



St Peter's  
CHURCH SOUTHPORT

*Lent III & IV ~ Sunday 3 & 10 March*



# *In praise of Leisure*

Recently I have had the pleasure of reading a work by the German Catholic Philosopher Josef Pieper (1904 - 1997): ***Leisure. The Basis of Culture***. This was recommended to me by someone I met at a conference that I recently attended in Sydney.

This short book expounds a theme that is dear to my heart, although I could not possibly put it as eloquently as Josef Pieper has done. As best as I am able, allow me to lay out his argument.

His key principle throughout is that Western Society has become overwhelmed with *functionality*. The great malaise of societies in the West is that the process of work now is the sole indication of our value. If we function as contributors to the Gross Domestic Profit, then we have measurable value. If we don't function then, conversely, we lose our value. It's a simple equation: value = how much we work (and thereby fulfil our functional obligation to society.)

To highlight the flaws in this functional mindset Pieper provides a simple example of the difference between an Honorarium and a Wage. He says of an Honorarium, "This concept implies that an incommensurability exists between performance and recompense, and that the performance cannot really be recompensed. Wages, on the other hand (in the extreme sense that they differ from an honorarium), are intended as payment for specific work performed, without consideration of the needs of the worker."

I have no difficulty understanding this example. I am paid a *stipend*, and it is, to all intents and purposes, an honorarium, whereby I am paid something like an 'existence allowance' (these are my words, not Pieper's) that in no way equates to this or that work function or specific 'output.' Just as in the point raised by Pieper, the Stipend is incommensurate with any specific act of work. Clearly, the equation that work = value, in the strictest economic sense will always run the risk of coercing us into a type 'totalitarian work state' that, according to Pieper, western nations too easily become.

The antidote to all this? Pieper proposes *Leisure*. Yes, that's correct, Leisure! In this short book, Pieper gives an account of "leisure" throughout thousands of years of Western culture, and you will be surprised to know that leisure does not equate to laziness! Far from being the preserve of the rich or the idle, leisure is so much more.

The ancient Greeks (isn't it always those ancient Greeks?) had a profound understanding of leisure. Aristotle maintained that leisure, like say, contemplation, is of a higher order than the daily grind. The point here is that we pursue leisure (holidays, annual leave, etc.,) not so that we go back to work refreshed (and therefore *function* better) but that we should be striving to be a *whole* human being. Thereby we jump out of the whole rat race thing (that's what I call the extreme functionalism that plagues our modern world) into that which makes us human.

In simple terms, leisure enables us to exercise a muscle that makes us truly human – a muscle that is in dire danger of atrophying in the twenty-first century.

So what should leisure look like? Does it involve lounging around doing nothing but waiting to go back to work? Pieper is very clear here: we need to jump right out of the work-relax-work cycle, since that really is just about living to work – and humans are so much more than *functional* entities.

Here Pieper comes up with a magnificent phrase: "The soul of leisure, it can be said, lies in celebration." Yes, that's right, CELEBRATION. Why, because, "Celebration is our affirmation of the universe and our experiencing the world in an aspect other than its everyday one." So, it might be said that lifting our heads above the grind of work, in our celebration we glimpse another world not indexed in any way to the GDP or 'the totalitarian work state.'



Josef Piper is a Catholic philosopher so we are not be surprised by his next statement:

“...if celebration is the core of leisure, then leisure can only be made possible and justifiable on the same basis as the celebration of a festival. *That basis is divine worship.*” (Italics in the original.) By way of explanation he goes on to say: “The meaning of celebration ... is our affirmation of the universe and our experiencing of the world in an aspect other than its everyday one. Now we cannot conceive a more intense affirmation of the world *than praise of God, praise of the creator of this very world.*” (Italics mine.)

He notes that there is no festival “without gods.” Peiper is not saying what should be, but rather what is. Even if their divine origins are long forgotten a feast is only truly a feast when God is honoured (or, if we remember the Greeks and Romans, when gods are honoured.) Attempts have been made to create feasts that celebrate Labour day and the like, and there were attempts following the French Revolution to ‘manufacture’ feast days. Yet the difference between an unspontaneous prepared feast day and that which has deep traditions in acknowledging the divine are as night and day.

It boils down to this. To escape the world of “total labour,” to embrace leisure in all its historic significance, i.e., to capture the soul of leisure, we must worship God. In the sacred space of Church and Liturgy, there we have our true leisure.

Allow me to finish with a final, rather lengthy quote from Josef Pieper: “...the world of “work” and of the “worker” is a poor, impoverished world, be it ever so rich in material goods; for...on the basis of the world of “work”, genuine wealth, wealth which implies overflowing in superfluities, into unnecessaries, is just *not* possible. On the other hand, the act of worship creates a real store of wealth that cannot be consumed by the workaday world. It sets up an area where calculation is thrown to the winds and goods are deliberately squandered, where usefulness is forgotten and generosity reigns. Such wastefulness is, we repeat, true wealth; the wealth of the festival time. And only in this festival time can leisure unfold and come to fruition.”

Allow me then to close with some remarks of my own.

