

St Peter's
CHURCH SOUTHPORT

Sunday 31 July ~ Pentecost VIII
Sunday 7 August ~ Pentecost IX

Just a Few Points...

On a personal note: today (Friday 29 July 2022) my Ph D was officially 'conferred.' That is to say that from today everything is 'official.' My next move is to plan for the graduation ceremony that will take place in Melbourne in mid-October. (As you can tell, these things don't happen quickly..!)

On Sunday 24 July we welcomed **Rihana Lily Jeneke** into the Church through the waters of Holy Baptism. Welcome Rihana! Even though we have had a Covid-impacted year we have Baptised 2 adults and 14 children at St Peter's so far this year.

Common Ground: This initiative aims to provide up to 200 units of supportive housing to permanently house and support individuals sleeping rough or those who experience chronic homelessness on the Gold Coast. It will imitate the Common Ground initiative that's been successfully operating in South Brisbane for a decade. I look forward to the inaugural meeting this Wednesday evening. It is promoted by our local State MP, Rob Molhoek. [If you're a Southport local I'm sure agree with me that this is very much needed.]

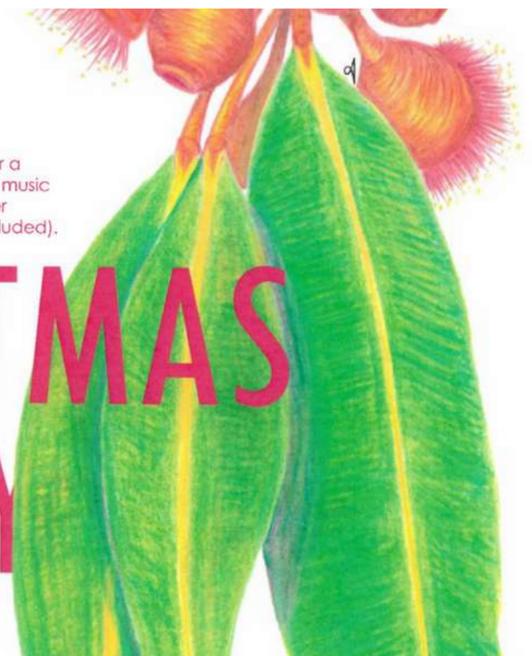
Don't forget the **"Christmas in July"** Choral concert this Saturday 30 July, Presented by the Brisbane Chamber Choir here at St Peter's at 5:30.



Why wait for Christmas this year? Join **Brisbane Chamber Choir**, directed by **Graeme Morton**, for a festive, winter concert full of joyous and sublime music making, complete with a side of Christmas cheer (mince pies, mulled wine and twinkling lights included).

CHRISTMAS IN JULY

Saturday, 30 July 2022 @ 6.30 PM
Christmas cheer from 5.30 PM



You could be forgiven for thinking that I have borrowed a title from an old Western movie for this piece. I haven't, but the incident referred to here does represent something of a showdown, in this case between St Paul and St Peter, probably around the year 48 AD, in what we would now refer to as southeastern Turkey.

Like all "incidents" there were some contributing factors and they are worth noting. Paul and Barnabas make a brief trip to Jerusalem around 46/47 AD. This is sometimes called the "Famine Visit" and it is elaborated upon in Acts 11:30 and Galatians 2:1-10. It appears that Paul, Barnabas and Titus visited Jerusalem to discuss famine relief for the faithful in Jerusalem, but it is also clear that Paul took it upon himself to talk privately with the Church leaders there, to make sure that he was preaching a gospel to the gentiles that was acceptable to their theological point of view. Paul got the 'green light' and returned to Antioch satisfied that he was on the right track while being a little worried about the 'spies' that overheard his conversation. These spies were clearly concerned about Paul's over-adaptation of the good news to the gentile (non-Jewish) perspective and from this point seemed intent on making Paul's life difficult.

