"NEVER WAS SO MUCH OWED BY SO MANY TO SO FEW"

THE PRIME MINISTER

Key Notes

6th September - Pentecost XV &
13th September - "Battle of Britain Sunday"

The Anglican Way of Prayer

Every now and again I find myself wondering what it must be like to walk into St Peter's completely "cold" — perhaps with very little experience of church at all, and certainly with no previous experience of Anglican worship. For those of us who have been around the Church for years, so much has become second nature. We know when to stand and when to kneel. We recognise the rhythm of the Eucharist. The responses come almost automatically. We know that the colours in the sanctuary change with the seasons of the Christian year, and that finding the sanctuary stripped bare on Good Friday is not evidence that the Rector has been burgled!

But imagine encountering it all for the first time. There is an altar, vestments, candles, processions, responses, Scripture readings, periods of silence, the Creed, the Peace, bread and wine, standing, sitting and kneeling — and apparently everyone else knows what is going to happen next. I suspect it can be both beautiful and slightly bewildering.

Then imagine attending our 7.00 a.m. Sunday Eucharist and encountering something else again: the glorious traditional language of the **Book of Common Prayer.** Here are words and phrases which plainly come from another age and yet which, when prayed together, possess a dignity, rhythm and theological richness that is difficult to reproduce. What is this ancient book, and why, in 2026, are we still using it?

The answer is that the Prayer Book is not simply an interesting relic from Anglican history. It is one of the things that has helped to make Anglicanism Anglican.

A Church already at prayer

There is an important qualification to make immediately. Anglican worship did not suddenly begin when Thomas Cranmer sat down to produce the first Book of Common Prayer. Christianity had been established in England for many centuries before the Reformation. Christians celebrated the Eucharist, baptised their children, prayed the Daily Office, sang the Psalms, observed Lent and Easter, celebrated the great festivals of the Christian year and gathered around the altar for the sacramental life of the Church.

The English Church therefore already possessed a rich liturgical inheritance. Much of its worship was conducted in Latin and was found in a number of different service books. What happened during the English Reformation was certainly a period of profound theological and ecclesiastical change, but it would be misleading to imagine that Christian worship was simply invented afresh. Much of the Church's inherited pattern of worship was translated, revised and gathered into a common form in English.

The first **Book of Common Prayer** appeared in **1549**, principally under the direction of Thomas Cranmer, Archbishop of Canterbury. Further revisions followed, and eventually the Book of Common Prayer of **1662** became the classic Prayer Book inherited by Anglican churches throughout the world. to Anglican Christianity.

It contained the worship required for virtually the whole course of Christian life: Morning and Evening Prayer, Holy Communion, Baptism and Confirmation, Marriage, ministry to the sick and dying, Christian burial, the Psalms, and prayers and readings for the great seasons and holy days of the Christian year.

But the importance of the Prayer Book was much greater than simply providing clergy with a convenient collection of services. Over generations it helped to form Anglican Christians.

People heard the Scriptures through it, prayed the Psalms through it, confessed the Creed through it, acknowledged their sins and heard the promise of God's forgiveness through it. They brought their children for Baptism, came to the altar for Holy Communion, married using its words, heard its prayers beside the sickbed and, at the end of life, were commended to God in words that had accompanied generations before them. In this sense, Anglican Christians did not simply learn their faith by being told what Anglicanism believed. They learned the faith by praying the faith.

