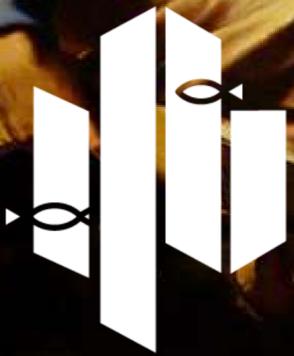


"The Transfiguration"



St Peter's

CHURCH SOUTHPORT

Anglican
Church Southern Queensland

Just a few points...

AGM: as you receive this edition of the "Key Notes" our Annual General Meeting will be a day or so away. We have emailed out a copy of all the material relating to the AGM and we hope that you will have an opportunity to read this material prior to the AGM.

Tim Newton commences his field placement with St Peter's officially on Sunday 4 March. He will be with us as an ordinand-in-training for the rest of 2022. Of course, many of you know Tim (and Steph and Winifred) already as they are parishioners. Tim will be undertaking this training at St Peter's as preparation for his ordination. Tim will be assisting and leading the "Young Adults Group" among a number of tasks and duties that he will be taking on this year.

Ash Wednesday: This Wednesday 2 March is ASH WEDNESDAY. Imposition of Ashes will take place at our 10:00 Holy Eucharist. With this the season of Lent is once again upon us.

Lenten Study: commencing on Sunday 6 March at 4:00 pm, our Lenten Study this year will be based on the book "The Benedict Option" by Rod Dreher. I do have few copies available (some of these are even 'free to a good home.')

This will be Zoom only, so let me know that you are interested, and I will send you a Zoom invite. There will be five Sunday sessions – 1 hour long – finishing on 3 April.)

Shrove Tuesday/Pancake Tuesday – note the time difference from the last edition of the *Key Notes*. It commences at 6:00 pm. Please let Christine know you're coming.

Study Notes: I have a few copies of "The Spirit and the Cross" for those who would like daily study and reflection notes for the season of Lent.

Young Adults Group: as advertised in this edition of the *Key Notes*, this group meets for the first time on Thursday 10 March, at 7:00 pm.

Lent 2022



Lent 2022

Shrove Tuesday

('Pancake Tuesday')

*Tuesday 1st March at
6:00pm
in The Parish Centre*



"Imposition of Ashes"

Ash Wednesday

10:00, Wed 2 March

"The most discussed and most important religious book of the decade." —DAVID BROOKS, *The New York Times*

The Benedict Option

A STRATEGY FOR CHRISTIANS
IN A POST-CHRISTIAN NATION

Rod Dreher

Lenten Study

This Lent I will be using the Book
"The Benedict Option"
by Rod Dreher
as our key source.

My intention is to offer this as a study online once a week via "Zoom," at 4:00 pm during the Sundays of Lent. These reflections will last 1 hour.

Please let me know if you'd like a Zoom invite to this Lenten Reflection Series. Also, if you wish to purchase this book do let me know well in advance I will place an order. (I will have a few free copies as well - just ask.)

Fr Don



Please pray for: Pamela H, Pamela D, Faye, Sophie, Ken, John & Bob

O Father of mercies and God of all comfort, our only help in time of need: We humbly beseech thee to behold, visit and relieve thy sick servants, for whom our prayers are desired. Look upon them with the eyes of thy mercy; comfort them with a sense of thy goodness; preserve them from the temptations of the enemy; and give them patience under their affliction. In thy good time, restore them to health, and enable them to lead the residue of his life in thy fear, and to thy glory; and grant that finally they may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