How did this play out? Shortly after the visit to Jerusalem, for some months in 47-48 AD, Paul and Barnabas completed "the first missionary journey" in Cyprus and southern Galatia (southern central Turkey.) By all accounts, this was a successful missionary journey, especially among the gentiles. They returned to Antioch where, it appears, Peter had arrived earlier and was enjoying breaking bread with the gentile "Jesus believers." [N.T. Wright uses this term to describe non-Jewish Christian because the term 'Christian' was not widely used at this early period in Christian history. Acts 11 tells us that the title "Christian" did in fact originate in Antioch.]

Then the 'spies' (mentioned earlier) turn up, supposedly with the authority of the elders of the Jerusalem believers behind them. It is possible that they had no such authority, but they certainly put the cat among the pigeons. Peter, until that time, ate comfortably with the gentile Jesus believers in Antioch. He stopped once he realised these visitors from Jerusalem did not approve.

"The Incident at Antioch"

Paul and Barnabas in Lystra, by Nicolaes Berchem, 1650



This made Paul indignant, and much more so when even Barnabas caved in and desisted from eating with gentile believers. This was too much for Paul, especially as it appears these ripples were being felt even in the newly established churches in Galatia.

In short order, Paul dashed off his letter to the Galatians to reassure them and confirm them in their faith. More precisely, in this letter Paul addresses the pressure applied by the 'visitors from Jerusalem' to all the gentile converts to undertake circumcision, and therefore fulfil the obligatory Jewish rites.

The theology woven into Paul's letter to the Galatians is far too rich and complex to summarise here, but some simple points may be helpful:

Point# 1: it is too simplistic to accuse Peter and Barnabas of being cowardly. Clearly, they succumbed to pressure, but the issue of just how Jewish a non-Jewish believer should become was far from clear at this early period in the Church's history. Sadly, Paul's unequivocal disagreement with Peter and Barnabas appears to have cost him his friendship with the latter and probably with the former.

Point #2: for Paul, the Kingdom of God had been inaugurated in the Good News of Jesus Christ. The effect of this would be the subject of the first chapters of Galatians. As dense as these chapters are, N.T. Wright helps us to understand some key points, namely, that any requirement that the gentiles submit themselves to Jewish Law would be a retrograde step. Requiring circumcision would be like turning back the clock and embracing practices that pre-dated the Gospel. That would be as if Christ had not even existed and that was utterly unacceptable!

Point #3: For Paul, the coming of Christ, and the inaugurated Kingdom of God, means that even the shape and form of Judaism must change. Paul is not rejecting the faith of his fathers, less still trying to make a 'clean break' with it. Rather, he is declaring that under the momentous influence of the new inaugurated Kingdom of God it must change. Scrambling back to the ancient practice of circumcision, in Paul's view, was a form of reactionism that, if left unchallenged, would nullify the very Gospel itself.



The Dispute at Antioch: Saints Peter & Paul by Jusepe de Ribera

Final point: Paul makes a truly emphatic point in Galatians 3:28: We are "Neither Jew nor Greek, Slave nor Free, male and female." To finish with N.T. Wright's helpful elucidation: "Paul's concern is to stress that these differences are now transcended (not obliterated, as has sometime been implausibly suggested) in a new form of human community." For Paul, a Messiah-shaped view of the gathered faithful could only be thus!

A take away point from Paul's remarkable teaching in Galatians might well be this: were he to magically appear today how would he feel about the trenchant disunity in the Church. No doubt the disunity of the Church would distress him greatly. After all, the powerful import of his letter to the Galatians is that there is no greater symbol of the Kingdom of God than unity in Christ!