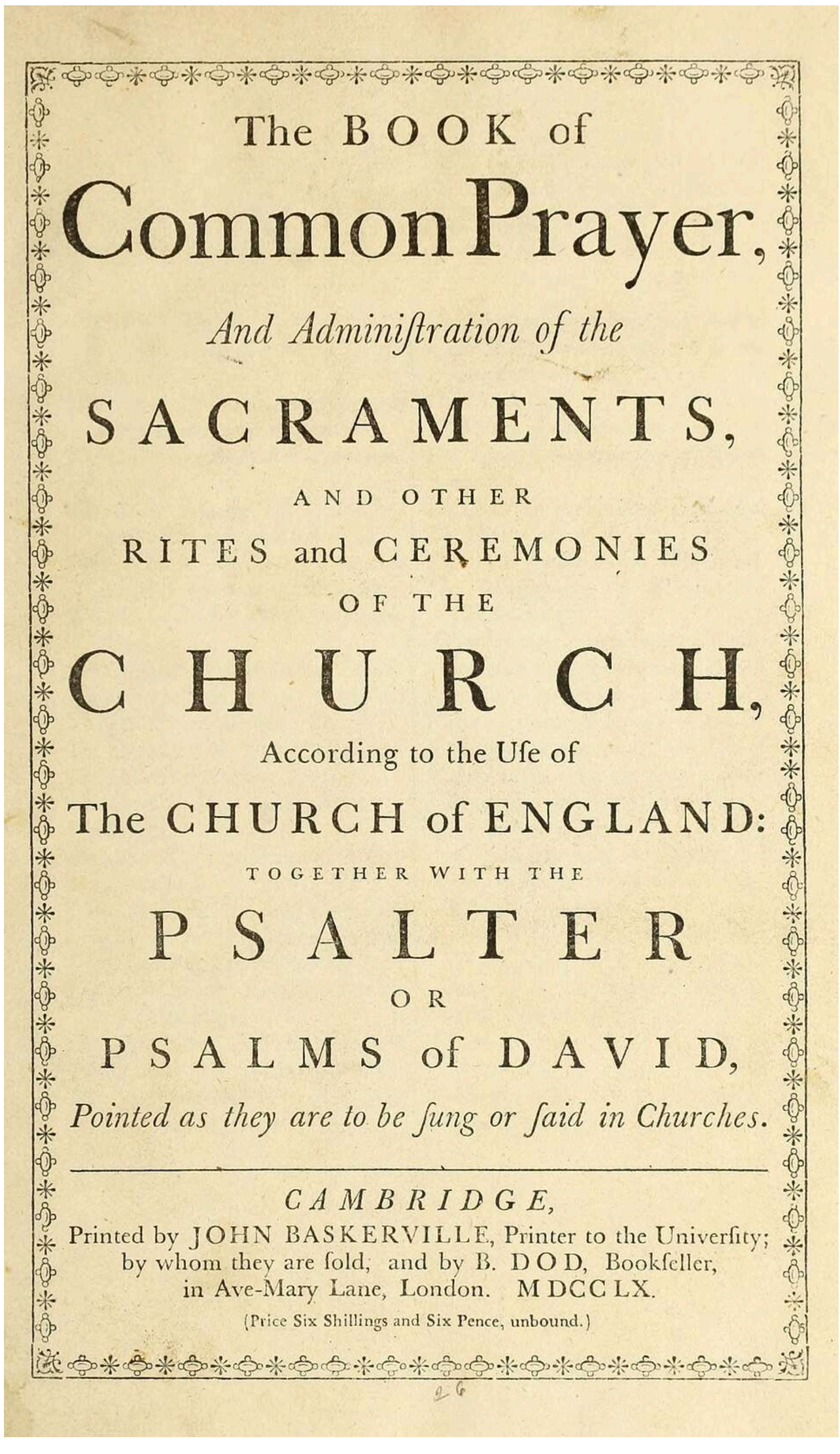
That is an important insight into Anglican Christianity.

Scripture becoming prayer

One of the things that can easily be missed about the **Book of Common Prayer** is just how thoroughly biblical it is. Its language is saturated with Scripture. The Psalms stand at the heart of Morning and Evening Prayer. Substantial passages of the Bible are read. The great biblical songs — *the Magnificat, the Nunc Dimittis, the Benedictus* — become part of the Church's regular prayer, while many of the collects and other prayers are themselves woven together from biblical words, images and ideas.

The result was that generations of ordinary Christians absorbed a remarkable amount of Scripture simply through participating faithfully in the worship of the Church. The Bible was not merely a book from which a few verses were extracted for a sermon. Scripture became part of the language in which Christians themselves prayed.

There is something very Anglican about that relationship. Scripture becomes prayer, and prayer leads us more deeply into Scripture. Over a lifetime, the words of the Bible begin to inhabit the memory and imagination of the worshipper.


The BOOK of
Common Prayer,
And Adminiſtration of the
SACRAMENTS,
AND OTHER
RITES and CEREMONIES
OF THE
CHURCH,
According to the Uſe of
The CHURCH of ENGLAND:
TOGETHER WITH THE
PSALTER
OR
PSALMS of DAVID,
Pointed as they are to be ſung or ſaid in Churches.
CAMBRIDGE,
Printed by JOHN BASKERVILLE, Printer to the Univerſity;
by whom they are ſold; and by B. DOD, Bookſeller,
in Ave-Mary Lane, London. MDCCLX.
(Price Six Shillings and Six Pence, unbound.)

This is one reason that Anglican liturgy has traditionally placed such importance upon both **Word and Sacrament.** At the Eucharist we do not simply gather around the altar. We first hear the Word of God proclaimed in Scripture. We confess the faith of the Church, offer our prayers and then come to the Eucharistic action in which bread and wine are taken, blessed and given in obedience to the command of Jesus, “Do this in remembrance of me.”

At St Peter’s, standing confidently within the Catholic tradition of Anglicanism, we speak of **the Real Presence of Christ in the Eucharist.** Yet Word and Sacrament do not compete with one another. The Christ whom we encounter sacramentally is the Christ proclaimed in the Scriptures. The whole movement of the liturgy draws us more deeply into him.

That is also why Anglican worship involves rather more than sitting and watching. We listen and respond; we stand and kneel; we confess and pray; we come to the altar and receive Holy Communion; and then we are blessed and sent back into the world. The liturgy engages the whole person because Christian worship is intended to form the whole person.

And then the Prayer Book came to Australia

The *Book of Common Prayer* travelled wherever Anglican Christianity travelled, and so naturally it came to Australia with the Church of England. It became the foundation of Anglican worship in the Australian colonies, and for generations Australian Anglicans were baptised, confirmed, married and buried using its words. They attended Morning and Evening Prayer and received Holy Communion according to its rites.

