



Epiphany III & IV ~ January 21 & 28 , 2024

Just a few points...

Surprised by the God of Hope: A 26-week trial

Bible Study with N T Wright. Update: I am pleased to report that the material for this series has arrived as promised. We will be 'test-driving' this material, i.e., we have been provided with a *beta* version of what will eventually become a fully-fledged online course offered by **Admiranto** (the university-based organization that is taking on the big task of providing online studies based on N T Wright's work.)

At this point the following will be our approach going forward:

- The **Surprised by the God Hope** series will commence on **Wednesday 14th February at 11:00 am**. This, of course, is our traditional Bible Study timeslot. Yes, this also happens to be **Ash Wednesday**, but the slow-building nature of this study won't cut across the solemnity of Lent.
- There are a number of videos to be viewed in this series and they will be best viewed face-to-face. However I will still offer Zoom for those who can't be present.

Ash Wednesday is on 14 February. Yes, Lent begins a little early this year. Once again, the Archdiocese of Brisbane has produced a beautiful booklet for Lenten Reflection. Titled *A Resurrected Life*. A number of copies are available to those who are interested.

Single Use AED. Our single-use defibrillator has arrived and has been mounted on the wall in the Visitors' Centre. Training will be rolled out progressively over the next few months.

Australia Day. We will have an *Australia Day Sunday* next Sunday – with refreshments to follow our morning services. The Parish Office will be closed on Australia Day, Friday 26 January.



The Presentation of Jesus at the Temple

('Candlemas'). There will be a Eucharistic celebration of Candlemas on Friday 2 February, at 7:00 pm. Light refreshment to follow.

AGM. Please note the date and timing of the AGM is one week early this year (see our notice later in this edition of the Key Notes).

SPARK: We are looking forward to the commencement of our Sunday School program on Sunday 4 February, during our 9:30 am service. This program is designed for children aged 4 – 11. Parent and Grandparent involvement is always welcome too.

Sincere and heartfelt thanks to **Mr. Chris Kennedy** for leading us in our Advent Retreat, **With Expectant Hearts** series. Our final wrap up session was on Sunday 7 January. We were all a bit sad that this series has come to a close, but I am sure that we will see Chris once again for another retreat this year (he has a self-confessed soft spot for St Peter's!)

And so the year slowly gets back into its rhythm. Jill and I have noticed that St Hilda's is coming to life (lots of teachers' cars now in the car park behind the Rectory). Jill and I will be in Sydney for the Week commencing 5th February. I will have a few days at a theological conference run at Notre Dame university. The best part is that some of our family will be flying over from NZ to spend some time with us. We return just in time for Ash Wednesday! May God Bless us all as we reembrace the rhythms of the year.

Fr Don

Collects & Readings

Epiphany III ~ Sunday 21 January 2024

Jonah 3: 1-10

1 The word of the Lord came to Jonah a second time, saying, 2 'Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.' 3 So Jonah set out and went to Nineveh, according to the word of the Lord . Now Nineveh was an exceedingly large city, a three days' walk across. 4 Jonah began to go into the city, going a day's walk. And he cried out, 'Forty days more, and Nineveh shall be overthrown!' 5 And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. 6 When the news reached the king of Nineveh, he rose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. 7 Then he had a proclamation made in Nineveh: 'By the decree of the king and his nobles: No human being or animal, no herd or flock, shall taste anything. They shall not feed, nor shall they drink water. 8 Human beings and animals shall be covered with sackcloth, and they shall cry mightily to God. All shall turn from their evil ways and from the violence that is in their hands. 9 Who knows? God may relent and change his mind; he may turn from his fierce anger, so that we do not perish.' 10 When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

THE COLLECT FOR EPIPHANY III

*Bountiful God,
through your Son you have called us to repent of our sin,
to believe the good news,
and to celebrate the coming of your kingdom:
teach us, like Christ's first apostles,
to hear the call to discipleship,
and, forsaking old ways,
to proclaim the gospel of new life to a broken world;
through our Lord and Saviour Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.*



Psalm 62: 6-14

R For God alone my soul in silence waits.