Fr Don

For All the Saints

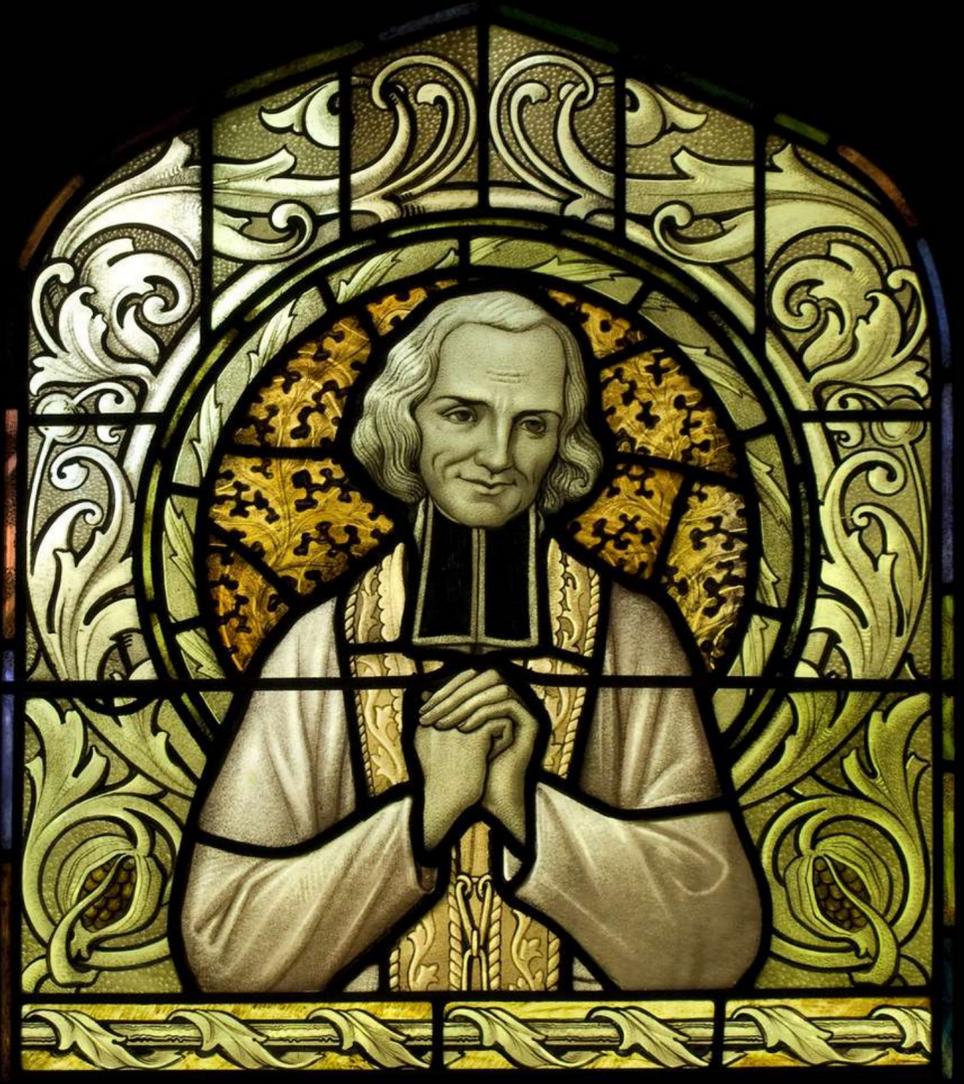
John Baptist Vianney ~ August 4

Curé d'Ars, Priest

The French Revolution and its aftermath had a devastating effect on religion in France. Under the ideology of the revolution, religion was attacked and the priesthood proscribed. In the years after the revolution many people became pre-occupied with the practical business of re-constructing their lives and had found solace in other pursuits. The country was in disarray, but Jean-Marie-Baptiste Vianney brought an important and distinctive contribution to the revival of religion.

Jean-Marie was born into a peasant family at Dardilly near Lyons in 1786. He received little education and, in the upheavals of the 1790s, was soon working on his uncle's farm at Ecully. Although church-going was discouraged in post-revolutionary France, Jean-Marie felt called to the priesthood. His academic limitations hampered him, and then he was conscripted into the Napoleonic army. He deserted and resumed his studies after a general amnesty in 1810. After a great struggle he was ordained in 1815. Three years later, at the age of 30, he was appointed to the little village of Ars, a remote and insignificant place north of Lyons. Here he stayed until his death on 4 August 1859.

There had been no effective ministry in Ars for some years, and Jean-Marie had to rebuild the parish virtually from nothing. He visited his parishioners; he re-established education for the children and set up an orphanage for girls; but above all he set out to reclaim the habits of his parishioners. He followed a rigid self-discipline, and in his early years at Ars attacked the dancing and drinking of the locals in an effort to reform the parish. He used the confessional as a means of correcting people's habits. In the confessional he read hearts like a book. Not without a lot of sometimes bitter opposition, he succeeded in transforming the village by 1827. Shining through the rigour and discipline was a profound love of people. He came to place great stress on the love and mercy of God.



