

The Supper at Emmaus, Caravaggio, 1601



St Peter's
CHURCH SOUTHPORT



Sunday 23rd & 30th April 2023

Easter III & IV

What an Easter!

As you will see from the many photos that follow, we have had a solemn and a glorious Easter at St Peter's. I know that 'solemn' and 'glorious' are not usually juxtaposed descriptors, but I can think of no better way to describe what has transpired in our worship over these last few weeks. From the Joyous celebration of Palm Sunday (and the always meaningful addition of 'Teddy' the donkey) to the beautiful presentation of 'Stabat Mater' by the All Saints Camerata (that left us all dumbstruck with awe), the simple humility of the Foot Washing of Maundy Thursday, the solemnity of Good Friday, the hope of Easter Eve and the triumphant celebrations of Easter Sunday, we have travelled through the true 'ups and downs' of the mystery of the cross.

Thank you to all those who worked so hard to make the services meaningful. A special mention of the choir: Maddie and Luke we are all deeply moved by the beautiful music that you have brought to St Peter's. Thank you to you both and thank you too to the choir.

Coronation High Tea

Thursday 11 May at 1:00 pm

The Phoenix ladies are putting on a 'High Tea' on Thursday 11 May at 1:00 pm in the Parish Centre. It will be an opportunity for you to dress up in your best outfits and toast the King. Yes, we know that the official celebrations will have taken place on the prior Sunday (our time) but this High Tea is something the Phoenix Group have generously offered to put on for the whole parish. So please do join us. It would also be helpful for catering numbers if you could RSVP Christine at the office

Liturgical Assistant's Licence

Congratulation to Winter Okoth on receiving her Lay Assistant's licence from the bishop. (See photo later in this Key Notes)

ANZAC DAY

It is my privilege to take part in the ANZAC Day commemorations on the Broadwater once again this year. Suitable prayers will be offered this Sunday during our worship.



Coffee on a Monday? (COM)

Picking up on a something that was recently advertised in the Diocesan *Focus* magazine: why don't we have a weekly coffee hour at St Peter's, say, on a Monday? There would be no formalities as such, just a simple social get-together of parishioners who want an excuse to have a coffee with friends (who needs an excuse for coffee?!) Please let Christine or Fr Don know your opinions on this. It would be an easy thing to do and a pleasure to facilitate.

The space-time continuum

I remain convinced that the Pandemic has messed with the space-time continuum. How can it be that we are already approaching the fifth month of the year, which is uncomfortably close to the middle of the year when you stop to think about it! There is only one answer for this – do not think about it. Yes, as much as it goes against the grain, I am recommending an ostrich-head-in-the-sand-approach to the rapidly passing year. If we don't talk about it, we'll notice it less and it will go away...Hmmm, we know that won't work. Silliness aside, it may just be that we're looking at this in the wrong way. After all, when time is dragging slowly by, we are generally bored and unhappy. If it's whizzing by then we don't have time to get bored and be unhappy. Surely that's a good thing? If God has blessed us with full and meaningful lives, then that is surely something to be grateful for? I think I'll try and cherish this perspective for a while and just be grateful. May we thank God for the rich lives that we have. Fr Don

Useful Apps

I have 'road tested' the apps below. If you are looking for apps to help you with your daily prayer life I'm certain you find any (or all) of these helpful. (I happen to use the Android versions, but you should be able to find them in the Apple Store too..)



Prayasyougo is my favourite app. It provides a very moving prayer for any time of the day (although I find it especially helpful in the late afternoon/evening, for some reason.) It is based, as I understand it, on the Ignatian 'Examen' prayer model. Don't let that worry you: all the prayers on this app are simple and moving. This app has also improved and developed over the years. It gets 5 stars (out of 5) from me.



The Examen app is more closely aligned to the Ignatian prayer tradition of the 'The Examen.' It is made more contemporary by the inclusion of music and so forth. Once again, this is a beautifully crafted prayer app, well worth your time to download and experiment with. I don't use this app as much as Prayasyougo for reasons I'm not sure about. I give this app 4 stars.)



The Australian Daily Prayer app has some really good points. Firstly, it uses the morning and evening prayer that we know so well from *A Prayer Book for Australia*. Secondly, it uses a two-year Bible reading cycle that is automatically updated every day (so you do not need to be near a bible to use this app – making it ideal for travelling etc.) Thirdly, the actual bible readings can be *listened to*. Especially useful if you want to hear another voice during prayer. Click on the icon and you are reading *and* listening. Were it not for the fact that I prefer the 3-year Bible reading cycle this would be my 'go to app.' Four stars.