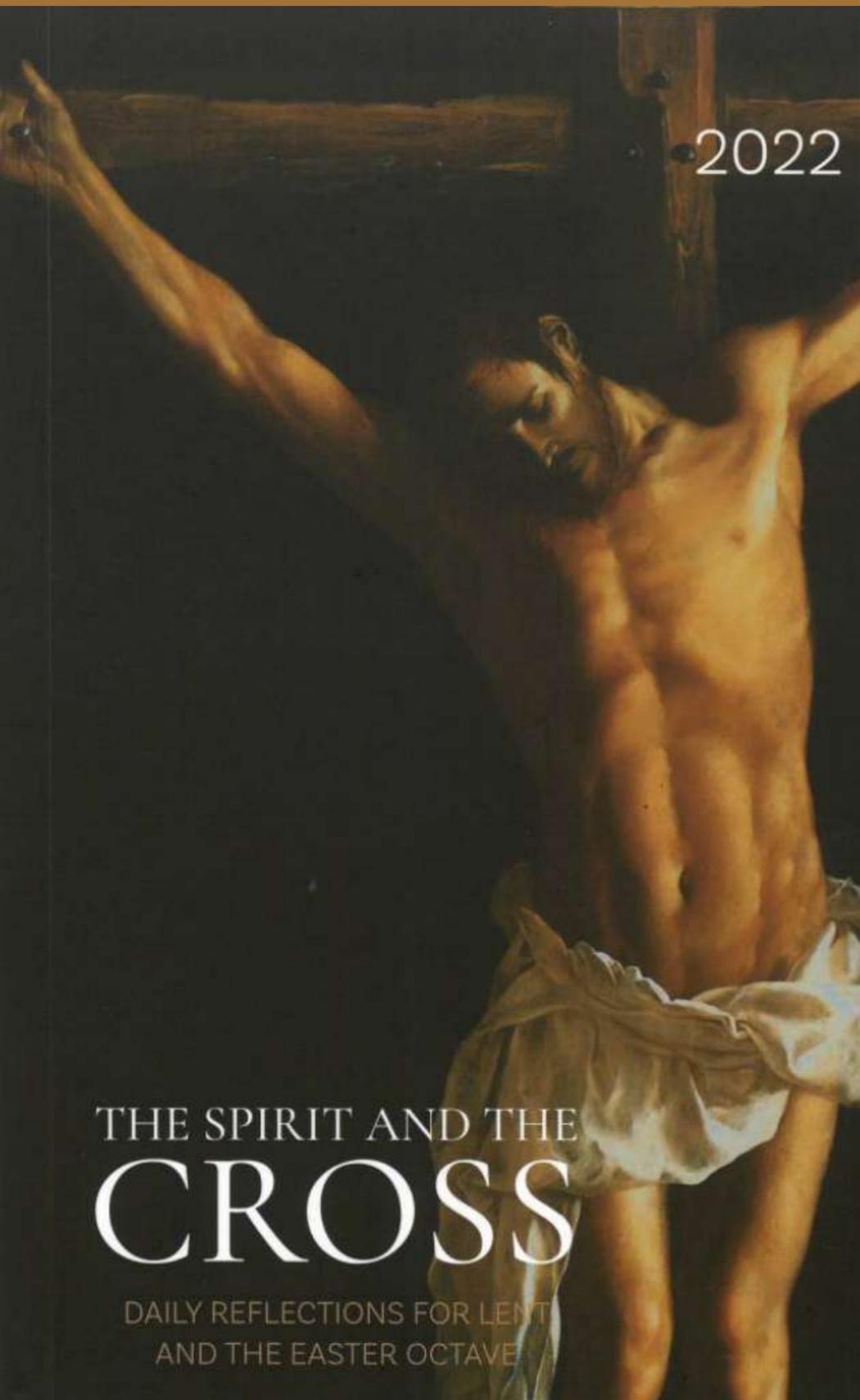
-Book of Common Prayer (1928)-

Lenten Reflections

"The Spirit & the Cross"

Are you looking for a daily reflection notes for Lent?

The Spirit and the Cross is a beautiful booklet prepared by the Catholic Archdiocese of Brisbane. I have a number of free copies to give away to anyone who would like one.