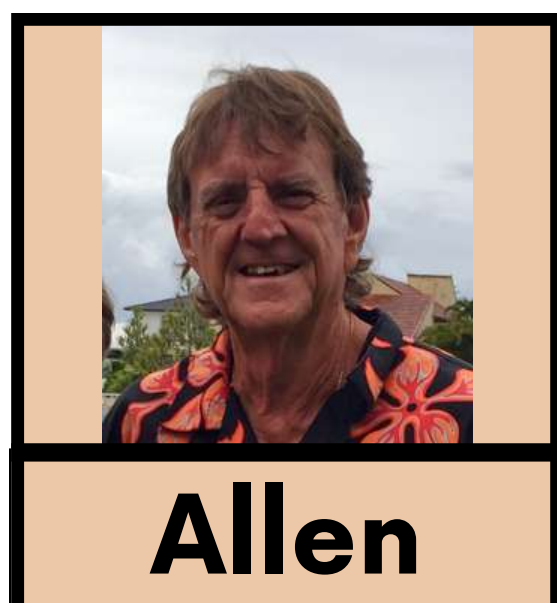
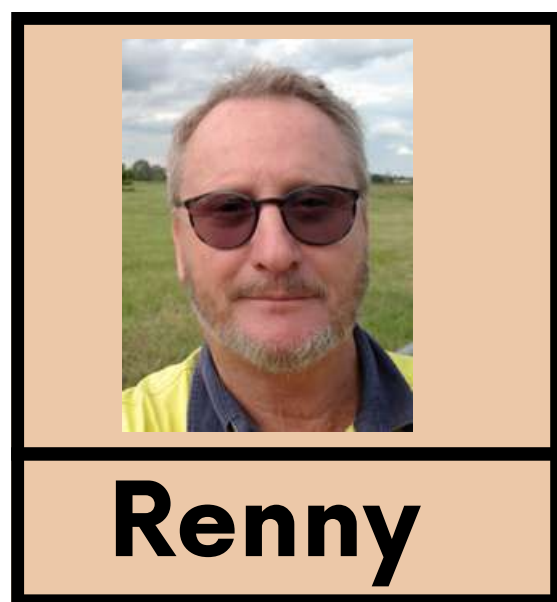
**Leisure then is not laziness!** Nor is it a necessity required by ‘work’ so that we are better refreshed to work even harder. True leisure, in the ancient western tradition, is something like a foreign land where we must travel to escape the totalitarian work state. And when we arrive in that foreign land, we should not be surprised at all to find God is there, ready and waiting.

Fr Don

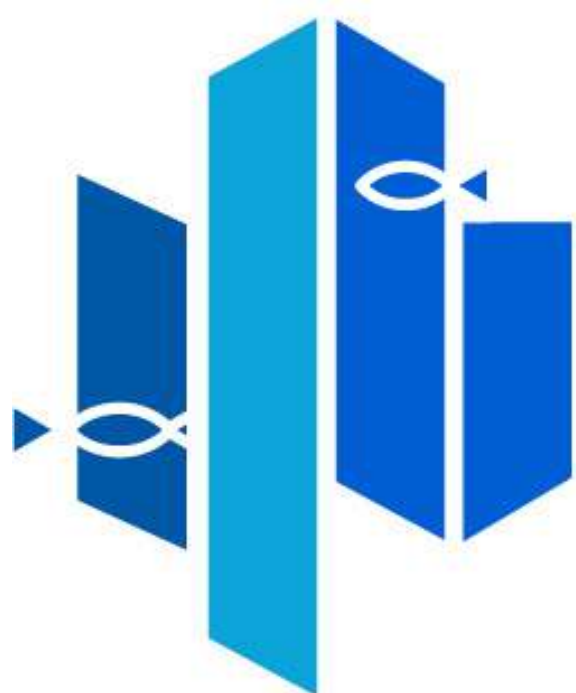




# *Your Parish Council ~ 2024*



*Congratulations to those  
confirmed as the new Parish  
Council at our AGM*



**St Peter's**

CHURCH SOUTHPORT



# World Day of Prayer – at St James

## Friday 1 March



*“I Beg You... Bear With One Another in Love”*  
(Ephesians 4:1-3).





# Collects & Readings

*Sunday 3 March ~ Lent III*

## **Exodus 20.1-17**

1 Then God spoke all these words: 2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; 3 you shall have no other gods before me. 4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, 6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments. 7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. 8 Remember the sabbath day, and keep it holy. 9 For six days you shall labour and do all your work. 10 But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. 11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it. 12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you. 13 You shall not murder. 14 You shall not commit adultery. 15 You shall not steal. 16 You shall not bear false witness against your neighbour. 17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

## **1 Corinthians 1.18-25**

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written,

‘I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.’

20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

21 For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. 22 For Jews demand signs and Greeks desire wisdom, 23 but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.





