



St Peter's
CHURCH SOUTHPORT



Key Notes: Easter 6 and Ascension 2024

Just a few points:

As a military Chaplain for nearly 18 years you won't be surprised if I tell you that ANZAC Day has always been a very significant day of the year for me. In a previous life I was part of the ANZAC Day commemorations at ANZAC Cove on the Gallipoli Peninsula (2009 and 2010) and returned for a special trip once again in 2013 to mark the 100th anniversary of the founding of the Australian Army Chaplain Department (RAAChD). Remembering the events of 1915, the enormous numbers of casualties on both sides of the Gallipoli Campaign, always brings me to silence (what words can even begin to encompass the impact of those bloody battles...)

So with the High Feasts of Christmas and Easter now past, and with ANZAC Day standing as sentinel to Winter days, for me, life now settles into a type of Autumn/Winter routine. Be assured, this doesn't denote any sort of 'hibernation' on my part. On the contrary, the daily round of prayer and activity at St Peter's continues. As evidence, please refer to the 'Monthly Diary' at the end of this edition of the Key Notes. Here are just a few points for you to note:

SPARK (St Peter's Sunday School) is now back into the school term with lots of interesting things going on! This is a great way to encourage young ones in the faith.

Rites of Christian Initiation for Adults. (RCIA). It is not uncommon for adults to make genuine inquiry about the Christian Faith. Often they feel disadvantaged by not having had a Christian background. I want to say to them "come!" As part of that invitation I am offering adult 'Catechism' and there are a small number of adults now engaged with this educational process. If you know any who are inquiring, but are a little shy, please bid them "come!"

WEDNESDAY 8 May. I am away this Wednesday. There will be Holy Eucharist at 10:00 (Thank you Fr John) but the "Surprised by the God of Hope" Bible Study series is cancelled for this day.

ASCENSION DAY, Thursday 9 May. Holy Eucharists are at midday and 7:00 pm (followed by light refreshments.)

PHOENIX GROUP, Thursday 9 May. This month's meeting: and all are invited to attend midday Ascension Day Eucharist.

TRINITY SUNDAY, 26 May. St Hilda's joins us for our Holy Eucharist.

Peace be with you. *Fr Don*

Bishop John Roundhill preaching at our Sung Evensong ~ Sunday 21 April



The Baptism of Marion Jessie Atkinson ~ Sat 27th April



SPARK Sunday School - I am the true vine



*At the going down of the sun, and
in the morning...*





We will remember them

What is Love?

Last Sunday I reflected on the message from the first letter of St John: “God is love.” I made reference to C.S Lewis’ *The Four Loves*, and I was happy to use the summary below in my sermon. I hope you find it helpful too.

When C.S Lewis first set out to write about love, his thesis was “God is love” (as St. John writes in the Bible). Therefore, he divided natural human loves into two types: **Gift-love** (which is God-like, because God is self-giving) and **Need-love** (which is unlike God, because God lacks nothing). Based on this distinction, Lewis planned to praise Gift-love and criticize Need-love. However, he soon realized that things are more complicated. For one thing, human beings never lose their need for God, and this is the way God intends it to be.

Lewis expands on the ideas of likeness and nearness to God—they aren’t the same thing. “Likeness” to God is something given, by virtue of the fact that human beings are God’s creatures. “Nearness” to God, on the other hand, is a spiritual quality that a person must actively seek. This distinction is important because human Gift-loves (those that already resemble God) can come to be mistaken for divine love. When that happens, those loves become “demonic,” self-destructive, and damaging to others. Thus, loves that are “like” God can encourage “nearness” to God as well, but they can also hinder it.

Before discussing “higher” loves, Lewis begins with likings, or pleasures. Pleasures can be divided into Need-pleasures (like a drink of water for someone who’s thirsty) and Pleasures of Appreciation (like the sudden smell of flowers). The first must be preceded by a need, while the second doesn’t require preparation. A Need-pleasure loses its appeal once it’s satisfied, while the object of an Appreciative pleasure is enjoyed for its own sake, separate from the person enjoying it. Pleasures of Appreciation foreshadow **Appreciative-love**, which simply delights in a beloved person. Need-love, Gift-love, and Appreciative Love generally mix together.

