

St Peter's
CHURCH SOUTHPORT



Key Notes: Lent I & II ~ 18 & 25 February 2024

2023 was a truly blessed year in the life of the parish and I am excited about 2024. Accordingly, I am very pleased to present my Annual Report to Parishioners in this edition of the Key Notes. - Fr Don

I am now three months into my ninth year as Priest of St Peter's and it is with great pleasure that I present my Annual Report to Parishioners for the 2023 year. 2023 was something like the first 'normal' year we've had since the days of Covid. Sure, in economic terms we are seeing a 'the long tail' of all that took place during the pandemic years, but the sense of freedom of movement and all that goes with that life's busy rhythms are now well re-established. There will be some who want to examine the whole global pandemic experiment – good on them I say – but there will also be many who just want to shut the door on this episode in history and move on. My sincere hope is that we've re-learned good health practices going forward.

At the first meeting of the new Parish Council in April 2023 I presented my ministry intentions for 2023 in three broad points:

Firstly, 2023 would be, I humbly prayed, the year that everyone 'came back.' For three years we had been advised at different times to 'stay away' and for the safety of everyone I think we all accepted that in good faith. In many ways, however, this message had disrupted the 'discipline (or habit) of Church attendance' for many. Certainly, if you felt unwell, it was deemed the responsible thing to stay home and join us online. If you lived at some distance and couldn't make Church, you knew that you could be 'with us' online and we with you. With the pandemic days now past, in 2023 it would be theologically expedient to remind ourselves that 'communion' requires being with each other in worship face-to-face, all other things being equal. My prayer was simple: 2023 would be the year that folk 'came back' to worship on a regular basis. My honest estimation here is that our 7:00 am service is returning to reasonable numbers; the 9:30 service simply is not. On the other hand, the evening service at 5:45 pm regularly has 20 – 25 people in attendance, which represents real growth. I note also that our communicant numbers increased in 2023, so while patterns of worship seem to have changed, numbers are growing...slowly.



Secondly, our love for the great traditions of Anglican worship at St Peter's remained strong throughout 2023. As I have said on numerous occasions, 'Traditional' is not shorthand for a desperate clinging to the past for fear of the challenges of the present and future. It is the opposite, in fact. For two thousand years and more the Holy Spirit has guided the church into the way of truth. Whilst the human response to that guidance has, on occasions, been quite rocky, the Truth has emerged, nevertheless. (The great Councils of the Church spanning many centuries would be clear examples of the Spirit of God guiding the Church.) One of my aims in 2023, then, was to reach into our rich catholic liturgical traditions and celebrate these in 'worship and truth.' I was genuinely surprised and delighted to see how easily this aim embedded itself in the life of the parish in 2023. In terms of adornment in the church, we have been able to obtain six silverplated candlesticks for mounting on the east wall (behind the altar) and one new floor-based Paschal candle stand. These are currently on order from Spain, and we hope to see them soon. Thanks to the generosity of parishioners these are all paid for! [As an aside – we will be using candles that will burn oil. We need six of these and one Pascal candle.] In terms of liturgy itself, I have been pleased to offer evening Holy Eucharists for the 'solemnities' of the Church calendar, .i.e., the Saints Days appointed as High Feasts for the year. When the opportunity has allowed, we have enjoyed incense at this Eucharistic celebration too.

Thirdly, at our 2023 AGM I did advise that there would be some changes to the Parish Office routines. Christine would reduce her actual presence in the office gradually, and over that time consideration would be given to how to shape things going forward. We all agreed then, and would do so again now, no one deserved a retirement more than the ever-hardworking Christine. So, out of respect to both her and Alain's enormous contribution to the parish over many years we would make certain in 2023 that this well-earned retirement would come at a pace that suited their building plans. Looking back over 2023 I can say that Christine has indeed reduced her time in the parish office, and this will continue for some time, although it is anticipated that the next major change will come mid-2024. We have been careful to ensure that the administration of the parish continues smoothly and Christine, as always, deserves hearty praise for this.

1. PASTORALIA

So what has the 'normal rhythm' of parish life come to look like? With life returning to the 'normal' so too are the pastoral rhythms of parish life. In 2023 there were 27 Baptisms at St Peter's. 17 Funerals were undertaken. There were only 2 weddings at St Peter's in 2023.

Our Communicant numbers. These have increased marginally to 4879 communicants in 2023. This does not include the mid-week attendance (Wednesday & Thursday) of 570 which has increased nicely.

Online streaming. We continue to stream online. In mid-January we purchased a new computer to enhance our online capability, so it is fair to say that we continue to put emphasis on this part of our worship. We have also welcomed a student from A B Paterson, Will Butler, as our online streamer (technician) this year. He has the task of bedding in the new technology, but Will is clearly up to it. I have now come to see the usefulness of online streaming in two ways: *firstly*, it keeps us in contact with our parishioners when they can't get to church (through illness or even on holiday.) *Secondly*, it provides newcomers with an opportunity to see our liturgical style before they attend (a sort of 'try before you buy' approach.) Added to this, although I dislike looking at myself online, it does provide a teaching tool for me in terms of how our liturgy looks and sounds.