2022

THE SPIRIT AND THE
CROSS

DAILY REFLECTIONS FOR LENT
AND THE EASTER OCTAVE

YOUNG ADULTS' FELLOWSHIP

ST PETER'S CHURCH SOUTHPORT

Thursdays 7pm

'But covet earnestly the best gifts:
and yet shew I unto you a more
excellent way.' 1 Cor 12:31 (KJV)

"The Young Adults Group"

will meet for the first time on
Thursday 10 March at 7:00 pm
in the St Peter's Visitors' Centre

(actually 'young adults' is a bit of a misnomer. This group would be helpful for anyone of any age seeking to go deeper in their understanding of Anglicanism and their faith)

Please let Christine know if you'd like to come

Biblical prophets get a bum rap. They are prominent figures in the Old Testament, but they never get the same recognition as kings or inspire the same fascination as tyrants, and they are often parodied by eccentric people who carry banners announcing the end of the world.

Alright, I concede that those caricatures are not far from our impression of John the Baptist. Now he was a character! And a credit to his profession! He was an eccentric figure even in his own day, scarcely housebroken. He lived in the wilderness, dressed in camel's hair (probably not as fashionable as today's mohair fabrics!), and he subsisted on whatever was available to be eaten in the desert. Not all biblical prophets were as austere as that, but admittedly they all tended to be a bit 'different'. But we can gain a real appreciation of them by getting to know them.

For one thing, they were charismatic figures. Indeed, a charismatic experience that turned them into 'a different person' seems to have been the most important validating information prophets could include on their resumes. (*1 Samuel 9: 27 - 10: 6 Isaiah 6: 1-9 Jeremiah 1: 4-10 Ezekiel 1 and 2: 1-4 Hosea 1: 2-8 Amos 7: 14-17 Acts 9: 1-9*)

For another thing, they dramatized their oracles. Long before it was understood that some people learn best from verbal presentations, and some from visual ones, the biblical prophets offered both. They did more than say, "Thus says the Lord". Some, like Hosea, offered themselves as object examples by 'living into' their message. Some wore sack cloth to emphasize the extent of their grieving for the sins of the people. John dramatized his message of repentance by baptizing.

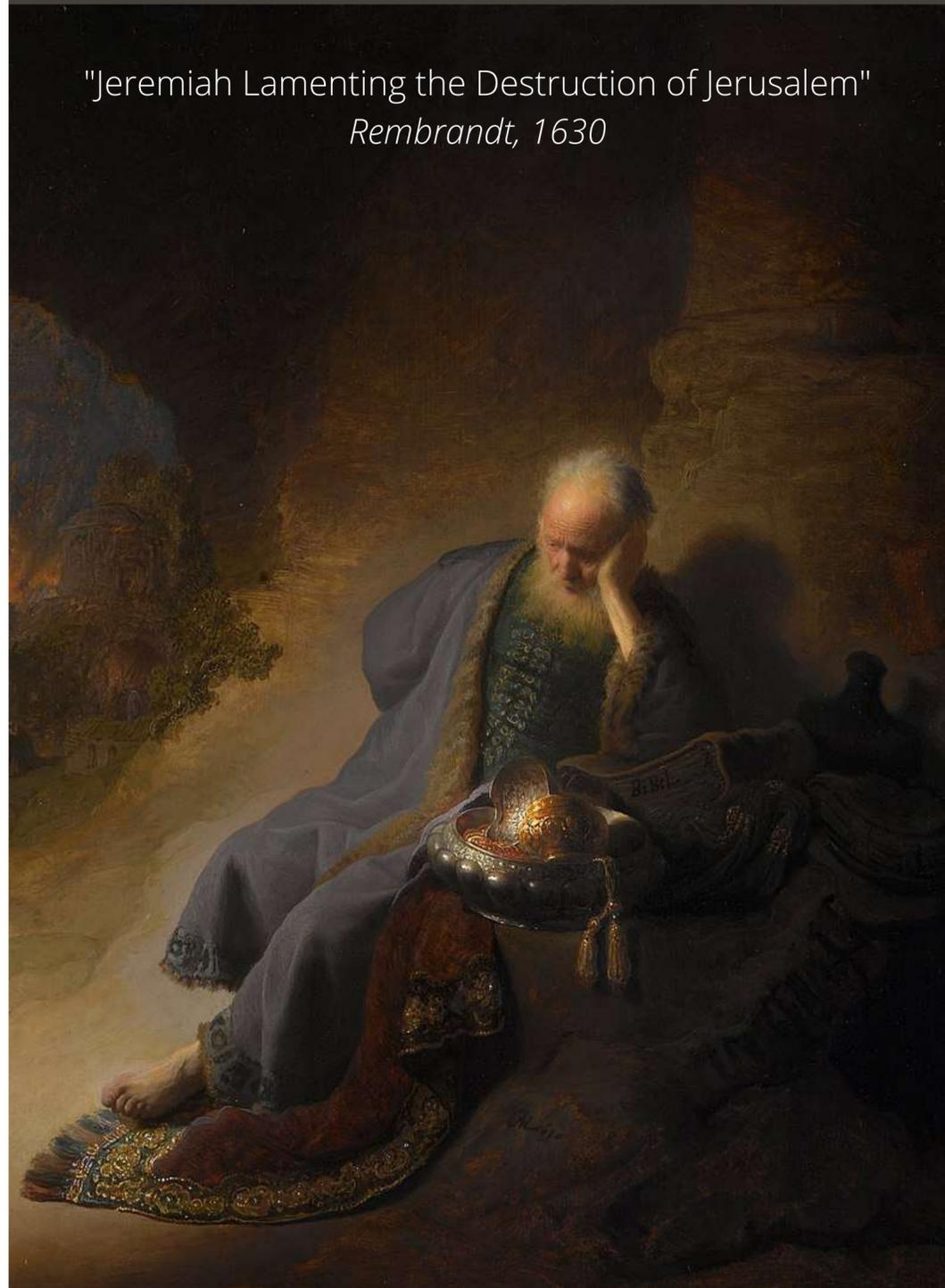
And for yet another thing, they were courageous. To be a prophet could be very costly. Professional integrity could bring the person into disrepute, derision, and danger. It cost John his life.