After discussing these three elements of love, Lewis begins to discuss *four broader types of love*. The first is **AFFECTION** — (from the Greek: “storge”) for example, the natural bond between mother and child. Affection also applies to the humble, familiar bond between members of families, schools, and other environments where very different people are “thrown together.” But Affection has its dangers



People can be insatiable in their need for others’ affection; they can also use familiarity as an excuse for cruelty. Even when Affection is offered as a Gift-love, it can be perverted if a person wants the object of their love to receive only the good that they can give. When a person tries to live on Affection in this way, the Affection itself fuels only grievance, resentment, and even hate. It will eventually “go bad.”

The second broad type of love Lewis discusses is **FRIENDSHIP** (Greek: “Philia”). Though the ancients prized Friendship, Lewis argues that it’s largely disregarded today. This is partly because people in past centuries valued Friendship’s transcendent aspect (it lacks the “worldly” instincts of AFFECTION or EROS). Today, however, Romanticism has sentimentalized Friendship and allowed Eros to push it to the margins of most people’s lives. Yet in Lewis’s view, Friendship is distinct from Eros because Friends focus on a shared interest (instead of focusing on each other), and because Friendship flourishes more, not less, as more people join a circle of Friends. This is because no single Friend can bring out every facet of another person, so we treasure a friend more as we share that person with a greater number of people. Appreciative Love develops as Friends pursue common goals or interests together over time, and mutual trust and admiration deepen. Friendship’s major danger is pride. Friends can begin to overlook and even scorn outsiders, and a friendship can become nothing more than a “mutual admiration society” that cares about nothing but its own exclusivity.

Next Lewis discusses **EROS** (Greek: eros), the state of being in love. Eros is more than physical sexuality (what Lewis calls “Venus”), though that’s part of it. At its best, Eros transforms a Need-pleasure (for sex) into an Appreciative Pleasure (seeing the beloved as intrinsically desirable, beyond anything they give). However, Lewis doesn’t downplay “Venus”—in fact, he argues that the Bible sees neglect of Venus as a greater danger than its enjoyment. In his view, modern people have a joyless attitude about sex, failing to see that in addition to its spiritual meanings and emotional gravity, there’s also something playful about sex. If the playful element is missed, people risk viewing the symbolism of sex in a blasphemous way.

At its best, Eros exemplifies the free generosity we should offer to God and others. When it becomes “demonic,” however, Eros justifies all kinds of evil behavior, as people rationalize that anything is permissible “for love’s sake.” Clearly, like Affection and Friendship, Eros must be ruled by a higher form of love.

The whole point of *The Four Loves* is that natural human loves are not enough—they point to a higher glory. And without the help of God’s grace, they even fall short of that function. In past ages, people worried more about human loves as potential rivals to the love of God. That is, it was viewed as unsafe to give one’s heart to anything less than God. But Lewis suggests that love is never safe. The only way to avoid heartbreak is to never love at all.

