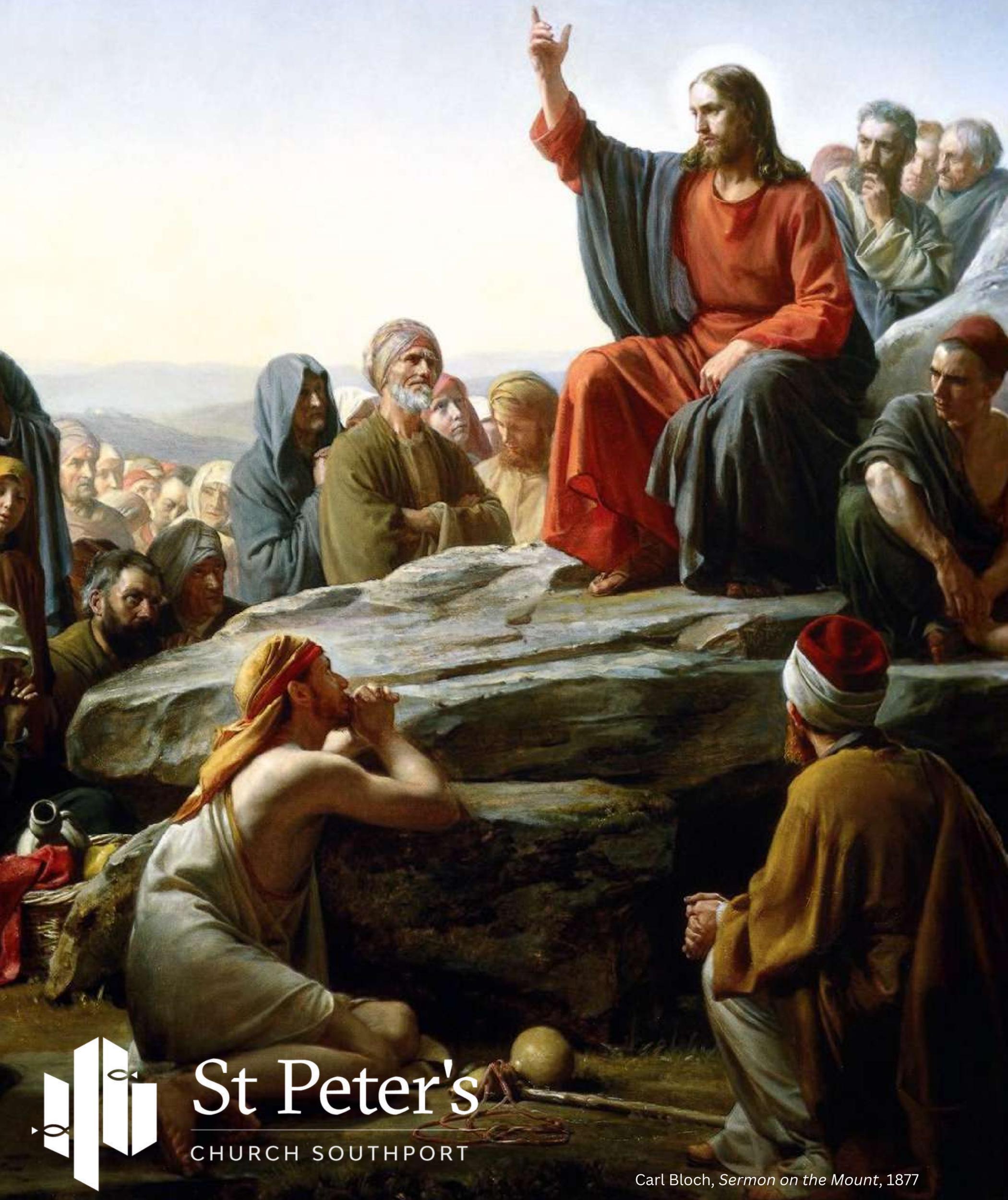


Key Notes Jan 29 & Feb 5 2022



St Peter's

CHURCH SOUTHPORT

Carl Bloch, *Sermon on the Mount*, 1877

Just a few points...

Winston and I hope you had a great **Australia Day** – certainly the weather was just right (hot – the way it should be!)

