears as the vindicator of Israel and leader of the triumphant armies of God - a trait that is reflected in Revelation 12:7ff., where Michael and the angels vanquish the dragon.

Michael is also depicted in extra-biblical literature as the recording angel, and as the angel who carries the souls of the righteous into paradise. This was a theme that figures in the medieval requiem mass. An aspect of this function probably lies behind the reference in Jude 9, to the dispute between Michael and the devil over the body of Moses.

The Collect of St Michael and All Angels

*Everlasting God,
you have ordained and constituted in a wonderful order
the ministries of angels and mortals:
Mercifully grant that,
as your holy angels always serve and worship you in heaven,
so by your appointment
they may help and defend us here on earth;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
Amen.*



Francis of Assisi

October 4

Friar

Francis was born in 1181, the son of a successful cloth merchant of Assisi. Although christened John, he is always known as Francis (the Frenchman) because his mother was from Provence. As a young man, Francis took an active part in the social life of the city. He also saw service in a petty war with nearby Perugia. This led to a spell as a prisoner of war. On his release he turned his back on warfare. He continued to be involved in the social life of Assisi; but now a strain of seriousness became more and more apparent.

As he was feeling his way towards his new vocation, he knelt before a Byzantine-style crucifix in the half-ruined Church of San Damiano and prayed. The crucifix seemed to speak to him, "Francis, go and rebuild my church, which you see is in ruins." With typical compulsiveness he sold some goods belonging to his father to pay for repairs, and went to live with the priest of San Damiano. A long and bitter altercation with his father culminated in the famous scene before the bishop of Assisi. Francis renounced his earthly father and all his wealth, even to the clothes he was then wearing. Dressed in a grey-brown peasant's smock that the bishop gave him and with a piece of rope for a belt, Francis began a life of poverty, preaching the love of Christ.

The life of Francis after his conversion is inextricably entangled with the development of the Order of Friars Minor, which he almost unwillingly founded. He was living by himself at first, but then was joined by a small group of disciples. They lived at Portiuncula, three kilometres from Assisi, near a leper colony. A simple rule was approved in 1210. The order grew beyond all expectation and soon outgrew the carefree, unbelievably poverty-laden beginnings. The resultant tensions between simple poverty and the demands of a large organisation were part of the cross Francis had to bear. He accepted, reluctantly, a more formal rule in 1223, which made the order a part of the wider church. Francis resigned as minister-general of the order in 1220. He saw clearly that he lacked the administrative skills to run a large order. His place was taken by Brother Elias.

Alongside the active preaching in Italy and beyond (the first friars reached England in 1224), there was a strong strand of contemplative and eremitical devotion in Franciscan spirituality. In Francis' own life this reached a climax in the seraphic vision of his crucified Lord and the marking of his body with the very wounds of Christ (stigmata which he bore till his death two years later). Francis' preaching tours included one to the crusaders' camp at Damietta in Egypt, which left him totally disillusioned about the crusades. He was never a robust man, and the preaching tours, his austerities, and the horrific medical practices of the period all weakened his health. In 1226 he was carried home to die at the chapel of the Portiuncula below Assisi. He was buried in the Church of San Giorgio, Assisi, but his relics were transferred in 1230 to the new basilica built by Brother Elias. There they remain. He was canonised only two years after his death.

Much loved, but misunderstood, Francis is today chiefly thought of as an animal and nature lover, but this, though a strand of his spirituality, is much less than the whole. His rejection of material possessions and security, his deep love of the by-no-means perfect church of his day, his missionary zeal, his deep devotion to the passion of his master, whom he strove so closely to follow ("naked following the naked Christ"); all these are as much St Francis as the sermon to the birds and the wolf of Gubbio.