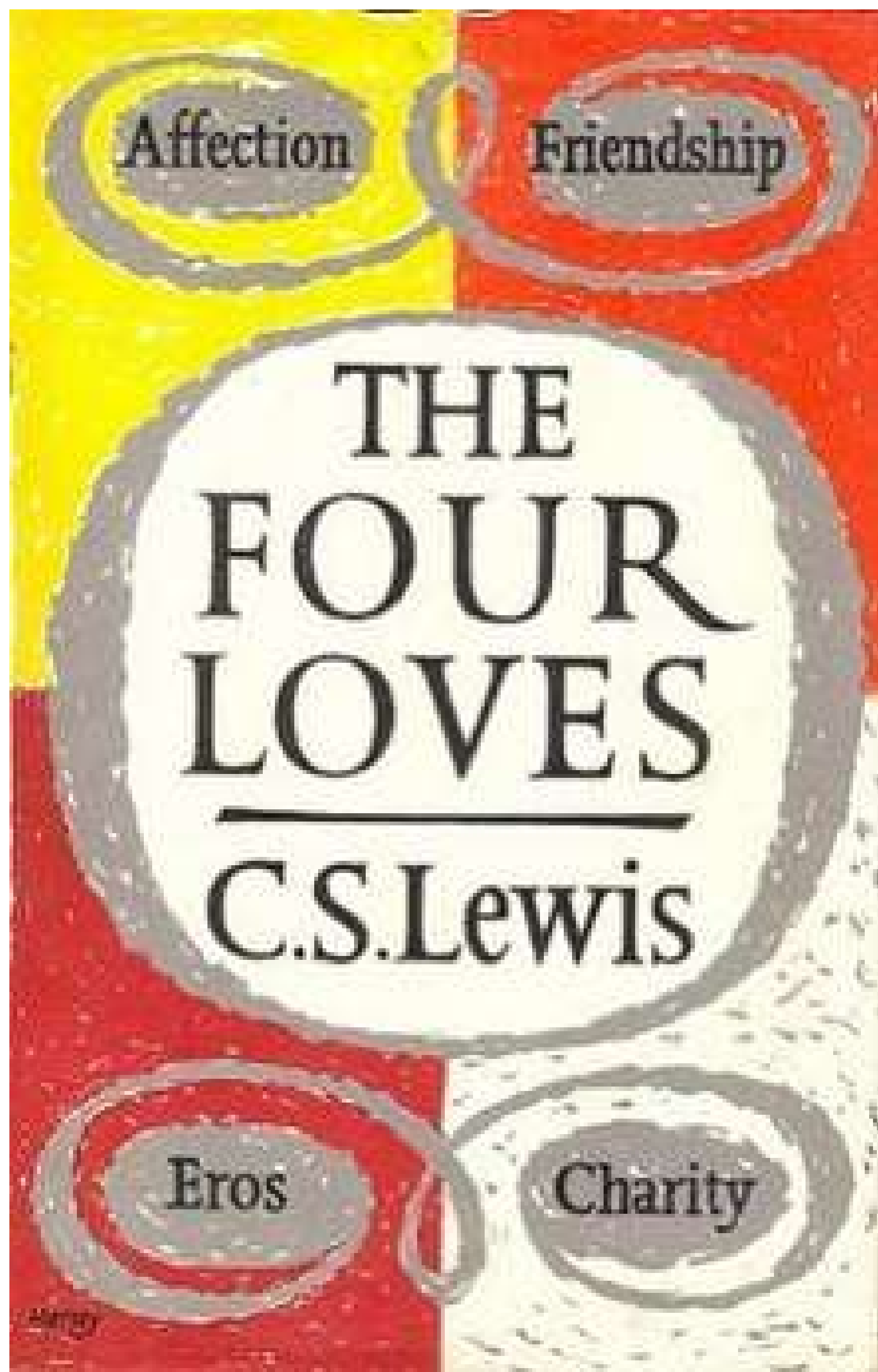
Moreover, the risk of love isn’t loving another person “too much,” but of loving God too little. And it’s not a matter of intensity of feeling—it’s a matter of what a person chooses to put first. In other words, if another person presents an obstacle to obeying God, then that person must be rejected.

Lewis’s last point about love is how human loves relate to divine loves. God, who is Love, puts both Gift-love and Need-love into people. In addition to these natural loves, God can also give two supernatural gifts. The first is a share of his own Gift-love, which always wants what’s best for the beloved and can even love those who aren’t naturally loveable. The second is a Gift-love toward Himself. Such supernatural love is called **CHARITY** (Greek: Agapae). God can also turn our Need-love for Him and others into a supernatural form. Supernatural Need-love makes human beings realize their worth through dependence on God; it also enables them to receive Gift-love from others, even though they aren’t naturally loveable.

Sometimes, people are called to renounce natural loves. But more often, God allows natural loves to continue while continually transforming them into Charity, instruments of divine love. This happens through the daily practice of virtues—like tolerating and forgiving petty annoyances. Only loves that have been transformed like this—loves that have, in a sense, shared in Christ’s death and resurrection—can make it into the Kingdom of Heaven.

Ultimately, turning away from natural loves to divine love isn’t turning to something new and strange. Lewis suggests that all that’s good and true about earthly loves is from God. So, when a human being finally sees God, they’ll realize they’ve been loving God all along. There’s also a third supernatural gift that falls under the heading of Charity—supernatural Appreciative Love for God. This love, the “true centre of all [...] life,” is so lofty that Lewis doesn’t dare try to describe it, and so ends his book here.