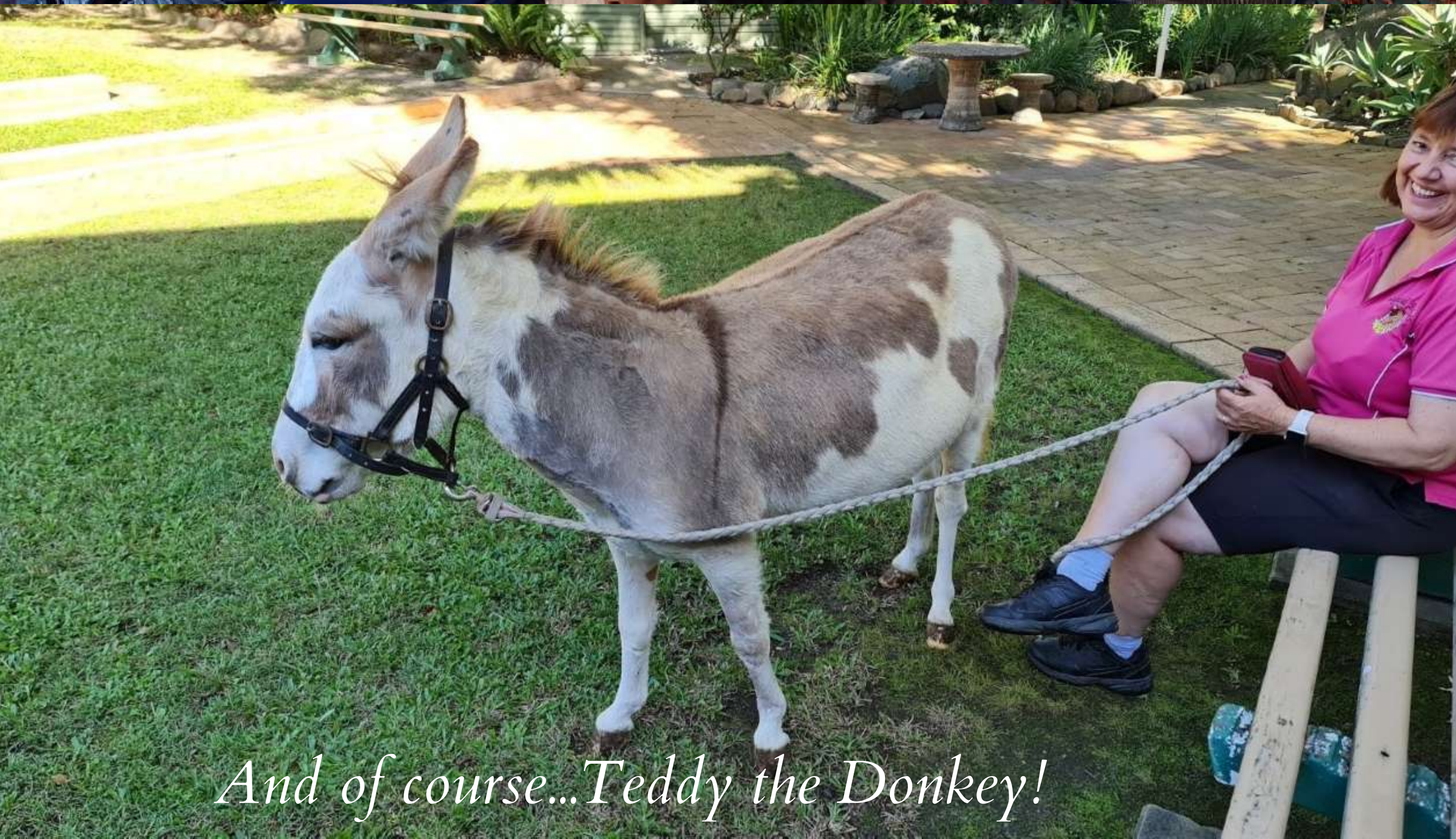


Daily Prayer. This app is based on the Church of England (UK) Morning and Evening prayer services. What makes this app so special is that it sounds as if it has been recorded in some English Cathedral. You can even listen to the cathedral choir singing some of the psalms and canticles. This is a beautifully crafted app, and the listening experience is first class. One slight niggle (and not one that anyone can do anything about): situated 'down under' as we are, there is 10-hour delay so that you will not be able to listen to the musical accompaniment in the morning and evening prayers until quite late in the morning and evening *our* time. Listening to a UK sung morning prayer around lunchtime *our* time is a bit odd, but don't let that put you off, this is still a wonderful app that immerses the listener in the best of our Anglican sung morning and evensong traditions. 4 and a half stars from me.

Pictures from Holy Week & Easter



A palm-cross-making working bee



And of course...Teddy the Donkey!



The palms are blessed

The procession around the church



Wednesday in Holy Week:

"Stabat Mater" ~ All Saints Camerata



Maundy Thursday ~ Foot Washing



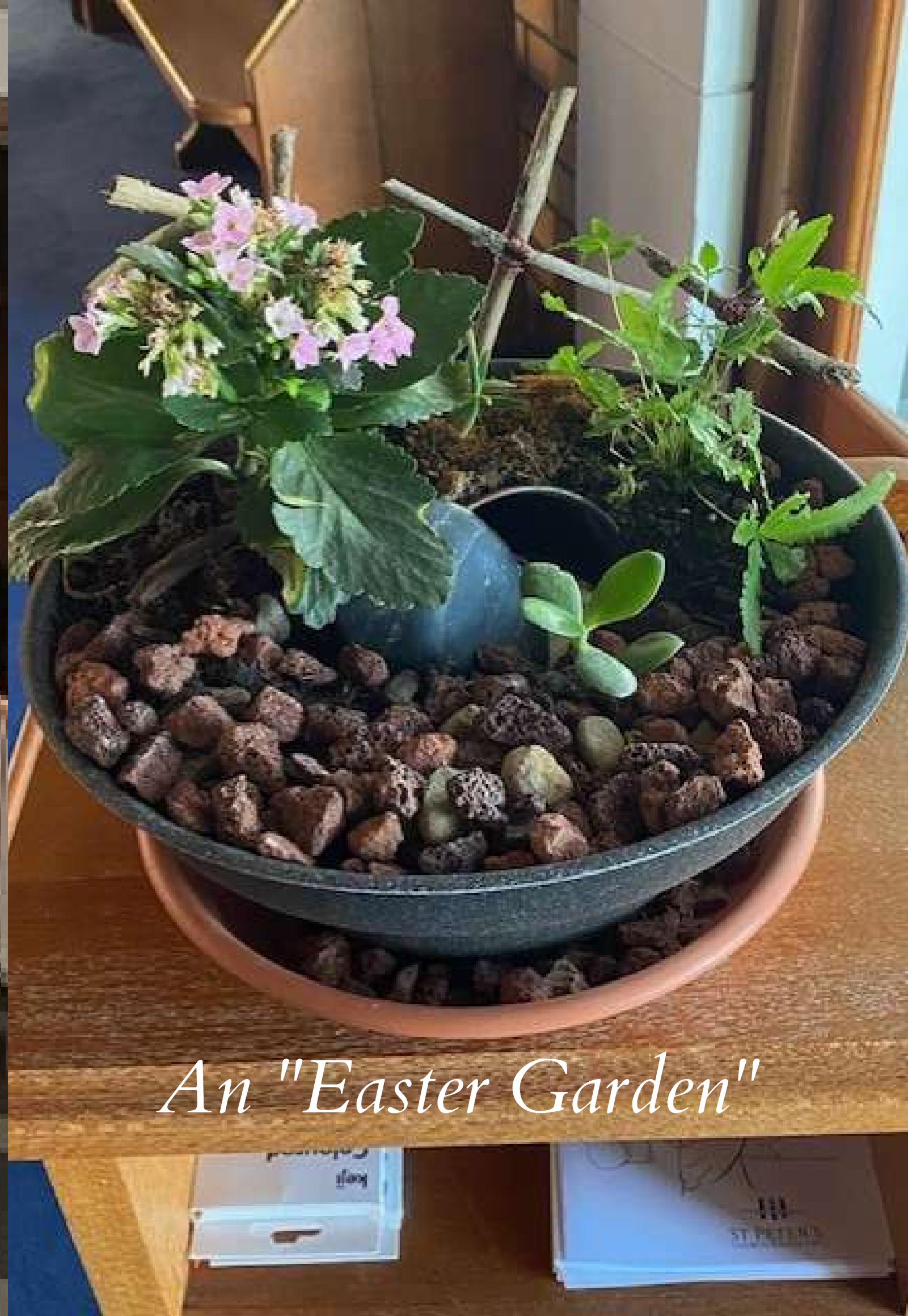


Good Friday: 'Garden of Gethsemane' flower arrangement



Good Friday: The Procession of the Cross

Easter Eve: The First Light of Easter



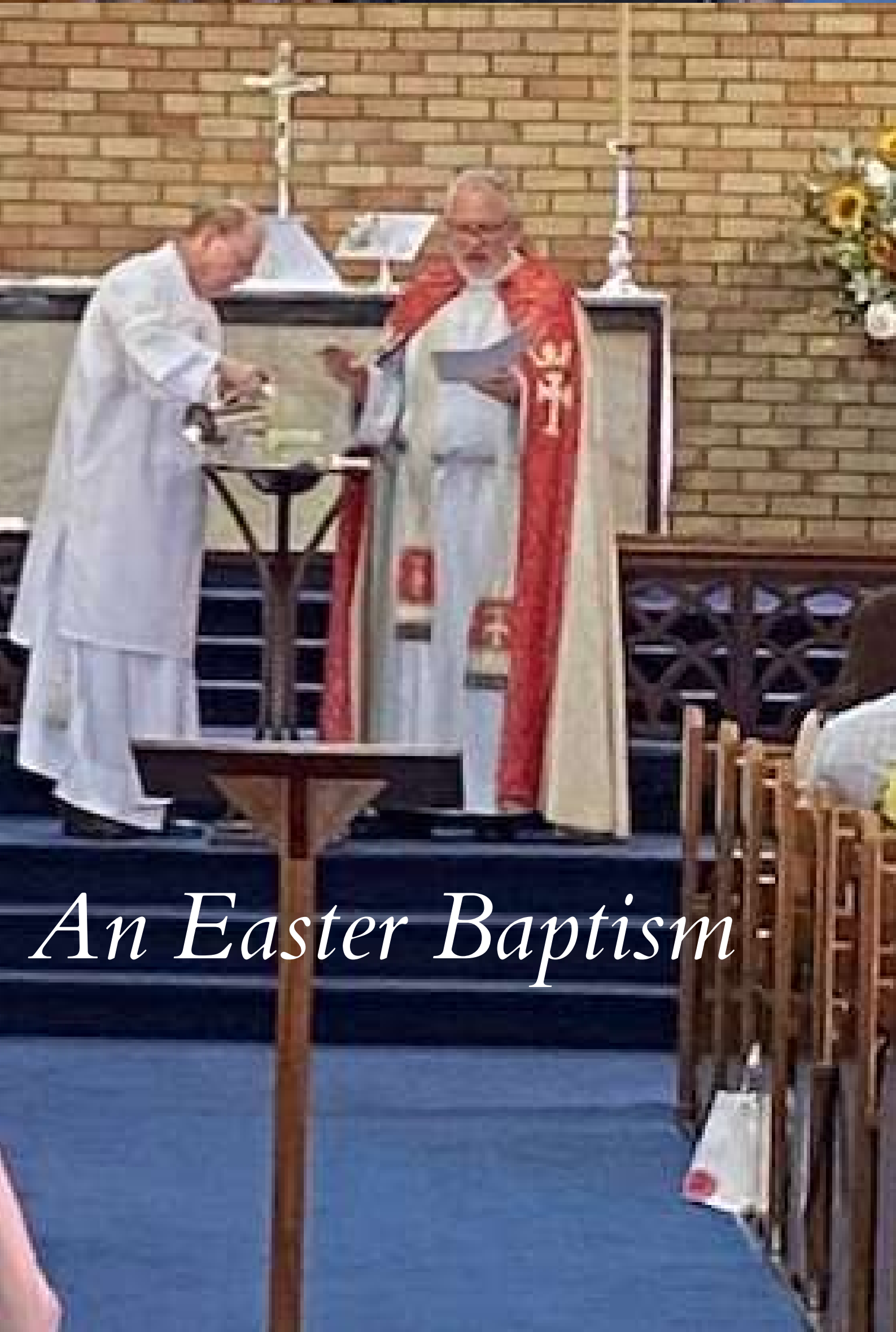
An "Easter Garden"



St Peter's Choir: Easter Eve



"Christ is Risen. Alleluia!"