This history is particularly important in understanding the Anglican Church of Australia today because the BCP did not simply disappear when newer Australian liturgies were introduced. **The 1662 Book of Common Prayer remains an authorised standard of worship and doctrine within the Anglican Church of Australia.** That tells us something important about the relationship between the old and the new. Our modern Australian prayer books were not intended simply to declare everything that had gone before obsolete and start again.

During the twentieth century there was, across much of the Western Church, a remarkable renewal of interest in Christian worship. Scholars returned to the sources of the early Church; there was fresh biblical and patristic study; ancient forms of Eucharistic prayer were recovered; and Christians began to think carefully about how the historic worship of the Church might be expressed in language readily understood by contemporary people.

This was not an exclusively Anglican development. Roman Catholics, Anglicans and many other Christians were caught up in what became known as the **Liturgical Movement**, and its influence upon Christian worship during the twentieth century was enormous.

Australian Anglicans participated enthusiastically in this renewal. In **1978** we received **An Australian Prayer Book**, generally known as **AAPB**. It provided contemporary forms of worship while consciously remaining within the Prayer Book inheritance. For many Australian Anglicans, AAPB became the familiar prayer book of a generation.

At our 9:30 am and 5:45 pm Sunday services we normally worship using **A Prayer Book for Australia,** generally known as **APBA**. This **1995** liturgical work has its contemporary English and forms shaped by the Australian Church’s twentieth-century liturgical development.

If you listen carefully, however, you discover that the older tradition has not disappeared. The Scriptures remain central. The Creeds remain. We continue to gather around Word and Sacrament. The Christian year still carries us from Advent and Christmas through Lent and Easter to Pentecost. We continue to baptise, confirm, marry, absolve, anoint, celebrate the Eucharist, pray beside the sick and bury the dead.

The language develops, and some of the forms develop with it, but the life of prayer continues.

The Prayer Book is still alive at St Peter's

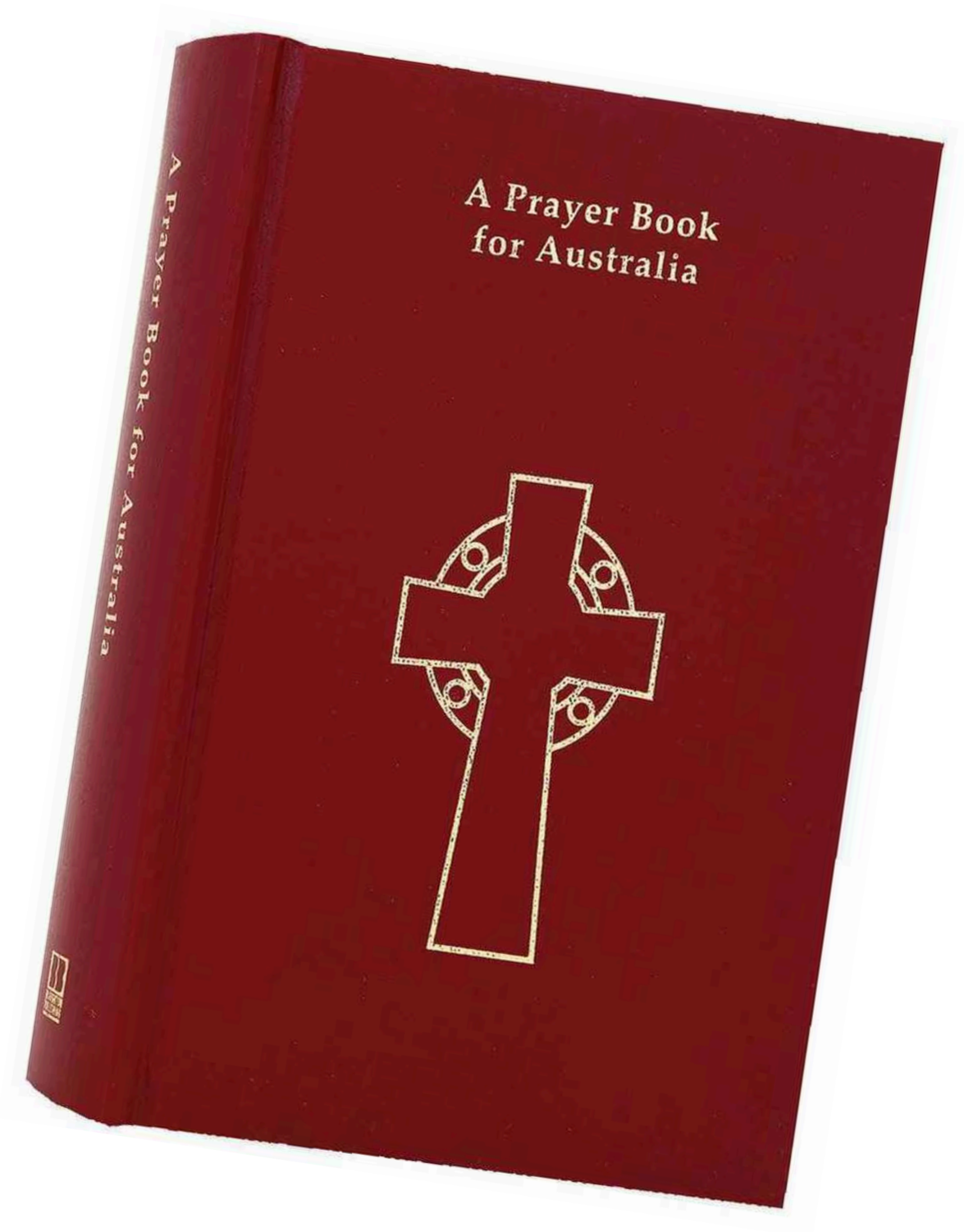
This brings us back to St Peter's, because one of the things I particularly love about our parish is that this history is not simply something we can read about in a book. In a modest way, we actually live it.