Source (abridged): White, Sarah. "The Four Loves Plot Summary." LitCharts LLC, June 25, 2021. Retrieved April 29, 2024. <https://www.litcharts.com/lit/the-four-loves/summary>.



Collect & Readings: Easter VI - 5th May 2024

Acts of the Apostles 10: 44-48

44 While Peter was still speaking, the Holy Spirit fell upon all who heard the word. 45 The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, 46 for they heard them speaking in tongues and extolling God. Then Peter said, 47 'Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?' 48 So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Psalm 98:

R The Lord will judge the world with righteousness

1 Sing to the Lord a new song,
for he has done marvelous things.

2 With his right hand and his holy arm
has he won for himself the victory. **R**

3 The Lord has made known his victory;
his righteousness has he openly shown
in the sight of the nations.

4 He remembers his mercy and faithfulness
to the house of Israel,
and all the ends of the earth have seen
the victory of our God. **R**

5 Shout with joy to the Lord, all you lands;
lift up your voice, rejoice and sing.

6 Sing to the Lord with the harp,
with the harp and the voice of song.

7 With trumpets and the sound of the horn
shout with joy before the King, the Lord. **R**

8 Let the sea make a noise and all that is in it,
the lands and those who dwell therein.

9 Let the rivers clap their hands,
and let the hills ring out with joy before the Lord,
when he comes to judge the earth.

10 In righteousness shall he judge the world,
and the peoples with equity. **R**

1 John 5: 1-12

1 Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. 2 By this we know that we love the children of God, when we love God and obey his commandments. 3 For the love of God is this, that we obey his commandments. And his commandments are not burdensome, 4 for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. 5 Who is it that conquers the world but the one who believes that Jesus is the Son of God?

6 This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

7 There are three that testify: 8 the Spirit and the water and the blood, and these three agree. 9 If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. 10 Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. 11 And this is the testimony: God gave us eternal life, and this life is in his Son. 12 Whoever has the Son has life; whoever does not have the Son of God does not have life.