Collect & Readings

Sunday 24 September: Pentecost XVII

Jonah 3: 10 - 4: 11

3: 10 When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. 4:1 But this was very displeasing to Jonah, and he became angry. 2 He prayed to the Lord and said, 'O Lord ! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. 3 And now, O Lord , please take my life from me, for it is better for me to die than to live.' 4 And the Lord said, 'Is it right for you to be angry?' 5 Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

6 The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. 7 But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. 8 When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, 'It is better for me to die than to live.' 9 But God said to Jonah, 'Is it right for you to be angry about the bush?' And he said, 'Yes, angry enough to die.' 10 Then the Lord said, 'You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. 11 And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?'

Psalm 145:1-8

R The Lord is gracious and full of compassion

- 1 I will exalt you, O God my King,
and bless your name for ever and ever.
- 2 Every day will I bless you
and praise your name for ever and ever. **R**
- 3 Great is the Lord and greatly to be praised;
there is no end to his greatness.
- 4 One generation shall praise your works to
another and shall declare your power. **R**
- 5 I will ponder the glorious splendour of your
majesty and all your marvellous works.
- 6 They shall speak of the might of your wondrous
acts, and I will tell of your greatness. **R**
- 7 They shall publish the remembrance
of your great goodness;
they shall sing of your righteous deeds.
- 8 The Lord is gracious and full of compassion,
slow to anger and of great kindness. **R**

The Collect

*Loving and righteous God,
your boundless generosity exceeds all that we
can desire or deserve,
and you give to the last worker all you
promised to the first:
liberate us from all jealousy and greed,
that we may be free to love and serve others,
and in your service may find our true reward;
through Jesus Christ our Lord. Amen.*

Philippians 1: 21-30

21 For to me, living is Christ and dying is gain. 22 If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. 23 I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; 24 but to remain in the flesh is more necessary for you. 25 Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, 26 so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

27 Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, 28 and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. 29 For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well— 30 since you are having the same struggle that you saw I had and now hear that I still have.

“Parable of the Workers in the Vineyard” by Christian Wilhelm Ernst Dietrich (1712–1774)



St Matthew 20: 1 - 16

1 ‘For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. 2 After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. 3 When he went out about nine o’clock, he saw others standing idle in the market-place; 4 and he said to them, “You also go into the vineyard, and I will pay you whatever is right.” So they went. 5 When he went out again about noon and about three o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, “Why are you standing here idle all day?” 7 They said to him, “Because no one has hired us.” He said to them, “You also go into the vineyard.” 8 When evening came, the owner of the vineyard said to his manager, “Call the labourers and give them their pay, beginning with the last and then going to the first.” 9 When those hired about five o’clock came, each of them received the usual daily wage. 10 Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. 11 And when they received it, they grumbled against the landowner, 12 saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.” 13 But he replied to one of them, “Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? 14 Take what belongs to you and go; I choose to give to this last the same as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?” 16 So the last will be first, and the first will be last.’