By 1827 the Abbé Vianney was widely regarded as a priest of deep devotion and spiritual skill. People began arriving at Ars from further afield, seeking the counsel of the Curé d'Ars, as increasingly he was simply known. The pressure on him, compounded by his own disregard of his health and comfort, made for an enormous spiritual burden. People also came to expect miracles of him, but he simply attributed these to St Philomena.

Eventually Lyons railway station had a separate booking office for trains to Ars, and in 1853 it was calculated that 20,000 people a year were visiting him. Those who could not visit in person wrote to him. Even though he could not answer all the letters in person, he determined the general scope of the replies. During his later years he spent up to 16 hours a day in the confessional. He would have dearly loved to leave the parish and devote himself to solitary prayer, but was not allowed by his bishop and the villagers to leave. He died, worn out by his self-denying life-style and devoted ministry to those who came to him. In 1929 he was designated the patron saint of parish priests.

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.



The Collect of St Oswald

*Jesus,
Lord of the mystical past
as much as of the present,
you loved Oswald the Christian
soldier king
who taught his thanes the gospel;
help us, if the experts fail us,
to tackle the job ourselves.*

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 prerequisite 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.

Mary Sumner ~ August 9

Founder of the Mothers' Union

Mary Heywood was born on the last day of 1828. She was educated at home and married George Sumner in 1848. After a year in Crawley they moved to the rectory at Alresford, Hampshire. They had three children and entered fully into village life. Her own happy family life was significant for her idea of a Mothers' Union. The nineteenth century was an era of societies, and the Sumners began several organisations in Alresford for the improvement of society. In 1876 Mary gathered together young women from the village for weekly classes in the rectory. She was determined to gather women from different social backgrounds, many of whom were unaware of the significance of baptism and were experiencing difficulties in teaching their children the Christian faith. Those attending the first meeting were invited to sign a card outlining a commitment to Christian parenthood.

Within the next ten years, branches of the Mothers' Union were springing up throughout the Winchester Diocese. Prayer cards were written, and teaching within the groups stressed the importance of a Christian family background. Family life is the greatest institution in the world for the formation of character, and out of it the nation grows. Religion is the indispensable foundation of family life, and must be taught by the parents. In 1885 George Sumner was appointed archdeacon of Winchester (and in 1888 bishop of Guildford within the Diocese of Winchester), and he and Mary moved to Winchester. In the same year, they attended the Church Congress at Portsmouth. At a women's meeting during the congress, Bishop Ernest Wilberforce suddenly asked Mary Sumner to talk about her work at Alresford. It was unusual for a woman to speak publicly, but Mary overcame her nervousness, and her speech made a great impact.

The Mothers' Union now spread rapidly, and membership quickly grew. Within only a few years there were branches in most dioceses in England. Queen Victoria became the first royal patron. Soon the society had appointed its first overseas workers and built and equipped a central home in London, from which the organisation was administered and guided.



*yours aff.
Mary E. Sumner*

During her lifetime, Mary Sumner saw the Mothers' Union grow into a world-wide organisation, working in sixty-eight home dioceses and one hundred and thirty-eight dioceses overseas, with a membership of over four hundred thousand.

Mary spent the years after 1885 in a constant round of speaking engagements and voluminous correspondence. Her own strong faith underlay her commitment to the cause of women and family life. Although she was a product of her age in her attitudes to the nation, and her comfortable life as a bishop's wife after 1888 protected her from the harsh side of Victorian life, the Mothers' Union could not have come into existence without her vision and drive. She finally gave up her active involvement in the organisation in 1916 at the age of 88. She died on 9 August 1921.