An Easter Baptism



Easter Sunday

Collect & Readings

Sunday 23 April ~ 3rd Sunday of Easter

Acts 2: 14a, 36-41

14a But Peter, standing with the eleven, raised his voice and addressed them:

36 Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.'

37 Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?' 38 Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. 39 For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.' 40 And he testified with many other arguments and exhorted them, saying, 'Save yourselves from this corrupt generation.' 41 So those who welcomed his message were baptized, and that day about three thousand persons were added.

Psalm 116.1-4,11-18

R I will walk in the presence of the Lord in the land of the living.

1 I love the Lord, because he has heard the voice of my supplication, because he has inclined his ear to me whenever I called upon him.

2 The cords of death entangled me: the grip of the grave took hold of me; I came to grief and sorrow.

3 Then I called upon the Name of the Lord: 'O Lord, I pray you, save my life.' **R**

10 How shall I repay the Lord for all the good things he has done for me?

11 I will lift up the cup of salvation and call upon the name of the Lord.

12 I will fulfil my vows to the Lord in the presence of all his people. **R**

13 Precious in the sight of the Lord is the death of his servants.

14 O Lord, I am your servant; I am your servant and the child of your handmaid; you have freed me from my bonds. **R**

15 I will offer you the sacrifice of thanksgiving and call upon the Name of the Lord.

16 I will fulfil my vows to the Lord in the presence of all his people.

17 In the courts of the Lord's house, in the midst of you, O Jerusalem. Hallelujah! **R**

The Collect of the Third Sunday in Easter

O God,
your Son made himself known to his disciples
in the breaking of bread:
open the eyes of our faith,
that we may see him in his redeeming work;
who is alive and reigns with you and the Holy
Spirit, one God, now and for ever.

Amen



3rd Sunday of Easter

Luke 24: 13 - 35

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' 19 He asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.' 25 Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?' 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. 28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him; and he vanished from their sight. 32 They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'

33 That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. 34 They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' 35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

1 Peter 1: 13-25

13 Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. 14 Like obedient children, do not be conformed to the desires that you formerly had in ignorance. 15 Instead, as he who called you is holy, be holy yourselves in all your conduct; 16 for it is written, 'You shall be holy, for I am holy.' 17 If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. 18 You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, 19 but with the precious blood of Christ, like that of a lamb without defect or blemish. 20 He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. 21 Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God. 22 Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. 23 You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God. 24 For 'All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, 25 but the word of the Lord endures for ever.' That word is the good news that was announced to you.

Collect & Readings: St Philip & St James

Sunday 30 April

Isaiah 30: 18-21

18 Therefore the Lord waits to be gracious to you; therefore he will rise up to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him.
19 Truly, O people in Zion, inhabitants of Jerusalem, you shall weep no more. He will surely be gracious to you at the sound of your cry; when he hears it, he will answer you.
20 Though the Lord may give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher.
21 And when you turn to the right or when you turn to the left, your ears shall hear a word behind you, saying, 'This is the way; walk in it.'

Psalm 19.1-6

R The statutes of the Lord rejoice the heart

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

The Collect of St Philip & St James

*Almighty God, whom truly to know is eternal life:
teach us to know your Son Jesus Christ
to be the way, the truth, and the life,
so that, following in the steps of your apostles
Philip and James, we may steadfastly walk in the way
that leads to eternal life; Through Jesus Christ your Son
our Lord. Amen.*

1 Corinthians 15: 1-8

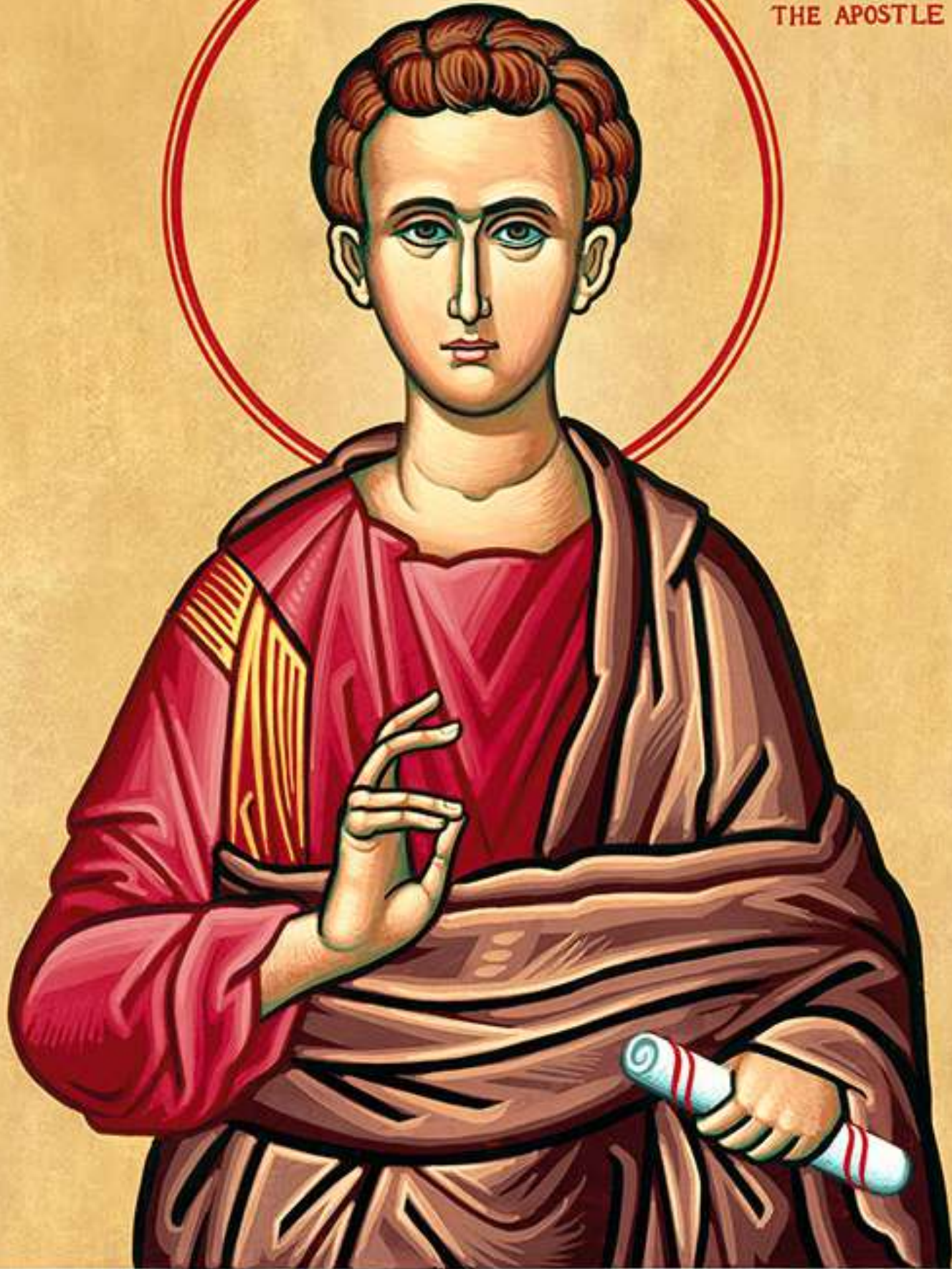
1 Now I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, 2 through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. 3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to someone untimely born, he appeared also to me.