Bible studies. In 2023 we completed a study of "Revelations" based on the commentary by N T Wright. Revelations is a very difficult book to study, so Tom Wright's work has been invaluable in our year-long study. Added to this, we have become adept at running a 'hybrid' Bible Study, i.e., we meet face-to-face, but for those who want to be involved but cannot make in it in person we have been able to use Zoom. Now I won't pretend that our technology was flawless (it wasn't!) but mostly we have been able to enjoy the hybrid model of bible study.

On Ash Wednesday we commenced a 26-week Bible Study series, Surprised by the God of Hope, based on N T Wright's book of the same name. This is very exciting as we have been granted free access provided we are happy to use their 'beta' format. Added to these Bible Studies I do hope to offer a series of occasional lectures this year as well.

Retreats in 2023. We were indeed very fortunate to have Mr. Chris Kennedy, Spiritual Director, conduct Lenten and Advent retreats for us here at St Peter's. Chris brings a depth of experience as a Catholic layman and Spiritual Director, and he seems to have a soft spot for St Peter's as well. A number of parishioners benefited from his ministry, and we do look forward to welcoming him back in 2024.



Rites of Christian Initiation for Adults (RCIA) and the Catechumenate. 2023 was the year when the sacraments of Baptism, Holy Eucharist and Confirmation (the three Rites for Christian initiation for Adults) took clearer shape in the life of St Peter's. This requires some explanation: Firstly, we have, of course, always baptised young and old at St Peter's and we have also granted Admission to Holy Communion for children of 7 or so and older. Furthermore, we have run annual Confirmations as well. This will continue, so there will be no change there. What is different is growing demand from adults who want to join the Church (thanks be to God) but who have no background at all in church and Christianity. It is a growing social phenomenon: we now have 3 generation of Australians who have had nothing to do with the Church or Christianity in general.

Coming to church for the unchurched, then, is downright scary. What to do, when to stand, when to sit, when to pray, what do the Creeds mean...? Imagine how bewildering all this can be. What is required, then, is a Catechism, i.e., a process of thorough-going education in the basic tenets of our faith. In the early years of the Church, in a very pagan world, those who converted and who were seeking baptism underwent a Catechism that lasted three years before they were baptised. Now, I don't propose a three-year cycle for the catechism being offered at St Peter's, but the two-month period of 6 to 7 sessions that I offered by way of online content did work reasonably well in 2023 and I will be expanding on this in 2024.

So expect to hear the word *Catechism* more often here at St Peter's in 2024. Adult education on the vital tenets of our faith deserves no less in my opinion.

Coffee on Mondays. In 2023 a group of parishioners spontaneously decided that they wanted to meet up for coffee here at the church and get to know people whom they had not met. After all, we actually have three (or even four) separate congregations in this parish and any opportunity to get to know "friends whom we have not yet met" is valuable indeed. I'm looking forward to seeing how this develops in 2024. I do believe that this should always be a place to bring along friends who may be interested in church but don't know how to 'start.' Being open to newcomers will always be an important hallmark of this group, and indeed, of St Peter's as a whole..



St Peter's relationship with St Hilda's, TSS and All Saints School. We continue to enjoy excellent relationships with our local Anglican Schools. We are richly blessed to have Fr Patrick Duckworth, Chaplain at St Hilda's, and Fr John Dougherty, Chaplain at TSS, worshipping with us on a regular basis. On Friday 2 February I attended the official commissioning of Mrs Virginia Warner as the 12th principal of St Hilda's. We do enjoy annual TSS and St Hilda's Days at St Peter's but I am always looking for ways to increase our involvement. At least once a year we are also delighted to welcome the musical talents of the All Saints pupils. Nigel Bardsley, Head of Strings at All Saints, has brought some wonderful musical events to St Peter's over recent years and he is even now preparing to offer us *Tenebrae* in Holy Week.

SPARK - Sunday School. Jill Parker has taken on the role of coordinating our Sunday School (SPARK) during our 9:30 Holy Eucharist. Thank you to Jill and all those who have agreed to be on the roster as teachers. This year I pray that momentum will gather in this vital parish ministry.

The Newtons. Tim and Stephanie's time at St Stephen's College, Oxford comes to a close in May this year when Tim finishes his studies. Tim will be ordained Deacon in the Diocese of Chichester on Petertide (29 June) where he has been offered a four-year Curacy. Upon completion of that curacy he hopes to return to Brisbane Diocese. Of course, the other big news for the Newtons was the birth of their son Rupert Elwell Newton, on 23 January. I'm sure you join me in wishing them hearty congratulations

2. FINANCES

It is appropriate to leave a more detailed discussion of finances for our Treasurer. Before I make the briefest of remarks on finances let me thank Russell for his excellent work as Parish Treasurer. Russell brings a steady strategic eye to the job of Parish Treasurer and that is greatly appreciated.

Ahern St and Marine Parade apartments. These apartments have now been rented to St John's Crisis Care since February 2022. They, in turn, rent them to families in desperate need.

I will leave the Treasurer to discuss the financial aspects in more detail but would like to make the same point as I did last year: by my estimation, under the current arrangements, we receive rent for these properties at about \$150 - \$180 per week below market value. In effect we are making a 'donation' to the emergency housing work of St Johns Crisis Centre to the tune of approximately \$17,000. Given the fiscal constraints the parish faces the question must be asked: can we afford this?