Every Sunday at **7.00 a.m.**, we celebrate Holy Communion using the **Book of Common Prayer.** At our other Sunday services we normally worship using A Prayer Book for Australia, with its contemporary English and its later forms of Anglican liturgy.

So within the worshipping life of a single parish you can experience something of the Anglican liturgical story for yourself. At 7.00 a.m. you will hear the magnificent traditional language of the Prayer Book; later in the morning you will normally hear the contemporary language of APBA. There are differences of language, structure and emphasis, certainly, but these are not competing versions of Christianity. They belong to the same continuing Anglican tradition of **Scripture, prayer and sacrament.**

Behind APBA stands the modern Australian Anglican liturgical tradition. Behind that stands the Prayer Book tradition. Behind the Prayer Book stands an even older inheritance, reaching back through the worship of the Western Church into the life of the ancient Church. The line is not perfectly straight — Church history rarely is! — but there is a genuine continuity of Christian prayer.

That is why I do not think of our 7.00 a.m. Prayer Book Eucharist as preserving a museum piece. The BCP is not sitting behind glass as an interesting example of how Anglicans used to worship. The Prayer Book is still being prayed. Its words continue to do what they have done for generations: place Scripture upon our lips, call us to repentance, proclaim the grace of God, bring us to the altar and send us out again to live as Christ's people.



A Prayerbook for Australia , 1995

When prayer begins to shape us

There is an ancient Christian expression, *lex orandi, lex credendi*. It is sometimes translated rather formally as “the law of prayer is the law of belief”, but its meaning can be expressed more simply: **how we pray shapes what we believe.**

I think that is particularly helpful for understanding Anglicanism. Anglican Christianity has never been defined only by theological textbooks or confessional statements. Much of our theology is encountered in the act of worship itself. We learn who God is by listening to his Word, confessing the Creed, asking his forgiveness, praying in the name of Christ, gathering around his altar and receiving the Sacrament. Week after week we do these things. Year after year we move again through Advent, Christmas, Epiphany, Lent, Easter and Pentecost. We hear familiar Scriptures again, but discover that we ourselves are no longer quite the people who heard them last time. We say prayers that Christians have said before us, and gradually those prayers become our prayers. We come to the altar again and again to receive Christ.

Do that for a lifetime and something rather wonderful happens: **the worship of the Church begins to shape the worshipper**. Perhaps that is one of the great gifts of liturgy. It does not depend entirely upon how inspired I happen to feel on a particular Sunday morning. The Church gives me words when I cannot find my own. It gives me a pattern of prayer larger than my immediate concerns. It draws me into the worship of a community extending far beyond this particular congregation and this particular moment.

