



St Peter's

CHURCH SOUTHPORT



Rembrandt, *Parable of the Hidden Treasure*, c. 1630

*Sunday 30 July & Sunday 6 August*

## *Celebrating the St Peter's Team*

Years ago, when moving from a career of 18 years as a Military Chaplain back into the role of Parish Priest, I worried that parish ministry might seem a little 'quiet' after the excitement of military life. I need not have worried. While parish ministry is quite different to military chaplaincy it is never dull! True, it is highly unlikely that I will ever again be rushed off to Timor-Leste at a moment's notice, nor even catapulted into humanitarian work in Banda Aceh following the Boxing Day Tsunami, but parish ministry is always surprising and always interesting, nevertheless.

Over the last two weeks I have been invited to bless the new rowing eight at the St Hilda's Rowing Club, to preside at Holy Eucharist on St Hilda's Day for the Old Girls' Association, to join in Ken Lister's wonderful 80th birthday celebrations, to Admit three young girls to Holy Communion, to inspect one of our properties that we lease to St John's Crisis Centre, to provide a facility for the interviewing of candidates for the role of Principal at St Hilda's, to have coffee with the Principal of TSS, and believe it or not, the list goes on... You get my point: parish ministry is full of surprises and serendipity, but it is never quiet.

Yet, even as I write this, I grow uncomfortable with the 'first person singular' pronoun. Put simply: it is not about *me*, but about *us*, and how so many people give so much to the glory of God here at St Peter's. There is a tremendous team here at St Peter's. From the inexhaustible Christine, the creative Inga, the gifted Luke and Maddie, the devoted flower-arrangers, the committed silver-polisher, the hard-working gardener – I do hope you all like your epithets - and all those other unsung heroes who give selflessly of their time and effort, you glorify God in this parish. Mostly, I am the spoilt one in all this, benefiting enormously from your devotion.



### *Looking forward...*

This Sunday, 30 July, we will have a 'welcome home' celebration after our 9:30 Eucharist for Tim, Steph and Wini just back from Oxford for an end-of-academic-year break. We are all looking forward to catching up with them.

*An Inquirer's Group.* Many people have made approaches over my years in the parish, asking for help with understanding the basics of our faith as they seek to renew their relationship with God and his church. So, I have set myself the task of finding a suitable way of meeting this need. You may have some ideas yourself – or want to be involved somehow. Please do let this be known. Otherwise, watch this space.

*Ignatian Spirituality.* Some will remember the 'Examen' group we ran for two Lenten seasons prior to the pandemic. I found this an excellent spiritual discipline, and I know that others did as well. I am currently meeting with the Ignatian Spirituality group to see if they wish to re-engage with us. Since there is no reason that this should take place in Lent per se, I am optimistic that we might be able to start sometime soon. Again, I will keep you posted.

Do you see what I mean? Life is never dull at St Peter's. Thanks be to God.

*Fr Don*

# The Parish Diary

## Sunday 30 July: Pentecost IX

7:00 am Holy Eucharist (Book of Common Prayer 1928 [BCP])

9:30 am Holy Eucharist (A Prayerbook for Australia [APBA])  
[SPARK! Sunday School]

5:45 pm Holy Eucharist (APBA)

## Monday 31 July

10:00 am *Coffee on Monday* - The Parish Centre

## Tuesday 1 August

6:00 pm Choir Practice

## Wednesday 2 August

10:00 am Holy Eucharist (APBA)

11:00 am Bible Study (via Zoom & Face-to-face)

## Thursday 3 August

12:00 Midday Holy Eucharist (APBA)

## Sunday 6 August: Pentecost X

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA) [SPARK! Sunday School ]

5:45 pm Sung Evensong & Holy Eucharist (BCP)

## Monday 7 August

10:00 am *Coffee on Monday*

## Tuesday 8 August

6:00 pm Choir Practice

## Wednesday 9 August

10:00 am Holy Eucharist (APBA)

11:00 am Bible Study (via Zoom & Face-to-face)

## Thursday 10 August

12:00 Midday Holy Eucharist (APBA)

## Sunday 13 August: Pentecost XI

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA) [SPARK! Sunday School]

5:45 pm Holy Eucharist (APBA)

# "The Sanctuary Project"

## Silverware for the Sanctuary

Our 7:00 am parishioners will have noticed the display of six candles placed on the altar during Holy Eucharist earlier this month. In doing this, my intention was to illustrate a proposal that I have put before Parish Council: to enhance our worship by beautifying the sanctuary.

**Why?** St Peter's has a gentle Anglo-Catholic tradition of eucharistic worship, and we seek constantly to enhance the beauty of that worship in accordance with that tradition.

**How?** By updating and adding to the existing 'metalware' in the sanctuary.

**By what means?** Several 'phases' are planned.

**Phase 1:** to install a pelmet in the apse (on the East wall directly behind the altar). It will sit at the same height as the top of the altar. This will require permission from the Diocese (known as the 'granting of a faculty'.) The intention is to seek this faculty once the pelmet is in place. Although this is little 'cart before the horse' the intention here is to provide a clear picture for the Diocese and parishioners of what is being requested. The pelmet will be in place within a few weeks.

**Phase 2:** six candlesticks will be placed thereon. The crucifix will remain central, although this may be remodeled to accommodate the installation of a new tabernacle.

**Phase 3:** there are three floor-standing candlesticks in the sanctuary, one of which is the pascal candle. These will be replaced by silver/gold-plated candlesticks standing 120 cm high.

What is the significance of the 6 candlesticks with the central crucifix? It is the Christian version of the Jewish 'menorah' candlestick. It is often used in churches with an Anglo-Catholic tradition of worship.



### NOTES:

Parish Council asked me to consult with parishioners on whether they preferred silver or gold-plated metalware. The cost is greater for gold-plated, but only by 10% or so. The heart of the matter is this: in the opinion of interested parishioners what would look best? So far, the answer appears to be a resounding 'silver'! Each of these items can be engraved and for this reason I am seeking expressions of interest from parishioners. Would you like to purchase one of these items and have it engraved? **If so, please talk to Fr Don to get more information about cost and engraving.**



6 x candlestick 30 cms high



3 x floorstanding candlesticks,  
120 cm high  
(this happens to be a gold-plate  
example, silver is readily available)