3. THANKS

Thanks must again be given to **Christine Corroy** for her outstanding work as Parish Coordinator. Christine is that vital 'glue' that holds the many elements of the parish together in harmony. She has a bewildering array of duties and tasks which she always carries out with cheerful efficiency. The parish owes her a great debt of thanks for her conscientiousness that sees her carry out duties well beyond what she is paid to do! This year will see Chris and Alain get closer to their retirement aims of moving over to their retirement home on MacLeay Island, with Christine continuing in her role by working largely, but not entirely, remotely from home.

Of course, Christine and Alain come as a pair and even though Alain spends a lot of his time on the island these days he has still been working in and around the parish buildings when time permits. As I said in last year's report, in an unofficial way Alain has been our 'handyman' over recent years, and although 'Island life' takes up most of his time these days, he still willingly provides his energy and skills to occasional tasks in the parish (think: Christmas lights!) Well done, Alain, your work is greatly appreciated!

Wardens. The parish and I are blessed with truly devoted and experienced Parish Wardens. Allen, Russell and Christine, your commitment to this wonderful parish is both humbling and inspiring. The parish and I thank you.

Parish Council. Thank you for serving your parish so well in these strange and challenging times. Special thanks to Ken Lister, Chairman of Parish Council for his sage guidance through the year. There are many other workers and volunteers in the life of our Parish, and to thank some specifically is to run the risk of insulting some by some clumsy act of omission. Nevertheless, here goes:

Thank you, **Luke and Maddie Sharp**, for your commitment to leadership of music in our worship. You do a great work I would want to affirm that every day of the week. This year Luke, with the help of our new online technician, I hope we have liberated you even more from the computer keyboard to be able to focus on the organ keyboard.

Thank you to **Sandra and the Flower Ladies**, whose work has been a little constrained by the pandemic but is no less appreciated for all that.

Thank you, **Desley and Jill**, for your commitment to the Phoenix Group.

Thank you, **Kym**, for managing the Sunday coffee and tea so well. Thank you, **Trish**, for keeping our silver looking so bright and shiny. Thank you to **Rhonda and Ruth** for ensuring that the purificators are always clean. A very big thank you to **Allen and Jeff** for keeping the grounds looking so neat and tidy.

Sincere thanks must go to **Fr John Pinson, Fr Patrick Duckworth** and **Fr John Dougherty** for their very generous assistance with worship when I'm away.

And thank you **Inga Moore** for your hospitality and baking skills - you have brought together happy groups of parishioners because of your wonderful catering skills.

[If I've missed anyone, please be assured that that is not intentional, and accept my thanks and the thanks of the parish for your work.]

Who knows what 2024 will bring to the parish. God is so gracious in his dealings with us. So, as always, let us consecrate all our thoughts, words and deeds to God's service. Through Jesus Christ our Lord. Amen.