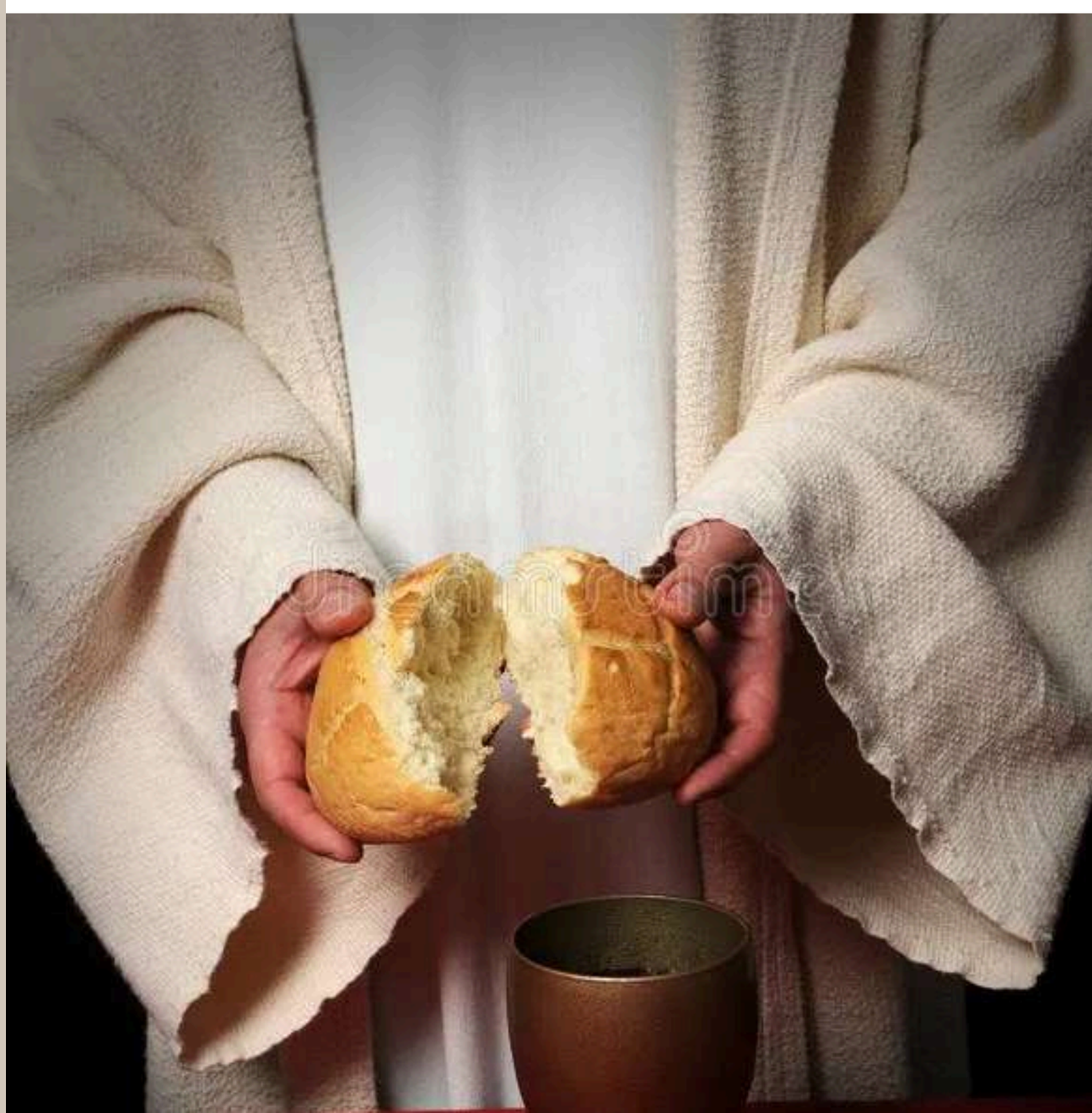
And so I return to the person who walks through the doors of St Peter’s “cold”.

If that is you — if Anglican worship is still relatively new and you occasionally wonder when to stand, when to kneel, which book we are using, or what on earth everyone else seems to know that you don't — please don't worry. Nobody expects you to master the liturgy.

Listen to it. Join in as you feel comfortable. Allow its words to become familiar. Notice the movement from Scripture to prayer and from prayer to the altar. Notice the changing colours and seasons of the Christian year. Above all, give it time.

Because the Anglican way of worship is not principally a technique to be mastered. It is a way of Christian life into which we gradually grow. Whether we worship with the glorious traditional language of the Book of Common Prayer or the contemporary language of A Prayer Book for Australia, the purpose is ultimately the same: **to worship God, to hear his Word, to receive his grace in the Sacraments, and, little by little, to be formed more deeply into the likeness of Jesus Christ.**

Fr Don



Collect & Readings: Sunday 6th September - Pentecost XV

Ezekiel 33:7-11

7 “So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. 8 If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand. 9 But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life.10 “And you, son of man, say to the house of Israel, Thus have you said: ‘Our transgressions and our sins are upon us, and we waste away because of them; how then can we live?’ 11 Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

Psalm 119:33-40

33 Teach me, O Lord, the way of thy statutes;
and I will keep it to the end.
34 Give me understanding, that I may keep thy law
and observe it with my whole heart.
35 Lead me in the path of thy commandments,
for I delight in it.
36 Incline my heart to thy testimonies,
and not to gain!
37 Turn my eyes from looking at vanities;
and give me life in thy ways.
38 Confirm to thy servant thy promise,
which is for those who fear thee.
39 Turn away the reproach which I dread;
for thy ordinances are good.
40 Behold, I long for thy precepts;
in thy righteousness give me life!

THE COLLECT

Fifteenth Sunday After Pentecost

Go before us, O Lord,
and further us with your continual help,
that in all our works,
begun, continued, and ended in you,
we may glorify your holy name,
and finally, by your mercy,
obtain everlasting life;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of
the Holy Spirit,
one God, for ever and ever. Amen.

Romans 13:1-10

13 Let every person be subject to the
governing authorities. For there is no authority
except from God, and those that exist have
been instituted by God. 2 Therefore he who
resists the authorities resists what God has
appointed, and those who resist will incur
judgment. 3 For rulers are not a terror to good
conduct, but to bad. Would you have no fear
of him who is in authority? Then do what is
good, and you will receive his approval, 4 for
he is God's servant for your good. But if you
do wrong, be afraid, for he does not bear the
sword in vain; he is the servant of God to
execute his wrath on the wrongdoer. 5
Therefore one must be subject, not only to
avoid God's wrath but also for the sake of
conscience. 6 For the same reason you also
pay taxes, for the authorities are ministers of
God, attending to this very thing. 7 Pay all of
them their dues, taxes to whom taxes are due,
revenue to whom revenue is due, respect to
whom respect is due, honor to whom honor is
due.