6 For God alone my soul in silence waits;
truly, my hope is in him.

7 He alone is my rock and my salvation,
my stronghold, so that I shall not be shaken. **R**

8 In God is my safety and my honour;
God is my strong rock and my refuge. **R**

9 Put your trust in him always, O people,
pour out your hearts before him, for God is our
refuge.

10 Those of high degree are but a fleeting breath,
even those of low estate cannot be trusted.

11 On the scales they are lighter than a breath,
all of them together. **R**

12 Put no trust in extortion;
in robbery take no empty pride;
though wealth increase, set not your heart upon it.

13 God had spoken once, twice have I heard it,
that power belongs to God.

14 Steadfast love is yours, O Lord,
for you repay everyone according to his deeds. **R**

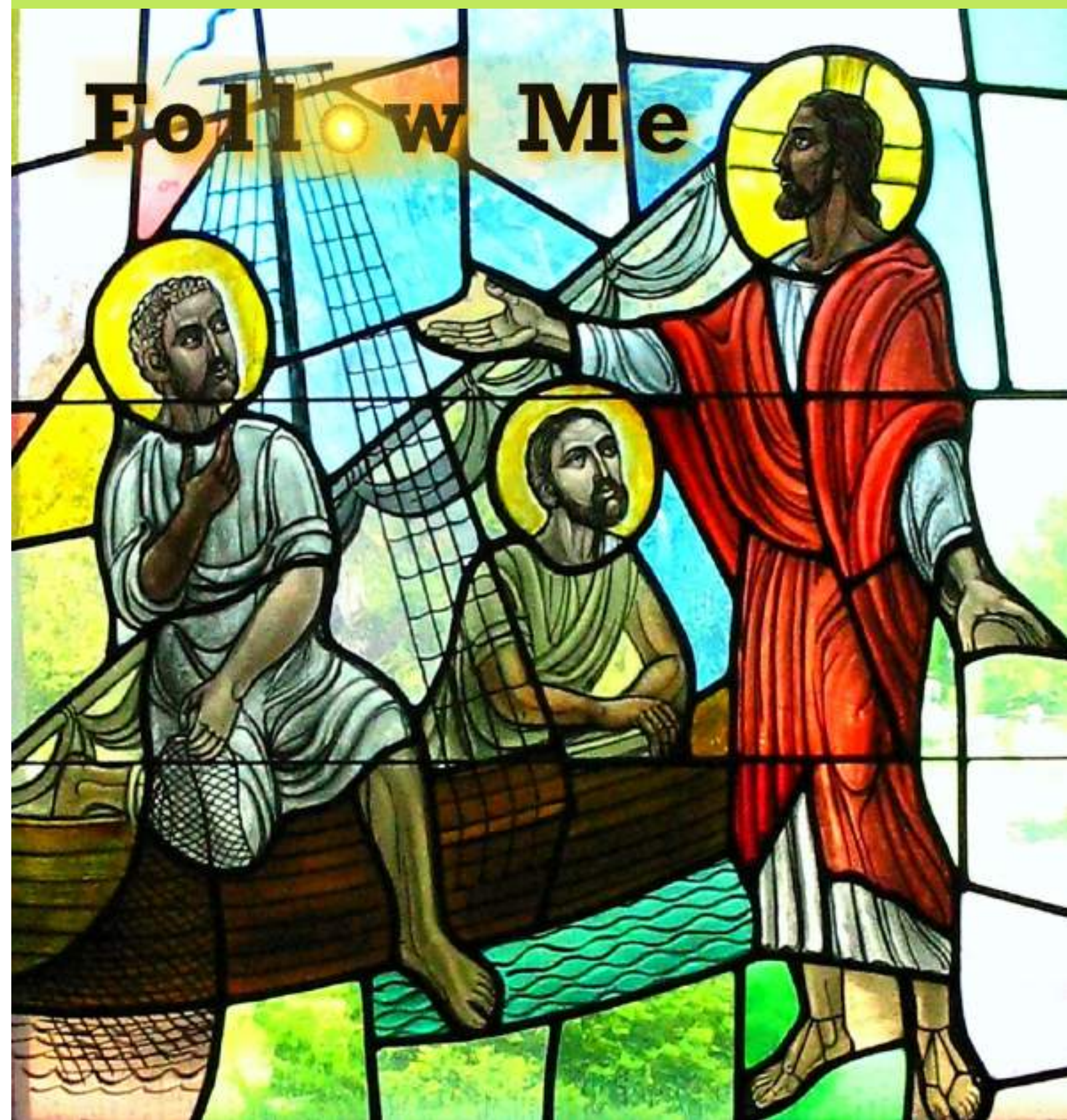
1 Corinthians 7: 29-31

29 I mean, brothers and sisters, the appointed time
has grown short; from now on, let even those who
have wives be as though they had none, 30 and
those who mourn as though they were not
mourning, and those who rejoice as though they
were not rejoicing, and those who buy as though
they had no possessions, 31 and those who deal
with the world as though they had no dealings with
it. For the present form of this world is passing
away.

Mark 1: 14 - 20

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.'

16 As Jesus passed along the Sea of Galilee, he
saw Simon and his brother Andrew casting a net
into the lake—for they were fishermen. 17 And
Jesus said to them, 'Follow me and I will make you
fish for people.' 18 And immediately they left their
nets and followed him. 19 As he went a little
farther, he saw James son of Zebedee and his
brother John, who were in their boat mending the
nets. 20 Immediately he called them; and they left
their father Zebedee in the boat with the hired
men, and followed him.