Candlemas





Pancake Tuesday



Kiaan



Holy Baptism

Lucia

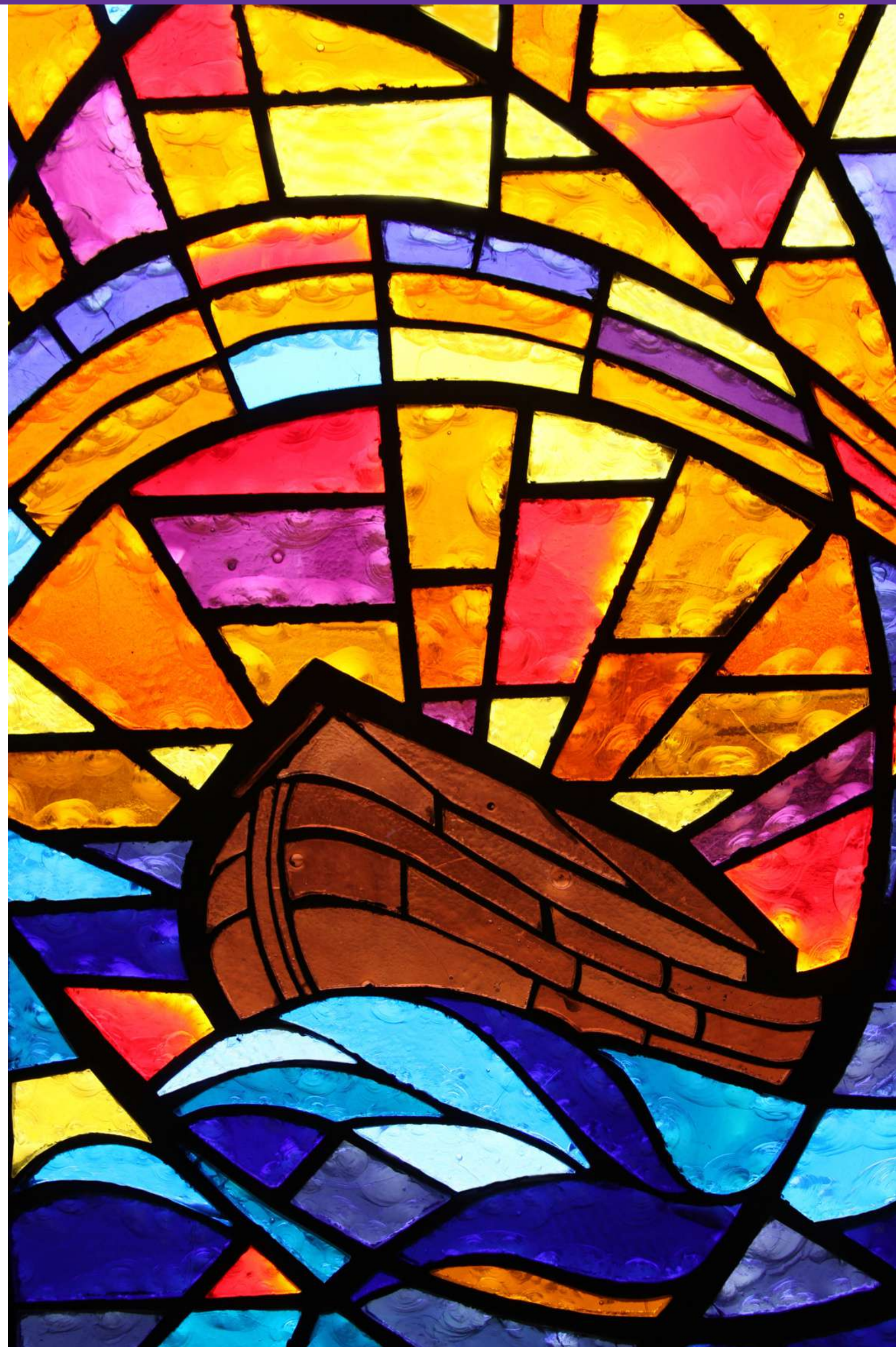


Collects & Readings

Lent I - 18 February

Genesis 9: 8-17

8 Then God said to Noah and to his sons with him, 9 'As for me, I am establishing my covenant with you and your descendants after you, 10 and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.' 12 God said, 'This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 13 I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. 14 When I bring clouds over the earth and the bow is seen in the clouds, 15 I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.' 17 God said to Noah, 'This is the sign of the covenant that I have established between me and all flesh that is on the earth.'



COLLECT FOR THE FIRST SUNDAY IN LENT

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations, and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Psalm 25: 1-8

**R Your paths, O Lord are love and faithfulness,
to those who keep your covenant**

1 To you, O Lord, I lift up my soul;
my God, I put my trust in you;
let me not be humiliated,
nor let my enemies triumph over me.

2 Let none who look to you be put to shame;
let the treacherous be disappointed in their
schemes. **R**

3 Show me your ways, O Lord,
and teach me your paths. **R**

4 Lead me in your truth and teach me,
for you are the God of my salvation;
in you have I trusted all the day long. **R**

5 Remember, O Lord, your compassion and love,
for they are from everlasting.

6 Remember not the sins of my youth
and my transgressions;
remember me according to your love
and for the sake of your goodness, O Lord. **R**

7 Gracious and upright is the Lord;
therefore he teaches sinners in his way.

8 He guides the humble in doing right
and teaches his way to the lowly. **R**

1 Peter 3: 18-22

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.

Mark 1: 9-15

9 In those days Jesus came from Nazareth of
Galilee and was baptized by John in the Jordan.
10 And just as he was coming up out of the
water, he saw the heavens torn apart and the
Spirit descending like a dove on him. 11 And a
voice came from heaven, 'You are my Son, the
Beloved; with you I am well pleased.'

12 And the Spirit immediately drove him out into
the wilderness. 13 He was in the wilderness for
forty days, tempted by Satan; and he was with
the wild beasts; and the angels waited on him.

14 Now after John was arrested, Jesus came to
Galilee, proclaiming the good news of God, 15
and saying, 'The time is fulfilled, and the kingdom
of God has come near; repent, and believe in the
good news.'



Lent II - 25 February

Genesis 17: 1-7, 15-16

1 When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. 2 And I will make my covenant between me and you, and will make you exceedingly numerous.' 3 Then Abram fell on his face; and God said to him, 4 'As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. 5 No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7 I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

15 God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. 16 I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.'

Psalm 22:24-30

R Make known the saving deeds that God has done.

24 My praise is of him in the great assembly;
I will perform my vows
in the presence of those who worship him.

25 The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
'May your heart live for ever!' **R**

26 All the ends of the earth
shall remember and turn to the Lord,
and all the families of the nations
shall bow before him.

27 For kingship belongs to the Lord;
he rules over the nations.

28 To him alone all who sleep in the earth
bow down in worship;
all who go down to the dust fall before him. **R**

29 My soul shall live for him;
my descendants shall serve him;
they shall be known as the Lord's for ever.

30 They shall come and make known to a people
yet unborn
the saving deeds that he has done. **R**

THE SECOND SUNDAY IN LENT

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



Romans 4: 13-25

13 For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. 14 If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath; but where there is no law, neither is there violation.

16 For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, 17 as it is written, 'I have made you the father of many nations')—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' 19 He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. 20 No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 being fully convinced that God was able to do what he had promised. 22 Therefore his faith 'was reckoned to him as righteousness.' 23 Now the words, 'it was reckoned to him', were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, 25 who was handed over to death for our trespasses and was raised for our justification.