John 14: 6-14

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.'

SAINT

PHILIP
THE APOSTLE



SAINT

JAMES
THE LESS



Virtually all we know about these two apostles is to be found in the New Testament, and even that information is not extensive.

Philip is mentioned in the synoptic Gospels and Acts solely in the lists of the twelve apostles, but in John's Gospel he figures more prominently. We meet him first as Jesus gathers his disciples around him (John 1:43). He then brings Nathanael to Jesus (John 1:45-49). His home town was Bethsaida, as it was also for Andrew and Peter. Philip appears next at the feeding of the 5,000 (John 6:5-7). After Jesus' entry into Jerusalem, some Greeks ask Philip to take them to Jesus (John 12:21-22). Later in the Gospel, during Jesus' long discourse at the Last Supper, he asks Jesus about the way to the Father (John 14:8-9). We hear no more about Philip. Later traditions tend to confuse him with Philip the evangelist in Acts.

Our information about James is even scantier, though it becomes more complicated by the tendency in later tradition to confuse or equate various people called James who appear in the New Testament.

The Calendar in the Prayer Book clearly separates three people called James: (1) one of the sons of Zebedee and brother of John (see 25 July); (2) James of Jerusalem brother of Jesus and leader of the church in Jerusalem after the resurrection (see 23 October); and (3) James, son of Alphaeus, commemorated with Philip as an apostle (today, 1 May). This last James is sometimes called James the Less to distinguish him from the others. Apart from his inclusion in the lists of the twelve apostles we know nothing about him, and even the oblique reference to "Mary the mother of James the younger and of Joses" (Mark 15:40) at the crucifixion may not be about him.

The commemoration of Philip and James on the same day is very ancient, and may go back to the dedication of a basilica to both apostles, where the supposed remains of Philip were buried.

For All the Saints

St Mark, Evangelist & Martyr ~ 26 April

The church commemorates Mark both as the author of the earliest Gospel and also as one of the leaders of the early church.

The earliest reference to Mark is in the Acts of the Apostles, where he is referred to as “John, whose other name was Mark” (Acts 12:12). The two names, one Jewish and the other Roman, suggest that he was a Hellenistic Jew. His mother lived in Jerusalem, and the home was a meeting place of the early church. Mark was a cousin of Barnabas (Colossians 4:10), who came from Cyprus. The fact that John Mark’s home was in Jerusalem has led to various suggestions that he knew of or even was involved in some of the events of the last days of Jesus’ life, but nothing can be said for certain. A later report asserts that he had not heard Jesus or been one of his followers.

Mark was with Paul and Barnabas on their first missionary journey as their assistant (Acts 13:5). When they got to Perga in Pamphylia (in modern Turkey), for reasons that we cannot discern, Mark left the group. Two years later, Paul and Barnabas planned another missionary journey, and Barnabas wished to take Mark, but Paul would not agree. So Barnabas took Mark with him and went to Cyprus, while Paul took Silas with him to Syria and Cilicia (Acts 15:36-41).

We next hear of Mark from near the end of Paul’s ministry, when Paul was under arrest (whether in Rome, Ephesus or elsewhere is not certain). Clearly a reconciliation had come about between Paul and Mark. Paul describes Mark as “a fellow worker” (Philemon 24), and it was hoped that Mark might visit Colossae (Colossians 4:10). Paul asked Timothy to bring Mark to him (2 Timothy 4:11).

According to 1 Peter (5:13), Mark was with Peter in Rome (which the text calls “Babylon”, a common early Christian pseudonym for Rome), and is even described as Peter’s “son”, testifying to a close relationship in the faith between the two. The association of Mark with Peter is also made by Papias of Hieropolis about 150, which supports the almost universal attribution of the second Gospel to Mark:

Mark, who had been Peter’s interpreter, wrote down carefully, but not in order, all that he remembered of the Lord’s sayings and doings. For he had not heard the Lord or been one of his followers, but later, as I said, one of Peter’s.

Most scholars regard Mark’s Gospel as the first to be written, and consider that it was used by both Matthew and Luke in their accounts of the good news. The strong evidence for Mark’s authorship of the Gospel and of his association with Peter does not mean that the Gospel of Mark can be viewed simply as a record of Peter’s references in his preaching to the words and deeds of Jesus. Scholars generally maintain that the Gospel has been shaped by other factors before taking the form in which we now know it.

