



St Peter's
CHURCH SOUTHPORT



Easter V and VI (including Ascension Day)

7-18 May 2023

Something New

In the last edition of the *Key Notes* I asked for feedback on a “**Coffee on Mondays**” event. There has been a positive response to this idea so, starting ‘small’ as we always do, this event starts on Monday 15 May at 10:00 am. You will see much more about this weekly event later in this edition of the *Key Notes*. Suffice it to say, it will be an informal time of coffee/tea/chai and a chat. There’s no cost – just come and enjoy the company of your brothers and sisters in Christ (and do bring a friend or guest, by any means.)

New Service Cards. Have you noticed our 9:30 Holy Eucharist service cards. We are using laminated cards for several reasons. They are easy to handle and cheap to produce (and they last a long time.) Most importantly, they are easy to keep clean and hygienic in these post-Covid times. Your comment on these would be appreciated.

Thanks to all for doing the ‘**Emergency Drill**’ just right. I know Jill has been looking for an opportunity to wear a hard hat for years!

Worship

In my first report of 2023 to Parish Council I noted the following: *Our love for the great traditions of Anglican worship at St Peter’s remains strong. So, let’s see what we might do to enhance this worship and elevate our liturgical offering to God. We have wonderful Anglo-Catholic traditions to guide us so we need not fear that we will be ‘wandering about in the wilderness on this.’*

This was well received by the Parish Council so I will be nudging this initiative gently forward this year. Of course, our absolute first principle is that God should be glorified in all things. So, holding this principle foremost, I make the following suggestions.

1. Observing the ‘Feasts’ of the Church year with an evening ‘High Mass,’ i.e., a celebration of the Eucharist that is both sung *and* has incense. Of course, we’ve enjoyed sung elements in our BCP Eucharist for many years at St Peter’s. The use of incense has not. It is acknowledged from the outset that incense does pose health issues for some, and therefore clear indications will be given in advance as when it will be used in Eucharistic worship.



A 'High Mass' will require some training (Thurifers will need training and we will need to refresh our memory of the pre-Covid Deacon and Subdeacon roles.) The key will be to start ‘quietly,’ as we did with our sung Evensong and Eucharist, and slowly develop from there.

2. It may be time to look closely at our church furnishings, since there are particular enhancements to our Church furnishings that would enhance the rich tradition of worship that we celebrate at St Peter’s.

3. Coinciding with this movement, there is a plan to renew the camera that is used for streaming our worship online. I have always maintained that while the enforced isolation of the Covid era has left some negative marks on most parishes (my Catholic colleagues tell me that Catholic attendance in the Archdiocese of Brisbane has dropped 30% over the Covid period! Many Anglican parishes are reporting the same...) but there are some outstanding *positives*. Our online parishioners *choose* to worship with us (when there are countless other options online.) We notice also that a number of people watch us regularly but never let us know who they are (analytics support this.) We have also welcomed many new parishioners over the last three years, and a good proportion of those have commented that they watched us online before attending in person (a sort of ‘try-before-you-buy perhaps?) Having underscored the value of our online streaming, I believe we need to pay attention to the *visual impact* of our worship. I am not suggesting anything outlandish here, but *how things look* will be a guiding principle going forward. Next month I hope to share some specific ideas on this. Stay tuned.

Fr Don

What's On?

Coffee on Mondays ('COM')

Starts 10:00 am Monday 15 May, 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 (commencing this Monday 15 May) 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.) Note: Christine is promising to make scones for the first meeting.
- 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?

The Parish Diary

Saturday 6 May:

11:00 am Holy Baptism

Sunday 7 May: Easter V

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

9:30 am Holy Eucharist (A Prayerbook for Australia - APBA)

5:45 pm Holy Eucharist (APBA)

Monday 8 May

9:00 am Holy Communion – Abri Rest Home

9:30 am Holy Eucharist – Villa La Salle – St Vincent Care 7:00 pm Requiem Mass (BCP)

Wednesday 10 May

10:00 am Holy Eucharist (APBA)

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

Thursday 11 May

12:00 Midday Holy Eucharist (APBA)

1:00 pm 'Phoenix Group' "A Coronation High Tea" (all welcome!)