But mostly, to appreciate the prophets we need to know they were not all cut from the same mould. There are three distinct 'prophetic arts' found in the Old Testament, and to be considered here in the increasing order of their sophistication (*Omitting, as undeserving of attention, the 'False Prophets', mostly charlatans, sycophants, and palace mercenaries who told the king exactly what they knew he wanted to hear see: 1 Kings 22: 1-28*).

The Prophets

Fr Dale reflects on the role of the prophets - then and now.

"Jeremiah Lamenting the Destruction of Jerusalem"
Rembrandt, 1630



1) The earliest, crudest, and least esteemed form of biblical prophecy was practised by clairvoyants, known as 'seers'.

Prophecies of that sort could be as obtuse as a fortune cookie, or as confounding as contemporary psychics who help detectives solve crimes. The most notable prophet in this category was Samuel who once helped some farm boys find their lost donkeys (1 Samuel 9: 1-20).

2) Reasonable predictions based on astute observations of events.

The second form of prophecy is of a kind with which we are perfectly familiar. Today it is uttered by people who are very observant of the way our industrial and consumer lifestyles are affecting the earth. Through the past half dozen decades, we have heard them telling us that if we do not change our ways, if we do not stop violating the earth and its soils and forests, if we do not stop poisoning the seas with our pollutants, if we do not stop pumping our carbon emissions into the air, we will overwhelm the earth's ability to regenerate itself. With increasingly strident voices they have been delivering to us what former American Vice President Al Gore called 'Inconvenient Truths'. Specifically, they have been foretelling the devastating consequence of global warming.

We have been slow to welcome what those prophets say, but gradually we are rallying to the cause. By now there are efforts being made worldwide to reduce emissions, develop new sources of clean energy, and generally reduce our destructive footprint upon the earth. By now we have become uncomfortably familiar with the effects of climate change. So, thus is fulfilled what our ecological prophets have been predicting and prescribing.