Clare of Assisi ~ August 11

Abbess

Clare was born into a patrician family in Assisi in 1193 or 1194. As a girl she refused two offers of marriage, though we know little else about her early life. Then in 1212 she heard Francis preaching and was so impressed that she determined to devote herself to the religious life. Like many others at that time, she was attracted to a life of poverty as a witness against the wealth, power and corruption that infected much of the church. In March 1212 Clare secretly left home and joined Francis at Portiuncula outside Assisi. Here he received her vows as a nun and then placed her in the temporary care of a convent of Benedictine nuns for her spiritual and religious formation. She resisted strong family pressure to return home, and was eventually joined by others, including her sister Agnes, who wished to follow with her the Franciscan ideal of absolute poverty. Later, her widowed mother joined her as well.

In 1215, when the number of adherents had grown, Francis set up the small community in a house near San Damiano, the church just outside Assisi he had repaired a few years earlier. The order followed rules of rigid poverty and strict enclosure, even more so than other women's religious houses of the day. Pope Innocent IV granted Clare "The Privilege of Poverty", a papal grant which ensured that the three early houses of Assisi, Perugia and Florence should never be endowed but depend solely on alms. Before long there were religious houses belonging to Clare throughout Europe. Debate about poverty continued among the nuns, as it did in the Franciscan Order.

Clare's relationship with Francis was always close, though they met rarely in his later years. He wrote for her the first rule of "The Poor Ladies", as the order was originally called. Shortly before his death, he paid a brief farewell visit to San Damiano. Clare became an important figure in the contemplative tradition. Like Francis she was committed to serving the community joyfully and was imbued with a love of nature.



Clare never left the house at San Damiano. Her long period of rule as an abbess was characterised by her discretion and by her love for her nuns and for Assisi, despite the fact that she was often ill. The rule of the order was austere, nevertheless she warned against extravagant austerities for her nuns. To one superior she wrote, "Our bodies are not made of brass." She herself wrote that her master Christ was "the splendour of eternal glory, the brightness of eternal light". She died in 1253. She was canonised two years later.

Readings & Collect: Sunday 31 July ~ Pentecost VIII

Ecclesiastes 1: 2, 12-14 & 2: 18-23

1:2 Vanity of vanities, says the Teacher, vanity of vanities! All is vanity. 12 I, the Teacher, when king over Israel in Jerusalem, 13 applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to human beings to be busy with. 14 I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind. 2:18 I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me 19 —and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. 20 So I turned and gave my heart up to despair concerning all the toil of my labours under the sun, 21 because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil. 22 What do mortals get from all the toil and strain with which they toil under the sun? 23 For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity.

Luke 12: 13-21

13 Someone in the crowd said to him, 'Teacher, tell my brother to divide the family inheritance with me.' 14 But he said to him, 'Friend, who set me to be a judge or arbitrator over you?' 15 And he said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' 16 Then he told them a parable: 'The land of a rich man produced abundantly. 17 And he thought to himself, "What should I do, for I have no place to store my crops?" 18 Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. 19 And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." 20 But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" 21 So it is with those who store up treasures for themselves but are not rich towards God.'

The Collect of The Eighth Sunday After Pentecost

*Almighty God,
whose beloved Son for our sake
willingly endured the agony and shame of
the cross:
give us courage and patience
to take up our cross daily and follow him;
who lives and reigns with you and the
Holy Spirit,
one God, now and for ever. Amen.*



Psalm 49.1-12

R We can never ransom ourselves, or deliver to God the price of our life.

1 Hear this, all you peoples;
hearken, all you who dwell in the world,
you of high degree and low, rich and poor together.

2 My mouth shall speak of wisdom,
and my heart shall meditate on understanding. **R**

3 I will incline my ear to a proverb
and set forth my riddle upon the harp.

4 Why should I be afraid in evil days,
when the wickedness of those at my heels
surrounds me,

5 The wickedness of those
who put their trust in their goods,
and boast of their great riches? **R**

7 For the ransom of our life is so great,
that we should never have enough to pay it.

8 In order to live for ever and ever,
and never see the grave. **R**

9 For we see that the wise die also;
like the dull and stupid they perish
and leave their wealth to those who come after
them.

10 Their graves shall be their homes for ever,
their dwelling places from generation to generation,
though they call the lands after their own names.

