

St Peter's
CHURCH SOUTHPORT



The Good Samaritan

Sunday 3rd and 10th July 2022

Just a few points...

Slowly but surely we are establishing the 'new normal' in our worship and daily activities here at St Peter's. In our Sunday morning we now enjoy access to communion in both kinds, i.e., the Body and Blood of Christ. Our Liturgical Assistants have willingly embraced training in the Administration of the Cup, and everyone is very pleased with the reinstating of this ancient tradition.

On-line viewing. Last Sunday our worship went 'live.' This means that both our Organist and Choir are now playing and singing live during worship. Although this seems like a simple enough move in itself, it has had significant impact on how we do the on-line streaming of our worship. By allowing Luke to be an organist and not a 'pusher-of-buttons', we have had to reconfigure our on-line viewing format. Regular viewers will note then, that the words to hymns will no longer stream at the bottom of the online image. Also, for a few weeks the image that viewers see may be a little more static, but this will change as we introduce another camera so that the angle of viewing can be varied (without forcing Luke to become a 'pusher-of-buttons' once again.)

The choir: now sings live at our Sunday morning Eucharists and at our monthly Evensong and Eucharist. If you would like to sing at either the 7:00 or 9:30 am services, please do contact Maddie or Luke. Yes, the choir is now recruiting! You may feel a little hesitant, but if you like to sing, please don't be shy – our worship is greatly enhanced by our choir, and for this we give thanks to God.

Patronal BBQ. Last Sunday we enjoyed glorious weather and wonderful company at our Patronal BBQ. I've placed a number of pictures in this issue so please enjoy. Thanks to all those who contributed in a special way, Allen and Robyn, Peter and Irene and Christine (of course!) and all those folk who worked behind the scenes.

Fr Don



Patronal Festival Picnic





Our sincere thanks to Russell and Jason, our Synod Representatives, for this excellent summary of this year's Synod proceedings...

Last weekend (24-26 June), we again had the pleasure to represent the parish at Synod, the governing body of the Anglican Church of Southern Queensland, otherwise known as the Anglican Diocese of Brisbane. The preacher for the Synod commencement service at the Cathedral on Friday evening, The Venerable Bronwyn Pagram, said in her sermon that the votive Eucharist was, for her, the highlight of Synod. We're inclined to agree!

The essential character and focus of our Diocesan Synod is always set by the Archbishop in his Presidential Address on Saturday morning. He outlined the arc of the 18th General Synod held on the Gold Coast only a few weeks prior. You may recall there was quite a bit of media interest in the 'hot-button' issue of the definition of marriage. The Archbishop walked us through the many topics that were canvassed and largely agreed, giving extensive insights into the nature and underlying issues of the debates. Please do read his entire address, to gain a full perspective of his thinking (it runs to about 30 pages so get comfortable!)

While an apparently minor administrative feature, the approval at General Synod of a 'participation canon', allowing online attendance, is really significant for us all – ushering in an increasing capability not only to ALLOW but also to ENABLE hybrid access to church life. At St Peter's, we understand this through our streamed and recorded services as well as our hybrid bible studies, parish council meetings, study groups and project sessions. The 'participation canon' signals that hybrid engagement is here to stay, beyond the restrictions thrown up by COVID-19. We know from first-hand experience how enriching our online communities are. To further this outcome, our Synod did go on to task the Diocesan Council with exploring how members of a congregation can be regarded as 'electors' within the parish, to cast votes and even to accept formal roles such as warden or treasurer while not necessarily being physically 'present'. Our church is built on the premise of 'in-person' attendance so expanding our thinking to 'virtual' attendance – or 'avatars', as the mover of that motion labelled them - really does broaden our ministry.