Precisely that same kind of prophetic art was practised by some of the Old Testament prophets. They lived in an historic period when waves of Empirical tyranny crashed like tsunamis upon the borders of small middle eastern kingdoms. In succession there were the empires of the Assyrians, the Babylonians, the Persians, the Greeks, and the Romans. But while all that was happening, the kings of Israel and Judah remained serenely unconcerned. They just pursued their decadent lifestyles believing that God had covered his holy kingdoms with an invisible shield of divine protection, and that he would never permit heathen boots to trample his holy courts. (See Jeremiah 7: 1-15)

Despite impassioned prophetic warnings, the kingdom of Israel, and its capital of Samaria fell to the Assyrians in 722 B.C., and its inhabitants were deported. The kingdom of Judah and its capital of Jerusalem fell to the Babylonians in 586, and its citizens were similarly exiled to Babylon where the conquerors could keep an eye on them. This was in accordance with the prophecies of men like Amos (see Amos 7: 16-17) and Jeremiah (see Jeremiah 6: 22-26).

this relief is from the Assyrian palace of Ashurnasirpal II at Nimrud. It dates from the late 8th century BC and is referred to as "The Blessing genie of Dur Sharrukin"



3) Self-fulfilling prophecies

The third prophetic art can also resonate for us in our time. What is required is a charismatic leader and a receptive people. For example, in the early 1960's, Americans needed a shot of adrenalin. The Soviet Union was beating them in the space race, and the Viet Nam conflict was becoming an unpopular and unwinnable war. In their dejection, a brash young President predicted that before the end of that decade America would place men on the moon and return them safely to earth, and the challenge was taken up enthusiastically. No effort or expense was spared, and by July of 1969, Neil Armstrong did indeed take that small step/giant leap onto the lunar surface.

Once again, we see that same prophetic art at work in the Old Testament. When the kingdom of Judah fell to the Babylonians, the city of Jerusalem was razed to the ground and the conquered people were forcibly exiled to Babylon. There they languished in despair (see *Psalm 137*) and considered themselves as good as dead (see *Ezekiel 37: 11-14*). But the Prophet Jeremiah wrote to the people, telling them to quit their infernal whining, settle in for the long haul, and give God a chance to work things out (*Jeremiah 29: 1-14*). So, the people did! And God did! In due time the Babylonian Empire was conquered by the Persians (October 12, 539 B.C.), and Cyrus, the king of Persia, gave permission and financial aid for the children and grandchildren of the exiles to return, to rebuild their homeland, and to restore the city of Jerusalem. And, thus was fulfilled what was spoken by the prophets Jeremiah and Ezekiel.

There have been no biblical prophets since John the Baptist, so we can be excused for regarding them as relics of the past. But really, the prophetic arts they pioneered are familiar to us now. We see them utilized every day by such respected people as Real Estate agents, Stockbrokers, and Insurance Actuaries. And occasionally people like that even find inconvenient truths to impart to us!

Dale

Statue of "Cyrus the Great" at Olympic Park, Sydney.



For All the Saints

St David

Patron Saint of Wales
March 1

In spite of the fact that David (Dewi) is so well known among the saints of Britain, very little accurate information about his life is available. Where facts are short, legend has sought to embellish. The earliest biography was not written until some five hundred years after his death; then it was written primarily to present the claims of the church in Wales to be independent of the jurisdiction of Canterbury.

It is claimed that David was an abbot-bishop, the son of a Cardigan chieftain, and that he founded a dozen monasteries, of which the principal one was at Menevia - St David's in Pembrokeshire in south-west Wales. The monastic rule, based on the rule of Egyptian monks, was extremely strict. Hard manual labour had to be performed by all, and they spoke only when absolutely necessary. David was traditionally known as "the Waterman", for water was the only drink allowed, probably with a little milk added on festivals.

David is said to have attended the synod at Brefi, about 560, though the story that he spoke there with such eloquence and fervour that he was thereupon elected primate of the church in Wales is almost certainly fable, as is his supposed pilgrimage to Jerusalem. He must, however, have been a man of strong character, with gifts of leadership and of great goodness. He has been looked upon as the patron saint of Wales since the twelfth century.