## Psalm 19:

### **R The statutes of the Lord rejoice the heart.**

- 1 The heavens declare the glory of God,  
and the firmament shows his handiwork.
- 2 One day tells its tale to another,  
and one night imparts knowledge to another. **R**
- 3 Although they have no words or language,  
and their voices are not heard,
- 4 Their sound has gone out into all lands,  
and their message to the ends of the world. **R**
- 5 In the deep has he set a pavilion for the sun;  
it comes forth like a bridegroom out of his  
chamber; it rejoices like a champion to run its  
course.
- 6 It goes forth from the uttermost edge of the  
heavens and runs about to the end of it again;  
nothing is hidden from its burning heat. **R**
- 7 The law of the Lord is perfect and revives the  
soul; the testimony of the Lord is sure  
and gives wisdom to the innocent.
- 8 The statutes of the Lord are just and rejoice the  
heart; the commandment of the Lord is clear  
and gives light to the eyes. **R**

- 9 The fear of the Lord is clean  
and endures for ever;  
The judgements of the Lord are true  
and righteous altogether.
- 10 More to be desired are they than gold,  
more than much fine gold,  
sweeter far than honey,  
than honey in the comb.
- 11 By them also is your servant enlightened,  
and in keeping them there is great reward. **R**
- 12 Who can tell how often he offends?  
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumption  
sins;  
let them not get dominion over me;  
then shall I be whole and sound,  
and innocent of a great offence.
- 14 Let the words of my mouth and the meditation  
of my heart be acceptable in your sight,  
O Lord, my strength and my redeemer. **R**

## John 2.13-22

13 The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. 15 Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. 16 He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' 17 His disciples remembered that it was written, 'Zeal for your house will consume me.' 18 The Jews then said to him, 'What sign can you show us for doing this?' 19 Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' 20 The Jews then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' 21 But he was speaking of the temple of his body. 22 After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

## *Collect for Lent III*

*Lord God, our Redeemer,  
who heard the cry of your people  
and sent your servant Moses to lead them  
out of slavery:  
free us from the tyranny of sin and death  
and, by the leading of your Spirit,  
bring us to our promised land;  
through Jesus Christ our Lord. Amen.*



# Sunday 10 March ~ Lent IV ~ “Mothering Sunday”

also: Laetare Sunday (‘Rose’ Sunday) & Refreshment Sunday

## Numbers 21.4-9

4 From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. 5 The people spoke against God and against Moses, ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.’ 6 Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. 7 The people came to Moses and said, ‘We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.’ So Moses prayed for the people. 8 And the Lord said to Moses, ‘Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.’ 9 So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

## Collect for Lent IV

*Everlasting God*

*in whom we live and move and have our being,  
you have made us for yourself,  
and our hearts are restless until they find their  
rest in you:*

*give us purity of heart and strength of purpose,  
that no selfish passion may hinder us  
from knowing your will,  
no weakness prevent us from doing it;  
that in your light we may see light,  
and in your service find perfect freedom;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy  
Spirit, one God, now and for ever.*

*Amen.*





## Ephesians 2.1-10

1 You were dead through the trespasses and sins 2 in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. 3 All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. 4 But God, who is rich in mercy, out of the great love with which he loved us 5 even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the ages to come he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus. 8 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— 9 not the result of works, so that no one may boast. 10 For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

## Psalm 107:1-3, 17-22

**R Give thanks to the Lord, whose mercies endure forever.**

1 Give thanks to the Lord, for he is good, and his mercy endures forever.  
2 Let all those whom the Lord has redeemed proclaim that he redeemed them from the hand of the foe.  
3 He gathered from out of the lands; from the east and from the west, from the north and from the south. **R**  
17 Some were fools and took to rebellious ways; they were afflicted because of their sins.  
18 They abhorred all manner of food and drew near to death's door. **R**  
19 Then they cried to the Lord in their trouble, and he delivered them from their distress.  
20 He sent forth his word and healed them and saved them from the grave. **R**  
21 Let them give thanks to the Lord for his mercy and the wonders he does for his children.  
22 Let them offer a sacrifice of thanksgiving and tell of his acts with shouts of joy. **R**

## John 3.14-21

14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life. 16 'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. 17 'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. 18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. 19 And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. 20 For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. 21 But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.'





# For All the Saints

## Sts. Perpetua and Felicity, Martyrs of Carthage, 203 AD

were Christian martyrs who lived during the early persecution of the Church in Africa by the Emperor Severus.

With details concerning the lives of many early martyrs unclear and often based on legend, we are fortunate to have the actual record of the courage of Perpetua and Felicity from the hand of Perpetua herself, her teacher Saturus, and others who knew them. This account, known as "The Passion of St. Perpetua, St. Felicitas, and their Companions," was so popular in the early centuries that it was read during liturgies.

In the year 203, Vivia Perpetua, a well-educated noblewoman, made the decision to follow the path of her mother and become a Christian, although she knew it could mean her death during the persecutions ordered by the Emperor Severus. Her surviving brother (another brother had died when he was seven) followed her leadership and became a catechumen as well, meaning he would receive

instruction from a Catechist in the Catholic Christian faith and be prepared for Baptism. Her pagan father was frantic with worry and tried to talk her out of her decision. At 22-years-old, the well-educated, high-spirited woman had every reason to want to live -- including a baby son whom she was still nursing. [We know she was married, but since her husband is never mentioned, many historians assume she was already a widow.]

Perpetua's answer was simple and clear. Pointing to a water jug, she asked her father, "See that pot lying there? Can you call it by any other name than what it is?" Her father answered, "Of course not." Perpetua responded, "Neither can I call myself by any other name than what I am -- a Christian." This answer upset her father and he attacked her. Perpetua reports that after that incident she was glad to be separated from him for a few days -- even though that separation was the result of her arrest and imprisonment.