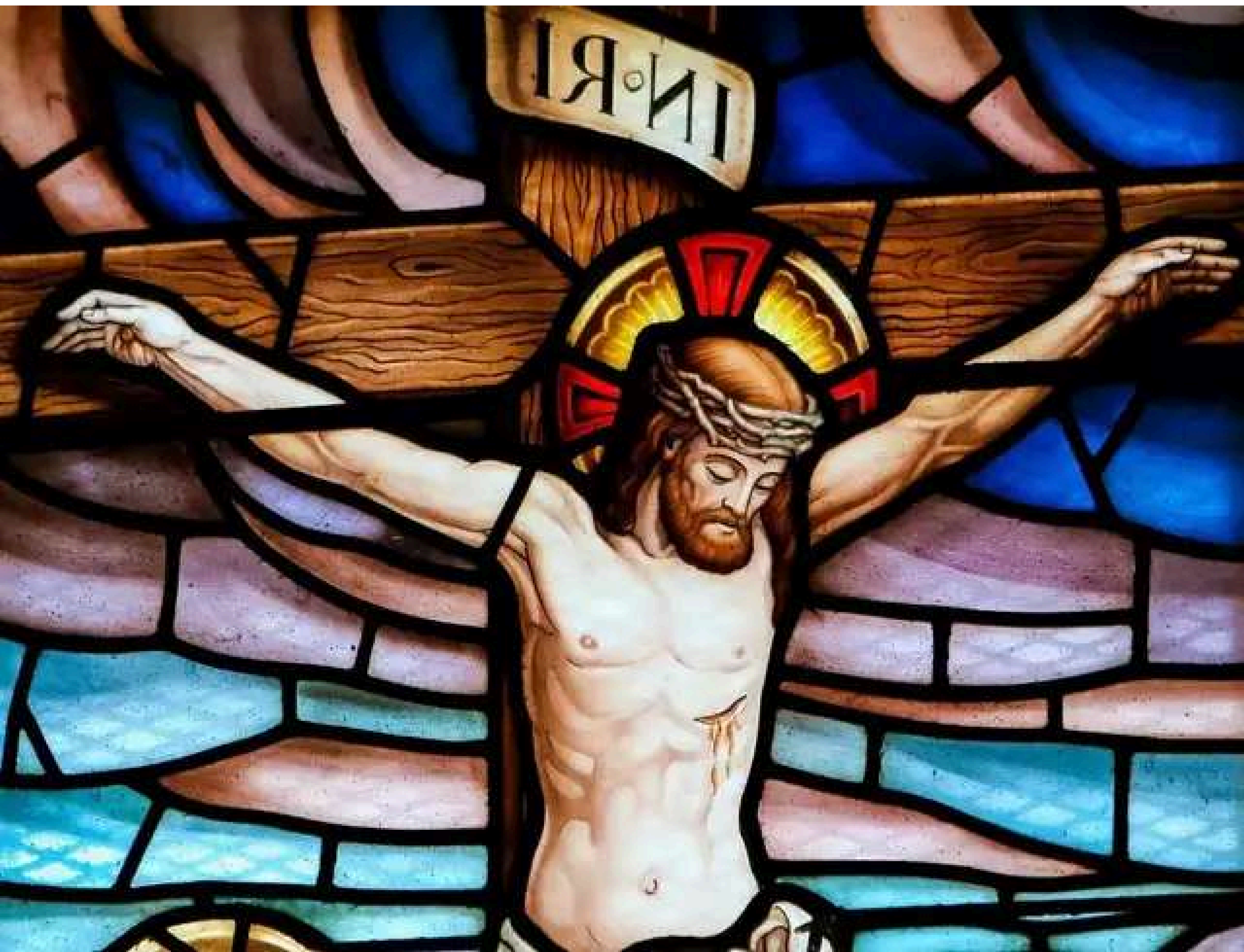
John 15: 9-17

9 As the Father has loved me, so I have loved you; abide in my love. 10 If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. 11 I have said these things to you so that my joy may be in you, and that your joy may be complete.

12 'This is my commandment, that you love one another as I have loved you. 13 No one has greater love than this, to lay down one's life for one's friends. 14 You are my friends if you do what I command you. 15 I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. 16 You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. 17 I am giving you these commands so that you may love one another.

The Collect

*Loving God,
your Son has chosen us
and called us to be his friends:
give us grace to keep his commandments,
to love one another,
and to bear fruit which will abide;
through him who is the true vine,
the source of all our life,
Jesus Christ our Lord. Amen.*



Collect & Readings: Easter VII - Sunday After Ascension

12th May 2024

Acts of the Apostles 1: 15-17, 21-26

15 In those days Peter stood up among the believers (together the crowd numbered about one hundred and twenty people) and said, 16 'Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— 17 for he was numbered among us and was allotted his share in this ministry.'

21 So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John until the day when he was taken up from us— one of these must become a witness with us to his resurrection.' 23 So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. 24 Then they prayed and said, 'Lord, you know everyone's heart. Show us which one of these two you have chosen 25 to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.' 26 And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

Psalm 1

R Happy are they whose delight is in the law of the Lord.

1 Happy are they who have not walked in the counsel of the wicked, nor lingered in the way of sinners, nor sat in the seats of the scornful!

2 Their delight is in the law of the Lord, and they meditate on his law day and night. **R**

3 They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper.

4 It is not so with the wicked: they are like chaff which the wind blows away; **R**

5 Therefore the wicked shall not stand upright when judgement comes, nor the sinner in the council of the righteous.

6 For the Lord knows the way of the righteous, but the way of the wicked is doomed. **R**



Gustav Dore, *The Ascension of Jesus*, 1879

~ 12th May ~

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

James Gartside

1 John 5: 9-13

9 If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. 10 Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. 11 And this is the testimony: God gave us eternal life, and this life is in his Son. 12 Whoever has the Son has life; whoever does not have the Son of God does not have life. 13 I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