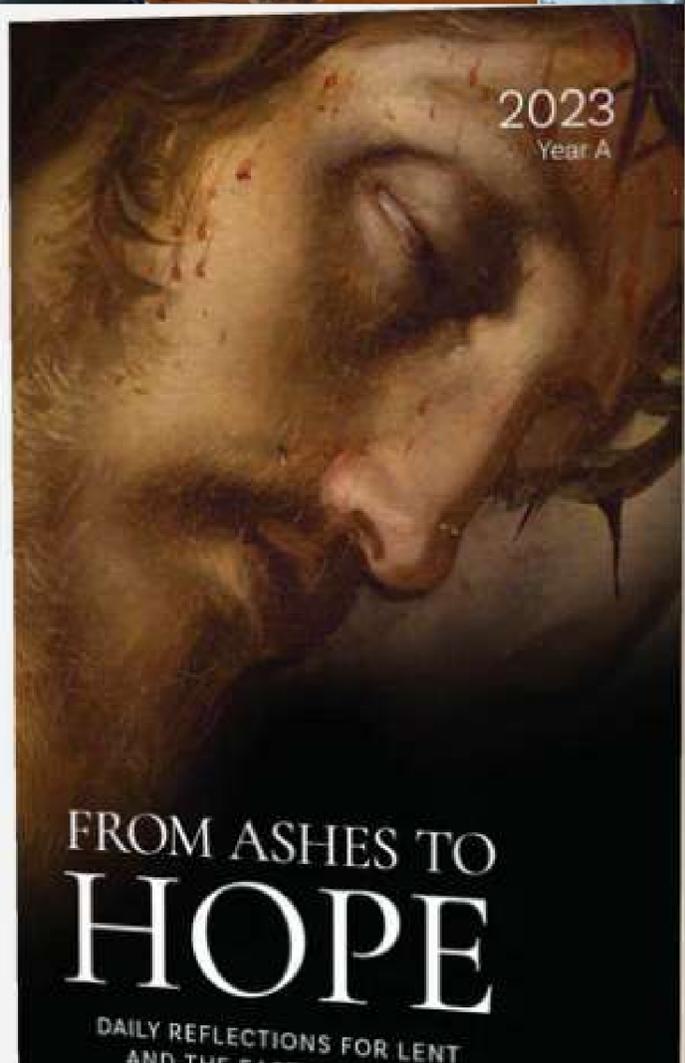
Work is under way to re-open the **Children's Play Area**. It's been closed during the Covid restrictions and is in need of some work before we give the green light. We'll let you know when the preparations are complete.

Our monthly **Sung Evensong** (followed by BCP Holy Eucharist) recommences on Sunday 12 February, at 5:45 pm.

Lenten Study Booklet. In a little under a month and the season of Lent will commence. Once again, I am obtaining copies of Evangelisation Brisbane's Lenten Study and Reflection booklet, titled: ***From Ashes to Hope***. If you'd like a copy, I will have some available – please let me know. [Please note that this is a work of the Catholic Archdiocese of Brisbane. It is excellent but, not surprisingly, there will be some references to the Catholic faith.]



Winston



Reflecting...

It is hard to ignore the war in Ukraine. Most nights when we watch the news we are confronted with images that cause us distress and remind us once again that the world is very much a 'fallen' place. Between the full establishment of the Kingdom of God and the passing of this 'present world' such images will always be with us. So, we pray, of course, for the people of Ukraine (and Russia) that peace would ultimately prevail and, in the words of our Book of Common Prayer, that the Lord would "end the madness of the nations."

Occasionally I have wondered how the Eastern Orthodox Churches themselves see this war and what they would want us to hear. Recently, at a conference in Volos, Greece, the Orthodox Churches did speak – and with real clarity. The conference was run by the appropriately acronymed "IOTA" (International Orthodox Theological Association) and the published statement delivered by the Board at the January 11 – 15 Conference goes like this:

"We have noted the many scholarly blog posts, articles, and materials that have been published by IOTA members and others pointing out the barbarous actions of the Putin regime and the sinfully complicit reaction of the Moscow Patriarchate.

We call upon the leaders of the autocephalous Orthodox Churches to condemn unanimously this fratricidal war."

At the risk of sounding like an overly disinterested observer, there are several points that I take from this statement.

1. The first point is one of Church governance. There are approximately 220 million baptised members of Eastern Orthodoxy. As a Church it covers large parts of Eastern Europe, Russia and even Africa. Within Orthodoxy there are fourteen Churches that are generally accepted as "autocephalous," a Greek term meaning "self-headed." In effect, this means that they are able to choose their own Archbishop or Metropolitan and are able to resolve their own internal issues without intervention or permission from another (higher) authority.

As recently as 2019 this 'autocephalous' status was granted to two non-canonical churches in the Ukraine, as well as a portion of the "Orthodox Church in Ukraine," hitherto part of the Moscow Patriarchate. Not surprisingly, this move was rejected by the Moscow Patriarchate, and it in turn proceeded to break communion with the Constantinople Patriarchate that initiated this move to autonomy in the first instance.

We know, of course, that where there's Church there's politics. While I wasn't aware of this move towards 'autocephaly' by the Ukrainian church, I am not surprised that it was both initiated and rejected in this way.

To me it seems that the war in Ukraine is felt almost a familial level and this leads me to the second point.

2. Orthodox theology sees the war in Ukraine as fratricidal. Warfare – especially modern warfare – is bad enough; that brother should wage war against brother takes it to a truly evil level. That the 'brother church' of Moscow is seen to be sanctioning this war is seen as utterly reprehensible by the other members of the 'family' of Eastern Orthodoxy.