Perpetua was arrested with four other catechumens, including two slaves, Felicity and Revocatus, and Saturninus and Secundulus. Their instructor in the faith, Saturus, chose to share their punishment and was also imprisoned.

Perpetua was baptized before taken to prison. She was known for her gift of "the Lord's speech" and receiving messages from God. She tells us that at the time of her baptism she was told to pray for nothing but endurance in the face of her trials.

The prison was so crowded with people that the heat was suffocating. There was no light anywhere and Perpetua "had never known such darkness."

The soldiers who arrested and guarded them pushed and shoved them without any concern. Perpetua had no trouble admitting she was very afraid, but during all this horror, her most excruciating pain came from being separated from her baby. The young slave, Felicity was even worse off, for Felicity suffered the stifling heat, overcrowding, and rough handling while being eight months pregnant.

Two deacons who ministered to the prisoners paid the guards to place the martyrs in a better part of the prison. There, her mother and brother were able to visit Perpetua and bring her baby to her.





When she received permission for her baby to stay with her she recalled, "my prison suddenly became a palace for me." Once more her father came to her, begging her to give in, kissing her hands, and throwing himself at her feet. She told him, "We lie not in our own power but in the power of God."

When she and the others were taken to be examined and sentenced, her father followed, pleading with her and the judge. The judge, out of pity, also tried to get Perpetua to change her mind, but when she stood fast, she was sentenced with the others to be thrown to the wild beasts in the arena.

Perpetua recounted how her brother spoke to her, "Lady sister, you are now greatly honored, so greatly that you may well pray for a vision to show you whether suffering or release is in store for you." Perpetua, who spoke to the Lord often, told her brother she would tell him what happened the next day.

While she prayed, Perpetua was shown a golden ladder of the highest length, reaching up to heaven. On the sides of the ladder were swords, lances, hooks and daggers so that if anyone did not climb looking up on Heaven, they would be severely injured. At the bottom of the ladder laid a large dragon to try to scare those journeying up away from Heaven. Perpetua first saw Saturnus go up. After he reached the top of the ladder he said, "Perpetua, I wait for you, but take care that the dragon does not bite you." To which she replied, "In the name of Jesus Christ, he will not hurt me," and the dragon put his head down.

Perpetua traveled up the ladder and saw a beautiful vast garden with a tall man with white hair dressed like a shepherd and milking sheep. 'Thou art welcome, my child,' he said to Perpetua, giving her some of the curds from the milk. She ate and all those around her said, "Amen."

Perpetua woke from her dream with a sweet taste still in her mouth. At once, she told her brother what happened and together, they understood they must suffer



*Emperor Septimus Severus 145 - 211 AD*

Meanwhile, Felicity was also in torment. It was against the law for pregnant women to be executed. To kill a child in the womb was shedding innocent and sacred blood. Felicity was afraid that she would not give birth before the day set for their martyrdom and her companions would go on their journey without her. Her friends also didn't want to leave so "good a comrade" behind.

Two days before the execution, Felicity went into a painful labor. The guards made fun of her, insulting her by saying, "If you think you suffer now, how will stand it when you face the wild beasts?" Felicity answered them calmly, "Now I'm the one who is suffering, but in the arena, another will be in me suffering for me because I will be suffering for him."

She gave birth to a healthy girl who was adopted and raised by one of the Christian women of Carthage.

The officers of the prison began to recognize the power of the Christians and the strength and leadership of Perpetua. In some cases, this helped the Christians: the warden let them have visitors -- and later became a believer. But in other cases, it caused superstitious terror, as when one officer refused to let them get cleaned up on the day they were going to die for fear they'd try some sort of spell.



Perpetua immediately spoke up, "We're supposed to die in honor of Ceasar's birthday. Wouldn't it look better for you if we looked better?" The officer blushed with shame at her reproach and started to treat them better.

There was a feast the day before the games, so that the crowd could see the martyrs and make fun of them. But the martyrs turned this all around by laughing at the crowd for not being Christians and exhorting them to follow their example.

The four new Christians and their teacher went to the arena (the fifth, Secundulus, had died in prison) with joy and calm. Perpetua in usual high spirits met the eyes of everyone along the way. We are told she walked with "shining steps as the true wife of Christ, the darling of God."

When those at the arena tried to force Perpetua and the rest to dress in robes dedicated to their gods, Perpetua challenged her executioners. "We came to die out of our own free will so we wouldn't lose our freedom to worship our God. We gave you our lives so that we wouldn't have to worship your gods." She and the others were allowed to keep their clothes.

The men were attacked by bears, leopards, and wild boars. The women were stripped to face a rabid heifer. The two were thrown out and attacked, but the crowd cried out they had had enough. The women were removed and clothed again. Perpetua and Felicity were thrown back into the arena to face the gladiators.

Perpetua called out to her brother and other Christians, "Stand fast in the faith, and love one another. Do not let our sufferings be a stumbling block to you."

Perpetua and Felicity stood side by side and were killed by sword at Carthage in the Roman province of Africa.





# St John of God

**John of God** was born **João Duarte Cidade** in 1485 in Montemor-o-Novo (now in the District of Évora, Kingdom of Portugal) the son of André Cidade and Teresa Duarte, a once-prominent family that was impoverished but had great religious faith. One day, when John was eight years of age, he disappeared from his home - whether he had been deliberately kidnapped, or had run away from, home is not certain. According to his original biography, his mother died from grief soon after this and his father joined the Franciscan Order.