Synod Report

June 2022



Dr Russell Manfield



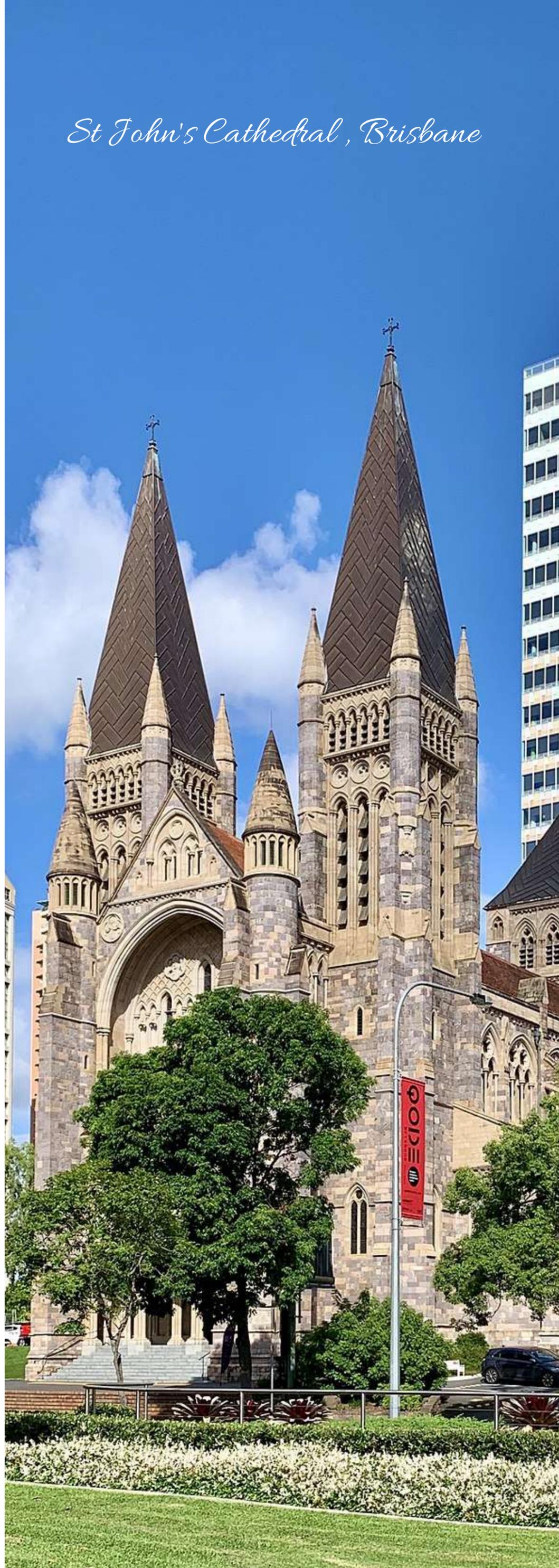
Dr Jason Zagami

The General Synod also considered actions in relation to child safety, family violence and climate change as well as emerging issues facing the Church around the National Disability Insurance Scheme (NDIS) and the introduction of legislated voluntary dying provisions. The creation of a new Families and Culture Commission was authorised, to shepherd resources and specifically to build an effective collaboration mechanism with indigenous bodies across Australia.

Of course, a focus on family invokes recognition of the debates around sexuality – the current ‘hot-button’ issue addressed by General Synod. Archbishop detailed the actual political dynamics and voting patterns that yielded the widely reported and narrow failure of an initiative from the Sydney Archdiocese to have the national church define marriage as ‘between one man and one woman’. While seeking to cast aside the sometimes-overblown media speculation, Archbishop was direct in highlighting where that debate often overlooks the Christian imperative to love one another, in all our expressive forms. That means we, as committed Anglicans, need to welcome and engage with diversity and the breadth of perspectives that entails, to grow in our own understanding of a coherent and emerging whole truth. He acknowledged that valuing difference as a means of grace isn’t always easy!

During the week before our Synod, media reports of Anglican school heads in Sydney apparently being leaned on to sign a public declaration of marriage as being ‘between one man and one woman’ caused a public furore, not least from the families of those schools living in diverse relationship settings. It also caused concern at our Synod, coming on the back of the recent imbroglio at Citipointe Christian College in Brisbane, as they sought to navigate the same issue with their staff and students. Bp Jeremy, as chair of the Anglican Schools Commission, picked up on this theme during his report by pointedly declaring that ALL Anglican schools in our Diocese will remain as safe learning places for ALL staff and ALL students. He highlighted the unequivocal embrace by Diocesan schools of the principles of ‘comprehensive Anglicanism’, with a video to showcase this commitment!

St John's Cathedral, Brisbane



On that note, you may recall that last year we reported Archbishop's focus on the paradigm of 'comprehensive Anglicanism'. Bp Jonathan gave his final report as chair of the Mission Education Commission where he has recently led the crafting of a new 8-course program on this topic. He showed a short and instructive trailer for the series and he encourages all to consider enrolling in this program when it becomes available, likely later this year.

He also announced that St Francis College is ending its partnership with Charles Sturt University (that allows St Francis College to issue the Bachelor of Theology degree). A new partnership with the Melbourne-based University of Divinity will come into effect in 2024 and provide for a very exciting array of new curricula and study options, for both our ordinands and those wishing to undertake more general study. This new partnership will place our Diocese into a direct engagement with leading Australian theological colleges and hopefully heralds a new era of revitalised theological research and teaching. At the votive Eucharist, Archbishop commissioned Bp Jonathan's replacement - The Rev'd Dr Ruth Mathieson - as the incoming Executive Director of the Ministry Education Commission and Principal of St Francis College. She will lead the transition to the new university partnership arrangements.