1 October 2023 ~ Pentecost XVIII

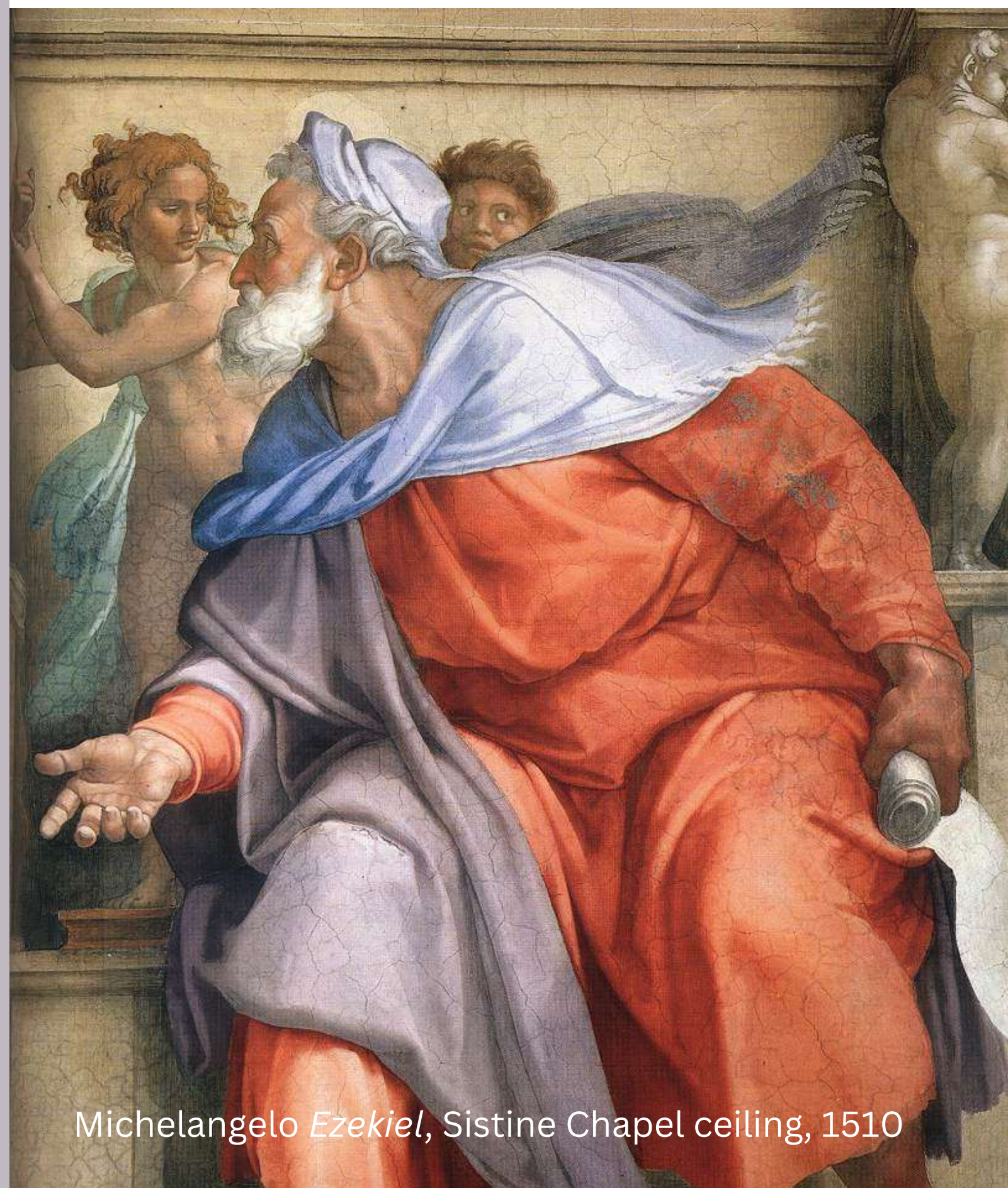
Ezekiel 18: 1-4, & 25-32

1 The word of the Lord came to me: 2 What do you mean by repeating this proverb concerning the land of Israel, 'The parents have eaten sour grapes, and the children's teeth are set on edge'? 3 As I live, says the Lord God, this proverb shall no more be used by you in Israel. 4 Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die. 25 Yet you say, 'The way of the Lord is unfair.' Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? 26 When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. 27 Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. 28 Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. 29 Yet the house of Israel says, 'The way of the Lord is unfair.' O house of Israel, are my ways unfair? Is it not your ways that are unfair? 30 Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. 31 Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? 32 For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

Psalm 25:1-8

R Remember, O Lord your compassion and love; for they are from ever lasting

- 1 To you, O Lord, I lift up my soul; My God, I put my trust in you; let me not be humiliated, nor let my enemies triumph over me.
- 2 Let none who look to you be put to shame; let the treacherous be disappointed in their schemes. **R**
- 3 Show me your ways, O Lord, and teach me your paths.
- 4 Lead me in your truth and teach me, for you are the God of my salvation; in you have I trusted all the day long. **R**
- 5 Remember, O Lord, your compassion and love, for they are from everlasting.
- 6 Remember not the sins of my youth and my transgressions; remember me according to your love, and for the sake of your goodness, O Lord. **R**
- 7 Gracious and upright is the Lord; therefore he teaches sinners in his way.
- 8 He guides the humble in doing right and teaches his way to the lowly. **R**