# *What's been happening?*



*80th birthday  
celebrations for  
Ken Lister!*



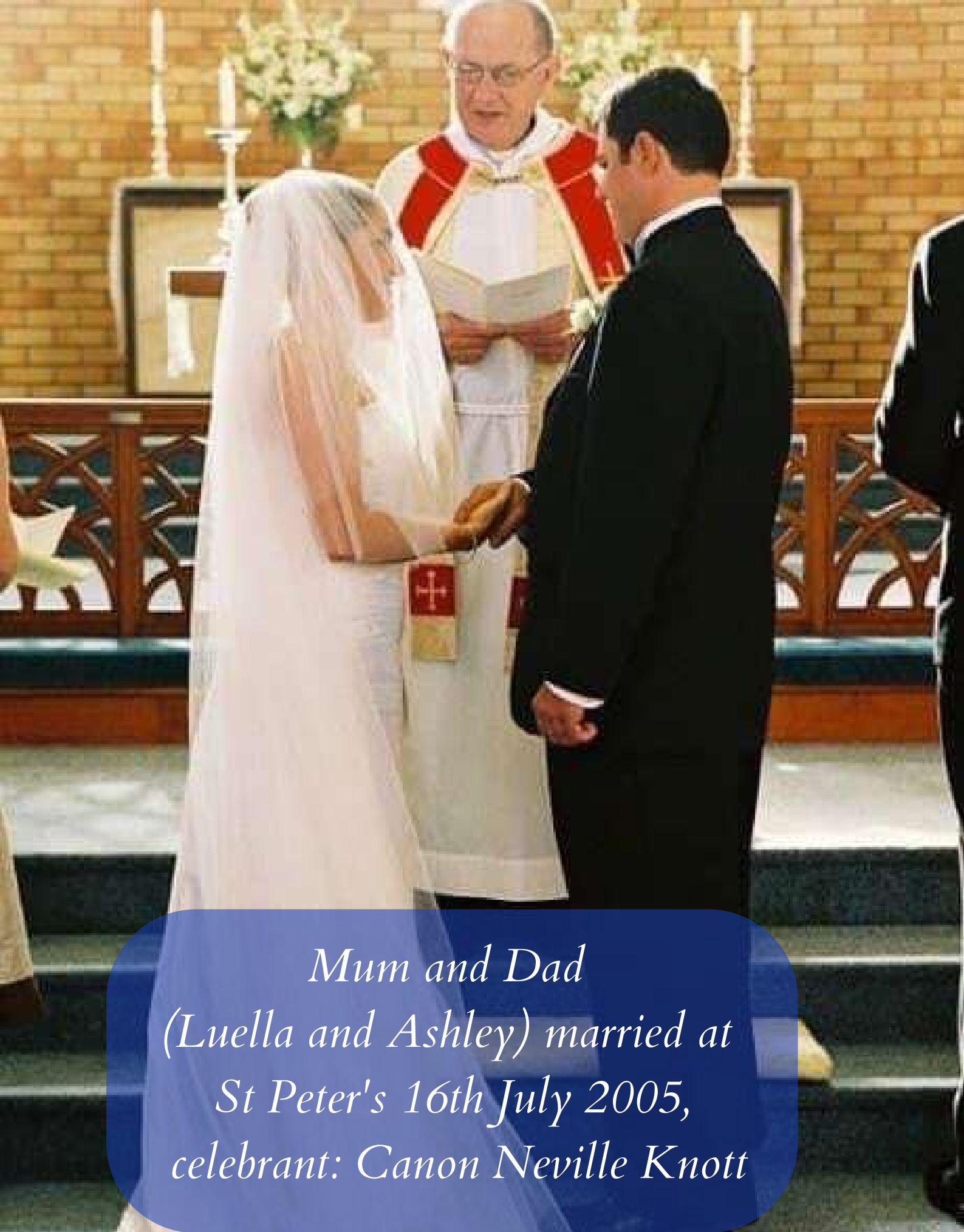


*Admissions to Holy Communion:  
Lucinda, Georgia & Minn*





*Minn, Admitted to Holy Communion:  
16 July 2023*



*Mum and Dad  
(Luella and Ashley) married at  
St Peter's 16th July 2005,  
celebrant: Canon Neville Knott*

# *Keeping it in the family...*



*The Lush family today*

*The flowers in the Church are to the Glory  
of God and are given in loving memory by  
the family of*

*Evelyn Lorraine Garrett*

*Sunday 30 July*



*The Blessing of the new Rowing Eight for St Hilda's*





# Collects & Readings

*Pentecost IX - Sunday 30 July*

## **1 Kings 3: 5–12**

5 At Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I should give you.' 6 And Solomon said, 'You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart towards you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. 7 And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. 8 And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. 9 Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?' 10 It pleased the Lord that Solomon had asked this. 11 God said to him, 'Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, 12 I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.'

*The Judgement of Solomon, Antoon Claeissens, c. 1605*



## **Romans 8: 26–39**

26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. 27 And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 We know that all things work together for good for those who love God, who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. 30 And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. 31 What then are we to say about these things? If God is for us, who is against us? 32 He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? 33 Who will bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. 35 Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

## Matthew 13: 44 - 58

44 'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

45 'Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on finding one pearl of great value, he went and sold all that he had and bought it.

47 'Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; 48 when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. 49 So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50 and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 51 'Have you understood all this?' They answered, 'Yes.'

52 And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.' 53 When Jesus had finished these parables, he left that place.

54 He came to his home town and began to teach the people in their synagogue, so that they were astounded and said, 'Where did this man get this wisdom and these deeds of power? 55 Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? 56 And are not all his sisters with us? Where then did this man get all this?' 57 And they took offence at him. But Jesus said to them, 'Prophets are not without honour except in their own country and in their own house.' 58 And he did not do many deeds of power there, because of their unbelief.

## The Collect

*O God, the fount of wisdom,*

*you have revealed to us in Christ the hidden treasure and the pearl of great price:*

*grant us your Spirit's gift of discernment, that, in the midst of the things of this world, we may learn to value the priceless worth of your kingdom, and be ready to renounce all else for the sake of the precious gift you offer.*

*We ask this through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.*

AMEN



Parable of the Pearl of Great Price, early 17th century, German

## Psalm 119:129-136

**R When your word goes forth it gives light.**

129 Your decrees are wonderful;  
therefore I obey them with all my heart.

130 When your word goes forth it gives light;  
it gives understanding to the simple. **R**

131 I open my mouth and pant;  
I long for your commandments.

132 Turn to me in mercy,  
as you always do to those who love your Name. **R**

133 Steady my footsteps in your word;  
let no iniquity have dominion over me.

134 Rescue me from those who oppress me,  
and I will keep your commandments. **R**

135 Let your countenance shine upon your  
servant  
and teach me your statutes.

136 My eyes shed streams of tears,  
because people do not keep your law. **R**

# Pentecost X - Sunday 6 August

## Isaiah 55: 1-5

1 Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. 2 Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. 3 Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. 4 See, I made him a witness to the peoples, a leader and commander for the peoples. 5 See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

## Psalm 145:8-9, 16-22

**R The Lord is gracious and full of compassion.**

8 The Lord is gracious and full of compassion, slow to anger and of great kindness.

9 The Lord is loving to everyone and his compassion is over all his works. The Lord upholds all those who fall; he lifts up those who are bowed down. **R**

16 The eyes of all wait upon you, O Lord, and you give them their food in due season.

17 You open wide your hand and satisfy the needs of every living creature. **R**

18 The Lord is righteous in all his ways and loving in all his works.

19 The Lord is near to those who call upon him, to all who call upon him faithfully. **R**

20 He fulfills the desire of those who fear him, he hears their cry and helps them.

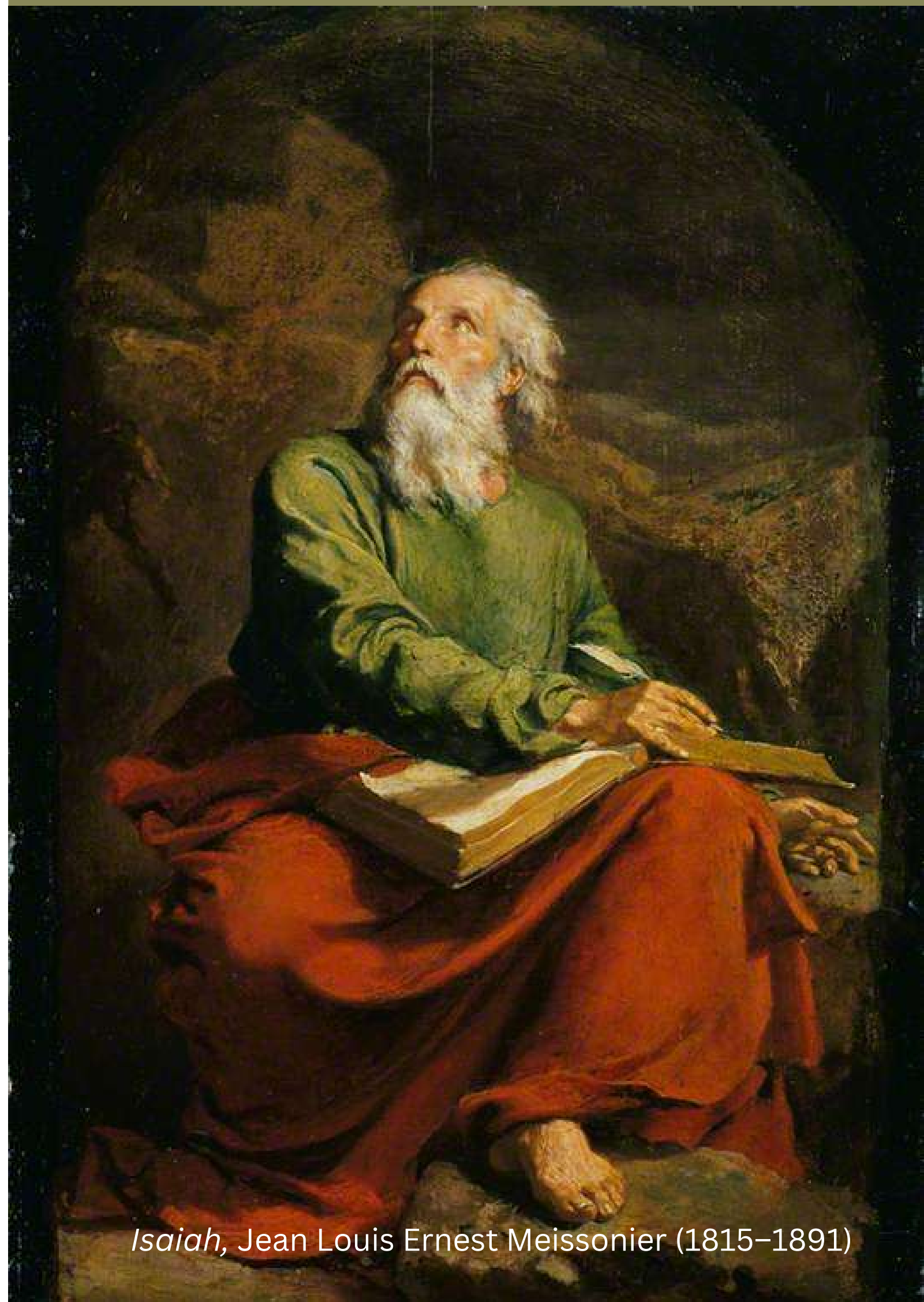
21 The Lord preserves all those who love him, but he destroys all the wicked.