You may be interested to know that Bp Jonathan has now entered retirement and has chosen to go on a little hike - from Rome to Canterbury! This pilgrimage trail is known as via Francigena and is not commonly walked. While it can be done in about 60 days, Bp Jonathan indicated he had allowed 6 months so we suspect we will need to keep him in our prayers for a considerable time - he is certainly very brave!

During Synod, a canon amendment was proposed to raise the current age limit from 70 to 75 for defined church worker roles - being wardens, nominators and Synod representatives but not including clergy. While the motion attracted considerable debate and was passed, a strong sentiment expressed that the age limit should be removed in its entirety - those who wish to serve the church and have the skills to do so should be welcomed regardless of age. We're sure this issue will re-surface.



Morris Hall, Churchie, the venue for the Diocese of Brisbane annual Synod



Archbishop Phillip Aspinall

Archbishop revisited the theme of learning from the disenfranchised and the outcasts during his Sunday morning chapel sermon, drawing on the gospel reading from Luke 9:51-62 to craft a counter-intuitive perspective on creative resistance to oppression, as demonstrated by the Samaritan in Luke's passage. He returned to that focus during the Lay Conference with respect to both the sexuality discussions our church is navigating and making our church safer for the young and the vulnerable. He seeks to remove the anger and any 'winning-at-all-costs' mentality that sometimes the debate format encourages, rather to instil an orientation of respectful listening and interested learning by engaging with opinions and experiences different from our own. By this approach, those on the fringes of what we know – such as the Samaritan that he framed as the outsiders in their hostility towards Jesus – can teach us so much about the love of God.

Late on Sunday afternoon, we undertook an extended debate around a revised wording Bp Jeremy proposed for 'faithfulness in service' by clergy and church workers. In his motion, Bp Jeremy sought to recognise our sexuality as a gift from God and as integral to our human nature but with a clear commitment to faithfulness and integrity, removing the historical choice between chastity or marriage as the only permitted domain for sexual expression. Given the recent proceedings of the General Synod, the motion seemed quite controversial. Eventually, and with a few minutes to go before Synod closed, the proposed amendments were accepted in a close ballot. You can never say that Synod is not exciting! Our big take-away from this Synod is the spirit of engagement, of respectful dialogue, of careful listening and of prayerful concern for the welfare of others. These are the values our Archbishop strives to instil. Thankfully, in our view, the second session of the 80th Synod of the Diocese of Brisbane delivered on those values.