The young Cidade soon found himself a homeless orphan in the streets of Oropesa, near Toledo, Spain. There, in a foreign land, he had no one to care for him, nothing on which to live and he had to be content with whatever food he could find. He was eventually taken in by a man called Francisco Mayoral and the boy settled down as a shepherd caring for his sheep in the countryside. The farmer was so pleased with Cidade's strength and diligence that he wanted him to marry his daughter and to become his heir.

When he was about 22 years of age, to escape his master's well-meant, but persistent, offer of his daughter's hand in marriage, the young man joined a company of foot-soldiers, and in that company fought for Charles V, Holy Roman Emperor, eventually dispatched by the Count of Oropesa, Fernando Álvarez de Toledo y Zúñiga, against French forces at Fontarabia. While serving there, he was appointed to guard an enormous amount of loot, much of which had been rifled by the time he was relieved. Suspicion naturally fell on Cidade; even if he had not been involved in the theft, at the least he was guilty of dereliction of duty. He was condemned to death, and that would have been his fate had not some more tolerant officer intervened to win his pardon.

Disillusioned by this turn of events after what he felt was faithful military service, Cidade returned to the farm in Oropesa. He then spent four years again following a pastoral life. This went on until the day that the Count and his troops marched by, on their way to fight in Hungary against the Turks. Still unmarried, he immediately decided to enlist with them, and left Oropesa for a final time. For the next 18 years he served as a trooper in various parts of Europe.



When the Count and his troops had helped in the rout of the Turks, they set sail to return to Spain, landing in A Coruña in Galicia. Then Cidade found himself so close to his homeland, he decided to return to his hometown, and to see what he could learn of the family he had lost so many years before. By that time, he had forgotten his parents' names but retained enough information from his childhood that he was able to track down an uncle he had still living in the town. He learned their fate from this uncle and, realizing that he no longer had real ties to the region, returned to Spain.

Cidade arrived near Seville, where he soon found work herding sheep, which was familiar to him. With the time now available to him to ponder his life, he began to realize that this occupation no longer satisfied him and he felt a desire to see Africa, and possibly give his life as a martyr through working to free Christians enslaved there. He immediately set out for the Portuguese territory of Ceuta (located on the northern coast of Africa). On the way, he befriended a Portuguese knight also traveling there with his wife and daughters, who was being exiled to that region by the King of Portugal for some crime he had committed.



When they arrived in the colony, the knight found that the few possessions the family had been able to take with them had been stolen, leaving them penniless. Additionally the entire family had become ill. Having no other recourse, the knight appealed to Cidade for his help. He promised to care for the family, and began to nurse them and found work to provide them with food, despite the poor treatment poor citizens received at the hands of the colony's rulers.

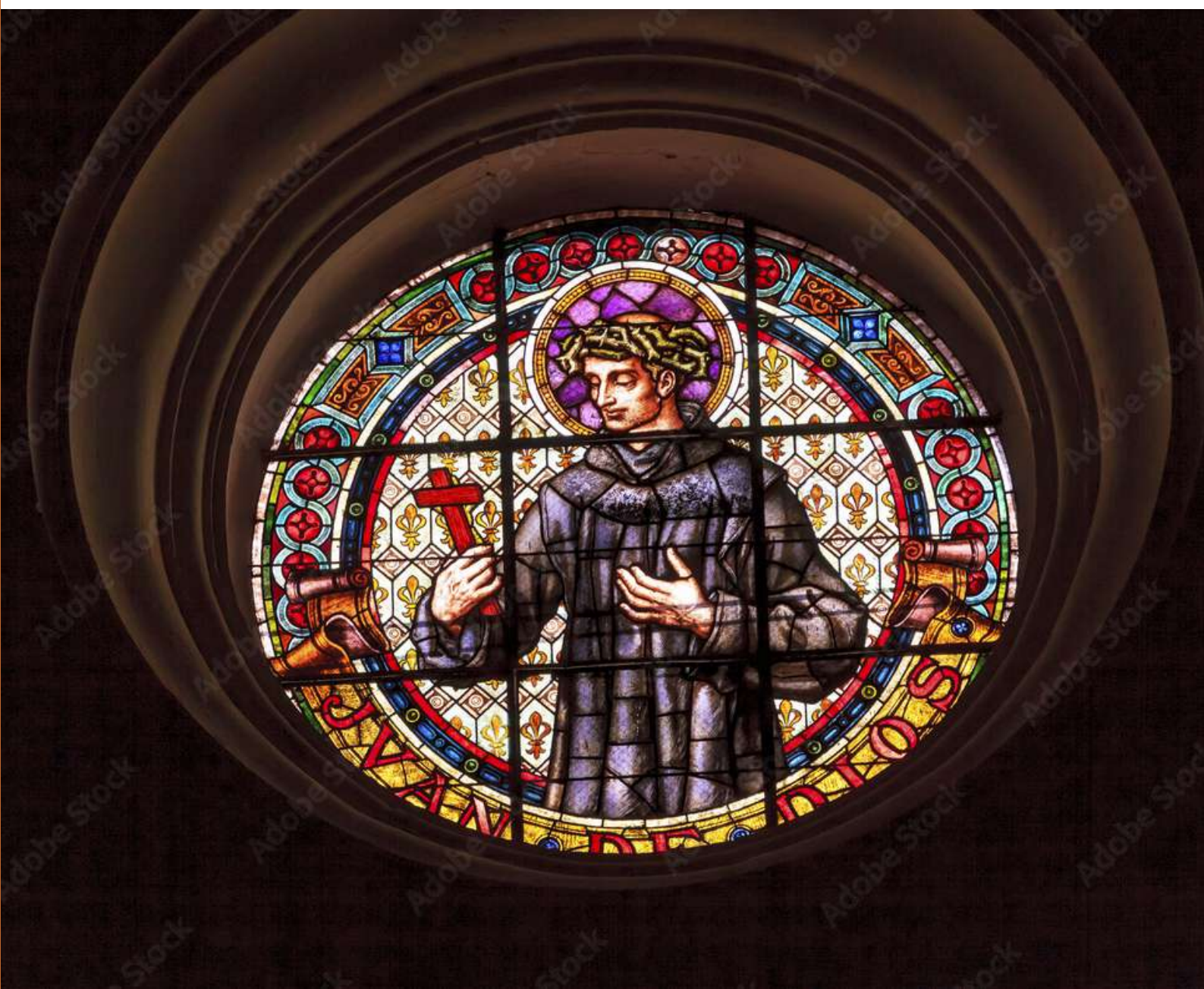
The desertion of one of Cidade's coworkers to a nearby Muslim city in order to escape this treatment, which meant his conversion to that faith, led to a growing feeling of despair in him. Troubled and feeling spiritually lost from his failure to practice his faith during his years of military service, he went to the Franciscan friary in the colony. There he was advised that his desire to be in Africa was not working to his spiritual growth and that he should consider returning to Spain. He decided to do this. Landing in Gibraltar, he began to wander around the region of Andalusia, trying to find what God might want from him.