8 Owe no one anything, except to love one
another; for he who loves his neighbor has
fulfilled the law. 9 The commandments, "You
shall not commit adultery, You shall not kill,
You shall not steal, You shall not covet," and
any other commandment, are summed up in
this sentence, "You shall love your neighbor as
yourself." 10 Love does no wrong to a neighbor;
therefore love is the fulfilling of the law.

Matthew 18:10-20

10 "See that you do not despise one of these
little ones; for I tell you that in heaven their
angels always behold the face of my Father
who is in heaven.[a] 12 What do you think? If a
man has a hundred sheep, and one of them
has gone astray, does he not leave the
ninety-nine on the hills and go in search of
the one that went astray? 13 And if he finds it,
truly, I say to you, he rejoices over it more
than over the ninety-nine that never went
astray. 14 So it is not the will of my[b] Father
who is in heaven that one of these little ones
should perish.

15 "If your brother sins against you, go and tell
him his fault, between you and him alone. If
he listens to you, you have gained your
brother. 16 But if he does not listen, take one
or two others along with you, that every
word may be confirmed by the evidence of
two or three witnesses. 17 If he refuses to
listen to them, tell it to the church; and if he
refuses to listen even to the church, let him
be to you as a Gentile and a tax collector. 18
Truly, I say to you, whatever you bind on
earth shall be bound in heaven, and
whatever you loose on earth shall be loosed
in heaven.[c] 19 Again I say to you, if two of you
agree on earth about anything they ask, it
will be done for them by my Father in
heaven. 20 For where two or three a

Collect & Readings: Sunday 13th September – Pentecost XVI

Battle of Britain Sunday

Genesis 50:15-21

15 When Joseph's brothers saw that their
father was dead, they said, "It may be that
Joseph will hate us and pay us back for all the
evil which we did to him." 16 So they sent a
message to Joseph, saying, "Your father gave
this command before he died, 17 'Say to
Joseph, Forgive, I pray you, the transgression
of your brothers and their sin, because they
did evil to you.' And now, we pray you, forgive
the transgression of the servants of the God
of your father." Joseph wept when they spoke
to him. 18 His brothers also came and fell down
before him, and said, "Behold, we are your
servants." 19 But Joseph said to them, "Fear
not, for am I in the place of God? 20 As for you,
you meant evil against me; but God meant it
for good, to bring it about that many people
should be kept alive, as they are today. 21 So
do not fear; I will provide for you and your
little ones." Thus he reassured them and
comforted them.

Joseph is recognised by his brothers

Romans 14:1-14

14 As for the man who is weak in faith,
welcome him, but not for disputes over
opinions. 2 One believes he may eat anything,
while the weak man eats only vegetables. 3 Let
not him who eats despise him who abstains,
and let not him who abstains pass judgment
on him who eats; for God has welcomed him. 4
Who are you to pass judgment on the servant
of another? It is before his own master that he
stands or falls. And he will be upheld, for the
Master is able to make him stand.
5 One man esteems one day as better than
another, while another man esteems all days
alike. Let every one be fully convinced in his
own mind. 6 He who observes the day,
observes it in honor of the Lord. He also who
eats, eats in honor of the Lord, since he gives
thanks to God; while he who abstains, abstains
in honor of the Lord and gives thanks to God. 7
None of us lives to himself, and none of us dies
to himself. 8 If we live, we live to the Lord, and
if we die, we die to the Lord; so then, whether
we live or whether we die, we are the Lord's. 9
For to this end Christ died and lived again, that
he might be Lord both of the dead and of the
living. 10 Why do you pass judgment on your
brother? Or you, why do you despise your
brother? For we shall all stand before the
judgment seat of God; 11 for it is written,
"As I live, says the Lord, every knee shall bow
to me,
and every tongue shall give praise to God."
12 So each of us shall give account of himself to
God.
13 Then let us no more pass judgment on one
another, but rather decide never to put a
stumbling block or hindrance in the way of a
brother. 14 I know and am persuaded in the
Lord Jesus that nothing is unclean in itself;
but it is unclean for any one who thinks it
unclean.

Psalm 46

46 God is our refuge and strength,
a very present help in trouble.
2 Therefore we will not fear though the earth should change,
though the mountains shake in the heart of the sea;
3 though its waters roar and foam,
though the mountains tremble with its tumult.
4 There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
5 God is in the midst of her, she shall not be moved;
God will help her right early.
6 The nations rage, the kingdoms totter;
he utters his voice, the earth melts.
7 The Lord of hosts is with us;
the God of Jacob is our refuge.
8 Come, behold the works of the Lord,
how he has wrought desolations in the earth.
9 He makes wars cease to the end of the earth;
he breaks the bow, and shatters the spear,
he burns the chariots with fire!
10 “Be still, and know that I am God.
I am exalted among the nations,
I am exalted in the earth!”
11 The Lord of hosts is with us;
the God of Jacob is our refuge.

Matthew 18:21-35

21 Then Peter came up and said to him, “Lord,
how often shall my brother sin against me,
and I forgive him? As many as seven times?” 22
Jesus said to him, “I do not say to you seven
times, but seventy times seven.