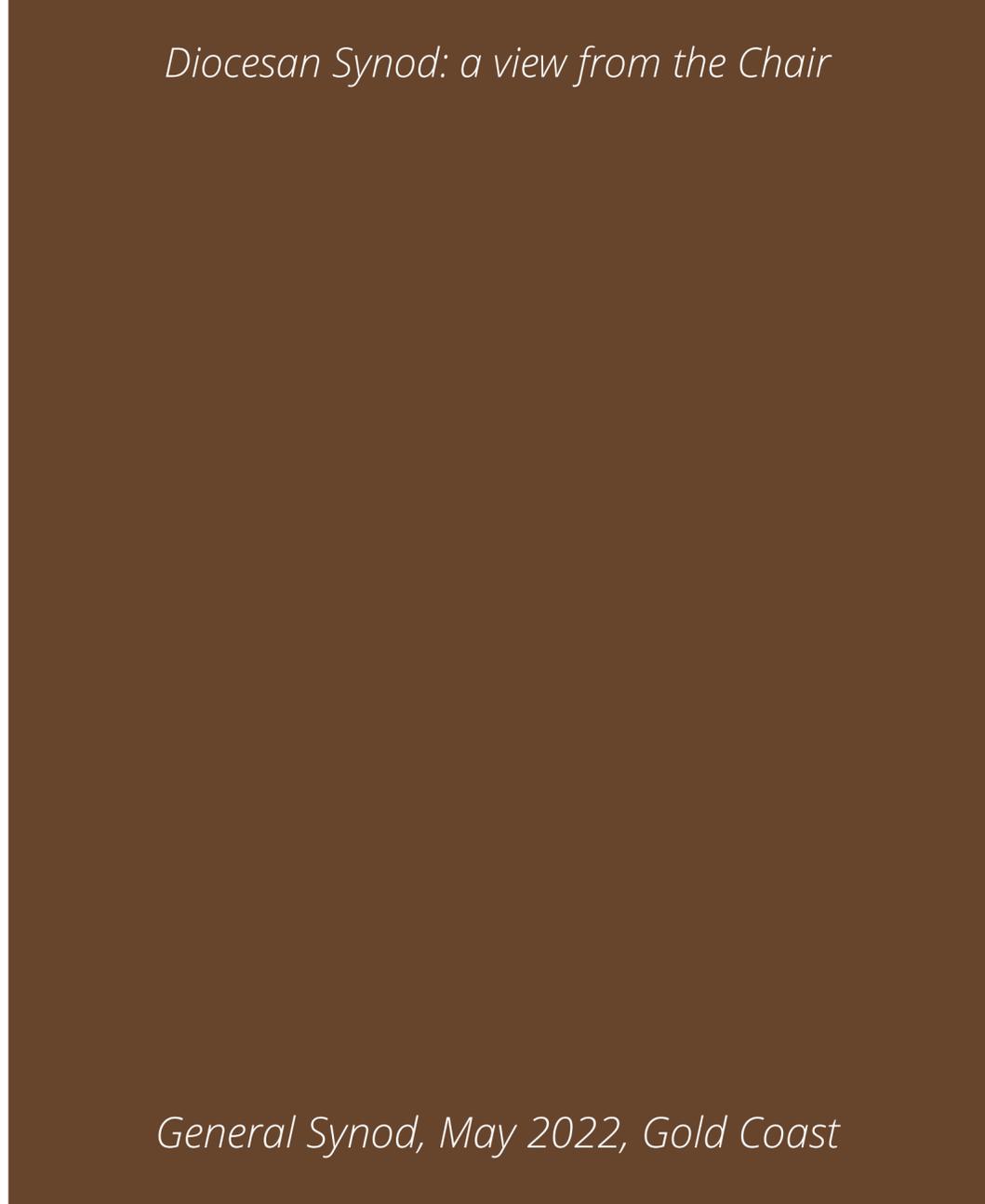
As always, it continues to be our privilege to represent our Parish at Synod. Thank you.

Dr Jason Zagami

Dr Russell Manfield



Diocesan Synod: a view from the Chair



General Synod, May 2022, Gold Coast



For All the Saints

Thomas More ~ July 6 Scholar

Thomas More was a man of great saintliness of character and integrity, executed by Henry VIII in 1535 for his refusal to endorse Henry's Act of Supremacy. He was born in London in 1478, and was fortunate enough to come into the care of John Morton, archbishop of Canterbury, for his education. He debated for some time whether to become a friar or a priest, but in the end opted for a career in law and for marriage. In 1505 he married Jane Colt. When she died in 1511, he married Alice Middleton, a widow. Throughout his life he maintained a strict religious discipline with strong ascetic tendencies. Family life was cultured and religious and included the education of his daughter Margaret to a level not common for women at that time.

Thomas soon became well known for his intellectual brilliance, his wit, and his obvious moral integrity. He had much sympathy with the New Learning then sweeping Europe, and Erasmus, the best known promoter of this intellectual humanism, influenced him deeply. More's best known contribution to this field was *Utopia* (1516), a treatise depicting an ideal island state. More used the treatise as a vehicle for some sharp criticisms of contemporary conditions in church and state. More remained, however, a loyal and faithful member of the Catholic Church. That was to lead to his death because of the changes in England under Henry VIII.

Henry VIII recognised More's ability very early in his reign and promoted him to various offices. More entered parliament in 1504 and was a well known public figure, holding several important offices. In general theology More ably backed Henry's Catholic stand against Luther, which earned Henry the title, "Defender of the Faith". In 1529 Henry made Thomas More lord chancellor in succession to Cardinal Wolsey. In that position More carried through some of Henry's reforms of the clergy. Then Henry sought an annulment by the pope of his marriage to Catherine of Aragon. He was clearly prepared to cut the church in England off from Rome and assume headship of the church himself, in order to fulfil his plans for a legitimate heir by another marriage. More declined to agree with the king in this matter.



More resigned his chancellorship, and would have been content to live in obscurity, but Henry turned against his friend, and refused to let so public a figure defy him. More was imprisoned in the Tower for his refusal to assent to Henry's Act of Succession in 1534, which established his marriage to Anne Boleyn as lawful and any offspring as legitimate heirs to the throne. Attempts were made to persuade Thomas to agree, but without success. It was his refusal to accept the Act of Supremacy in 1535, which declared the king to be "only supreme head of the Church in England", that led to More's execution for treason on 6 July 1535.