It was during this period of his life that Cidade is said to have had a vision of the Infant Jesus, who bestowed on him the name by which he was later known, John of God, also directing him to go to Granada.[4] Cidade then settled in that city, where he worked disseminating books, using the recent moveable type printing press of Johannes Gutenberg to provide people with works of chivalry and devotional literature.

Cidade 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. At the age of 42, he had what was perceived at the time as an acute mental breakdown. Moved by the sermon, he soon engaged in a public beating of himself, begging mercy and wildly repenting for his past life. He was incarcerated in the area of the Royal Hospital reserved for the mentally ill and received the treatment of the day, which was to be segregated, chained, flogged, and starved.

Cidade was visited by *John of Avila*, who advised him to be more actively involved in tending to the needs of others rather than in enduring personal hardships. John gained peace of heart, and shortly after left the hospital to begin work among the poor.

Around this time, 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. Cidade 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. When John began to put into effect his dream, because of the stigma attached to mental illness, he found himself misunderstood and rejected. For some time he was alone in his charitable work, soliciting by night the needed medical supplies, and by day attending to the needs of his patients and the hospital; but he soon received the cooperation of charitable priests and physicians. Many stories are related of the heavenly guests who visited him during the early days of his immense tasks, which were lightened at times by the archangel Raphael in person. To put a stop to his custom of exchanging his cloak with any beggar he chanced to meet, Sebastian Ramirez, Bishop of Tui, had a religious habit made for him, which was later adopted in all its essentials as the religious garb of his followers, and the bishop imposed on him for all time the name given him by the Infant Jesus, John of God.





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. His body was initially buried in the Church of Our Lady of the Victories, belonging to the Minim friars, and remained there until November 28, 1664, when the Hospitaller Brothers had his relics moved to the church of their hospital in the city.

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.



## *The Sacrament of Reconciliation (Penance or Confession)*

Though often overlooked, *A Prayerbook for Australia* (APBA) provides for the sacrament of confession in its *Reconciliation of a Penitent* (page 773). I have always maintained that confession (or *reconciliation* as it is now known) is vital to our eternal wellbeing. The whole power of this sacrament consists in restoring us to God's grace and joining us with him in an intimate friendship. Furthermore, this sacrament reconciles us with the Church, since sin damages or even breaks the communion we have with our brothers and sisters in Christ.

A sacramental act of reconciliation should be a regular part of our Christian life, but especially so in Lent or Advent, seasons of preparation and penitence.

This Lent, if you wish to receive the sacrament of reconciliation, please make a time with Fr Don by booking through the office.





A lit candle is the central focus, its flame bright and steady. The candle is positioned vertically, with the flame at the top. The background is a blurred stained glass window, featuring various colors like red, blue, green, and yellow, creating a bokeh effect. The overall lighting is warm and soft, highlighting the candle's glow.

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

*Dalveen Reuben Hardcastle (3 March)*

*&*

*Betty Joan Cumming (10 March)*



# *What's On?*

## *Coffee on Mondays ('COM')*

*10:00 am Mondays, Parish Centre*



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

- There's no cost (you can make a donation if you wish, but this is not a fundraising event.)
- Inga's baking will definitely have you coming back for more!
- You can chat with other parishioners and please bring friends along.
- We have lovely facilities here - why not come along and enjoy them?