There is a strong tradition that associates Mark with the founding of the church in Alexandria. Still later traditions assert that he was the first bishop of Alexandria and was martyred there during the reign of the emperor Trajan. He is also associated with Venice, because in 829 what were claimed to be his relics were brought there from Alexandria and placed in the original church of San Marco.



Catherine of Siena ~ Teacher ~ 29th April

The fourteenth and fifteenth centuries in Europe witnessed a rich development of the mystical tradition in spirituality, especially amongst lay people. There were a number of women among these mystics, and Catherine of Siena is one of the most important.

Catherine was born in Siena in 1347 (though there is some contrary evidence that she may have been born in 1333), the youngest daughter of the very large family of a local dyer. Despite considerable opposition from her parents, who wished her to marry, she joined the Dominican Third Order at the age of 16. The development of third orders of the religious orders (which grew enormously from the later thirteenth century) offered committed lay people a way of associating closely with an order and living by a rule, but without becoming a fully-professed member of the order.

Having devoted herself to prayer and fasting from an early age, Catherine at length began to undertake a more active ministry. She began nursing the sick, especially lepers and people with cancer, and then gathered around her groups of people who found her personal holiness immensely attractive and her spiritual writings and reflections helpful. She had numerous intense spiritual visions and gave herself courageously to tending the sick during an outbreak of plague. Although she herself could not write, she dictated numerous letters and a Dialogue, a work of mystical spirituality.

During the last five years of her life, she became embroiled in the political strife going on in Europe over the papacy. She boldly intervened in the altercations between the papacy and the Florentines, and urged Pope Gregory XI to return to Rome from his "captivity" in Avignon, where the French exerted considerable influence on papal policy. Then, when Europe became divided in its allegiance to the rival popes, Catherine gave unstinting support to Urban VI in Rome, though at the same time castigating him for his harshness to his opponents.

Catherine wore herself out in her efforts and died after a stroke in 1380 at the age of 33. Her political significance should not be over-emphasised, though a measure of her popularity even in her own day is the fact that the return of the papacy to Rome from Avignon was attributed to her. The transparent sanctity of her life and her spiritual writings made her an influential figure.

Acknowledgement: "For All the Saints" material used here is from "For All the Saints," produced by the Anglican Church of New Zealand



Athanasius

Bishop of Alexandria & Teacher, 2 May

Athanasius was a bishop of strong character, whose contribution to the disputes of the fourth century ensured the eventual triumph of the doctrine affirmed at Nicea that Christ is “of one being with the Father”.

Athanasius was born around 296 in Alexandria, then the intellectual centre of the Roman world, and was probably educated there. He was ordained a deacon (at that time a deacon was a close administrative assistant to the bishop), and accompanied his bishop, Alexander of Alexandria, to the Council of Nicea in 325, and then succeeded him as patriarch in 328.

Arianism, which had begun in Egypt, now convulsed the church in the eastern Mediterranean. The controversy was both theological and political. Theologically it concerned the divinity of Christ - was he fully and substantially divine, or divine in only a qualified sense. To complicate matters, theological parties vied for imperial support to oust their opponents. Rivalry between the great sees was also a factor causing tensions.

Athanasius unswervingly upheld the doctrine of the full and substantial divinity of Christ as stated at Nicea. As Athanasius put it: “The Word of God came in his own person, because it was he alone, the Image of the Father, who could recreate humanity made according to the image.”

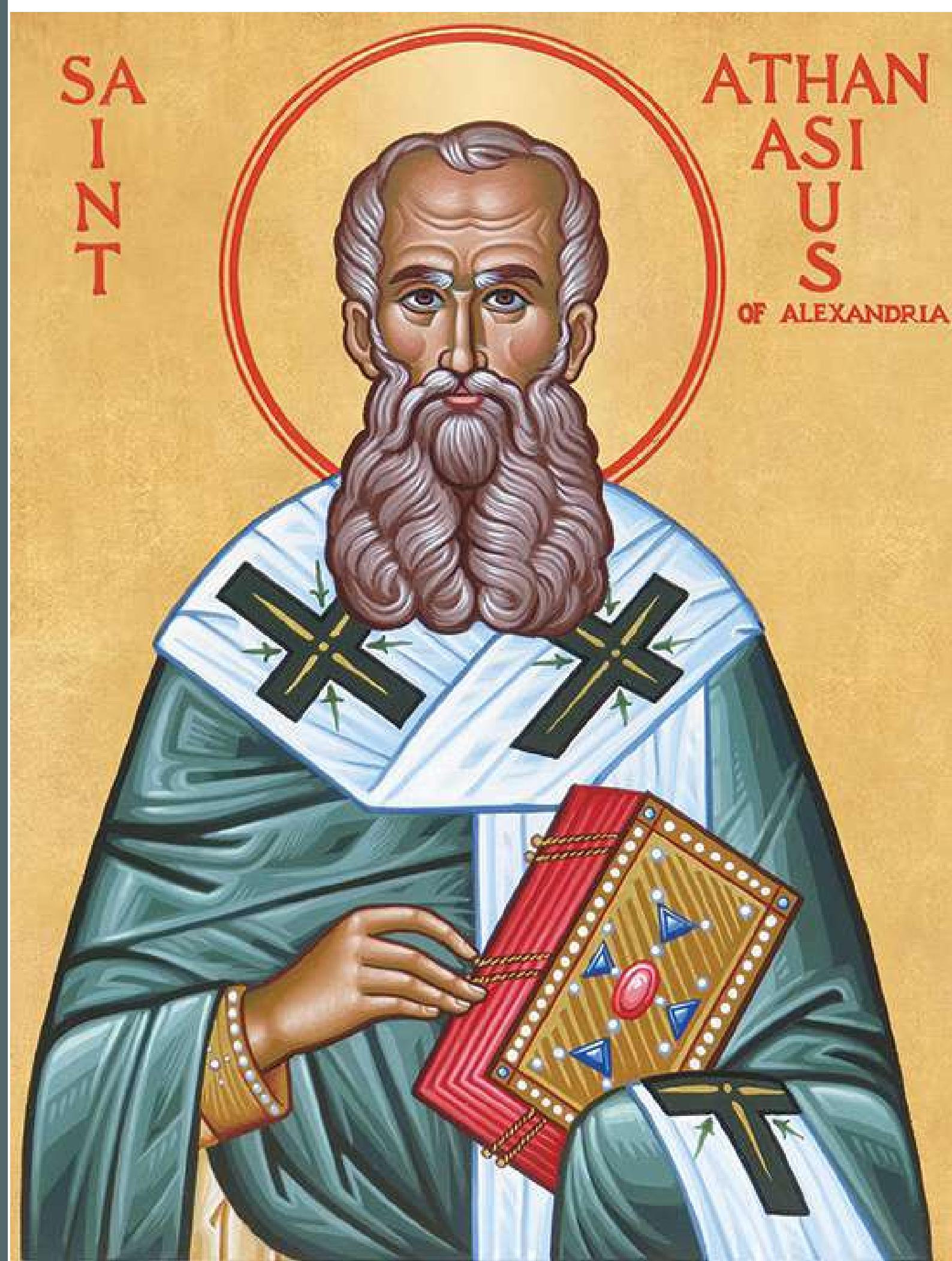
Athanasius was exiled no fewer than four times through the efforts of his theological and political opponents. It was probably during his first exile to Trier in Gaul in 336 that he wrote his best-known treatise, *On the Incarnation of the Word of God*. He returned to Alexandria in 337.