"For All the Saints" material courtesy of Anglican Church of Aotearoa, Polynesia and New Zealand

Benedict of Nursia ~ July 11

Abbot of Monte Cassino

Benedict has been called the patriarch of western monasticism. He was born about the year 480 in Nursia, north of Rome, and was educated in Nursia and later in Rome. Benedict was not pleased with what he saw there. The disintegration of the western part of the Roman Empire was showing itself in the break down of law and order, the political instability of the city, and the corruption of social life. In common with a number of others, Benedict found an alternative life-style attractive, and he withdrew to a solitary life at Subiaco, about 60 kilometres east of Rome. For three years he lived in a cave at Subiaco, spending his time in prayer and contemplation. His eventual reputation for balance and moderation was won by self-discipline and experience.

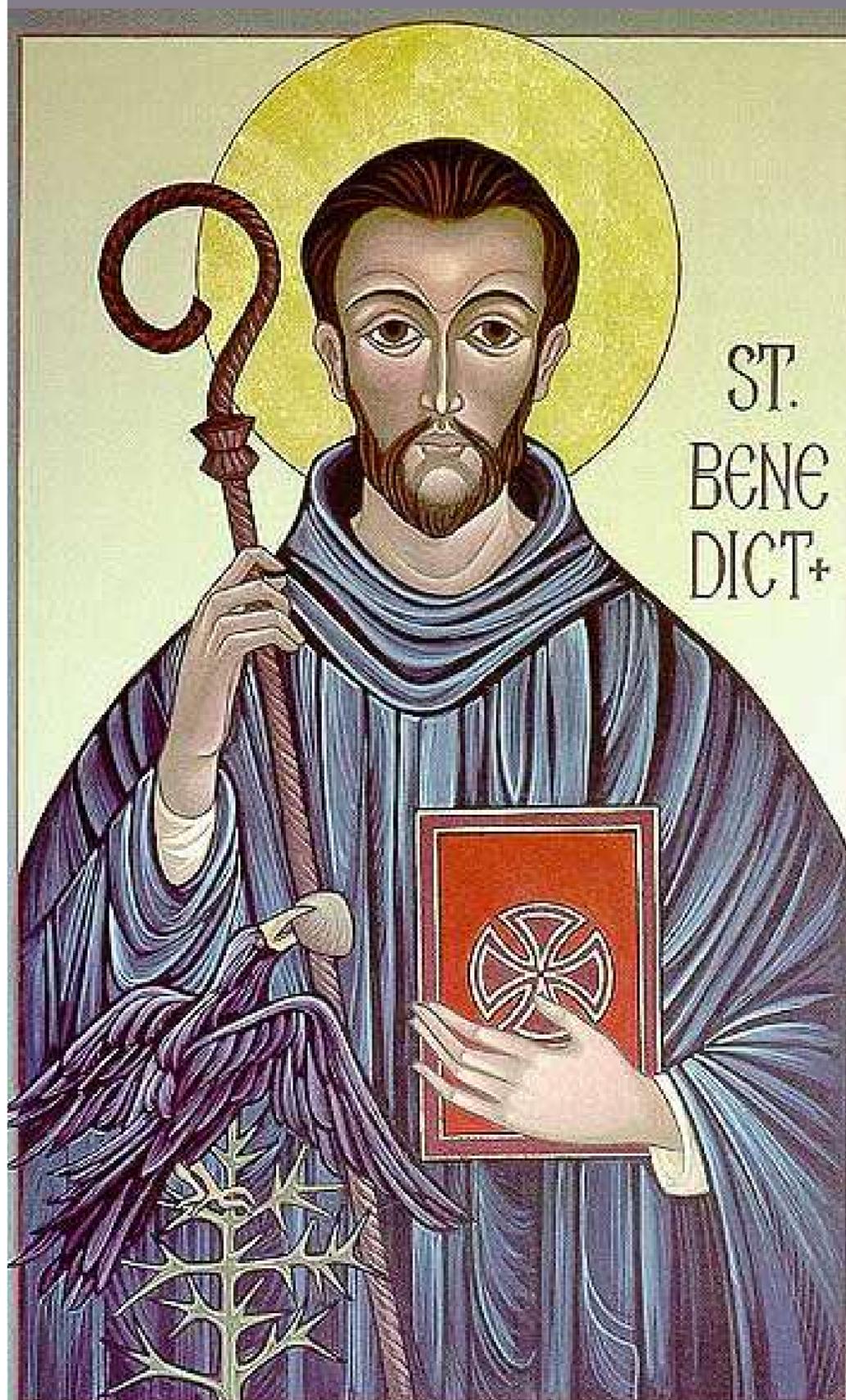
Benedict, although he had cut himself off from the world, became known. Eventually disciples gathered around him, and his hermitage became a monastery. Monastic life at Subiaco continued peacefully for about twenty-five years, and Benedict began developing the rule for which he became famous. Then a series of local incidents, possibly involving jealousy, began a persecution aimed at getting rid of Benedict. Benedict's reaction was to leave Subiaco with some of his monks and migrate to Monte Cassino, midway between Rome and Naples. He did not intend founding an order, and was not ordained.