3. My final point is that division and disunity in the Church are deeply lamented. The Key Note speaker at the January Conference, Ambrosios, Metropolitan of Korea raised a theological point that seems to strike at the heart of this matter. The Church, he maintains, is guilty of "**Ethno-Phyletism.**" He goes on to explain "[that] the practice of applying church governance based on ethnicity, nationality or culture rather than geography...is nothing less than the greatest danger to the Orthodox Unity of the Church." Any sort of nationalism or ethnicism that restricts mutual acceptance is the heresy of 'ethno-phyletism.'

I believe that there are real lessons for all us here. The profound message of Galatians (as we are learning in our Wednesday Bible Study) is that unity of the body of Christ must not be compromised by ethnic, social or even ideological differences.

Combatting 'ethno-phyletism' may be an opportunity for the Universal Church to hasten the coming of the Kingdom and to 'heal the madness of the nations.' God grant that it is so.

Fr Don

Collects & Readings

Sunday 29 January 2023 ~ Epiphany IV

Micah 6: 1-8

- 1 Hear what the Lord says:
Rise, plead your case before the mountains,
and let the hills hear your voice.
- 2 Hear, you mountains, the controversy of the Lord,
and you enduring foundations of the earth;
for the Lord has a controversy with his people,
and he will contend with Israel.
- 3 'O my people, what have I done to you?
In what have I wearied you? Answer me!
- 4 For I brought you up from the land of Egypt,
and redeemed you from the house of slavery;
and I sent before you Moses,
Aaron, and Miriam.
- 5 O my people, remember now what King Balak of
Moab devised,
what Balaam son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the Lord.'
- 6 'With what shall I come before the Lord,
and bow myself before God on high?
Shall I come before him with burnt-offerings,
with calves a year old?
- 7 Will the Lord be pleased with thousands of rams,
with tens of thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?'
- 8 He has told you, O mortal, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

Collect of Epiphany IV

*Living God, in Christ you make all things new:
transform the poverty of our nature by the riches of
your grace, and in the renewal of our lives make
known your glory; through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.*

Psalm 15

R The righteous shall abide upon God's holy hill.

- 1 Lord, who may dwell in your tabernacle?
who may abide upon your holy hill?
- 2 Whoever leads a blameless life and does what
is right, who speaks the truth from his heart. **R**
- 3 There is no guile upon his tongue; he does no
evil to his friend; he does not heap contempt
upon his neighbour.
- 4 In his sight the wicked are rejected, but he
honours those who fear the Lord. **R**
- 5 He has sworn to do no wrong and does not
take back his word.
- 6 He does not give his money in hope of gain,
nor does he take a bribe against the innocent.
- 7 Whoever does these things shall never be
overthrown. **R**

1 Corinthians 1: 18-31

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.'

20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. 22 For Jews demand signs and Greeks desire wisdom, 23 but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

26 Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth.

27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; 28 God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, 29 so that no one might boast in the presence of God. 30 He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, 31 in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

Matthew 5: 1 - 12

1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, and taught them, saying: 3 'Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 'Blessed are those who mourn, for they will be comforted. 5 'Blessed are the meek, for they will inherit the earth. 6 'Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 'Blessed are the merciful, for they will receive mercy. 8 'Blessed are the pure in heart, for they will see God. 9 'Blessed are the peacemakers, for they will be called children of God. 10 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.



Isaiah 58: 1-9a

- 1 Shout out, do not hold back!
Lift up your voice like a trumpet!
Announce to my people their rebellion,
to the house of Jacob their sins.
- 2 Yet day after day they seek me
and delight to know my ways,
as if they were a nation that practised
righteousness
and did not forsake the ordinance of their God;
they ask of me righteous judgements,
they delight to draw near to God.
- 3 'Why do we fast, but you do not see?
Why humble ourselves, but you do not notice?'
Look, you serve your own interest on your fast-
day, and oppress all your workers.
- 4 Look, you fast only to quarrel and to fight
and to strike with a wicked fist.
Such fasting as you do today
will not make your voice heard on high.
- 5 Is such the fast that I choose,
a day to humble oneself?
Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?
Will you call this a fast,
a day acceptable to the Lord ?
- 6 Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?
- 7 Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?
- 8 Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,
the glory of the Lord shall be your rearguard.
- 9 Then you shall call, and the Lord will answer;
you shall cry for help, and he will say, Here I
am.