22 My mouth shall speak the praise of the Lord; let all flesh bless his holy Name for ever and ever. **R**

## Romans 9: 1-8

1 I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit— 2 I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; 5 to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen.

6 It is not as though the word of God had failed. For not all Israelites truly belong to Israel, 7 and not all of Abraham's children are his true descendants; but 'It is through Isaac that descendants shall be named after you.' 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants.



Isaiah, Jean Louis Ernest Meissonier (1815-1891)

## Matthew 14: 13 - 21

13 Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. 14 When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. 15 When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' 16 Jesus said to them, 'They need not go away; you give them something to eat.' 17 They replied, 'We have nothing here but five loaves and two fish.' 18 And he said, 'Bring them here to me.' 19 Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. 20 And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. 21 And those who ate were about five thousand men, besides women and children.

## THE COLLECT

*O God,  
giver of life and health,  
whose Son Jesus Christ has called us to hunger  
and thirst for justice:  
refresh us with your grace,  
that we may not be weary in well-doing,  
for the sake of him who meets all our needs,  
Jesus Christ our Saviour;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. Amen.*



# *For All the Saints*

## *Ignatius of Loyola*

*31 July*

*Priest and Founder of the Society of Friends*

Born Inigo Lopez de Loyola in 1491, the man known as Ignatius of Loyola entered the world in Loyola, Spain, a small village at the southern end of Azpeitia.

Inigo was the youngest of thirteen children. His mother died when he was seven. Despite this he was still a member of the local aristocracy and was raised accordingly. Inigo was an ambitious young man who had dreams of becoming a great leader. He was influenced by stories such as *The Song of Roland* and *El Cid*.

At the age of sixteen, he began a short period of employment working for Juan Velazquez, the treasurer of Castile. At eighteen he became a soldier fighting for the Duke of Nájera. Seeking wider acclaim, he began referring to himself as Ignatius (a variant of Inigo.) He fought in several battles under the leadership of the Duke of Najera. He had a talent for emerging unscathed, despite participating in many battles. This earned him promotions and soon he commanded his own troops.

In 1521, while defending the town of Pamplona against French attack, Ignatius was struck by a cannonball in the legs. One leg was merely broken, but the other was badly mangled. To save his life and possibly his legs, doctors performed several surgeries. There were no anesthetics during this time, so each surgery was painful. Despite their best efforts, Ignatius' condition deteriorated. After suffering for a month, his doctors warned him to prepare for death.

On June 29, 1521, on the feast of Saints Peter and Paul, Ignatius began to improve. As soon as he was healthy enough to bear it, part of one leg was amputated which sped his recovery. During this time of bodily improvement, Ignatius began to read whatever books he could find.



Most of the books he obtained were about the lives of the saints and Christ. These stories had a profound impact on him, and he became more devout.

One story in particular influenced him, "De Vita Christi" (The life of Christ). The story offers commentary on the life of Christ and suggested a spiritual exercise that required visualizing oneself in the presence of Christ during the episodes of His life. The book would inspire Ignatius' own spiritual exercises.

As he lay bedridden, Ignatius developed a desire to become a working servant of Christ with a strong desire to convert non-Christians. His reflections led him to profound realizations, one of which being: some thoughts brought him happiness and others sorrow. When he considered the differences between these thoughts, he recognized that two powerful forces were acting upon him. Evil brought him unpleasant thoughts while God brought him happiness.

On March 25, 1522, he entered the Benedictine monastery, Santa Maria de Montserrat. Before an image of the Black Madonna, he laid down his military garments. He gave his other clothes away to a poor man. He then walked to a hospital in the town of Manresa. In exchange for a place to live, he performed work around the hospital. He begged for his food. When he was not working or begging, he would go into a cave and practice spiritual exercises.

His time in prayer and contemplation helped him to understand himself better. He also gained a better understanding of God and God's plan for him. The ten months he spent between the hospital and the cavern were difficult for Ignatius. He suffered from doubts, anxiety and depression. He began recording his thoughts and experiences in a journal. This journal would be useful later for developing new spiritual exercises for the tens of thousands of people who would follow him, and are still widely practiced by religious and laity alike.

In 1523 Ignatius made a pilgrimage to the Holy Land. His goal was to live there and convert non-believers. However, the Holy Land was a troubled place and Church officials did not want Ignatius to complicate things further. They asked him to return after just a fortnight.

Realizing his need for a more complete education, he returned to Barcelona, attending a grammar school, filled with children, to learn Latin and other beginning subjects. He was blessed with a great teacher during this time, Master Jeronimo Ardevol. After completing his primary education, Ignatius traveled to Alcala, then Salamanca, where he studied at universities. In addition to studying, Ignatius often engaged others in lengthy conversations about spiritual matters.

These conversations attracted the attention of the Inquisition. In Spain, the Inquisition was responsible for ferreting out religious dissent and combating heresy. Ignatius was accused of preaching without any formal education in theology. He was questioned three times by the Inquisition, but he was always exonerated.

Needing to further his education, he traveled north, seeking better schools and teachers. He was 38 years old when he entered the College of Saint Barbe of the University of Paris. This education was very structured and formalized. Later, Ignatius would be inspired to copy this model when establishing schools. The ideas of prerequisites and class levels would arise from the Jesuit schools, which here heavily inspired by Ignatius' experience in Paris.



Domenichino *Saint Ignatius of Loyola's Vision of Christ and God the Father at La Storta*, c. 1622

Ignatius earned a master's degree at the age of 44. When he subsequently applied for his doctorate, he was passed over because of his age. He also suffered from ailments, which the school was concerned could impact his studies. While at school in Paris, Ignatius roomed with Peter Faber and Francis Xavier. Faber was French and Xavier was Basque. The men became friends and Ignatius led them in his spiritual exercises. Other men soon joined their exercises and became followers of Ignatius. The group began to refer to themselves as "Friends in the Lord" hence The Society of Friends.

The circle of friends, shared Ignatius' dream of traveling to the Holy Land, but conflict between Venice and the Turks made such a journey impossible. Denied the opportunity to travel there, the group then decided to visit Rome. There, they resolved to present themselves to the Pope and to serve at his pleasure.