# WALKING THE WALK 2024



Bishop John Roundhill warmly welcomes you to join him as he walks from church to church during HolyWeek. Walk as far as you like.

## Saturday 24 March 2024

St Paul's, Gold Coast South to St James' Biggera Waters  
(26 km about 6hrs walking)

**8.30am** Morning Prayer at St Peter and St Paul's Church,  
69 Palm Beach Avenue, Palm Beach

**9.00am** depart for a 1hr 5min walk

**10.05am** arrive St John's Church, Burleigh Heads,  
14 Park Avenue, Burleigh Heads

**10.15 am** depart for a 2 hr 30 min walk

**12.45 pm** arrive Surfers Paradise Anglican Church: light lunch

**2.00 pm** depart for a 1 hr 20 min walk

**3.20 pm** arrive at St Peter's Anglican Church Southport

**3.30 pm** depart for a 1hr walk

**4.30 pm** arrive St James' Biggera Waters

Full Route: <https://walkingthewalk2024.blogspot.com/>





Settings



epray<sup>®</sup>  
DAILY

Morning Prayer

Evening Prayer

Prayer at the End of the Day

A Service of the Light

BCP Morning Prayer

BCP Evening Prayer

BCP Litany

# Looking for Daily Bible Readings?

You can download the *epray* daily prayer app in:



Designed specifically for use by Australian Anglicans, this app provides the daily bible readings as laid out in the *Revised Common Lectionary*. (This is the structured 3-year bible reading plan that most Anglican Churches use in Australia.)

**Please note:** you will need to enter the code below to access the material on the app. It is free to use once the code is provided by the user.

**Code:**

**5197**



# HOLY WEEK at ST PETER'S



## PALM SUNDAY

(24th March)

7:00 am, 9:30 am & 5:45 pm ~ Holy Eucharist  
9:00 - 10:00 am "Teddy" the Donkey & Palms

## MONDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist

## TUESDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist

## WEDNESDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist  
10:00 am ~ Holy Eucharist

## MAUNDY THURSDAY

7:00 am ~ Holy Eucharist  
Midday ~ Holy Eucharist  
7:00 pm ~ "Foot Washing"

## GOOD FRIDAY

7:00 am ~ "A Service of Reflection" ~ Holy Communion  
9:30 am ~ Holy Communion  
5:45 pm ~ A Service of Tenebrae: Hayden's "7 words  
from the Cross" - presented by All Saints Music