Psalm 112

R Happy are they who fear the Lord

- 1 Hallelujah! Happy are they who fear the
Lord,
and have great delight in his commandments!
- 2 Their descendants will be mighty in the land;
the generation of the upright will be blessed. **R**
- 3 Wealth and riches will be in their house,
and their righteousness will last for ever.
- 4 Light shines in the darkness for the upright;
the righteous are merciful and full of
compassion. **R**
- 5 It is good for them to be generous in lending
and to manage their affairs with justice.
- 6 For they will never be shaken;
the righteous will be kept in everlasting
remembrance. **R**
- 7 They will not be afraid of any evil rumours;
their heart is right;
they put their trust in the Lord.
- 8 Their heart is established and will not shrink,
until they see their desire upon their enemies. **R**
- 9 They have given freely to the poor,
and their righteousness stands fast for ever;
they will hold up their head with honour.
- 10 The wicked will see it and be angry;
they will gnash their teeth and pine away;
the desires of the wicked will perish. **R**



1 Corinthians 2: 1-13

1 When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom.

2 For I decided to know nothing among you except Jesus Christ, and him crucified.

3 And I came to you in weakness and in fear and in much trembling.

4 My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power,

5 so that your faith might rest not on human wisdom but on the power of God.

6 Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish.

7 But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory.

8 None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.

9 But, as it is written,

‘What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him’—

10 these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God.

11 For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

13 And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Matthew 5: 13 - 20

13 ‘You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

14 ‘You are the light of the world. A city built on a hill cannot be hidden. 15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

17 ‘Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

The Collect of the Fifth Sunday in Epiphany

*Faithful God,
you have appointed us your witnesses,
to be a light that shines in the world:
let us not hide the bright hope you have given us,
but tell everyone your love,
revealed in Jesus Christ the Lord,
who lives and reigns with you in the unity of the
Holy Spirit,
one God, for ever and ever. Amen.*

For All the Saints

The Presentation of Jesus in the Temple

February 2

By the end of the third century, the church had come to have a quite significant place in Greco-Roman society, and the conversion of Constantine ensured that Christianity would be the dominant religion of the Roman Empire.

Alongside this there developed some key theological debates about the person of Christ. These two factors combined to produce a growing interest in the places and events associated with the life of Jesus, and pilgrims began to flock to Palestine.

Jerusalem became a centre for liturgical innovation, and one of the festivals that grew up in the fourth century was the commemoration of the presentation of Jesus in the Temple. The festival was ordered at Constantinople by the emperor Justinian in 542, and gradually spread throughout the church in both east and west. Candles have been associated with the festival from at least the seventh century. Pope Sergius instituted a procession with candles as part of the ceremonies, during which the antiphon “lumen ad revelationem” (“a light for revelation”) and the Nunc dimittis were sung. This gave rise to the name “Candlemas” for the festival.

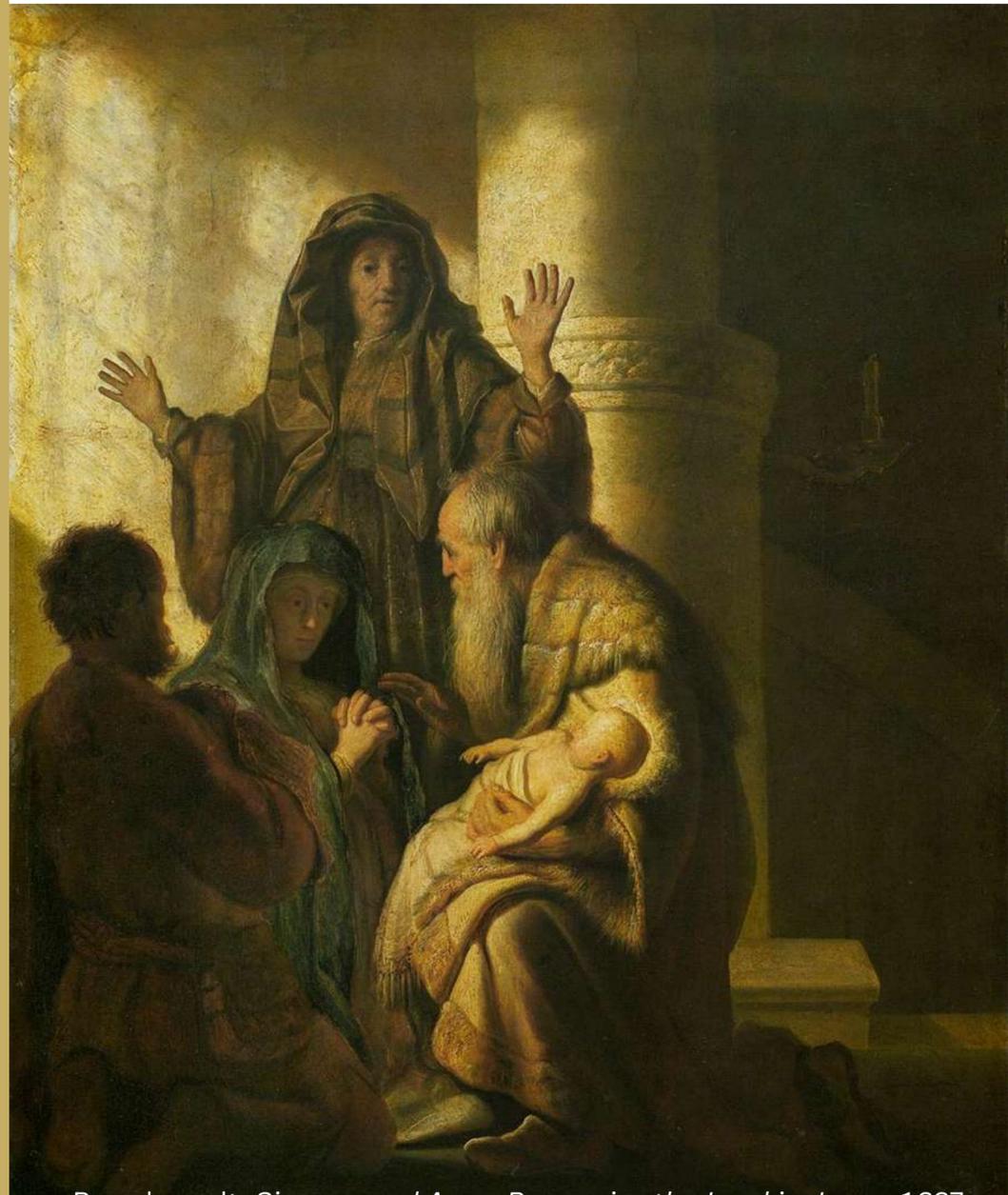
The festival commemorates the incident, recorded only by Luke, in which Jesus is brought to the Temple and is greeted by Simeon and Anna. Luke gives the reason for the visit to the Temple as “for their purification according the law of Moses” and “to present him [Jesus] to the Lord”. Within the Jewish tradition, the purification of the child’s mother required a sacrificial offering at the Temple. The offering in respect of the first-born child was a monetary offering and did not require the presence of the child at the Temple. Luke’s account combines the two themes. His interest is not in the rites themselves, however, except to show that Jesus’ status as Saviour of Israel rests on obedience to the Law. Luke’s telling of the story has many structural similarities to the story of the child Samuel (1 Samuel 1:1-2:11).