Epiphany IV ~ Sunday 28 January

Deuteronomy 18: 15-20

15 The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. 16 This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: 'If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die.' 17 Then the Lord replied to me: 'They are right in what they have said. 18 I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. 19 Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. 20 But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die.'

Psalm 111

R The fear of the Lord is the beginning of wisdom.

1 Hallelujah! I will give thanks to the Lord with my whole heart, in the assembly of the upright, in the congregation.

2 Great are the deeds of the Lord! they are studied by all who delight in them. **R**

3 His work is full of majesty and splendour, and his righteousness endures for ever.

4 He makes his marvellous works to be remembered; the Lord is gracious and full of compassion. **R**

5 He gives food to those who fear him; he is ever mindful of his covenant.

6 He has shown his people the power of his works in giving them the lands of the nations. **R**

7 The works of his hands are faithfulness and justice; all his commandments are sure.

8 They stand fast for ever and ever, because they are done in truth and equity. **R**

9 He sent redemption to his people; he commanded his covenant for ever; holy and awesome is his name.

10 The fear of the Lord is the beginning of wisdom; those who act accordingly have a good understanding; his praise endures for ever. **R**

1 Corinthians 8: 1-13

1 Now concerning food sacrificed to idols: we know that 'all of us possess knowledge.' Knowledge puffs up, but love builds up. 2 Anyone who claims to know something does not yet have the necessary knowledge; 3 but anyone who loves God is known by him. 4 Hence, as to the eating of food offered to idols, we know that 'no idol in the world really exists', and that 'there is no God but one.' 5 Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords— 6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

7 It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. 8 'Food will not bring us close to God.' We are no worse off if we do not eat, and no better off if we do. 9 But take care that this liberty of yours does not somehow become a stumbling-block to the weak. 10 For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? 11 So by your knowledge those weak believers for whom Christ died are destroyed. 12 But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. 13 Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.



St Paul, Thomas De Keyser, 17 century

Mark 1: 21-28

21 They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. 22 They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. 23 Just then there was in their synagogue a man with an unclean spirit, 24 and he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' 25 But Jesus rebuked him, saying, 'Be silent, and come out of him!' 26 And the unclean spirit, throwing him into convulsions and crying with a loud voice, came out of him. 27 They were all amazed, and they kept on asking one another, 'What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.' 28 At once his fame began to spread throughout the surrounding region of Galilee.

THE COLLECT FOR EPIPHANY IV

*God of compassion,
you have shown us in Christ
that your love is never ending:
enable us both to love you with all our heart
and to love one another as Christ loved us.
Grant this through our Lord Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.*



The Conversion of St Paul

January 25

The apostle Paul began his life as Saul, the son of a free-born Jewish father who was also a Roman citizen. His city of origin was Tarsus of Cilicia, but he grew up in Jerusalem and was educated under the famous rabbi Gamaliel. His early years saw him thoroughly trained in the Law of Judaism according to the strictest sect of the Jews, the Pharisees. In this adherence to the tradition of the Pharisees, he displayed outstanding zeal. He knew God's promise, "I will come and dwell in your midst. . . . Many nations shall join themselves to the Lord on that day, and shall be my people; and I will dwell in your midst" (Zechariah 2:11). What that required of Israel was total commitment to the Law and the covenant with God faithfully honoured in purity and holiness. This led Saul to the conviction that he should do everything possible to persecute the followers of Jesus as deviants from the call of Israel. Within Jerusalem, he was diligent in having many Christians imprisoned, and at times cast his vote for the death sentence, as in the case of Stephen.

Saul's intensity of opposition to the followers of Jesus took him beyond Jerusalem, in a relentless search for Christians in the synagogues of the Dispersion. It was on the occasion of one of these forays that his conversion took place. He had letters of authority from the high priest in Jerusalem to carry out a search and arrest mission in the synagogues of Damascus. As he and his support party were nearing Damascus, Saul was brought up short by a blinding light, and a voice asking him, "Saul, Saul, why do you persecute me?" Saul was ordered to continue into Damascus, where he would be told further what to do. But he was also told that his calling now was to be a witness for Jesus and an apostle to the Gentiles.

In Damascus, Saul was befriended by Ananias, a devout believer and leader in the Jewish community. Ananias ministered to him in his immediate need and began the process of introducing him to the Christian way. From the moment his eyesight returned, which he had lost in the experience on the road to Damascus, Saul began to preach openly in the synagogues that Jesus was the Son of God, the long-awaited Christ, the one in whom God had visited Israel and brought in the Gentiles.