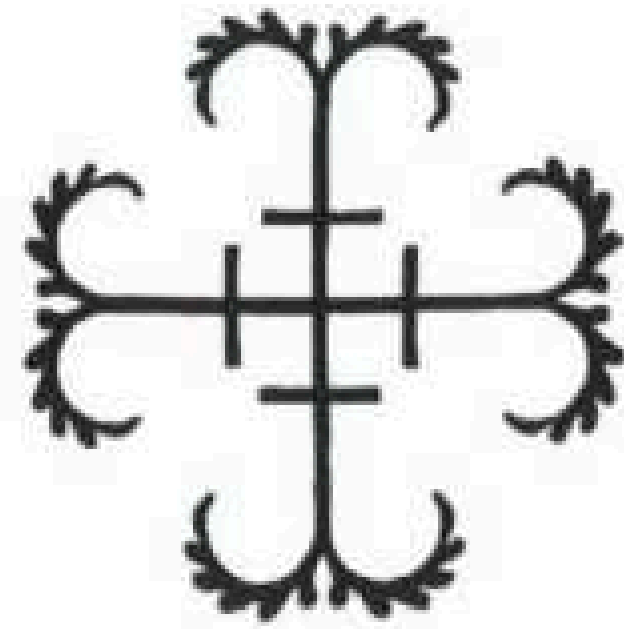
John 17: 6 - 19

6 'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. 7 Now they know that everything you have given me is from you; 8 for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. 9 I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. 10 All mine are yours, and yours are mine; and I have been glorified in them. 11 And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. 12 While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. 13 But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. 14 I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. 15 I am not asking you to take them out of the world, but I ask you to protect them from the evil one. 16 They do not belong to the world, just as I do not belong to the world. 17 Sanctify them in the truth; your word is truth. 18 As you have sent me into the world, so I have sent them into the world. 19 And for their sakes I sanctify myself, so that they also may be sanctified in truth.



THE COLLECT

O God, the King of glory,
you have exalted your only Son Jesus Christ
with great triumph to your kingdom in heaven:
we pray you, leave us not comfortless,
but send your Holy Spirit to strengthen us,
and exalt us to the same place where our Saviour
Christ has gone before;
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
Amen.



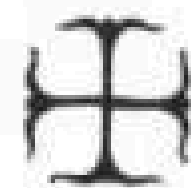
please pray for

TIMOTHY WILLIAM NEWTON

to be made Deacon by

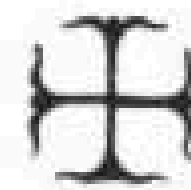
WILLIAM, BISHOP OF LEWES

in the Parish Church of St Nicholas in Arundel
on Sunday, 23rd of June 2024 at 11am



please pray also for

Canon David Twinley and the people of the
Benefice of Arundel with Tortington and South Stoke,
and for Stephanie, Winifred, and Rupert



THOU HAST GIVEN ME THE DEFENCE OF
THY SALVATION: THY RIGHT HAND ALSO
SHALL HOLD ME UP AND THY LOVING
CORRECTION SHALL MAKE ME GREAT

Psalm 18:35

Sunday 5 May – Easter VI

7:00 am Holy Eucharist (BCP)
9:30 am Holy Baptism & Eucharist (APBA) – SPARK Sunday School
5:45 pm Holy Eucharist (APBA)

Monday 6 May – Public Holiday (Office Closed)

Tuesday 7 May

6:00 pm Choir Practice—New members' welcome

Wednesday 8 May

10:00 am Holy Eucharist (APBA)
11:00 am No Bible Study

Thursday 9 May – ASCENSION

Midday Holy Eucharist (APBA)
1:00 pm Phoenix Fellowship
7:00 pm Holy Eucharist – Feast of the Ascension

Sunday 12 May – Easter VII

7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) – SPARK Sunday School
5:45 pm Evensong/Holy Eucharist (APBA)

Monday 13 May

9:00 am Holy Communion at 'Abri'
9:30 am Holy Eucharist at St Vincent's, Villa la Salle
10:00 am 'Coffee on Monday' – Parish Centre
7:00 pm Requiem Mass

Tuesday 14 May

6:00 pm Choir Practice—New members' welcome

Wednesday 15 May

10:00 am Holy Eucharist (APBA)
11:00 am Study Series—'Surprised by the God of Hope'

Thursday 16 May

Midday Holy Eucharist (APBA)
7:00 pm Parish Council

Sunday 19 May – Pentecost Sunday

7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) – SPARK Sunday School
5:45 pm Holy Eucharist (APBA)

Monday 20 May

10:00 am 'Coffee on Monday' – Parish Centre

Tuesday 21 May

6:00 pm Choir Practice—New members' welcome

Wednesday 22 May

10:00 am Holy Eucharist (APBA)

11:00 am Study Series – 'Surprised by the God of Hope'

Thursday 23 May

Midday Holy Eucharist (APBA)