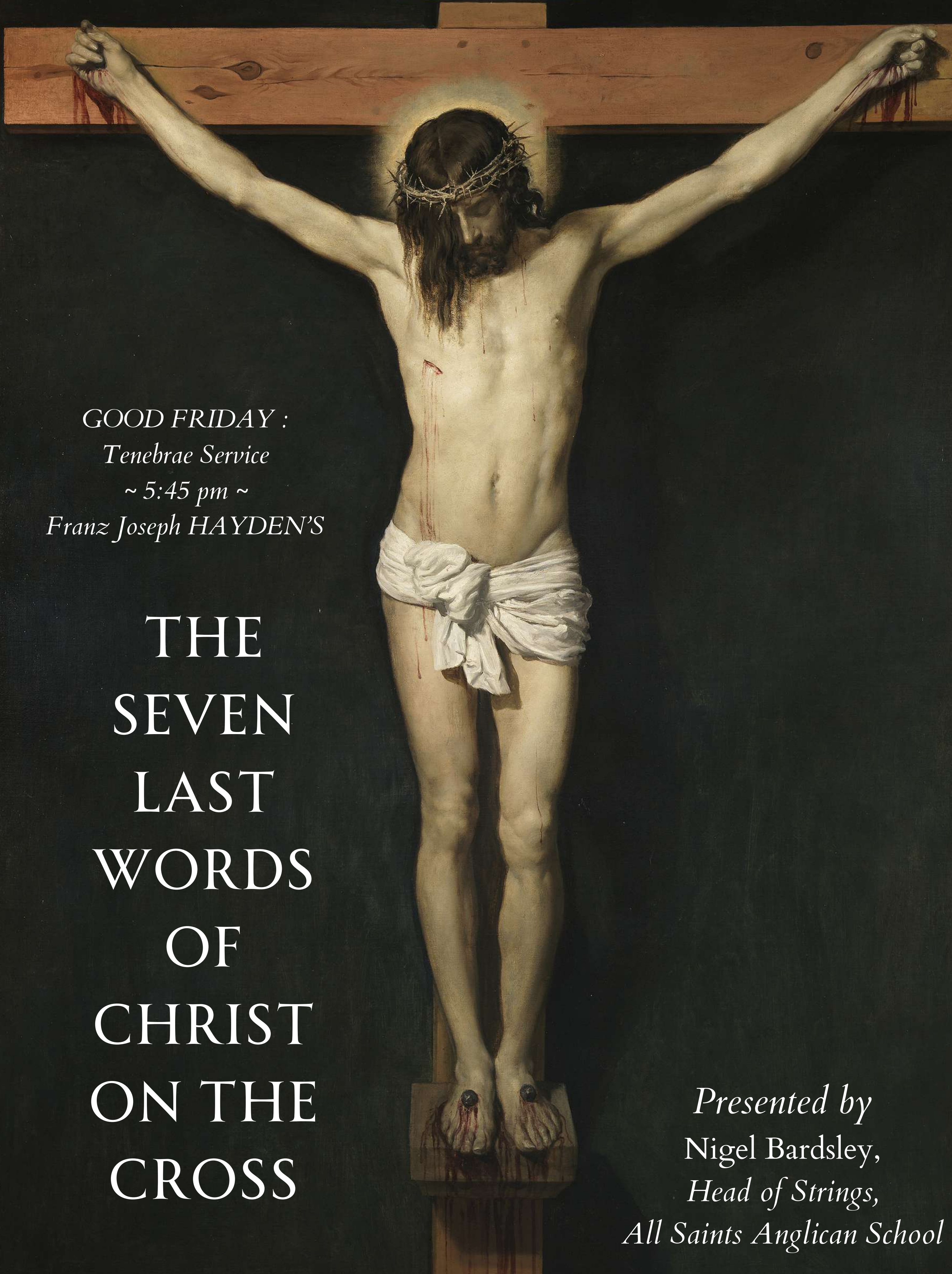
## SATURDAY IN HOLY WEEK

(30th March)

7:00 pm "Easter Vigil: "Service of First  
Light" & Renewal of Baptismal Vows"



ישוע בן צדוק מנצרת  
ΙΗΣΟΥΣ ΝΑΖΟΪΟΥΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑΙΩΝ  
IESVS NAZARĀNVS REX IVDĀORVM



*GOOD FRIDAY :*  
*Tenebrae Service*  
*~ 5:45 pm ~*  
*Franz Joseph HAYDEN'S*

THE  
SEVEN  
LAST  
WORDS  
OF  
CHRIST  
ON THE  
CROSS

*Presented by*  
*Nigel Bardsley,*  
*Head of Strings,*  
*All Saints Anglican School*



"CHRIST IS RISEN!"



# EASTER SUNDAY

*~ Sunday 31st March ~*

*Key Notes for Lent 3 & 4*

*7:00 am Holy Eucharist (BCP 1928)*

*9:30 am Holy Eucharist*

*5:45 pm Holy Eucharist*





**Gold Coast Chamber Orchestra  
proudly presents  
Luminous Strings - Recital**

**Thursday 28th March**

**7pm – 9pm**

**Princeton Room | Bond University | Building 6**

International artists, Natalia and Yuri,  
accompanied by pianist, Ayesha Gough,  
will perform well-known trios by Mozart and Tchaikovsky.  
GCCO will accompany Natalia and Yuri, performing  
beloved concertos by Bach and Vivaldi for 2 violins.

General Admission \$50

Concession \$45

Students \$25

Students under 18 free when accompanied by a paying adult.

**TICKETS:** Please follow the QR code below to book your tickets.



[gcco.com.au](http://gcco.com.au)



# PARISH DIARY ~ MARCH

## *Sunday 3 March – Lent III*

7:00 am Holy Eucharist (BCP)  
9:30 am Holy Eucharist (APBA)  
5:45 pm Holy Eucharist (APBA)

### *Monday 4 March*

10:00 am 'Coffee on Monday' – Parish Centre

### *Tuesday 5 March*

6:00 pm Choir Practice—New members' welcome

### *Wednesday 6 March*

10:00 am Holy Eucharist (APBA)  
11:00 am Study Series – 'Surprised by the God of Hope'  
2:00 pm Funeral Service – Ken Laws

### *Thursday 7 March*

Midday Holy Eucharist (APBA)

## *Sunday 10 March – Lent IV ~ Refreshment Sunday/Mothering Sunday*

7:00 am Holy Eucharist (BCP)  
9:30 am Holy Eucharist (APBA)  
5:45 pm Evensong/Holy Eucharist (BCP)

### *Monday 11 March*

9:00 am Holy Communion at 'Abri'  
9:30 am Holy Eucharist at St Vincent's, Villa la Salle  
10:00 am 'Coffee on Monday' – Parish Centre

### *Tuesday 12 March*

6:00 pm Choir Practice—New members' welcome

### *Wednesday 13 March*

10:00 am Holy Eucharist (APBA)  
11:00 am Study Series—'Surprised by the God of Hope'

### *Thursday 14 March*

Midday Holy Eucharist (APBA)  
1:00 pm Phoenix Ladies Group meets  
7:00 pm Parish Council

## *Sunday 17 March – Lent V*

7:00 am Holy Eucharist (BCP)  
9:30 am Holy Eucharist (APBA)  
11:00 am Baptism  
5:45 pm Holy Eucharist (APBA)



"St Peter's Church Southport, is a welcoming and 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](http://www.stpetersgc.org.au)

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**Rector**

Fr. Don Parker

[rector@stpetersgc.org.au](mailto:rector@stpetersgc.org.au)

**Parish Administrator**

Mrs. Christine Corroy

[parish@stpetersgc.org.au](mailto:parish@stpetersgc.org.au)

**Director of Music**

Mr. Luke Sharpe

[luke@stpetersgc.org.au](mailto: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

(2<sup>nd</sup> Sunday of the month)

**Weekday Eucharist**

10:00am – Wednesday

12:00pm – Thursday

[stpetersgc.org.au](http://stpetersgc.org.au)

**Anglican**  
Church Southern Queensland