Mark 8: 31 - 38

31 Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 32 He said all this quite openly. And Peter took him aside and began to rebuke him. 33 But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

34 He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. 35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'



For All the Saints

The first act of the apostles after the Ascension of Jesus was to find a replacement for Judas. With all the questions, doubts, and dangers facing them, they chose to focus their attention on finding a twelfth apostle. Why was this important? Twelve was a very important number to the Chosen People: twelve was the number of the twelve tribes of Israel. If the new Israel was to come from the disciples of Jesus, a twelfth apostle was needed.

But Jesus had chosen the original twelve. How could they know whom he would choose?

One hundred and twenty people were gathered for prayer and reflection in the upper room, when Peter stood up to propose the way to make the choice.

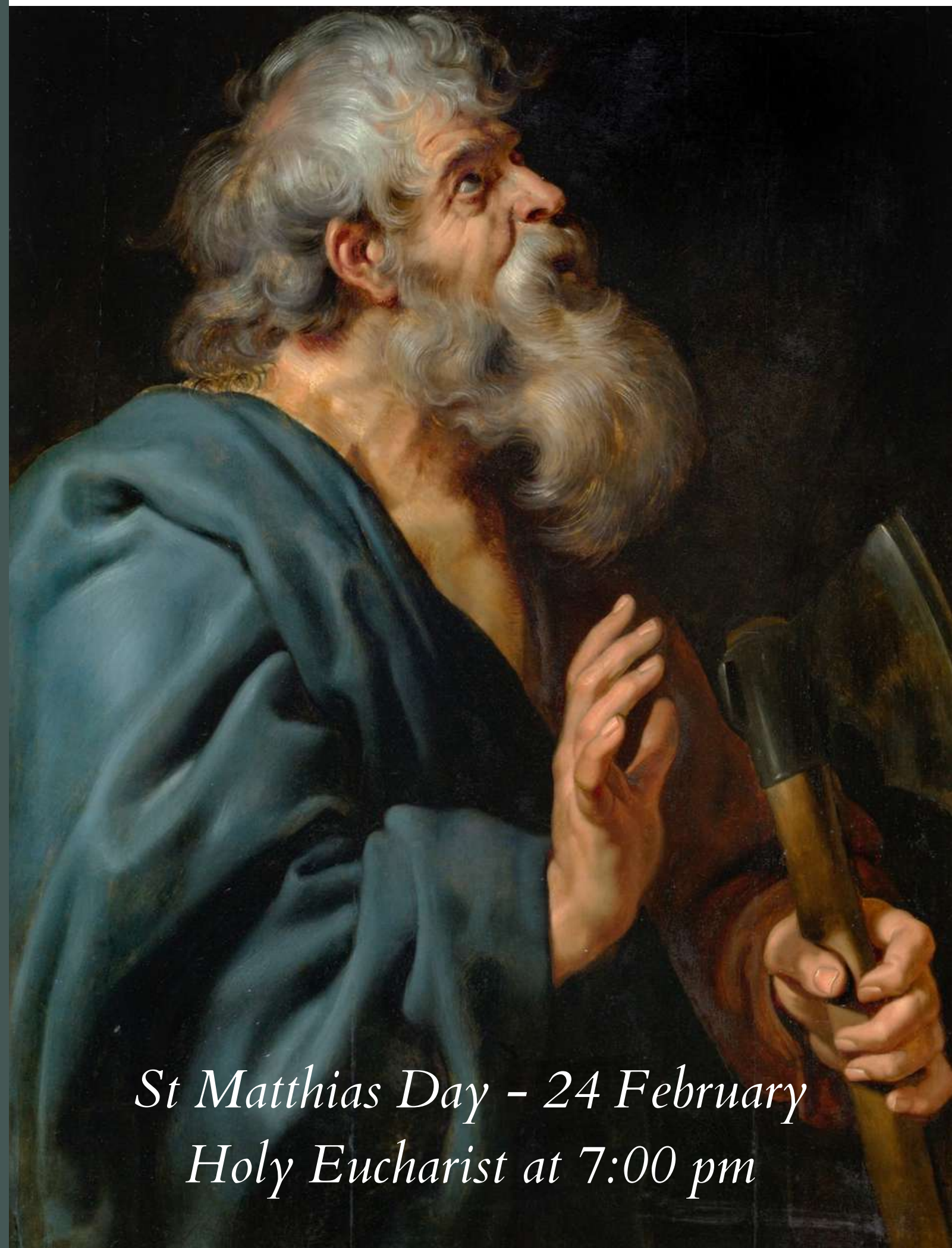
Peter had one criterion, that, like Andrew, James, John, and himself, the new apostle be someone who had been a disciple from the very beginning, from his baptism by John until the Ascension. The reason for this was simple, the new apostle would must become a witness to Jesus' resurrection. He must have followed Jesus before anyone knew him, stayed with him when he made enemies, and believed in him when he spoke of the cross and of eating his body -- teachings that had made others melt away.

Two men would fit this description - Matthias and Joseph called Barsabbas. They knew that both these men had been with them and with Jesus through his whole ministry. But which one had the heart to become a witness to his resurrection. The apostles knew that only the Lord could know what was in the heart of each. They cast lots in order to discover God's will and Matthias was chosen. He was the twelfth apostle and the group was whole again as they waited for the coming of the Holy Spirit.