Luke’s real interest, however, is in the events that happen in the Temple with Simeon and Anna. Simeon is described as one who was “looking forward to the consolation of Israel”, a phrase reminiscent of the later chapters of Isaiah. So here in the Temple, the centre of Jewish worship, both Law and Prophets bear witness to Jesus as the fulfilment of the hopes of Israel.

Simeon’s “Nunc dimittis” enlarges the vision of God’s work to encompass the Gentiles, making the same theological point as the story of the magi in Matthew’s Gospel. But Simeon goes on to emphasise that the coming of the messiah will bring division as well as hope, for not all Israel will accept him. But Luke does not leave the story on this negative note, and, in Anna, the very epitome of the faithful worshipper of God, he reiterates the theme of the promise of God “to all who were looking for the redemption of Jerusalem”.

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his material copyright: ACANZP



Rembrandt, *Simeon and Anna Recognize the Lord in Jesus*, 1627

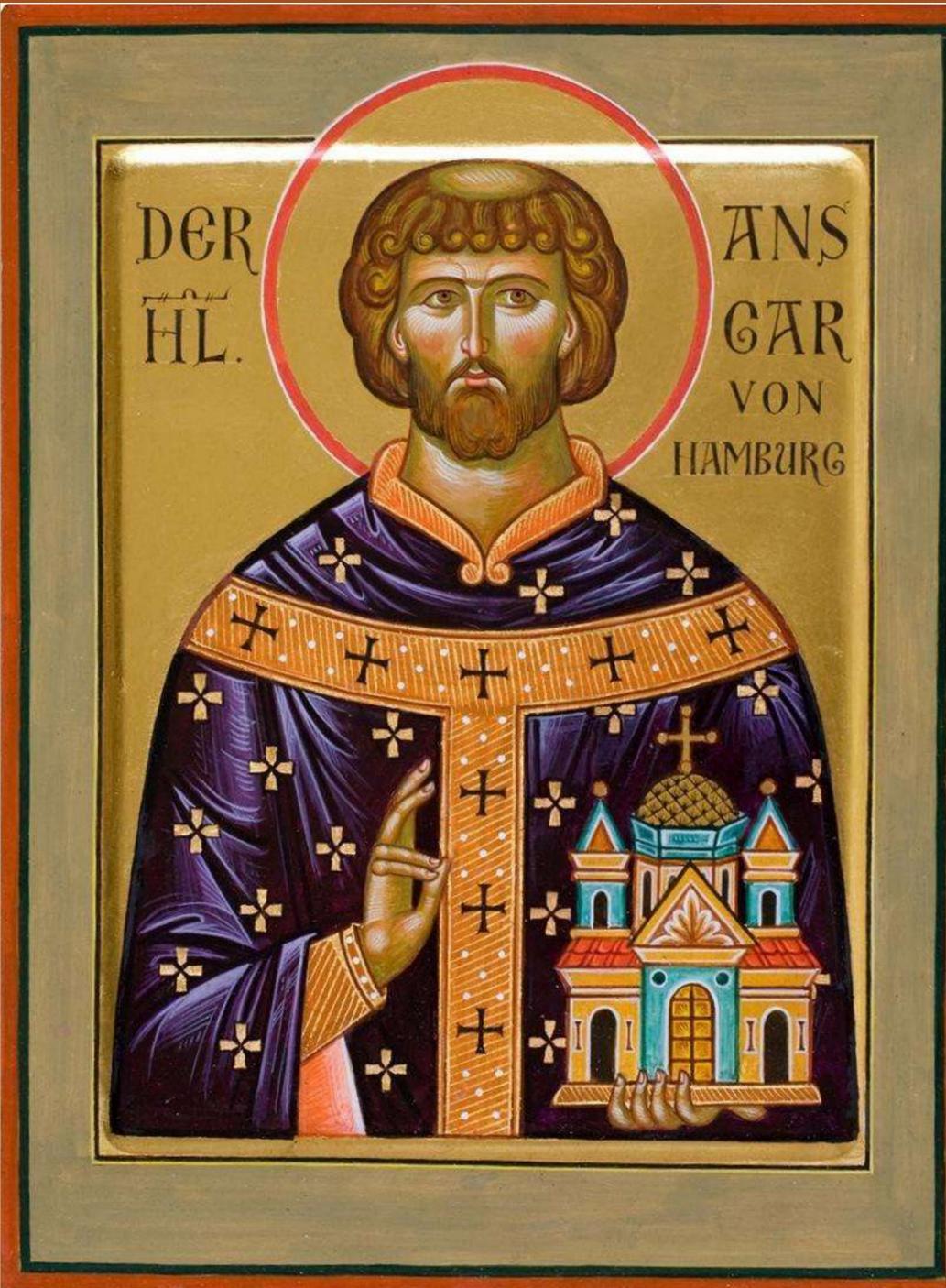
For All the Saints

Anskar ~ February 3

Archbishop of Hamburg,
Missionary to Denmark and Sweden

Anskar, also known by his Latin name Ansgarius, was born in 801 near Amiens. He was educated and professed as a monk in the nearby monastery of Corbie. He was in Correy, Westphalia, when King Harold of Denmark asked for a Christian evangelist for his people. Harold had been in exile and during that time had been converted to Christianity. Anskar agreed to accompany him and in 826 became a missionary to the Danish people. A few years later he made a missionary journey to Sweden. In 832 he was consecrated bishop of Hamburg. After the Vikings sacked Hamburg in 845, the pope made Anskar archbishop of Hamburg and Bremen and gave him also some responsibilities for Denmark, Norway, and Sweden.