Michelangelo *Ezekiel*, Sistine Chapel ceiling, 1510

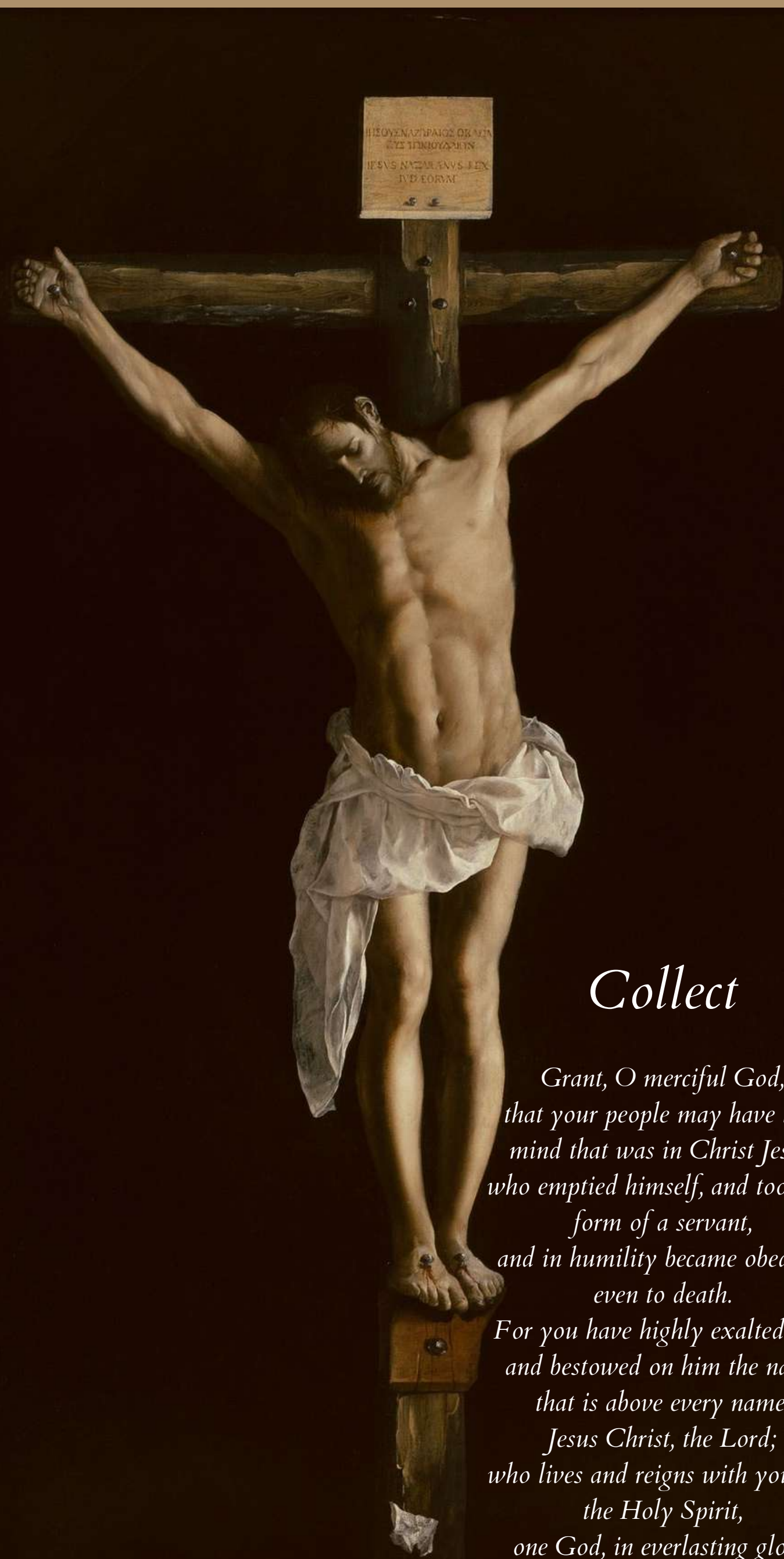
Philippians 2: 1–13

1 If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, 2 make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. 3 Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. 4 Let each of you look not to your own interests, but to the interests of others. 5 Let the same mind be in you that was in Christ Jesus, 6 who, though he was in the form of God, did not regard equality with God as something to be exploited, 7 but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, 