Pope Paul III received the group and approved them as an official religious order in 1540. The band attempted to elect Ignatius as their first leader, but he declined, saying he had not lived a worthy life in his youth. He also believed others were more experienced theologically. The group insisted however, and Ignatius accepted the role as their first leader. They called themselves the Society of Jesus. Some people who did not appreciate their efforts dubbed them "Jesuits" in an attempt to disparage them. While the name stuck, by virtue of their good work the label lost its negative connotation.

Ignatius imposed a strict, almost military rule on his order. This was natural for a man who spent his youth as a soldier. It might be expected that such rigor would dissuade people from joining, but it had the opposite effect. The order grew. The Society of Jesus soon found its niche in education. Before Ignatius died in 1556, his order established 35 schools and boasted 1,000 members. Today, the Society of Jesus is known for its work in educating the youth around the world. Ignatius' passed away on July 31, 1556, at the age of 64. He was beatified by Pope Paul V on July 27, 1609 and canonized on March 12, 1622. His feast day is July 31. He is the patron saint of the Society of Jesus, soldiers, educators and education.

Source: [https://www.catholic.org/saints/saint.php?saint\\_id=56](https://www.catholic.org/saints/saint.php?saint_id=56)



# the EXAMEN

The *Examen* is a method of reviewing your day in the presence of God. It's actually an attitude more than a method, a time set aside for thankful reflection on where God is in your everyday life. It has five steps, which most people take more or less in order, and it usually takes 15 to 20 minutes per day. Here it is in a nutshell:

## 1 Ask God for light.

*I want to look at my day with God's eyes, not merely my own.*

## 2 Give thanks.

*The day I have just lived is a gift from God. Be grateful for it.*

## 3 Review the day.

*I carefully look back on the day just completed, being guided by the Holy Spirit.*

## 4 Face your shortcomings.

*I face up to what is wrong—in my life and in me.*

## 5 Look toward the day to come.

*I ask where I need God in the day to come.*

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# "The Examen"

As you will see from the prayer card above, a special type of prayer, called The Examen, owes its origin to St Ignatius. He himself commended it as a very short prayer ("quarter of an hour") for use twice-daily. It can be used effectively during a lunch break to look back at how your morning has gone and to look forward to how your afternoon and evening might go.

The Examen isn't meant to be a deep and probing experience. It is designed to be a simple in-the-moment check-in that reminds us of God's presence and reorients us towards him.

# Oswald

August 5

King of Northumbria, Martyr

Oswald was born about 602 and became king of Northumbria after his father's death in 616. He was forced to flee to Scotland when Edwin seized the kingdom. For seventeen years Oswald lived in exile on Iona and was converted to the Christian faith and baptised by the monks of St Columba.

Edwin died in 633, and Oswald determined to return and free his country. On the eve of the decisive battle near Hexham, Oswald set up a large wooden cross, and he and his soldiers prayed for victory. He had a vision of Columba, who assured him of victory. Oswald defeated the British king, Cadwalla of Gwynedd, and after a few years Oswald was undisputed king of Northumbria. He married Cyneburga, daughter of Cynegils, the first Christian king of Wessex.

Oswald began to establish Christianity in his country and appealed to Iona for missionaries. The first bishop who was sent was rather harsh and had little success. Aidan (see 31 August) was eventually sent, and he and Oswald worked unceasingly to build up the church in Northumbria. Oswald often acted as interpreter for Aidan, and together they achieved the conversion of a large part of the area. On more than one occasion Oswald had to translate Aidan's Irish for the benefit of his thanes. Oswald gave the island of Lindisfarne to Aidan for a monastery and episcopal seat.

In 642, Penda, king of Mercia, sought revenge for the death of Cadwalla. During the battle at Maserfield, Oswald was killed, praying for the souls of his people as he died. His body was dismembered, but his head was carried to Aidan at Lindisfarne, who placed it in the royal chapel at Bamburgh. The dispersion of other parts of his body led to various places, on the continent as well as in Britain, claiming to have his relics. The English honoured Oswald as a martyr. He was a popular hero and was canonised soon after his death.



## Collect of St Oswald

*Eternal Lord God,  
your servant King Oswald  
set up the cross on the field of battle  
as a sign of his trust in you;  
set up the cross in the hearts of your people  
that we may triumph by its power;  
through Jesus Christ our servant king.*



# Dominic

August 8 Priest

Dominic was the founder of the Order of Preachers, commonly known as the Dominicans (or Black Friars). Dominic Guzman was born in Castile, Spain, about 1170. We know little of his early life, but he was educated by an uncle and later went to Palencia. Something of his zeal already emerges in his actions in 1191 when during a famine he sold his books and other possessions to help the poor. In 1199 he became a canon of the cathedral of Osma, his native diocese. The bishop expected his canons to follow a disciplined life-style of prayer and penance. They used the rule of St Augustine. In 1201 Dominic became sub-prior of the community.

Church life in Spain was strong and united in the face of a significant Moslem presence. The bishop of Osma journeyed to Rome to seek papal approval to go and preach in Russia. He took Dominic with him. On their way through France they found a church quite different from anything they knew in Spain. They found a church that was complacent, wealthy and very corrupt.

Ordinary people had great sympathy with the broadly ascetic ideal sweeping Europe at the time. The asceticism ranged from the pursuit of poverty as a holy ideal and with a completely orthodox theology, as seen in Francis of Assisi, to the other-worldly asceticism of the gnostic and heretical movements of the Cathars and the Albigensians, who were strong in southern France. The simple and even austere lives of the Albigensians rested on a gnostic rejection of the physical world. Alongside the Albigensians were the Waldensians, who were not gnostics, but nevertheless increasingly opposed the church, especially the affluence of the clergy. Dominic was captivated by the prospect of restoring these heretics to the church. In 1208 official opposition to the Albigensians turned into a vicious crusade, following the murder of a papal legate. What began as theological opposition erupted into a war of conquest and the pursuit of political power. Dominic was eager to preach to the Albigensians and the Waldensians, but declined to have anything to do with a repressive and bloody crusade. He worked from two principles: conversion by persuasive preaching and dialogue, and, taking to heart the example of his opponents, a gospel simplicity of life-style.

His first act during the war was to set up a convent of women at Prouille as an example of true Christian community. Then he decided to found an order of preachers. He sought papal approval for his order from Innocent III, and eventually received it from Innocent's successor, Honorius III, in 1216. Dominic spent the next five years establishing friaries and organising the order. So committed was he to his vision that three times he declined invitations to become a bishop. By 1220 the order had spread over much of Europe, and the first general chapter was held at Bologna. It was here that Dominic died in 1221, having fallen ill after setting out to preach in Hungary.

As a basis for the rule of the order, Dominic used the rule of St Augustine, since it offered him the flexibility to develop the distinctive character of his order. The Order of Preachers differed from the older monastic orders in that it was established in the growing cities, especially the university centres. It differed also from the other great new religious order of the day, the Franciscans, by its strong emphases on study as a pre-requisite for good preaching and on poverty as necessary for a life devoted entirely to preaching. This perhaps was Dominic's most important legacy: the establishment of an order dedicated to serious theological study and the communication of the gospel through sound teaching.



ST. DOMINIC

# John Henry Newman

11 August

John Henry Newman was born on February 21st 1801 in London. He was the eldest of six and was the son of John and Jemima Newman. His father was a banker in the city and so John Henry Newman had a middle class upbringing on Southampton Street in Bloomsbury. His family were practising members of the Church of England and therefore Newman was exposed to the Bible at an early age, becoming an avid reader of it. At the age of seven, Newman went to study at Great Ealing School.