Anskar devoted his energies to founding schools and preaching and was famous for his great charity to the poor. He attacked the slave-trade of the Vikings, but was unable to end it. Anskar was not very successful in Sweden, which soon reverted to paganism, until the eleventh century. His greatest achievements were in Denmark (of which country he is the patron saint) and in northern Germany. Even so, Anskar saw no real harvest of his labours in his own day. He died in Bremen in 865 and was buried there.



*Gracious and eternal God,
your servant Anskar laid the
foundations
for the gospel among the people of
Scandinavia,
but did not see the results of his labours;
give us patience and keep us from all
discouragement,
knowing that you will surely bring to
completion
the work that you have begun;
through Jesus Christ our Lord.*

The flowers in the Church are to the Glory of God and are given in loving memory of

Ian Roderick McPhail



*This note was sent to the
St John's Crisis
Centre property
manager, and as you will
see it once again
underscores the valuable
role that our St Peter's
properties are playing in
our community.*

My apologies in taking so long to write this email.
Life has been hectic.

I wanted to take the time to personally thank you
and acknowledge all you did in support of mine
and my children's best interests. Without the
original phone call from you to [...] my counsellor
at gccasv I would still be suffering at the hands of
an abuser. I had tried to leave so many times over
the years but never had the support to do so. The
apartment and program I entered into was
without doubt a life saving experience. [...] you
helped me in so many ways, by always being there,
always checking if I was ok, ensuring I had food to
eat and money to get by, by placing me in a safe
environment. I will be forever grateful for
everything you did for me to help me get to where
I am today. Free and happy.

...

"Shrove Tuesday" ~ 21 February



*Do join us for pancakes at 6:00 pm
in the Parish Centre
~\$10 per person~*

The Imposition of Ashes and Holy Eucharist at
7:00 am and 10:00 am

#ASHES
WEDNESDAY

22nd February





Happy Australia Day everyone!