At Monte Cassino Benedict completed the work on his rule for monastic life. Although he drew on existing rules from Cassian and Basil of Caesarea and the anonymous work known as the Rule of the Master, Benedict stamped the rules with his own personality. The Benedictine Rule demonstrates a remarkable balance of work and rest, prayer and study. It offered a complete compendium for the management of a monastic community, giving order in a framework that was flexible, considerate and workable. Benedict was himself the very exemplar of his description of the abbot: wise, discreet, flexible, knowledgeable in God's law, a spiritual father to the community. Benedict's rule became a pattern for monastic life in Europe for many centuries and is still observed in Benedictine monasteries today. Its flexibility enabled the rule to be adapted to the needs of different monasteries.

For hundreds of years Benedictine monasteries were the libraries and chief cultural centres of Europe. They preserved the learning of classical antiquity for future generations, and became centres of hospitality, medicine and agriculture.

Although Benedict intended his rule for his monastic community, its influence has spread beyond that. The Daily Offices in the Book of Common Prayer are essentially the offices of the Benedictine Rule adapted and simplified for use by the 'secular' (i.e. non-monastic) worshippers in England. Because the rule is deeply rooted in Scripture, many clergy and lay people have found it a helpful guide to spirituality.

Benedict was abbot of Monte Cassino for seventeen years and died about the year 550. The cult of Benedict was mainly local in character until the monastic reforms of the tenth century, when it became widespread



Readings & Collect: Sunday 3 July ~ Pentecost IV

Isaiah 66: 10-14

10 Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her—11 that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. 12 For thus says the Lord : I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees. 13 As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. 14 You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants, and his indignation is against his enemies.

Galatians 6: 7-18

7 Do not be deceived; God is not mocked, for you reap whatever you sow. 8 If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. 9 So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. 10 So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. 11 See what large letters I make when I am writing in my own hand! 12 It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. 13 Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. 14 May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. 15 For neither circumcision nor uncircumcision is anything; but a new creation is everything! 16 As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God. 17 From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. 18 May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Psalm 30

R You have restored my life, O Lord.

1 I will exalt you, O Lord, because you have lifted me up and have not let my enemies triumph over me. 2 O Lord my God, I cried out to you, and you restored me to health. 3 You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave. **R**

4 Sing to the Lord, you servants of his; give thanks for the remembrance of his holiness. 5 For his wrath endures but the twinkling of an eye, his favour for a lifetime. 6 Weeping may spend the night, but joy comes in the morning. **R**