8 he humbled himself and became obedient to the point of death—even death on a cross.

9 Therefore God also highly exalted him and gave him the name that is above every name, 10 so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling;

13 for it is God who is at work in you, enabling you both to will and to work for his good pleasure.



Collect

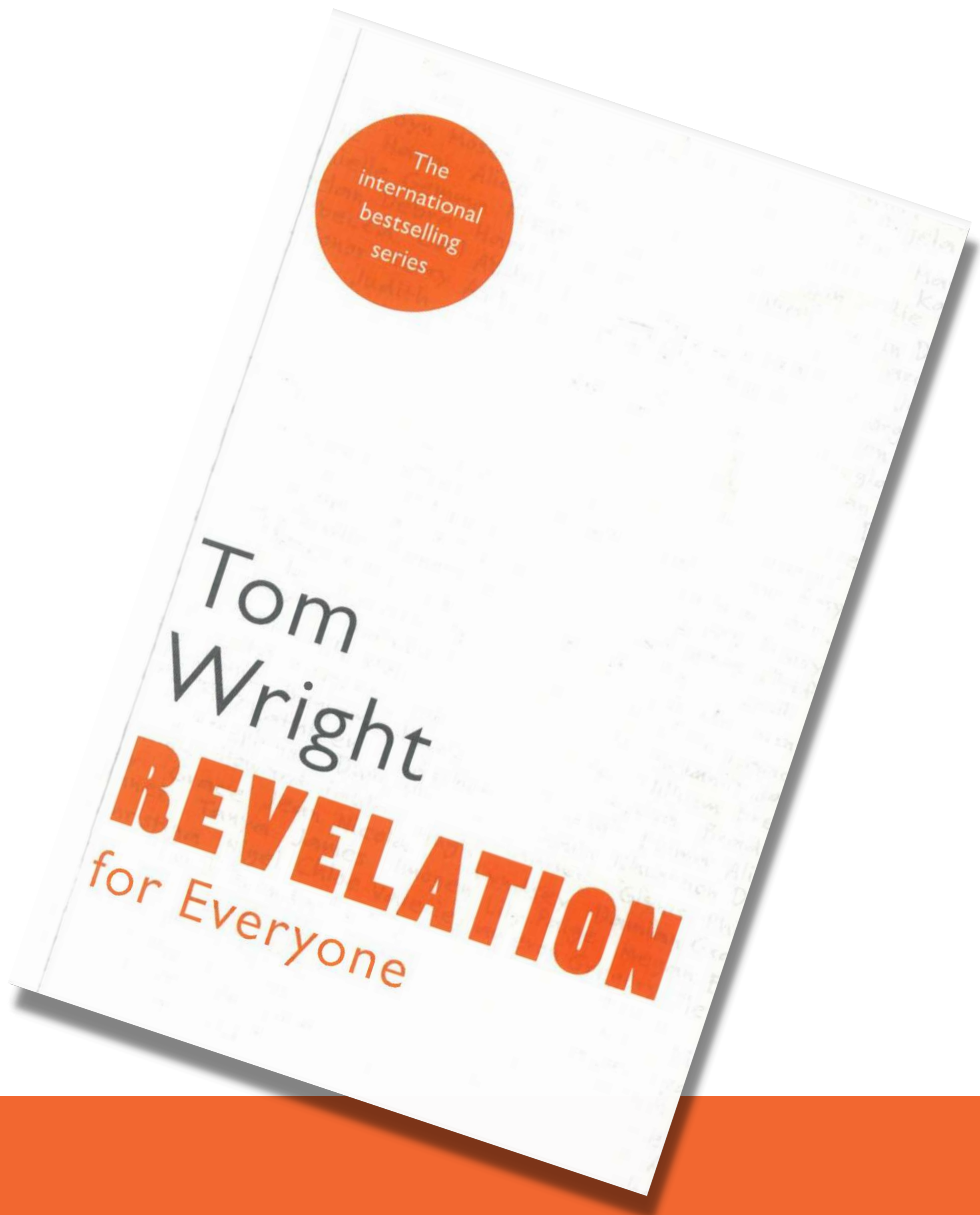
*Grant, O merciful God,
that your people may have that
mind that was in Christ Jesus,
who emptied himself, and took the
form of a servant,
and in humility became obedient
even to death.*