Collect

God of truth, your servant Athanasius earnestly defended faith in the incarnate Word; grant that, enlightened by his teaching, we may confess with our lips and believe in our hearts the divine nature of your Son, Jesus Christ our Lord. AMEN

Like many of his contemporaries, Athanasius was attracted by the ascetic ideal of the new monastic movement. During his second exile, which was in Rome (339-346), he did much to promote the support of the western church for Nicene theology, and the growth there of the monastic ideal. His *Life of Antony* became a popular spiritual classic on the monastic/ascetic way. He depicted it as offering a proper balance between things earthly and heavenly.

He was exiled twice more (356-363 and 365-366), though on these occasions he went into hiding in the vicinity of Alexandria. Throughout his life he made strenuous efforts and wrote voluminously in order to establish understanding and acceptance of the Nicene doctrine. In this he was largely successful, though he died in 373, eight years before the eventual triumph of Nicene orthodoxy at Constantinople in 381.



"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."

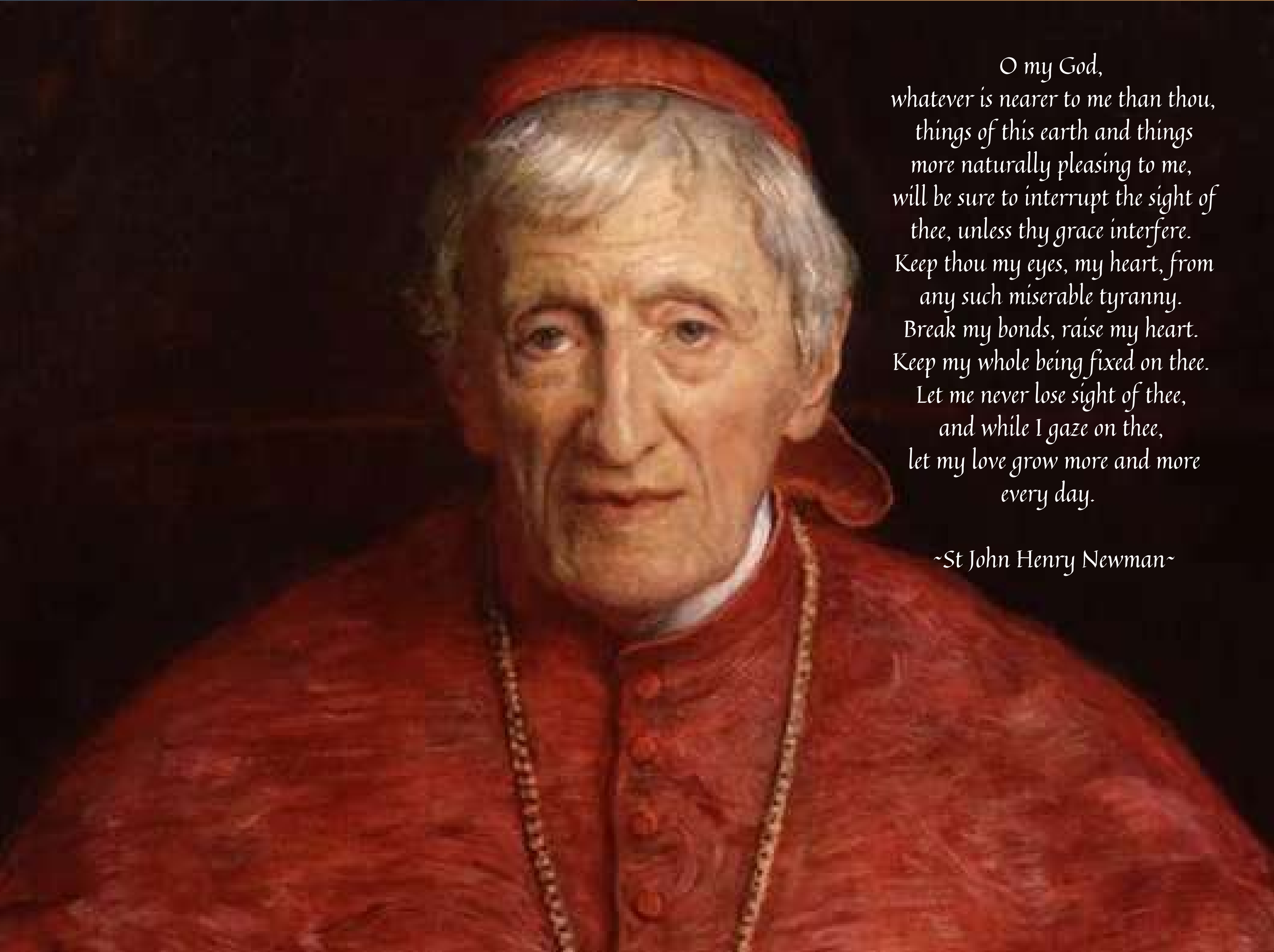
The family of St Peter's Anglican Parish, Southport, affirm this oath declared in *The Australian Veterans' Recognition (Putting Veterans and their Families First) Act of 2019* which received Royal Assent on 30 October 2019.