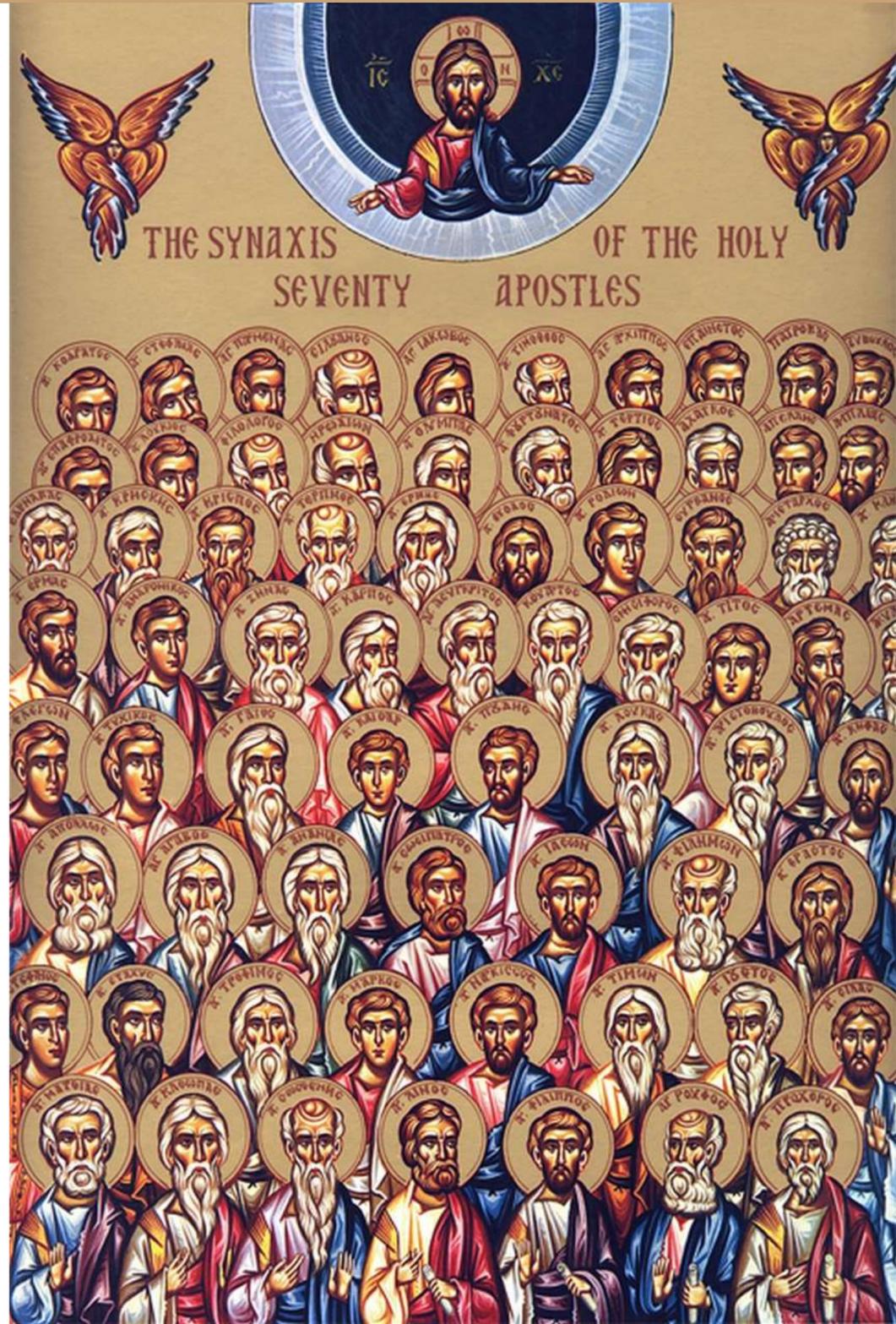
7 While I felt secure, I said, 'I shall never be disturbed. You, Lord, with your favour, made me as strong as the mountains.' 8 Then you hid your face, and I was filled with fear. **R**

9 I cried to you, O Lord; I pleaded with the Lord, saying, 10 'What profit is there in my blood, if I go down to the Pit? will the dust praise you or declare your faithfulness?' **R**

11 Hear, O Lord, and have mercy upon me; O Lord, be my helper.' 12 You have turned my wailing into dancing; you have put off my sack-cloth and clothed me with joy; 13 Therefore my heart sings to you without ceasing; O Lord my God, I will give you thanks for ever. **R**

Luke 10: 1- 24

1 After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. 2 He said to them, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. 3 Go on your way. See, I am sending you out like lambs into the midst of wolves. 4 Carry no purse, no bag, no sandals; and greet no one on the road. 5 Whatever house you enter, first say, "Peace to this house!" 6 And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. 7 Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house. 8 Whenever you enter a town and its people welcome you, eat what is set before you; 9 cure the sick who are there, and say to them, "The kingdom of God has come near to you." 10 But whenever you enter a town and they do not welcome you, go out into its streets and say, 11 "Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near." 12 I tell you, on that day it will be more tolerable for Sodom than for that town. 17 The seventy returned with joy, saying, 'Lord, in your name even the demons submit to us!' 18 He said to them, 'I watched Satan fall from heaven like a flash of lightning. 19 See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. 20 Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.' 21 At that same hour Jesus rejoiced in the Holy Spirit and said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. 22 All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.' 23 Then turning to the disciples, Jesus said to them privately, 'Blessed are the eyes that see what you see! 24 For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.'