There are over fifty churches dedicated to David in South Wales, and some thirty in England, mostly in Devon and Cornwall. The dates of both his birth and death are uncertain, though 520 and 601 respectively have been accepted by most writers. He died at his monastery at Menevia. He gave his life back to God with his last words, "O Lord, raise me up after you."

source: *For All the Saints*

Loving God,
you gave your servant David grace
to be a wise and faithful leader
of your church in Wales;
give us perseverance and unwearied
devotion
that we may be your faithful people now
and always;
through Jesus Christ our Saviour.



St John of God

8 March

John of God was born *João Duarte Cidade* (Portuguese form, the Spanish form is João Cidade Duarte) in Montemor-o-Novo, now in the District of Évora, Kingdom of Portugal in 1495. His was a once-prominent family that had fallen on hard times but had great religious faith. One day, when John was eight years of age, he disappeared, most likely kidnapped.

John soon found himself a homeless orphan in the streets of Oropesa, near Toledo, Spain. Taken in by a kindly farmer and establishing himself as a trustworthy shepherd he joined the military aged 22, serving in the army of Charles V, Holy Roman Emperor. He continued his on-and-off military service over a period of 18 years.

John experienced a major religious conversion on Saint Sebastian's Day (January 20) of 1537, while listening to a sermon by John of Ávila, a leading preacher of the day who was later to become his spiritual director and would encourage him in his quest to improve the life of the poor. After a time of mental anguish and perhaps even mental illness he made a pilgrimage to the shrine of Our Lady of Guadalupe in Extremadura, where it is said he experienced a vision of Mary, who encouraged him to work with the poor. John then expended all his energy in caring for the neediest people of the city. He established a house where he wisely tended to the needs of the sick poor, at first doing his own begging. It was hard going at first, since the stigma attached to mental illness meant he was ostricised for some time.

Slowly John drew to himself a dedicated circle of disciples who felt called to join him in this service. He organized his followers into the **Order of Hospitallers**, who were approved by the Holy See in 1572 as the Brothers Hospitallers of Saint John of God, who care for the sick in countries around the world. One mark of honour to his labours is that this Order has been officially entrusted with the medical care of the pope.

John of God died on March 8, 1550, his 55th birthday, in Granada. He died of pneumonia after he had plunged into a river to save a young man from drowning. John was canonized by Pope Alexander VIII on October 16, 1690, and later named the patron saint of hospitals and the sick. His feast day is celebrated on March 8.

Today the Order maintains a presence in 53 countries, operating more than 300 hospitals, services, and centers serving a range of medical needs in addition to mental health and psychiatry.



Readings & Collects

Sunday 27 February ~ The Transfiguration

Exodus: 34: 29-35

29 Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. 30 When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. 31 But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. 32 Afterwards all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. 33 When Moses had finished speaking with them, he put a veil on his face; 34 but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, 35 the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

2 Corinthians 3: 12-4.2

12 Since, then, we have such a hope, we act with great boldness, 13 not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. 14 But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. 15 Indeed, to this very day whenever Moses is read, a veil lies over their minds; 16 but when one turns to the Lord, the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit. 1 Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. 2 We have renounced the shameful things that one hides; we refuse to practise cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

Psalm 99

R Proclaim the greatness of the Lord our God! who is the Holy One.