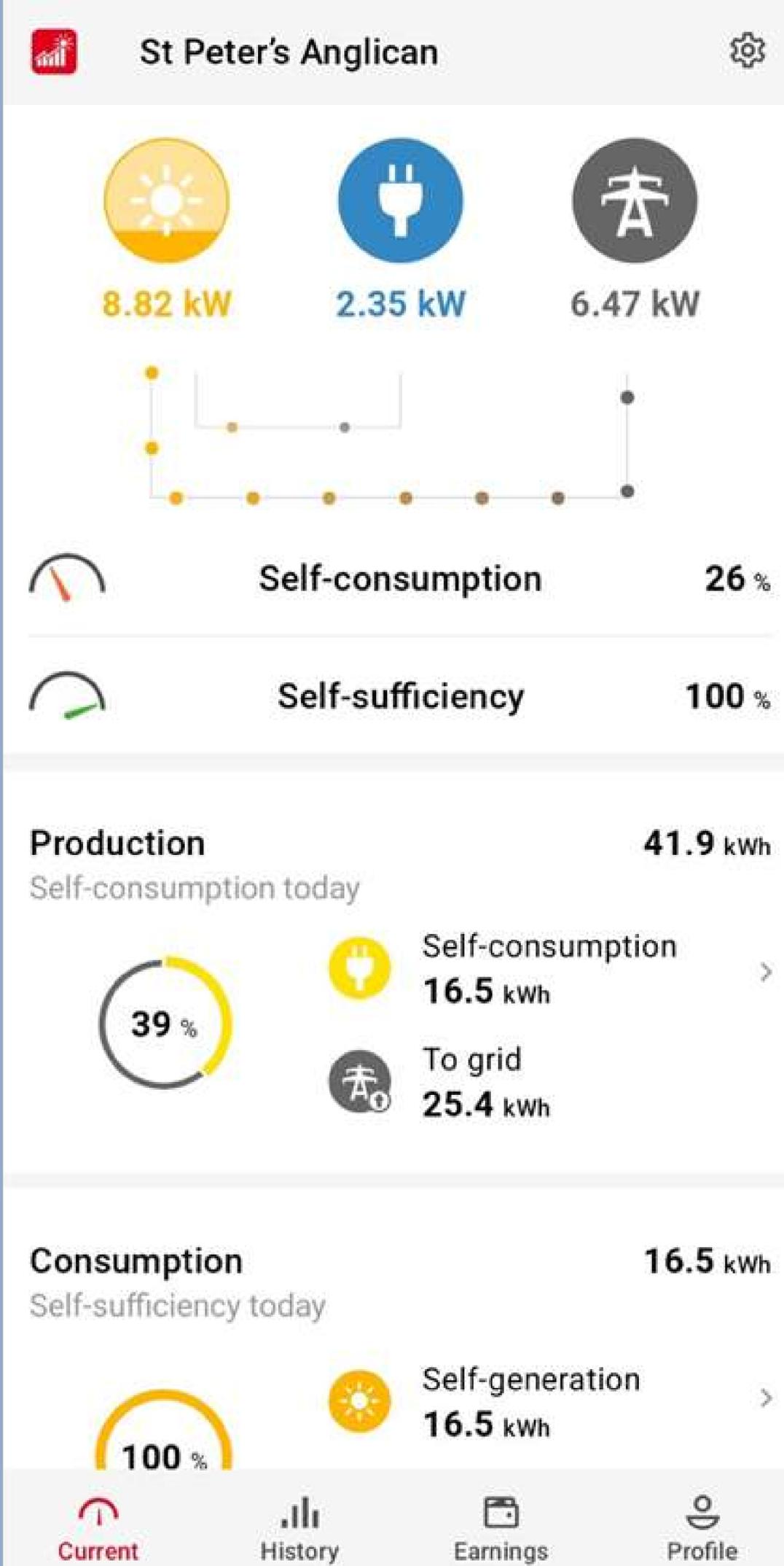
Solar Success

On the right you will see a screenshot of the Solar App that we now use in the parish. It gives us live and continuous updates on just how much power we are generating through our solar panels on the roof of St Peter's and just how much we are using. At any time of the day Christine and I can consult this app to see how we're doing. I know some parishioners have this App for the solar panels on their roof so this will be familiar to some. It's pretty self-explanatory, as you can see. At any one time we can see how much the solar panels are generating (in this case 8.82 Kw), how much power we're using (2.35 Kw) and how much we are returning to the grid (6.47 Kw).

Obviously, it's early days yet, but since the beginning of January the App indicates that the Church has not drawn any power from the national grid, i.e., we have been 100% self-sufficient in generating our own power. Other points of interest so far: (1) There have been days when we have generated nearly 240 Kw of our own power. This seems to vary according to cloud cover on any given day. (2) On average, we are using around 50% of the power we have generated. (3) The days of high rates of buy back are gone, but after considerable research we were able strike a deal whereby our excess power production (i.e., the power returned to the grid) is purchased at .08c per Kw.)

Holding my (normally high levels of) skepticism in check, I have to say that the parish investment in this green technology looks like a winner for us and the environment. I'll keep you posted...