That's the first we hear of Matthias in Scripture, and the last. Legends like the Acts of Andrew and Matthias testify to Matthias' enthusiastic embrace of all that being an apostle meant including evangelization, persecution, and death in the service of the Lord.

As Clement of Alexandria says of Matthias: like all the other apostles, he was not chosen by Jesus for what he already was, but for what Jesus foresaw he would become. He was elected not because he was worthy but because he would become worthy.

St Matthias by Peter Paul Rubens, c. 1611



*St Matthias Day - 24 February
Holy Eucharist at 7:00 pm*

St Chad - 2nd March

Much of what we know of the life of **St Chad** comes to us from the writing of St Bede (672 - 735 AD) , an English monk, author and scholar. Bede was one of the greatest teachers and writers during the Early Middle Ages, and his most famous work, *Ecclesiastical History of the English People*, gained him the title "The Father of English History". It is from this work that we learn most about the life of St Chad.

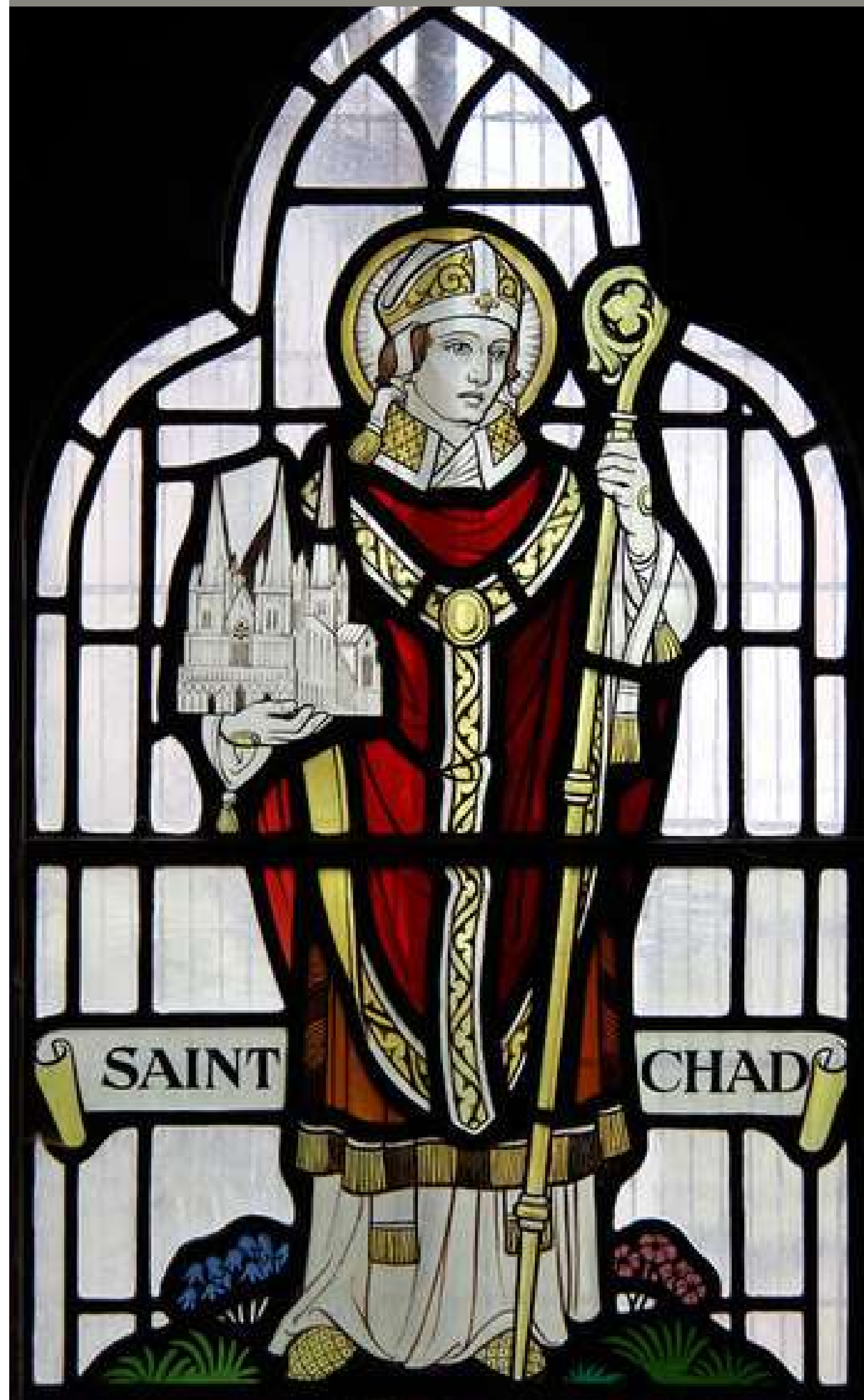
Chad was a prominent 7th-century Anglo-Saxon Catholic monk who became abbot of several monasteries, Bishop of the Northumbrians and subsequently Bishop of the Mercians and Lindsey People. He was later canonised as a saint.