Sunday 14 May: Easter VI

7:00 am Holy Eucharist (BCP)

9:30 am Holy Baptism & Eucharist

5:45 pm Sung Evensong followed by Holy Eucharist (BCP)

Monday 15 May

10:00 am "Coffee on Monday" - (NEW!)

Wednesday 17 May

10:00 am Holy Eucharist (APBA)

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

Thursday 18 May: ASCENSION DAY

12:00 Midday Holy Eucharist (APBA)

7:00 pm Holy Eucharist (BCP) [with incense]

Friday 19 May

11:00 am Funeral of Cliff Hodges, RIP

Sunday 21 May : Easter VII

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA) [St Hilda's in attendance]

5:45 pm Holy Eucharist (APBA)



Evacuation Drill complete for the year!



The Phoenix Ladies Group present:


"A Coronation High Tea"

*High Tea,
Champagne and
Celebrations*

*Dress up in your
finest and come and
join us*



Thursday 11 May, 1:00 pm - RSVP



~Sunday 14th May~

*The Flowers in the Church are
to the Glory God
and in loving memory of*

James Gartside

ANZAC DAY 2023 - Lest We Forget



Readings & Collect for Easter V

(Sunday 7 May)

Acts of the Apostles 7: 55-60

55 But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. 56 'Look,' he said, 'I see the heavens opened and the Son of Man standing at the right hand of God!' 57 But they covered their ears, and with a loud shout all rushed together against him. 58 Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. 59 While they were stoning Stephen, he prayed, 'Lord Jesus, receive my spirit.' 60 Then he knelt down and cried out in a loud voice, 'Lord, do not hold this sin against them.' When he had said this, he died.

Psalm 31 31: 1-5, 15-16

RYou have redeemed me, O Lord, God of truth.

1 In you, O Lord, have I taken refuge;
let me never be put to shame;
deliver me in your righteousness.

2 Incline your ear to me;
make haste to deliver me. **R**

3 Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold;
for the sake of your name, lead me and guide me.

4 Take me out of the net
that they have secretly set for me,
for you are my tower of strength. **R**

5 Into your hands I commend my spirit,
for you have redeemed me,
O Lord, O God of truth.

15 My times are in your hand;
rescue me from the hand of my enemies,
and from those who persecute me.

16 Make your face to shine upon your servant,
and in your loving-kindness save me. **R**

1 Peter 2: 11-25

11 Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul.

12 Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge.

13 For the Lord's sake accept the authority of every human institution, whether of the emperor as supreme,

14 or of governors, as sent by him to punish those who do wrong and to praise those who do right.

15 For it is God's will that by doing right you should silence the ignorance of the foolish.

16 As servants of God, live as free people, yet do not use your freedom as a pretext for evil.

17 Honour everyone. Love the family of believers. Fear God. Honour the emperor.

18 Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh.

19 For it is to your credit if, being aware of God, you endure pain while suffering unjustly.

20 If you endure when you are beaten for doing wrong, where is the credit in that? But if you endure when you do right and suffer for it, you have God's approval.

21 For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

22 'He committed no sin, and no deceit was found in his mouth.'

23 When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.

24 He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.

25 For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

John 14: 1 - 14

1 'Do not let your hearts be troubled. Believe in God, believe also in me. 2 In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. 4 And you know the way to the place where I am going.' 5 Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' 6 Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. 7 If you know me, you will know my Father also. From now on you do know him and have seen him.' 8 Philip said to him, 'Lord, show us the Father, and we will be satisfied.' 9 Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? 10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. 12 Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. 13 I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 If in my name you ask me for anything, I will do it.



The Collect of Easter V

*Everliving God,
whose Son Jesus Christ
is the way, the truth, and the life:
give us grace to love one another,
to follow in the way of his commandments,
and to share his risen life;
who lives and reigns with you and the Holy
Spirit, one God, now and for ever. Amen*

Readings & Collect for Easter VI

(Sunday 14 May)

Acts 17: 22–31

22 Then Paul stood in front of the Areopagus and said, ‘Athenians, I see how extremely religious you are in every way. 23 For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, “To an unknown god.” What therefore you worship as unknown, this I proclaim to you. 24 The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. 26 From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, 27 so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. 28 For “In him we live and move and have our being”; as even some of your own poets have said, “For we too are his offspring.” 29 Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. 30 While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, 31 because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.’