11 Even though honoured, they cannot live for
ever; they are like the beasts that perish. **R**

Colossians 3: 1-11

1 So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth, 3 for you have died, and your life is hidden with Christ in God. 4 When Christ who is your life is revealed, then you also will be revealed with him in glory. 5 Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). 6 On account of these the wrath of God is coming on those who are disobedient. 7 These are the ways you also once followed, when you were living that life. 8 But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. 9 Do not lie to one another, seeing that you have stripped off the old self with its practices 10 and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. 11 In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

SUNDAY 7 AUGUST

The candles in the Church are to the Glory of
God and in loving memory of...

~Peter Lumsden Tancred~

~Ivy Eleanor Kearton~

Genesis 15: 1-6

1 After these things the word of the Lord came to Abram in a vision, 'Do not be afraid, Abram, I am your shield; your reward shall be very great.' 2 But Abram said, 'O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?' 3 And Abram said, 'You have given me no offspring, and so a slave born in my house is to be my heir.' 4 But the word of the Lord came to him, 'This man shall not be your heir; no one but your very own issue shall be your heir.' 5 He brought him outside and said, 'Look towards heaven and count the stars, if you are able to count them.' Then he said to him, 'So shall your descendants be.' 6 And he believed the Lord; and the Lord reckoned it to him as righteousness.

Hebrews 11: 1-3, 8-16

1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 Indeed, by faith our ancestors received approval. 3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. 8 By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. 9 By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. 10 For he looked forward to the city that has foundations, whose architect and builder is God. 11 By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised. 12 Therefore from one person, and this one as good as dead, descendants were born, 'as many as the stars of heaven and as the innumerable grains of sand by the seashore.' 13 All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, 14 for people who speak in this way make it clear that they are seeking a homeland. 15 If they had been thinking of the land that they had left behind, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

Readings & Collect:

Sunday 7 August ~ Pentecost IX



Psalm 33.12-22

R Happy is the nation whose God is the Lord!

12 Happy is the nation whose God is the Lord!
happy the people he has chosen to be his own! **R**

13 The Lord looks down from heaven,
and beholds all the people in the world.

14 From where he sits enthroned he turns his gaze
on all who dwell on the earth.

15 He fashions all the hearts of them and
understands all his works. **R**

16 There is no king that can be saved by a mighty
army; a strong man is not delivered by his great
strength.

17 The horse is a vain hope for deliverance;
for all its strength it cannot save. **R**

18 Behold, the eye of the Lord is upon those who
fear him, on those who wait upon his love,

19 To pluck their lives from death, and to feed
them in time of famine. **R**

20 Our soul waits for the Lord; he is our help and
our shield

21 Indeed, our heart rejoices in him, for in his holy
Name we put our trust.

22 Let your loving-kindness, O Lord, be upon us,
as we have put our trust in you. **R**

Luke 12: 32 ~ 39

32 'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. 33 Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. 34 For where your treasure is, there your heart will be also. 35 'Be dressed for action and have your lamps lit; 36 be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. 37 Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. 38 If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. 39 'But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. 40 You also must be ready, for the Son of Man is coming at an unexpected hour.'



"FOR WHAT THEY HAVE
DONE,
THIS WE WILL DO"

"We, the people of Australia, respect and give thanks to all who have served in our defence force and their families." "We acknowledge the unique nature of military service and the sacrifice demanded of all who commit to defend our nation." "We undertake to preserve the memory and deeds of all who have served and promise to welcome, embrace and support all military veterans as respected and valued members of our community." "For what they have done, this we will do." The family of St Peter's Anglican Parish, Southport, affirm this oath declared in The Australian Veterans' Recognition (Putting Veterans and their Families First) Act of 2019 which received Royal Assent on 30 October 2019.



In Memorium

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

~ 31 July ~

~ Evelyn Lorraine Garrett ~



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

You can find out more about us at

www.stpetersgc.com.au

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SERVICES

Sunday

7:00am: Holy Eucharist (BCP)

9:30am: Holy Eucharist (APBA)

5:45pm: Holy Eucharist (APBA)

5:45pm: Choral Evensong

(2nd Sunday of the month)

Weekday Eucharist

10:00am – Wednesday

12:00pm – Thursday

stpetersgc.org.au

Anglican
Church Southern Queensland