Fr D

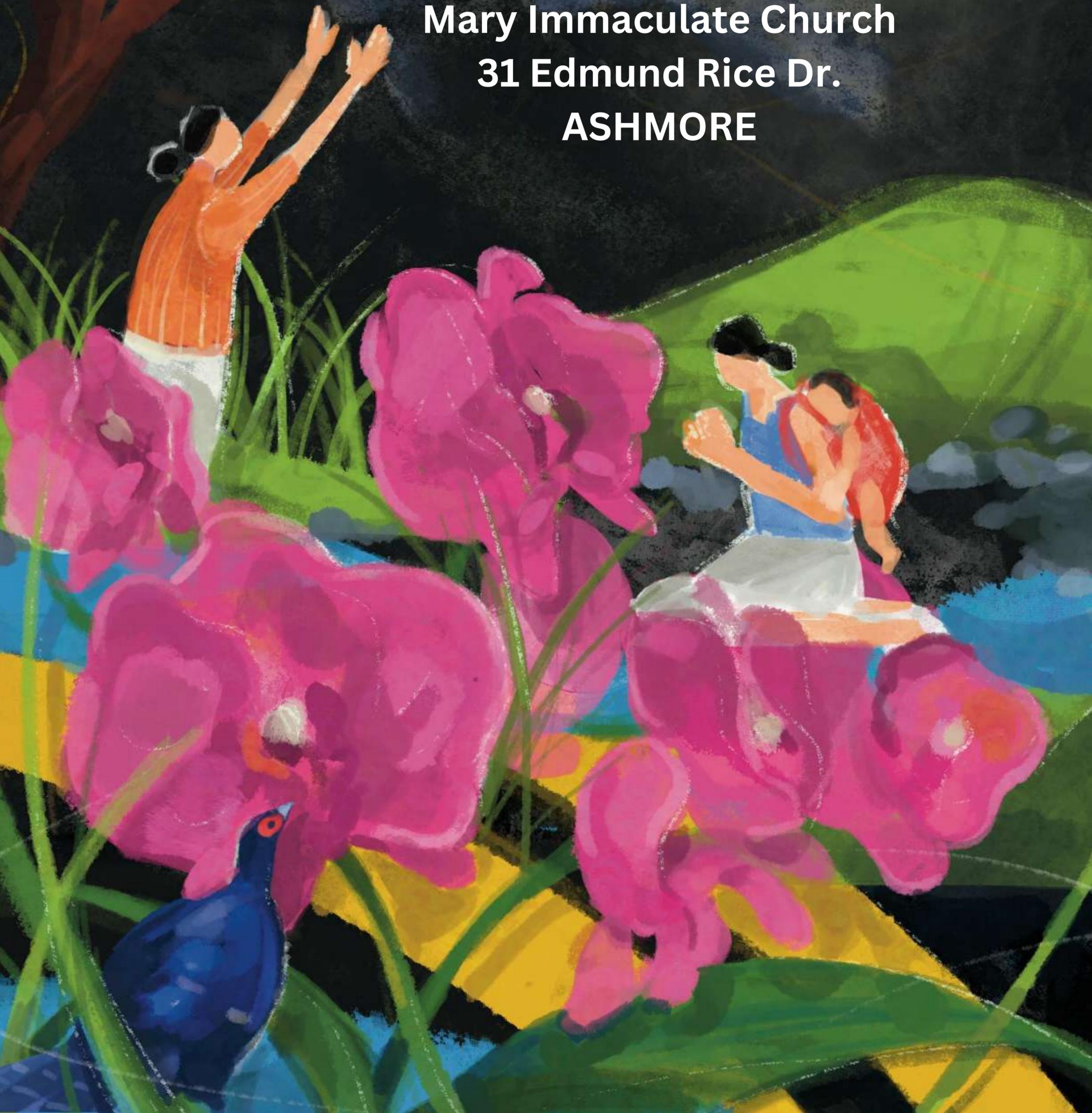




World Day of Prayer *Taiwan*



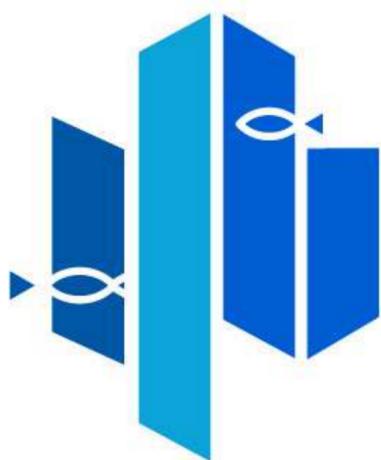
10 am Fri 3rd March
Mary Immaculate Church
31 Edmund Rice Dr.
ASHMORE



NOTICE OF ANNUAL GENERAL MEETING

**NOTICE is hereby given
the Annual General Meeting of the
Parish of Southport will be held in
St Peter's Church
on Sunday 26 February 2023
at 11.00am.**

**Nominations for Parish Council close
Sunday 19 February.**



St Peter's

CHURCH SOUTHPORT

"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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rector@stpetersgc.org.au

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