Sunday 26 May – TRINITY SUNDAY

7:00 am Holy Eucharist (BCP)

9:30 am Holy Eucharist (APBA)– St Hilda's Visit – SPARK Sunday School

5:45 pm Holy Eucharist (APBA)

Monday 27 May

10:00 am 'Coffee on Monday' – Parish Centre

Tuesday 28 May

6:00 pm Choir Practice—New members' welcome

Wednesday 29 May

10:00 am Holy Eucharist (APBA)

11:00 am Study Series—'Surprised by the God of Hope'

Thursday 30 May

Midday Holy Eucharist (APBA)

Parish Diary – May

What's On?

Coffee on Mondays ('COM')

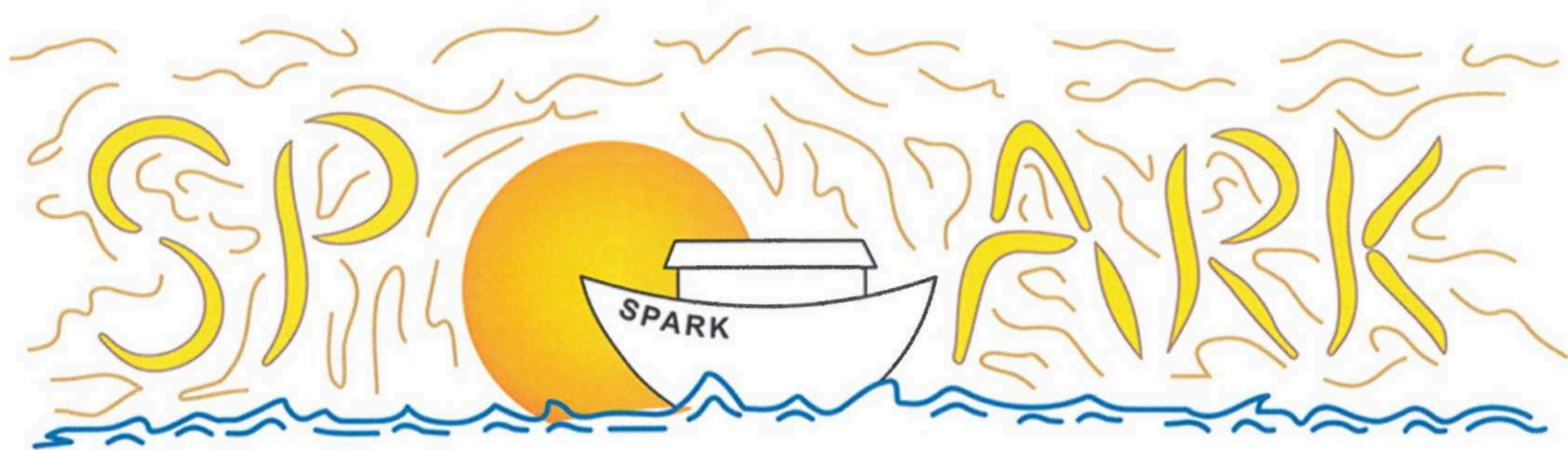
Every Monday, 10:00 am in the Parish Centre



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

Looking for a coffee with your church friends. Why not join us on Mondays for a relaxed coffee/tea/chai in the Parish Centre.

- There's no cost (you can make a donation if you wish, but this is not a fundraising event.)
- You can chat with other parishioners and even bring a friend if you like.
- We have lovely facilities here - why not come along and enjoy them?



St. Peter's. Anglican Religious Kids

*Sunday School has
recommenced for the new term*

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

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

Please volunteer if you want to help (contact Christine in the Office.)

"St Peter's Church Southport, is a welcoming and 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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Parish Administrator
Mrs. Christine Corroy
parish@stpetersgc.org.au

Director of Music
Mr. Luke Sharpe
luke@stpetersgc.org.au

SERVICES

Sunday

7:00am: Holy Eucharist (BCP)
9:30am: Holy Eucharist (APBA)
5:45pm: Holy Eucharist (APBA)
5:45pm: Choral Evensong
(2nd Sunday of the month)

Weekday Eucharist

10:00am – Wednesday
12:00pm – Thursday

stpetersgc.org.au

Anglican
Church Southern Queensland