Psalm 66: 7-18

R God holds our souls in life

7 Bless our God, you peoples;
make the voice of his praise to be heard.
8 Who holds our souls in life,
and will not allow our feet to slip. **R**

9 For you, O God, have proved us;
you have tried us just as silver is tried.
10 You brought us into the snare;
you laid heavy burdens upon our backs.
11 You let enemies ride over our heads;
we went through fire and water;
but you brought us out into our place of
refreshment. **R**

12 I will enter your house with burnt-offerings
and will pay you my vows,
which I promised with my lips
and spoke with my mouth when I was in trouble.
13 I will offer you sacrifices of fat beasts
with the smoke of rams;
I will give you oxen and goats. **R**

14 Come and listen, all you who fear God,
and I will tell you what he has done for me.
15 I called out to him with my mouth,
and his praise was on my tongue. **R**

16 If I had found evil in my heart,
the Lord would not have heard me.
17 But in truth God has heard me;
he has attended to the voice of my prayer.
18 Blessèd be God, who has not rejected my
prayer, nor withheld his love from me. **R**



1 Peter 3: 8–22

8 Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. 9 Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing.

10 For

‘Those who desire life

and desire to see good days,

let them keep their tongues from evil

and their lips from speaking deceit;

11 let them turn away from evil and do good;

let them seek peace and pursue it.

12 For the eyes of the Lord are on the righteous, and his ears are open to their prayer.

But the face of the Lord is against those who do evil.’

13 Now who will harm you if you are eager to do what is good? 14 But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated,

15 but in your hearts sanctify Christ as Lord.

Always be ready to make your defence to anyone who demands from you an account of the hope that is in you; 16 yet do it with gentleness and reverence. Keep your conscience clear, so that,

when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. 17 For it is better to suffer for doing good, if suffering should be God’s will, than to suffer for doing evil. 18 For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit,

19 in which also he went and made a proclamation to the spirits in prison, 20 who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water.

21 And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

John 14: 15 - 21

15 ‘If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Advocate, to be with you for ever. 17 This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. 18 ‘I will not leave you orphaned; I am coming to you. 19 In a little while the world will no longer see me, but you will see me; because I live, you also will live. 20 On that day you will know that I am in my Father, and you in me, and I in you. 21 They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.’

Collect of Easter VI

O God,

*you have prepared for those who love you
joys beyond our understanding:
pour into our hearts such love for you,
that, loving you above all else,
we may obtain your promises
that exceed all we can desire;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.*



Readings & Collect of Ascension Day

~Thursday 18 May~

Acts 1.1-11

1 In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning² until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. 3 After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God. 4 While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. 'This', he said, 'is what you have heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.' 6 So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' 7 He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' 9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. 10 While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. 11 They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.'

The Collect of Ascension Day

Eternal God,
by raising Jesus from the dead
you proclaimed his victory,
and by his ascension,
you declared him Lord of all:
lift up our hearts to heaven,
where he lives and reigns with you and the
Holy Spirit,
one God, now and for ever. Amen.

Ephesians 1.15-23

15 I have heard of your faith in the Lord Jesus and your love towards all the saints, and for this reason¹⁶ I do not cease to give thanks for you as I remember you in my prayers. 17 I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him,¹⁸ so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹ and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. 20 God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. 22 And he has put all things under his feet and has made him the head over all things for the church,²³ which is his body, the fullness of him who fills all in all.

Psalm 47:

R God has gone up with a shout, the Lord with the sound of the ram's-horn

1 Clap your hands, all you peoples shout to God with a cry of joy.

2 For the Lord Most High is to be feared; he is the great king over all the earth. **R**

3 He subdues the peoples under us, and the nations under our feet.

4 He chooses our inheritance for us, the pride of Jacob whom he loves. **R**

6 Sing praises to God, sing praises; sing praises to our king, sing praises.

7 For God is king of all the earth; sing praises with all your skill.

8 God reigns over the nations; God sits upon his holy throne. **R**

9 The nobles of the peoples have gathered together with the people of the God of Abraham.

10 The rulers of the earth belong to God, and he is highly exalted. **R**

Matthew 28.16–20

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshipped him; but some doubted. 18 And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'



For All the Saints

Julian of Norwich ~ Mystic
May 8

Almost all our information about Dame Julian comes from the little she says of herself in her writings. From these we can deduce that she was born about 1342. At the age of 30 she suffered a serious illness, and indeed received the last rites. The priest then gave her a crucifix on which to look and find comfort while she waited for death. The following day, 8 May 1373, she received fifteen revelations or visions, followed by one further one on the evening of the next day.