- 1 The Lord is king, let the people tremble: he is enthroned upon the cherubim; let the earth shake.
- 2 The Lord is great in Zion: he is high above all peoples.
- 3 Let them confess his Name, which is great and awesome for he is the Holy One. **R**
- 4 'O Mighty King, lover of justice, you have established equity, you have executed justice and righteousness in Jacob'.
- 5 Proclaim the greatness of the Lord our God: and fall down before his footstool, he is the Holy One. **R**
- 6 Moses and Aaron among his priests, and Samuel among those who call upon his name: they called upon the Lord, and he answered them.
- 7 He spoke to them out of the pillar of cloud: they kept his testimonies and the decree that he gave them. **R**
- 8 'O Lord our God, you answered them indeed, you were a God who forgave them, yet punished them for their evil deeds.'
- 9 Proclaim the greatness of the Lord our God: and worship him upon his holy hill, for the Lord our God is the Holy One. **R**

Luke 9: 28-36

28 Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. 29 And while he was praying, the appearance of his face changed, and his clothes became dazzling white. 30 Suddenly they saw two men, Moses and Elijah, talking to him. 31 They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. 32 Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. 33 Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah'—not knowing what he said. 34 While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. 35 Then from the cloud came a voice that said, 'This is my Son, my Chosen; listen to him!' 36 When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen



Matthew, Mark, and Luke, with some differences of detail, all record the Transfiguration shortly after Peter's great confession of faith, in which Jesus takes Peter, James and John up a mountain and is transfigured as a sign of his divine glory. The presence of Moses and Elijah attests the endorsement by Law and Prophets of Jesus' mission, and the divine voice from the cloud of God's glory confirms the status of Jesus and approves his coming journey to Jerusalem.

O God, glorious and faithful, you reveal the beauty of
your face
to those who seek you with a sincere heart:
strengthen us in faith
to embrace the mystery of the cross,
and open our hearts to its transforming power,
so that, clinging in love to your will for us,
we may walk as followers of your Son,
Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

Readings & Collects

Sunday 6 March ~ Lent I

Deuteronomy 26: 1-11

1 When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, 2 you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. 3 You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.' 4 When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, 5 you shall make this response before the Lord your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. 6 When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, 7 we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. 8 The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; 9 and he brought us into this place and gave us this land, a land flowing with milk and honey. 10 So now I bring the first of the fruit of the ground that you, O Lord, have given me.' You shall set it down before the Lord your God and bow down before the Lord your God. 11 Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Psalms 91.1—2, 9—16

R God shall give the angels charge over you, to keep you in all your ways.

- 1 He who dwells in the shelter of the Most High, abides under the shadow of the Almighty.
2 He shall say to the Lord, 'You are my refuge and my stronghold, my God I whom I put my trust.' **R**
- 9 Because you have made the Lord your refuge, and the Most High your habitation,
10 There shall no evil happen to you, neither shall any plague come near your dwelling. **R**
- 11 For he shall give his angels charge over you, to keep you in all your ways.
12 They shall bear you in their hands, lest you dash your foot against a stone.
13 You shall tread upon the lion and adder; you shall trample the young lion and the serpent under your feet. **R**
- 14 Because he is bound to me in love, therefore will I deliver him; I will protect him, because he knows my Name.
15 He shall call upon me, and I will answer him; I am with him in trouble; I will rescue him and bring him to honour.
16 With long life will I satisfy him, and show him my salvation. **R**

The Collect of Lent I

O Lord,
who for our sake fasted forty days and forty nights:
give us grace to use such abstinence,
that, our flesh being subdued to the spirit,
we may ever obey your godly will
in righteousness and true holiness;
to your honour and glory,
who live and reign with the Father and the Holy Spirit,
one God, world without end. Amen.

Romans 10: 4-13

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.'



Luke 4: 1-15

1 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, 2 where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. 3 The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' 4 Jesus answered him, 'It is written, "One does not live by bread alone."'

5 Then the devil led him up and showed him in an instant all the kingdoms of the world. 6 And the devil said to him, 'To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. 7 If you, then, will worship me, it will all be yours.' 8 Jesus answered him, 'It is written, "Worship the Lord your God, and serve only him."'

9 Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down from here, 10 for it is written, "He will command his angels concerning you, to protect you", 11 and "On their hands they will bear you up, so that you will not dash your foot against a stone." ' 12 Jesus answered him, 'It is said, "Do not put the Lord your God to the test." ' 13 When the devil had finished every test, he departed from him until an opportune time. 14 Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. 15 He began to teach in their synagogues and was praised by everyone.