Lest We Forget

ANZAC DAY 2023



*Congratulations to
Winter Okoth
on receiving her Liturgical
Assistant's licence from
the Bishop.*



*O my God,
whatever is nearer to me than thou,
things of this earth and things
more naturally pleasing to me,
will be sure to interrupt the sight of
thee, unless thy grace interfere.
Keep thou my eyes, my heart, from
any such miserable tyranny.
Break my bonds, raise my heart.
Keep my whole being fixed on thee.
Let me never lose sight of thee,
and while I gaze on thee,
let my love grow more and more
every day.*

~St John Henry Newman~

The Phoenix Ladies Group present:

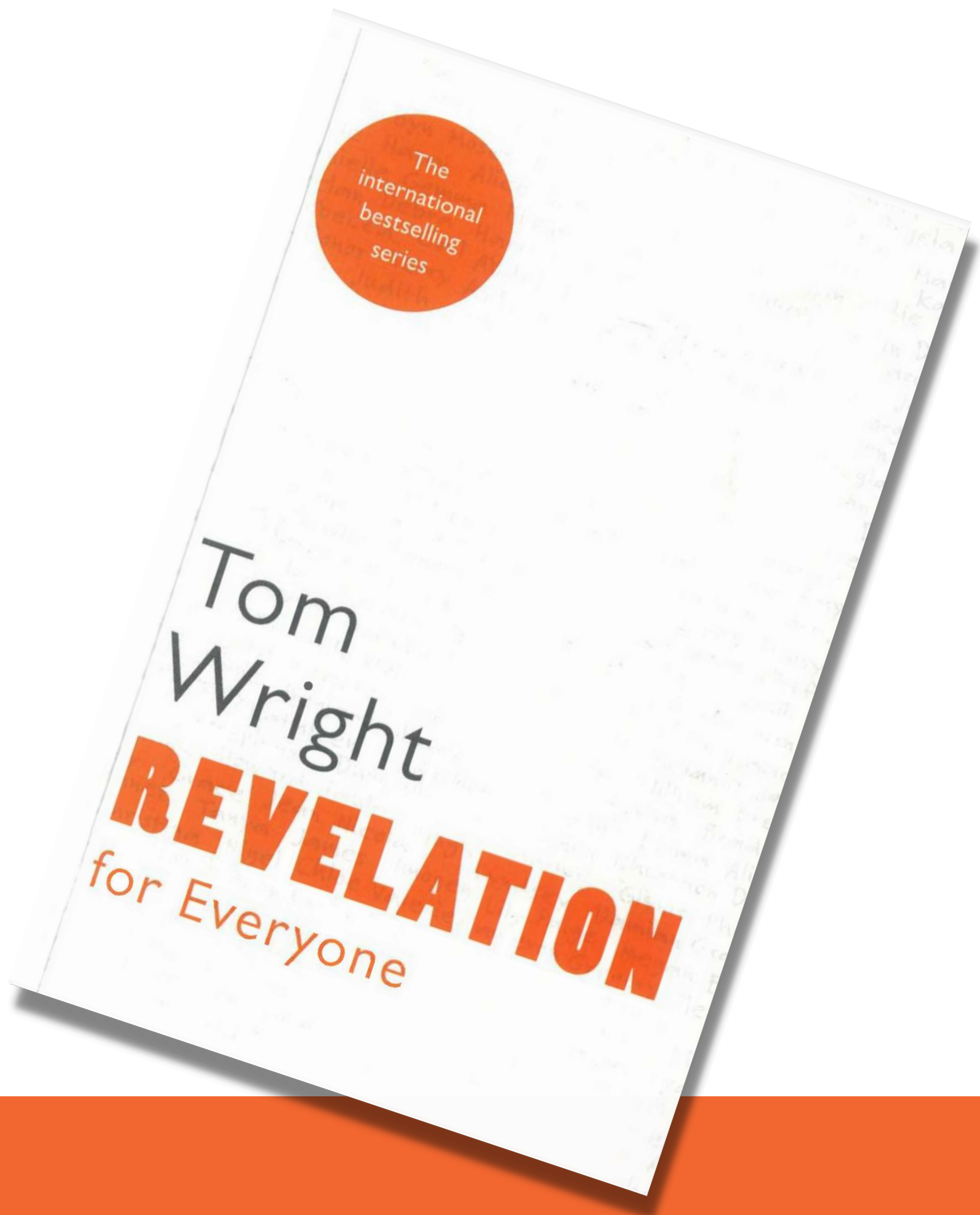
"A Coronation High Tea"

*High Tea,
Champagne and
Celebrations*

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



Thursday 11 May, 1:00 pm - RSVP



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 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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Mr. Luke Sharpe
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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