Chad was one of four brothers, all active in the Anglo-Saxon church. The others were Cedd, Cynibil and Caelin. Chad seems to have been Cedd's junior, arriving on the political scene about ten years after Cedd. It is reasonable to suppose that Chad and his brothers were drawn from the Northumbrian nobility. They certainly had close connections throughout the Northumbrian ruling class. However, the name Chad is actually of British Celtic, rather than Anglo-Saxon origin. It is an element found in the personal names of many Welsh princes and nobles of the period and signifies "battle".

The only major fact that Bede gives about Chad's early life is that he was a student of Aidan (590 - 651 AD) at the Celtic monastery at Lindisfarne.

Some time after Aidan's death Chad travelled to Ireland as part of the influx of English scholars who arriving in Ireland at that time. Chad companions almost all died if plague while in Ireland with Chad himself returning Yorkshire to help his brother Cedd establish the monastery of Laestingaeu.

Here Chad was trained in an entirely distinct monastic tradition that tended to look back to Martin of Tours as an exemplar. The Irish and early Anglo-Saxon monasticism experienced by Chad was peripatetic (i.e., mobile), stressed ascetic practices and had a strong focus on Biblical exegesis, which generated a profound eschatological consciousness (i.e., awareness of the 'end times'.)





The altar in the crypt of the Church of St Mary, Lastingham, probable site of the early Anglo-Saxon church where Cedd and Chad officiated at Eucharist.

When his brother Cedd was stricken by the plague in 664, Chad succeeded him as abbot of Laestingaeu (Lastingham)

In 669 King Wulfhere of Mercia requested a bishop. The newly incumbant Archbishop of Canterbury, Archbishop Theodore, recalled Chad out of his retirement at Lastingham, and was made Bishop of Mercia. Chad moved his see from Repton to Lichfield, possibly because this was already a holy site, as the scene of martyrdoms during the Roman period. King Wulfhere donated land at Lichfield for Chad to build a monastery. It was because of this that the centre of the Diocese of Mercia ultimately became settled at Lichfield.

Chad then proceeded to carry out much missionary and pastoral work within the kingdom. Bede tells us that Chad governed the bishopric of the Mercians and of the people of Lindsey 'in the manner of the ancient fathers and in great perfection of life.'

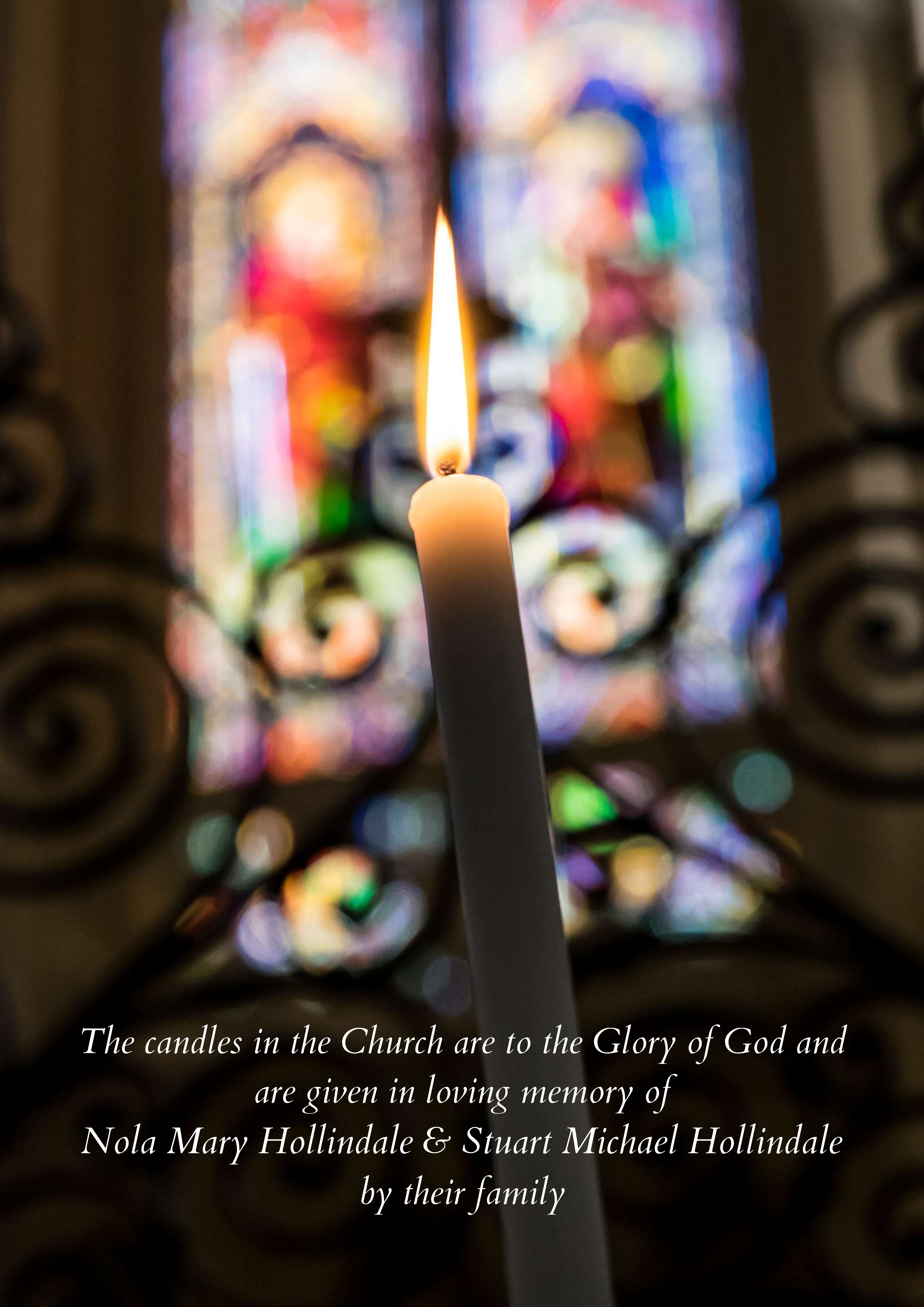
Chad worked in Mercia and Lindsey for only two years before he too died during a plague.[19] Yet St. Bede could write in a letter that Mercia came to the faith and Essex was recovered for it by the two brothers Cedd and Chad. In other words, Bede considered that Chad's two years as bishop were decisive in Christianising Mercia.