She recovered from the illness, and soon after this wrote about her experience. Twenty years later she wrote a longer account, which she called The Sixteen Revelations of Divine Love. This was the product of years of reflection on the experience. It is considered one of the most important and inspiring books of that time. The revelations are chiefly concerned with the passion of Christ and with the holy Trinity. In her reflections on these, Julian shows her keen perception of the power of divine love over evil.

Julian is named as a beneficiary in three wills, the latest of which can be dated to 1416; so she must have died some time after that, but we do not know exactly when. These same wills describe Julian as a recluse at the Church of St Julian and St Edward at Conisford, Norfolk. She may have taken the name Julian from the church. The church itself belonged to the Benedictines, but there is no evidence that Julian was a nun; nor do we know exactly when she became a recluse.

To be a recluse in the Middle Ages was relatively popular. Although recluses were enclosed for life, in a ceremony that included elements of the funeral rites, they were not cut off from the world. Julian was visited by many in search of spiritual counsel and help. The cell or “anchorage” was frequently a suite of rooms, and like many others Julian had a servant to attend to her needs.

Although she says that the revelations were shown to her, “a simple and uneducated creature”, her book reveals a woman of keen intellect, common sense and compassion. In a number of ways Julian seems very modern; she was one of the first female theologians. Two brief quotations from her writings will give some insight into her deep spiritual awareness and illustrate why she has been noted for her tenderness and naturalness in writing about our approach to God.

I saw that [our Lord] is everything that we know to be good and helpful. In his love he clothes us, enfolds and embraces us; that tender love completely surrounds us, never to leave us. [Christ's] will for us is that we should seek for and trust him, rejoice and delight in him, while he in turn strengthens and comforts us until such time as we realize it all in very fact. As I see it, the fullest joy we can have springs from the marvellous consideration and friendliness shown us by our Father and our Maker, through our Lord Jesus Christ, our Brother and our Saviour.



JULIAN OF NORWICH

Dunstan

Archbishop of Canterbury and Reformer ~ May 19

Dunstan was born in 909 at Boltonsborough, seven kilometres from Glastonbury. He came from a family with royal connections and received his education from Irish monks at Glastonbury. In 923, when his uncle Athelm became archbishop of Canterbury, Dunstan joined his household. The following year Athelm commended him to the new king, Athelstan, and he served at court during a period marked by strong European contact. However, his impressive scholarship and considerable influence created jealousy and he had to leave. While still a young nobleman, he took monastic vows and returned to Glastonbury.