When he was only fifteen, he would have a religious experience so strong that it would change his life forever. Writing about it later in life, he describes what happened as follows. *'When I was fifteen a great change of thought took place in me. I fell under the influences of a definite Creed ... I believed that the inward conversion of which I was conscious ... would last into the next life, and that I was elected to eternal glory. ... I believe that it had some influence on my opinions ... in isolating me from the objects which surrounded me, in confirming me in my mistrust of the reality of material phenomena, and making me rest in the thought of two and two only absolute and luminously self-evident beings, myself and my creator.'*

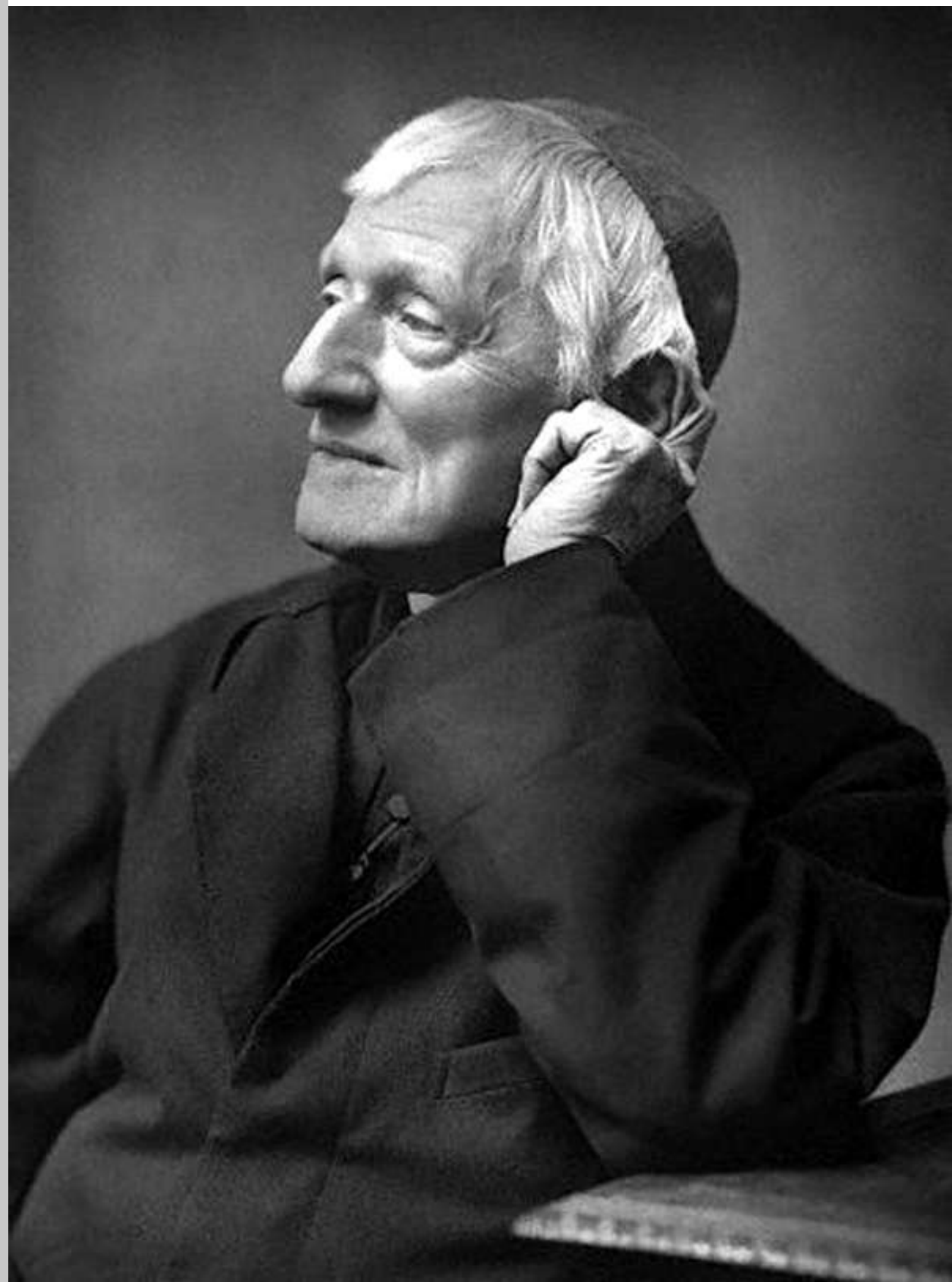
He would go on to refer to this as his first conversion.

Around the time of this conversion experience (1816), Newman came into contact with Evangelicalism which was gaining momentum with the teaching of figures such as John Wesley, bringing about what is now referred to as the Wesleyan revival, even though Wesley had been rejected by the established Church. In his final year of school, Newman converted to Evangelicalism.

At the age of sixteen, Newman became an undergraduate at Trinity College, Oxford. After his undergraduate studies he was elected to a fellowship at Oriel College, at the time the leading college of the university, in 1822.

The Universities of Oxford and Cambridge were at the time part of the Anglican 'Establishment' and they provided the formation for Anglican clergy. Desiring to be a 'minister of Christ' and even wanting to take a vow of celibacy that was not common at the time, Newman pursued Anglican orders as a way of dedicating his whole life to God. He would write the day after his ordination as a deacon in 1824, 'I have the responsibility of souls on me to the day of my death.'

On May 29th 1825, he was ordained a priest in Christ Church Cathedral by the Bishop of Oxford and became curate of St. Clement's Church, Oxford. In his time as curate there, Newman became known for visiting all his parishioners, especially the sick and the poor.



In 1826 Newman became a tutor at Oriel college where he began to lecture and tutor students. He took this role extremely seriously, feeling he had a religious duty to guide the young students he had been given responsibility for, to bring them to the zeal for the faith that he had discovered. However, this led the leadership of the college to accuse him of having favourites and so they refused to give Newman students from 1830 onwards.

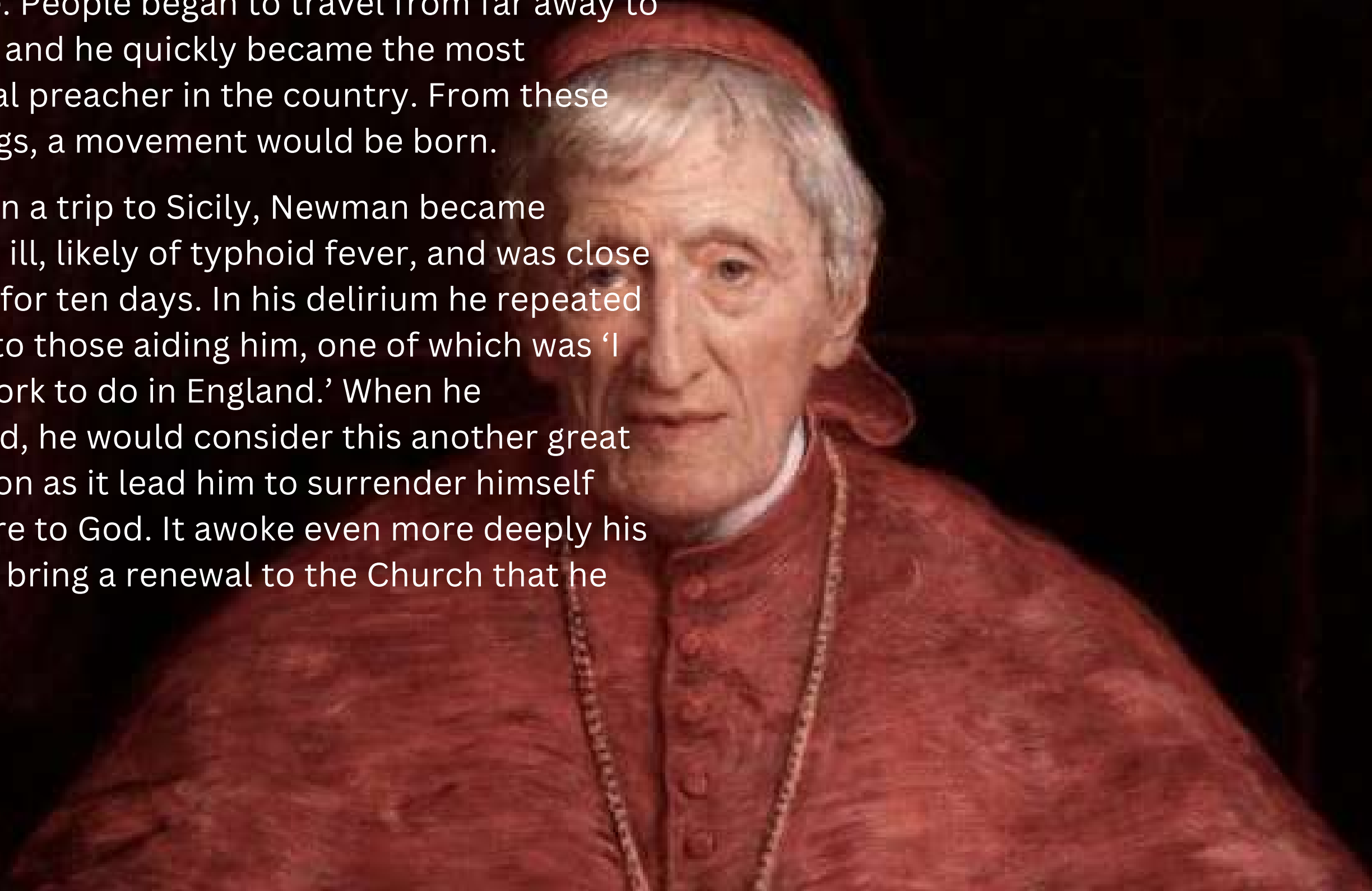
This gave him additional time for study and here he discovered the Church Fathers, the teachers of early Christianity. Through studying them, the Catholic - meaning universal - nature of the faith, and the line of apostolic succession which had preserved and transmitted it through history became clear to him. He described his reading of the Church Fathers in this way: 'Some portions of their teaching, magnificent in themselves, came like music to my inward ear, as if the response to ideas, which, with little external to encourage them, I had cherished so long.'