The Parable of the Unforgiving Servant

23 “Therefore the kingdom of heaven may be
compared to a king who wished to settle
accounts with his servants. 24 When he began
the reckoning, one was brought to him who
owed him ten thousand talents; 25 and as he
could not pay, his lord ordered him to be sold,
with his wife and children and all that he had,
and payment to be made. 26 So the servant fell
on his knees, imploring him, ‘Lord, have
patience with me, and I will pay you
everything.’ 27 And out of pity for him the lord
of that servant released him and forgave him
the debt. 28 But that same servant, as he went
out, came upon one of his fellow servants
who owed him a hundred denarii;[c] and
seizing him by the throat he said, ‘Pay what
you owe.’ 29 So his fellow servant fell down and
besought him, ‘Have patience with me, and I
will pay you.’ 30 He refused and went and put
him in prison till he should pay the debt. 31
When his fellow servants saw what had taken
place, they were greatly distressed, and they
went and reported to their lord all that had
taken place. 32 Then his lord summoned him
and said to him, ‘You wicked servant! I forgave
you all that debt because you besought me; 33
and should not you have had mercy on your
fellow servant, as I had mercy on you?’ 34 And
in anger his lord delivered him to the jailers,[d]
till he should pay all his debt. 35 So also my
heavenly Father will do to every one of you, if
you do not forgive your brother from your
heart.”

THE COLLECT
Sixteenth Sunday After Pentecost

O God,
you call your Church to witness
that in Christ
we are reconciled to you:
help us so to proclaim the good news of your love,
that all who hear it may turn to you;
through Jesus Christ our Lord,
who lives and reigns with you and
the Holy Spirit,
one God, now and for ever. Amen

IN MEMORIAM

6th SEPTEMBER

MEMORIAL CANDLES

John Wainwright

13th SEPTEMBER

MEMORIAL FLOWERS

Leila Flitcroft

Rest Eternal Grant Unto Them O Lord

What's been happening?