Chad died on 2 March 672, and was buried at the Church of Saint Mary which later became part of the cathedral at Lichfield. Bede relates the death story as that of a man who was already regarded as a saint. Bede has stressed throughout his narrative that Chad's holiness communicated across boundaries of culture and politics, to Theodore, for example, in his own lifetime.

The Synod of Whitby

One of the most significant events in the life of St Chad was the *Synod of Whitby* (663-4). This synod was convened to decide whether or not the Roman or Irish Christian calendar and practices were to be observed. King Oswiu ruled that his kingdom would calculate Easter and observe the monastic tonsure *according to the customs of Rome* rather than the customs practiced by Irish monks at Iona and its satellite institutions.

In this regard, Chad was had clearly been influenced by the Irish monks (the *Celtic Tradition* which he would have received from Aidan at Lindisfarne). Yet, upon the arrival of the new Archbishop of Canterbury, Theodore (a *Roman* appointment) Chad humbly accepted this new rule. Even to the point of being 'retired' to Lastingham. Theodore was, it appears, profoundly impressed with Chad's humility and almost immediately reinstated him as Bishop to the King of Mercia.

A single lit candle is the central focus, its flame bright and steady. The candle is positioned vertically, with the flame at the top. Behind the candle, a stained glass window is visible, featuring intricate designs in various colors including red, blue, green, and purple. The window is slightly out of focus, creating a bokeh effect with soft, colorful light spots. The overall scene is set in a dark environment, likely a church interior, which makes the light from the candle and the window stand out.

*The candles in the Church are to the Glory of God and
are given in loving memory of
Nola Mary Hollindale & Stuart Michael Hollindale
by their family*



Surprised by the God of Hope

*Rethinking Heaven, the Resurrection,
and the Mission of the Church*

*This 26 week study series continues:
Wednesdays at 11:00 am*

[It isn't too late to join in]

The Sacrament of Reconciliation (Penance or Confession)

Though often overlooked, *A Prayerbook for Australia* (APBA) provides for the sacrament of confession in its *Reconciliation of a Penitent* (page 773). I have always maintained that confession (or *reconciliation* as it is now known) is vital to our eternal wellbeing. The whole power of this sacrament consists in restoring us to God's grace and joining us with him in an intimate friendship. Furthermore, this sacrament reconciles us with the Church, since sin damages or even breaks the communion we have with our brothers and sisters in Christ.

A sacramental act of reconciliation should be a regular part of our Christian life, but especially so in Lent or Advent, seasons of preparation and penitence.

This Lent, if you wish to receive the sacrament of reconciliation, please make a time with Fr Don by booking through the office.



World Day of Prayer – Palestine



*“I Beg You... Bear With One
Another in Love”*

(Ephesians 4:1-3).



10:00 am

Friday 1st March

St James ~ Biggera Waters

Sunday 18 February – First Sunday of Lent

7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) ~ SPARK Sunday School
11:00 am Annual General Meeting
5:45 pm Holy Eucharist (APBA)

Monday 19 February

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

Tuesday 20 February

6:00 pm Choir Practice—New members' welcome

Wednesday 21 February

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

Thursday 22 February

Midday Holy Eucharist (APBA)

Saturday 24 February – St Matthias, Apostle and Martyr

7:00 pm Holy Eucharist

Sunday 25 February – Second Sunday of Lent

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

Monday 26 February

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

Tuesday 27 February

6:00 pm Choir Practice—New members' welcome

Wednesday 28 February

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

Thursday 29 February

Midday Holy Eucharist (APBA)



**Gold Coast Chamber Orchestra
proudly presents
Luminous Strings - Recital**

Thursday 28th March

7pm – 9pm

Princeton Room | Bond University | Building 6

International artists, Natalia and Yuri,
accompanied by pianist, Ayesha Gough,
will perform well-known trios by Mozart and Tchaikovsky.
GCCO will accompany Natalia and Yuri, performing
beloved concertos by Bach and Vivaldi for 2 violins.

General Admission \$50

Concession \$45

Students \$25

Students under 18 free when accompanied by a paying adult.

TICKETS: Please follow the QR code below to book your tickets.



gcco.com.au

"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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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