It was around this time that Newman was preaching at St. Mary the Virgin Church, the official Church of the University, in the heart of Oxford. Newman's method of preaching and his messages captivated congregations. A primary source recounts, 'He laid his finger gently, yet how powerfully, on some inner place in the hearer's heart, and told him things about himself he had never known til then.' He preached with a great understanding of the human condition whilst also commanding a great knowledge of scripture. People began to travel from far away to hear him and he quickly became the most influential preacher in the country. From these beginnings, a movement would be born.

In 1833 on a trip to Sicily, Newman became seriously ill, likely of typhoid fever, and was close to death for ten days. In his delirium he repeated phrases to those aiding him, one of which was 'I have a work to do in England.' When he recovered, he would consider this another great conversion as it led him to surrender himself even more to God. It awoke even more deeply his desire to bring a renewal to the Church that he loved.

On his return, Newman banded together with his friends who equally wished to bring about this renewal, namely John Keble and Edward Pusey, among others. They despaired at the state of the Church of England at that time, believing that it cared more for maintaining a good relationship with the establishment than being true to its origins and that it had been warped by its political history. Newman wrote of it, 'This remarkable Church has always been utterly dependent on the civil power and has always gloried in that dependence. It would be in fact a second Reformation: - a better Reformation.'

To bring about this 'better Reformation' Newman and several of his associates embarked upon what would become known as the 'Oxford Movement', disseminating their views through a common medium: pamphlets. Titled 'Tracts for the Times', they challenged the status quo of the Christian establishment in England. The very first tract published begins with this startling question 'Should the Government of and Country so far forget their God as to cast off the Church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and attention which you make upon your flocks?' Designed to provoke and educate, the tracts were published as the work of a nameless 'Presbyter', although Newman authored about one third of them. Between 1833-41 ninety tracts were published and their frequency gained the movement a second name 'The Tractarian Movement.'



However, Newman's best method of reaching the people was still his sermons and public lectures. The movement began to excite Christians around the country and some students at the university took up the mantra 'Credo in Newmanum' – 'I believe in Newman.'

As he continued to study and teach Christian history and especially apostolic succession, Newman began to reconsider his own hostility towards Catholicism. Catholics had been reviled and persecuted in England for centuries after the reformation, but times were changing, foremost with the passing of the 'The Roman Catholic Relief Act' in 1829, which quelled a potential Irish revolution. Nonetheless, Newman strongly believed the Catholic Church to be lacking in holiness, writing, 'Rome must change first of all her spirit, ... if they (Catholics) want to convert England, let them go barefooted into our manufacturing towns, let them preach to the people, like St. Francis Xavier, let them be trampled on – and I will own that they can do what we cannot; I will confess that they are our betters.'

In Tract 90, published in 1841, Newman argued that the defining doctrines of the Church of England were in fact fundamentally more Catholic than Protestant. Many at the university felt that Newman had now gone too far; senior tutors and heads of houses expressed outrage, arguing that the message was 'suggesting and opening a way by which men might violate their solemn engagements to the university.' This caused the then Bishop of Oxford to call for the Tracts to come to an end. This led Newman to leave Oxford, to continue his search for the truest form of the Christian faith and to begin the next chapter of his journey.

Increasingly struggling with the issue of apostolic succession and his changing attitudes towards Catholicism, Newman moved to Littlemore, a village three miles outside Oxford to live a quasi-monastic life with friends. Here, he continued to devote himself to ever deeper study, fasting and prayer. By 1843 he had resigned from St. Mary's Church completely.

While at Littlemore, Newman became increasingly convinced that the Church of Rome, the Catholic Church, was the church nearest to the spirit of early Christianity. He writes, 'on the whole, all parties will agree that, of all existing systems, the present communion with Rome is the nearest approximation in fact to the Church of the Fathers ... *And, further, it is the nearest approach, to say the least, to the religious sentiment ... of the early Church, nay, to that of the Apostles and Prophets; for all will agree so far as this, that Elijah, Jeremiah, the Baptist and St. Paul ... these saintly and heroic men ... are more like a Dominican preacher, or a Jesuit missionary, or a Carmelite friar ... than to any individuals, or to any classes of men, that can be found in other communions*'

*A prayer for peace – St John Henry Newman*

*○ Lord, support us all day long,  
until the shadows lengthen,  
and the evening comes,  
and the busy world is hushed,  
and the fever of life is over,  
and our work is done.*

*Then in your mercy,  
grant us a safe lodging and a holy rest,  
and peace at last. Amen.*

However, Newman still had a significant difficulty with the Catholic Church, namely that it had seemingly added so much to the Christian faith that could not be found in early Christian history or in scripture, things like purgatory and papal supremacy. Anglican thought was that these additions were a corruption of Christian belief, but Newman wanted to probe further to examine whether these beliefs were legitimate. This led him to undertake an extensive historical study, the fruit of which would break new theological ground.

By the end of his investigation in 1845, he would publish one of his greatest contributions to Christian thought, the 'Essay on the Development of Christian Doctrine'. Here, Newman explores the paradoxical idea that for an idea to remain truly itself, it must be able to change, to develop. Fundamentally, Newman came to realise that ideas and doctrines are 'living'; they should not be considered purely intellectual beliefs or moral rules, but should vitalise the hearts of Christians and the body of the Church, just as Christ himself does. As these ideas are living things, Newman describes the idea like a creature.

*'... it tries, as it were, its limbs, and proves the ground under it, and feels its way. From time to time it may fail ... In time it enters upon strange territory; and old points of controversy alter their bearing ... and old principles reappear under new forms. It changes with them in order to remain the same. In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.'* **Essay on the Development of Christian Doctrine**, pp. 39-41

Only fourteen years later Charles Darwin would publish, 'On the Origin of Species' proposing the idea of Darwinian Evolution – another exploration of change. Symbolically, Newman's great thesis on change comes at another great period of change in his own life, as he had arrived at the realisation that the Anglican Church could never be the church he so desired. So in that same year, he would be received into the Catholic Church

On October 8th 1845, Fr Dominic Barberi, an Italian, Passionist priest who was in England on missionary work, arrived at Newman's Littlemore residence. Newman had invited him to hear his confession and to receive him into communion with the Catholic Church. By this point, many of those who lived with Newman in Littlemore had already converted.

Newman's confession went on so late into the night that Fr Dominic insisted that they go to bed and resume it in the morning. When it was completed, John Henry Newman was received into the Catholic Church, a major step on his journey. This had huge personal consequences. By converting Newman lost most of his friends from the Church of England, his family rejected him and he could no longer be a fellow at Oxford. He would later describe how the trials of this period moved him to more completely surrender his life to God.