Patrick & Lisemay 25th Wedding Anniversary

'SPARK' Sunday 23rd August

“SPARK” – Sunday 30th August

Birthday Celebrations for Jill...*cuddling Highland cows and cute sheepies!*

Forthcoming events

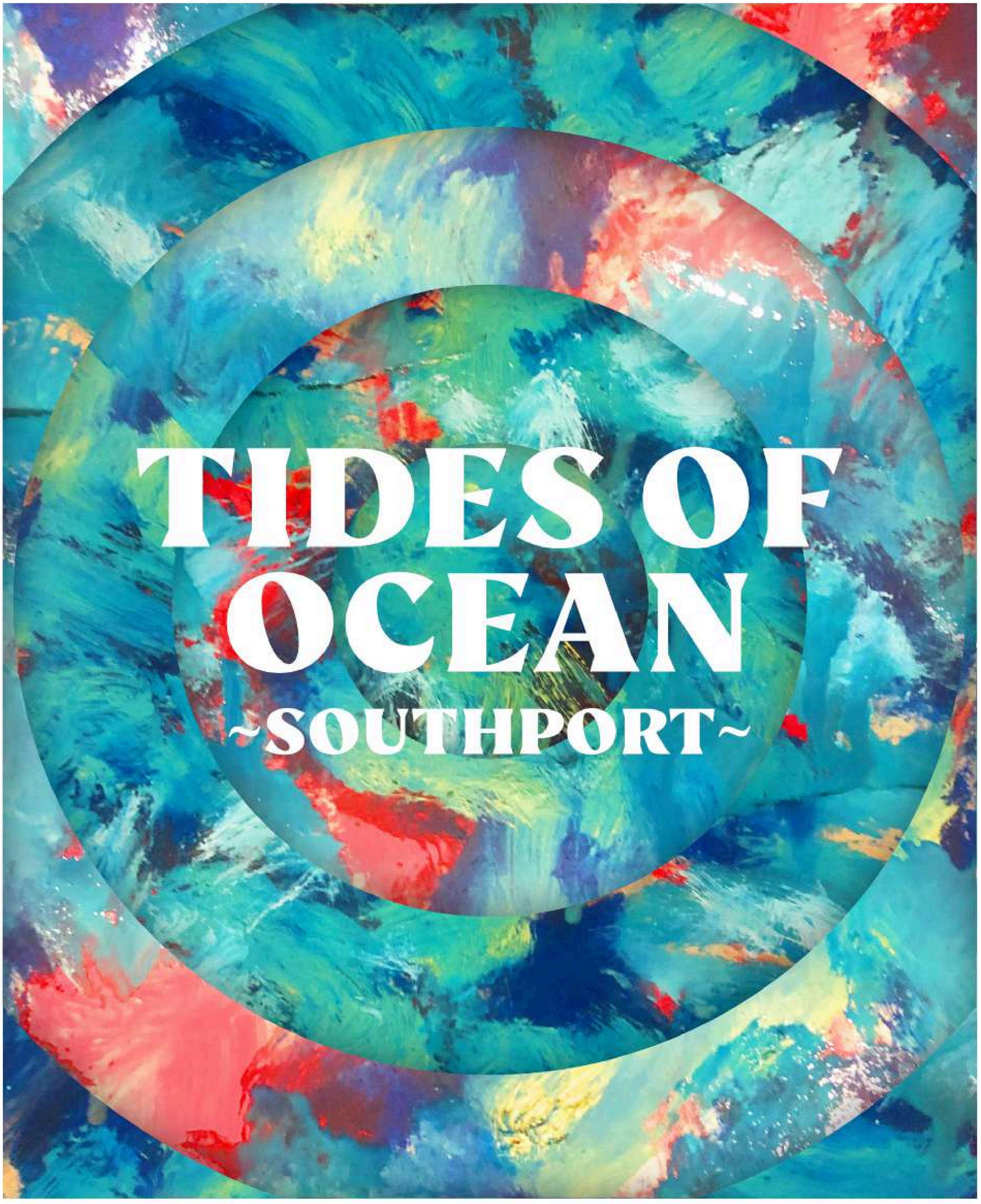
Battle of Britain

Memorial Eucharist

Sunday 13th September – 9:30 am

~ 9:30 flyover ~

Medals to be worn



Saturday, 17 October 2026 @ 6.00PM
St Peter's Anglican Church, Southport
Adults $45 • Concession $35 • Students $20

The title taken from Matthew Orlovich's energetic and buoyant piece, Tides of Ocean is concert sharing choral music inspired by water, landscape, and motion. This concert is one of three performances as the Brisbane Chamber Choir, directed by **Graeme Morton** brings their rich, immersive sound worlds to communities across South East Queensland.

BRISBANE CHAMBER CHOIR

~ Sunday 4th October ~

Blessing of the Pets

at our 9:30 am Holy Eucharist

N.T. WRIGHT

MICHAEL F. BIRD

THE NEW TESTAMENT IN ITS WORLD

AN INTRODUCTION TO THE HISTORY, LITERATURE, AND THEOLOGY OF THE FIRST CHRISTIANS

This series now the basis of our Sunday 4:00 pm "Inquirer's Hour"

All Welcome

THE VISION OF EPHESIANS

TOM WRIGHT

The Task of the Church and the Glory of God

Join us on Wednesdays at 11:00am for our new study series.

PARISH DIARY ~ SEPTEMBER

Saturday 05 September
1:00 pm 'Blessing of the Fleet' - Southport Yacht Club
3:00 pm 'Spring Delights' Concert – Gold Coast Chamber Orchestra

Sunday 06 September ~ Pentecost XV

7:00 am Holy Eucharist (BCP)
9:30 am Baptism/ Eucharist (APBA) + SPARK
4:00 pm 'Inquirer's Hour' – Hollindale Room
5:45 pm Holy Eucharist (APBA)

Monday 07 September
10:00 am 'Coffee on Monday' – Hollindale Room

Tuesday 08 September
6:00 pm NO Choir Practice (Resumes October)

Wednesday 09 September
10:00 am Holy Eucharist (Divine Worship)
11:00 am Bible Study – 'The Vision of Ephesians'

Thursday 10 September
Midday Holy Eucharist (Divine Worship)
1:00 pm Phoenix Fellowship

Sunday 13 September ~ Battle of Britain/The Southport School

7:00 am Holy Eucharist (BCP)
9:30 am Baptism/ Eucharist (APBA) + SPARK
4:00 pm 'Inquirer's Hour' – Hollindale Room
5:45 pm Holy Eucharist (APBA)

Monday 14 September
9:30 am St Vincent's Care – Villa la Salle
10:00 am 'Coffee on Monday' - Hollindale Room
10:30 am Abri Age Care
7:00 pm Requiem Mass

Tuesday 15 September
6:00 pm NO Choir Practice (Resumes October)

Wednesday 16 September
10:00 am Holy Eucharist (Divine Worship)
11:00 am Bible Study – 'The Vision of Ephesians'

Thursday 17 September
Midday Holy Eucharist (Divine Worship)
7:00 pm Parish Council

Saturday 19 September
10:00 am Baptism

Sunday 20 September ~ ST MATTHEW, APOSTLE, EVANGELIST AND MARTYR

7:00 am Holy Eucharist (BCP)
9:30 am Baptism/ Holy Eucharist (SPARK is on Holiday)
4:00 pm 'Inquirer's Hour' – Hollindale Room
5:45 pm Holy Eucharist (APBA)

Monday 21 September
10:00 am 'Coffee on Monday' – Hollindale Room

Tuesday 22 September
6:00 pm NO Choir Practice (Resumes October)

Wednesday 23 September
10:00 am Holy Eucharist (Divine Worship)
11:00 am Bible Study – 'The Vision of Ephesians'

Thursday 24 September
Midday Holy Eucharist (Divine Worship)
7:00 pm Parish Council

Sunday 27 September ~ Pentecost XVII

7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) - (SPARK is on Holiday)
4:00 pm 'Inquirer's Hour' – Hollindale Room
5:45 pm Holy Eucharist (APBA)

Monday 28 September ~ EVE OF ST MICHAEL AND ALL ANGELS

10:00 am 'Coffee on Monday' – Hollindale Room
7:00 pm Feast of Michael and All Angels Holy Eucharist

Tuesday 29 September
6:00 pm NO Choir Practice (Resumes October)

Wednesday 30 September
10:00 am Holy Eucharist (Divine Worship)
11:00 am Bible Study – 'The Mystery of God'