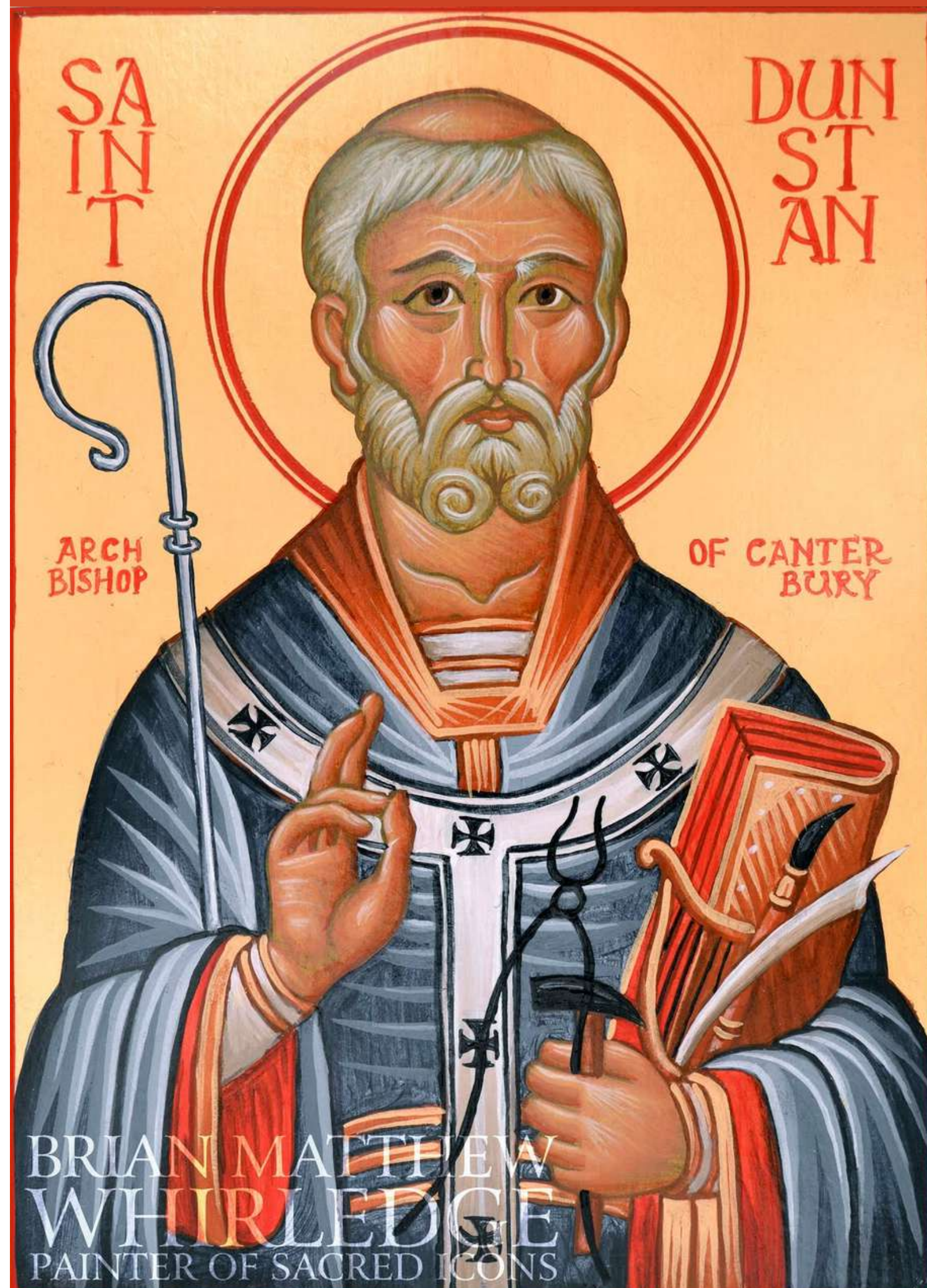
In 939 Edmund became king of Wessex, and Dunstan returned to court as his chaplain. Shortly afterwards, the king, convinced that Dunstan's prayers had saved him from death, appointed him abbot of Glastonbury. In the wake of the Danish invasions, religious life in England was at a low ebb. Dunstan reformed the monastery, insisting on close observance of the Rule of St Benedict. Soon, under his leadership Glastonbury became a centre of learning, attracting many new members and triggering a whole new creativity in the English church.

In 956 he was exiled as the result of some personal hostility towards him from the royal court. He went first to Flanders, then to a monastery in Ghent, where he became acquainted with the reforms invigorating monastic life on the continent. Recalled by King Edgar in 957, he was appointed bishop of Worcester, then bishop of London and in 960 archbishop of Canterbury. With Edgar he planned and carried out a thorough reform of both church and state largely through a reformed monasticism.

The reforms begun at Glastonbury and developed in the light of the continental reforms led Dunstan to see that a specifically English monastic code was needed. The Regularis Concordia (970) was drawn up by Bishop Aethelwold, who took the leading role in the monastic revival. This document also had significance in the areas of liturgy, pastoral care and education, and placed monasticism under royal protection.

The remarkable concord that existed between king and archbishop declined somewhat after Edgar's death in 975, and Dunstan concentrated more and more on his work at Canterbury.

Dunstan possessed great gifts of leadership and organisation. He was widely respected because of his transparent integrity and sincerity and courage, and he never hesitated to rebuke even kings when necessary. While archbishop, he improved the education and discipline of the secular clergy. He encouraged the use of Anglo-Saxon in teaching and for the translations of the Gospels. He was a remarkable person, at once a man of ability and action, and also someone who would spend long hours in prayer; he was also a practical administrator and a gifted artist. The extent of the popular affection in which he was held was indicated by a spontaneous acclamation of his saintliness upon his death in 988, despite the fact that there was much active opposition to the new monastic policy and many of its implications.



Settings



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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

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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