*'He knows what He is about. He may take away my friends, He may throw me in among strangers, He may make me feel desolate, make my spirits sink, hide the future from me – still He knows what He is about.'* *Meditations and Devotions*, pp. 301-302  
His conversion was accompanied by a great sense of interior peace. He wrote:

*'I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea.'* **Apologia**, p. 238

In 1846, Newman was sent to Rome to further his study and on May 30th 1847 was ordained a Catholic priest. He also discovered in Rome the model of community life pursued by the Oratorians of St. Philip Neri. St. Philip Neri was a saint of the sixteenth century and Newman saw him as a great example of cheerful witness. He also saw in the shape of Oratorian life, something deeply familiar. He once wrote:

*'The nearest approximation in fact to an Oratorian Congregation that I know ... is one of the Colleges in the Anglican Universities. Takes such a college, destroy the Heads' house, annihilate wife and children, restore him to the body of fellows, and give the Head and Fellows missionary and pastoral work, and you have a Congregation of St Philip before your eyes.'* **Chapter address of January/February 1848**

On February 1st 1848, with the approval of Pope Pius IX, Newman established, in Birmingham, the first Oratory of St. Philip Neri in the English speaking world. The year after that, with one of his disciples, Frederick William Faber, Newman founded a second Oratory community in London. In these years, Newman began to address those who had formerly been involved in the Oxford Movement, to convince them that they belonged in the Catholic Church too. Newman's conversion had prompted many in the intellectual spheres of Oxford and Cambridge to join the Catholic Church, but now having returned and established communities, Newman set about writing to those he had once led, encouraging them to continue seeking for the spirit of the true church. He wrote essays entitled 'Certain Difficulties Felt by Anglicans in Catholic Teaching' and gave a series of lectures on the 'Present Position of Catholics in England'. However, the next phase of his journey would call him beyond his beloved England and to a new endeavour all together.



In 1852, Newman was invited to give a series of lectures in Dublin, Ireland on the principles and benefits of university education. He had been invited by those who wanted to see a Catholic university founded in that city. These lectures went on to become the first parts of his next great work, 'The Idea of a University.' Building on his belief that ideas develop through lively dialogue, this new text was a defence of "liberal education". He expands here: *'The University ... has this object and this mission; it contemplates neither moral impression nor mechanical production; it professes to exercise the mind neither in art nor in duty; its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this. It educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it.'* **The Idea of a University**, pp.125-6

In 1854, Newman was appointed Rector of the new Catholic University of Ireland, now University College Dublin, by the Bishops of Ireland. Aiming to build it on the principles outlined in his lectures, he drew inspiration from the Catholic University of Louvain in Belgium, but also from the Oxford collegiate system with which he was so familiar. In his time as Rector, he oversaw many projects, including the construction of campus buildings, the publication of periodicals, and the recruitment of staff. He proved himself not only a strong intellectual and spiritual leader, but also a skilled manager of major projects.

Newman also wanted to counter the growing notion that being educated and cultured, being a "gentleman", was enough to form the moral conscience. Recognising that such a view diminishes the importance of the Catholic religion in acquiring virtue, Newman wrote:

*'Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential principles. ... It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind ... but still, I repeat, they are no guarantee for sanctity or even for conscientiousness.'* **The Idea of a University**, pp.120-1

For four years Newman served as University Rector in Dublin but for much of this time he struggled with the role. Firstly, he was concerned for the still very newly-founded oratory in Birmingham that he was no longer able to give his time to. But he also felt under-supported and misunderstood by the Irish Bishops who had asked him to found the university. It was an extremely demanding position, obliging him to make fifty-six crossings to and from Ireland over a period of seven years. In 1858, he decided to resign as from his role as University Rector and returned to England, to his beloved community at the Birmingham Oratory.

The next two decades of Newman's life brought him a series of new highs and new lows, with several controversies prompting him to write some of his best work.

The first of these controversies came when, as the editor of the Rambler, he was attacked by some fellow Churchmen for adopting an editorial stance seen as critical of Pope Pius IX, and for advocating that the faithful be consulted on the definition of dogmas. This led him to write a public essay on the issue clarifying himself, but because of this some bishops came to view him as problematic and one even reported him to Rome for heresy. For the next eight years, Newman was viewed with suspicion by many in Rome. Having been disowned by the Church of England for his conversion, to then be seen as suspect by the Catholic Church, the church he had sacrificed so much to join, brought Newman to a bitter place. He would write of this time, *'as a Protestant, I felt my religion dreary, but not my life – but, a Catholic, my life dreary, not my religion.'*

**Autobiographical Writings**, p. 254

However, another personal trial would become the catalyst for Newman's most personal work yet, his autobiography, 'Apologia pro vita sua' meaning 'A Defence of my life'. In 1864 an Anglican clergyman and Cambridge Professor wrote of Newman that he had never honestly been an Anglican. Newman felt he had to address this criticism, but that he needed to approach the challenge in a new way. What he decided to do was drastic.

He decided to write his entire life's story. He felt that he had to, *'give the true key to my whole life; I must show what I am, that it may be seen what I am not, and that the phantom may be extinguished ... I wish to be known as a living man, and not as a scarecrow.'* **Apologia pro vita sua**, pp xxii-ii

For seven weeks, Newman worked himself to the point of exhaustion, writing at times for sixteen hours a day. The honesty and candidness of Newman's five hundred page work led even his critics to admire his integrity; its publication did much to restore his reputation in England, amongst Anglicans and Catholics alike. In subsequent years, Newman published further works, among them '**A Grammar of Assent**', a deep philosophical exploration of how the human person reaches convictions.

With his reputation restored, when the First Vatican Council was called in 1868, many Bishops asked Newman to serve as their expert theological adviser at the Council. Although Newman was particularly interested in the topic of Papal Infallibility, which the Council was due to discuss, he turned down these invitations in order to complete '**The Grammar of Assent**'.

In 1874, Newman felt drawn to respond to an attack made on Catholics by the Prime Minister William Gladstone. Gladstone, outraged by the Vatican Council's affirmation of papal infallibility asserted that, owing to their allegiance to the Pope, Catholics could never be loyal subjects to the Queen. Newman penned an open letter, responding to Gladstone's contention that Catholics have 'no mental freedom'. Newman wrote that Catholics 'do not deserve this injurious reproach that we are captives and slaves of the Pope.'. Not long after this, Newman would indeed find himself in a position of higher authority, as he was soon to be named a cardinal of the Church.



In 1877 Newman returned to his beloved Oxford for the first time in thirty-four years. As an indicator of how much the times had changed, he was there to receive the first honorary fellowship of Trinity College. However, in 1879, he would go on to receive an even greater honour.

After the death of Pope Pius IX in 1878, the papacy of Pope Leo XIII began. Pope Leo admired Newman's fierce religious orthodoxy and appointed him as a cardinal in 1879. The news that he was to be a Cardinal came as a conclusive vindication of his orthodoxy and loyalty to the Catholic Church. He himself declared *'the cloud is lifted for ever'*. After receiving his cardinal's hat in Rome, Newman described how, *'for thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more than now.'* Pope Leo was so fond of Newman and his desire to stay true to the faith that he referred to him as, *'il mio cardinale'*, meaning *'my cardinal'*.

Newman chose as his cardinal's motto the words *'Cor ad cor loquitur'*, in English, *'heart speaks to heart'*. When he was made cardinal, Newman specifically requested not to be consecrated as a bishop (since cardinals are typically drawn from the ranks of bishops), and he asked to be allowed to remain in Birmingham. Both requests were granted and he continued to live as a cardinal, still writing, at the Birmingham Oratory.