The Collect of Pentecost IV

*God of the covenant,
in our baptism
you called us to proclaim the coming of your
kingdom:
give us courage,
as you gave it to the apostles,
that we may faithfully witness to your love and
peace in every circumstance of life;
in the name of Jesus Christ our Redeemer,
who lives and reigns with you in the unity of the
Holy Spirit,
one God, for ever and ever. Amen.*

Readings & Collect: Sunday 10 July ~ Pentecost V

Deuteronomy 30: 9-14

9 and the Lord your God will make you abundantly prosperous in all your undertakings, in the fruit of your body, in the fruit of your livestock, and in the fruit of your soil. For the Lord will again take delight in prospering you, just as he delighted in prospering your ancestors, 10 when you obey the Lord your God by observing his commandments and decrees that are written in this book of the law, because you turn to the Lord your God with all your heart and with all your soul. 11 Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. 12 It is not in heaven, that you should say, 'Who will go up to heaven for us, and get it for us so that we may hear it and observe it?' 13 Neither is it beyond the sea, that you should say, 'Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?' 14 No, the word is very near to you; it is in your mouth and in your heart for you to observe.

Colossians 1: 1-14

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, 2 To the saints and faithful brothers and sisters in Christ in Colossae: Grace to you and peace from God our Father. 3 In our prayers for you we always thank God, the Father of our Lord Jesus Christ, 4 for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, 5 because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel 6 that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. 7 This you learned from Epaphras, our beloved fellow-servant.

He is a faithful minister of Christ on your behalf, 8 and he has made known to us your love in the Spirit. 9 For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, 10 so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. 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.

Psalm 82

R Arise, O God, and rule the earth, for you shall take all the nations for your own.

1 God takes his stand in the council of heaven; he gives judgement in the midst of the gods:
2 'How long will you judge unjustly, and show favour to the wicked? **R**
3 Save the weak and the orphan; defend the humble and needy;
4 Rescue the weak and the poor; deliver them from the power of the wicked. **R**
5 They do not know, neither do they understand; they go about in darkness; all the foundations of the earth are shaken. **R**
6 Now I say to you, "You are gods, and all of you children of the Most High;
7 Nevertheless, you shall die like mortals, and fall like any prince." **R**
8 Arise, O God, and rule the earth, for you shall take all nations for your own. **R**

Luke 10: 25-37

25 Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' 26 He said to him, 'What is written in the law? What do you read there?' 27 He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' 28 And he said to him, 'You have given the right answer; do this, and you will live.'

29 But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' 30 Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." 36 Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' 37 He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

The Collect of Pentecost V

Eternal God,
you have taught us through Christ
that love is the fulfilment of the law:
help us to love you with all our heart,
with all our soul, with all our mind, and with all our
strength,
and our neighbour as ourself;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

The Good Samaritan



In Memoriam ~ Sunday 3rd July

The flowers in the Church are to the Glory of God and in Loving memory of

~ Gwenifer Ann Bode ~

Given by her family

A Prayer for Ukraine

*Merciful and mighty God, send down your power from on high to quench the
rage of war.*

*Burn up the fuel of aggression, destroy all lying tongues,
suppress the profits of violence, and, because no one is without sin,
unveil our own complicity.*

*Bear up the broken and defend them under the wings of your protection,
and send the strong peace that comes from above to heal all wounds,
relieve all griefs, and set all peoples free,
in Jesus Christ our Lord. Amen.*

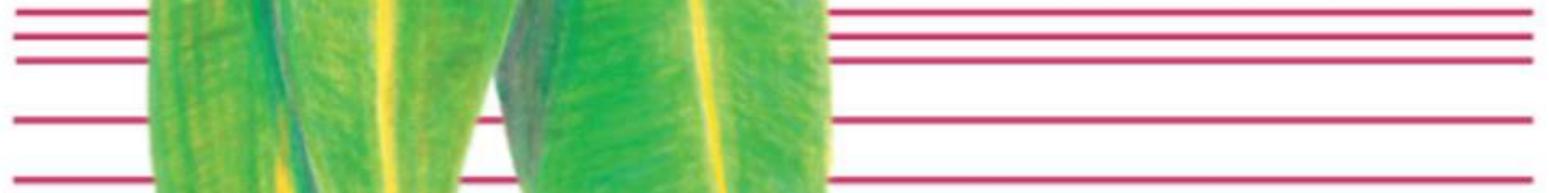


a concert of choral music

CHRISTMAS IN JULY



BRISBANE
CHAMBER
CHOIR



Saturday, July 30th 2022 @ 6.30 PM
St Peter's Church, Southport

Christmas in July Concert of Choral Music

We are very fortunate to have the Brisbane Chamber Choir perform here at St Peter's on Saturday 30 July, at 6:30 pm. This is an event to warm your hearts in Winter. Ticket costs and booking arrangements to be advised. "Mulled wine" will be offered as a special mid-Winter treat.

"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.com.au

The Anglican Parish of Southport

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Email: parish@stpetersgc.com.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

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