*For you have highly exalted him
and bestowed on him the name
that is above every name,
Jesus Christ, the Lord;
who lives and reigns with you and
the Holy Spirit,
one God, in everlasting glory.*

Amen

Matthew 21: 23–32

23 When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, ‘By what authority are you doing these things, and who gave you this authority?’ 24 Jesus said to them, ‘I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. 25 Did the baptism of John come from heaven, or was it of human origin?’ And they argued with one another, ‘If we say, “From heaven”, he will say to us, “Why then did you not believe him?”’ 26 But if we say, “Of human origin”, we are afraid of the crowd; for all regard John as a prophet.’ 27 So they answered Jesus, ‘We do not know.’ And he said to them, ‘Neither will I tell you by what authority I am doing these things. 28 ‘What do you think? A man had two sons; he went to the first and said, “Son, go and work in the vineyard today.”’ 29 He answered, “I will not”; but later he changed his mind and went. 30 The father went to the second and said the same; and he answered, “I go, sir”; but he did not go. 31 Which of the two did the will of his father?’ They said, ‘The first.’ Jesus said to them, ‘Truly I tell you, the tax-collectors and the prostitutes are going into the kingdom of God ahead of you. 32 For John came to you in the way of righteousness and you did not believe him, but the tax-collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.



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

Parish Diary

Sunday 24 September – Pentecost XVII

- 7:00 am Holy Eucharist (BCP)
9:30 am Holy Baptism & Eucharist (APBA) [SPARK—Recess for School Holidays]
11:30 am *Ignatian Spiritual Exercises - 'a taster' - Retreat 2*
5:45 pm Holy Eucharist (APBA)

Monday 25 September

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

Tuesday 26 September

- 6:00 pm Choir Practice—New members welcome

Wednesday 27 September

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

Thursday 28 September

- Midday Holy Eucharist (APBA)

Friday 29 September

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

Sunday 1 October – Pentecost XVIII

- 7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) [SPARK—In recess for School Holidays]
11:00 am *Ignatian Spiritual Exercises (Final)*
5:45 pm Holy Eucharist (APBA)

Monday 2 October [Public Holiday]

- No 'Coffee on Monday' today

Tuesday 3 October

- 6:00 pm Choir Practice—New members welcome

Wednesday 4 October

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

Thursday 5 October

- Midday Holy Eucharist (APBA)

Friday 6 October

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

Sunday 8 October – Pentecost XIX [St Francis]

- 7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) **Blessing of the Pets** [SPARK—In recess for School Holidays]
5:45 pm Holy Eucharist (APBA)

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

You can find out more about us at
www.stpetersgc.org.au

The Anglican Parish of Southport
83 Nerang St Southport QLD 4215
Phone: 07 5558 3887
Email: parish@stpetersgc.com.au

Rector
Fr. Don Parker
rector@stpetersgc.org.au

Parish Administrator
Mrs. Christine Corroy
parish@stpetersgc.org.au

Director of Music
Mr. Luke Sharpe
luke@stpetersgc.org.au

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