Newman's elevation to the cardinalate was widely lauded by his fellow countrymen. As an Anglican friend wrote to him, *'I wonder if you know how much you are loved by England ... by all religiously minded in England. And even the enemies of faith are softened by their feeling for you. And I wonder whether this extraordinary and unparalleled love might not be ... utilized, as one means to draw together into one fold all Englishmen who believe.'*

The year before he died, he would write this about the journey to sainthood. *'Such are the means which God has provided for the creation of the Saint out of the sinner; He takes him as he is, and uses him against himself: He turns his affections into another channel ... it is the very triumph of His grace, that He enters into the heart of man, and persuades it, and prevails with it, while He changes it.'* **Purity and Love**, pp. 71-72

In his final years, Newman continued to correspond with and give spiritual guidance to many. He died at the age of 89 on the 11th August 1890. Tens of thousands lined the streets of Birmingham for the passing of his funeral cortege. He was buried in the Oratory's cemetery. An inscription on a plaque in the Oratory reads *'out of shadows and symbols unto the truth.'* Newman's journey towards the truth was complete.

source: <https://www.newmancanonisation.com/newmans-life>

John Henry Newman was canonized on 13th October 2019,  
by Pope Francis





# *What's On?*

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

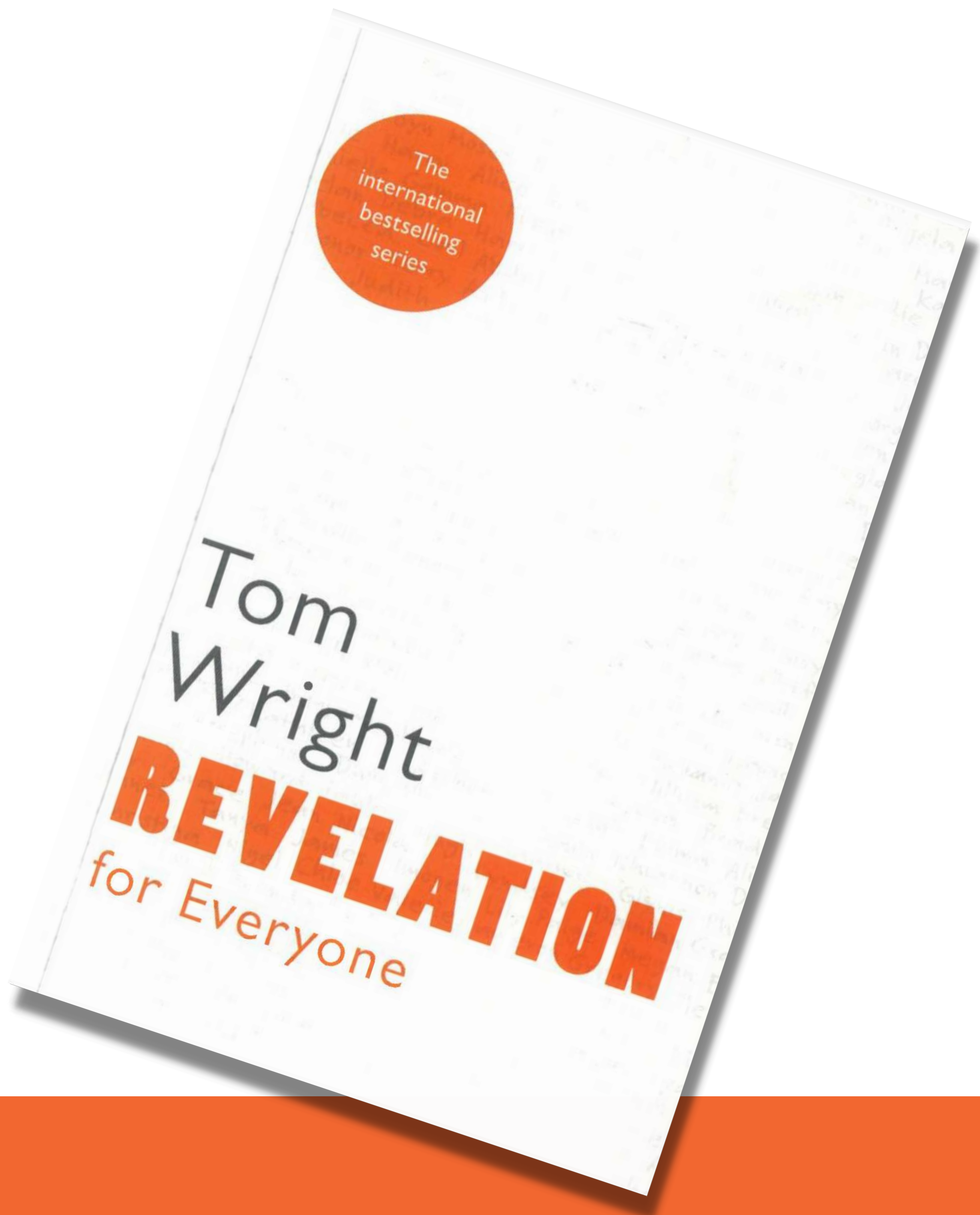
*Every Monday, 10:00 am in the Parish Centre*



No time to stop on for a cuppa after Sunday Morning Eucharist?

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.)
- You can chat with other parishioners and even bring a friend if you like.
- We have lovely facilities here - why not come along and enjoy them?



# *Wednesday Bible Study*

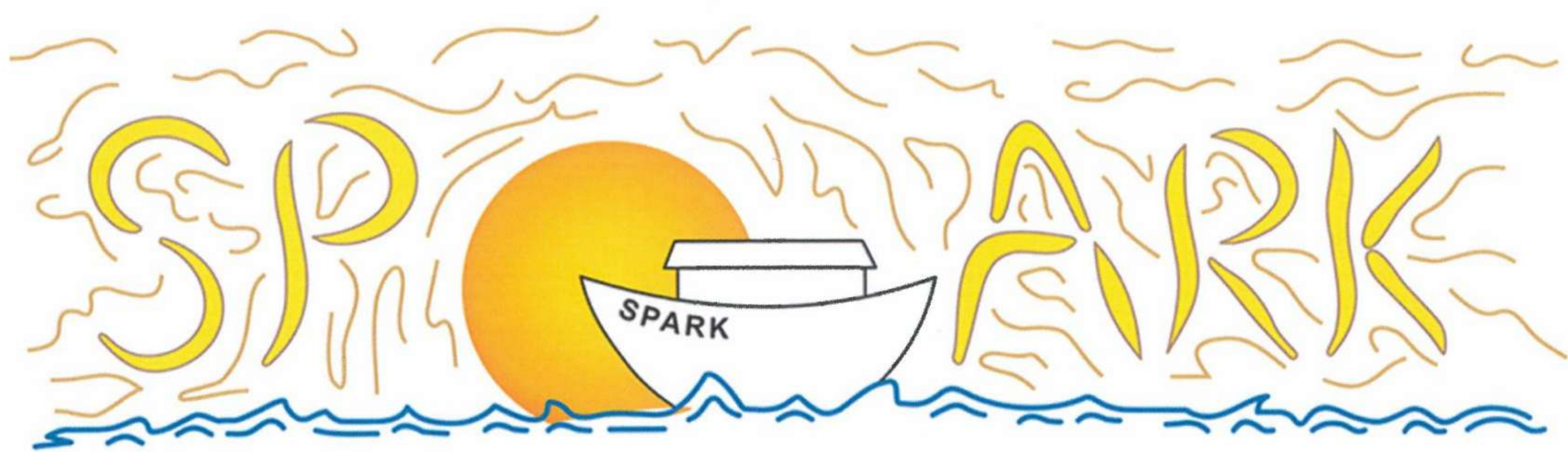
Wednesdays at 11:00 am

(following our 10:00 am Holy Eucharist)

**The Book of Revelation.**

Join us in person (in the Parish Centre) or Zoom online

*– just let us know and we'll send a Zoom invite*



St. Peter's. Anglican Religious Kids

*It has begun!*

*Our SPARK! Sunday School is now running during  
our 9:30 am service.*

*Bring your children (or grandchildren) along for some excellent teaching and fun.*

*Volunteer if you want to help (contact Christine in the Office.)*

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

You can find out more about us at  
[www.stpetersgc.org.au](http://www.stpetersgc.org.au)

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**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