For All the Saints

Later, Saul changed his name to Paul and became the outstanding missionary, apostle, writer-teacher, and theologian of the early Christian church. It was a complete and thorough-going conversion. Several factors had prepared him for that moment of life-changing encounter with Christ. There must have remained with him the memory of Stephen. The inexplicable fearlessness of the Christians he captured would also have challenged him. Above all, he saw that God's grace was far broader than he had ever imagined. God had visited Israel for redemption, not in a demand for ritual purity, but in grace and love that fulfilled the Law. Through faith, Jew and Gentile alike had access to what God in Christ had done. He had been prepared for this moment. The zealous Pharisee had become the passionate apostle.

Conversion on the way to Damascus, Caravaggio, 1600



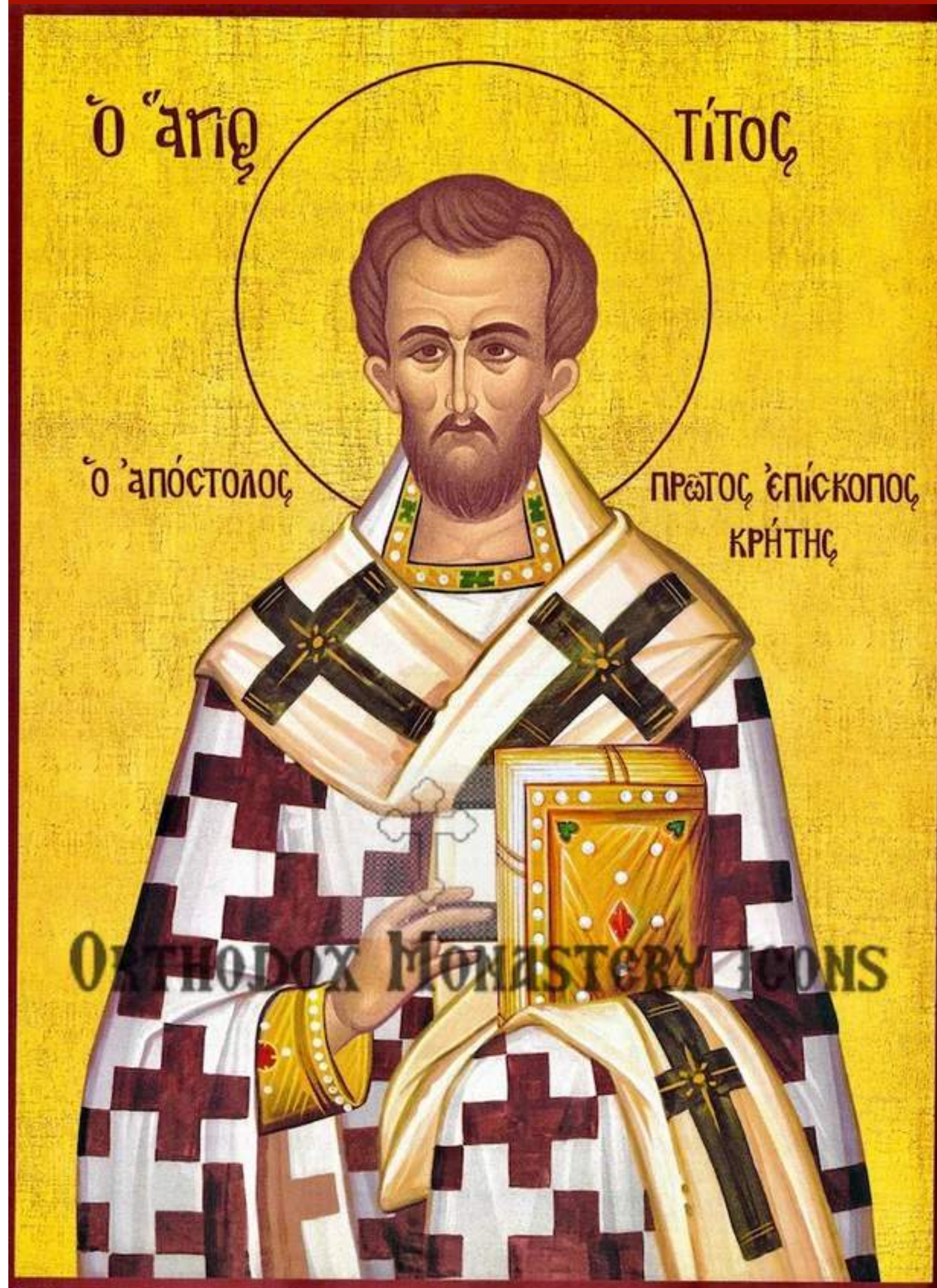
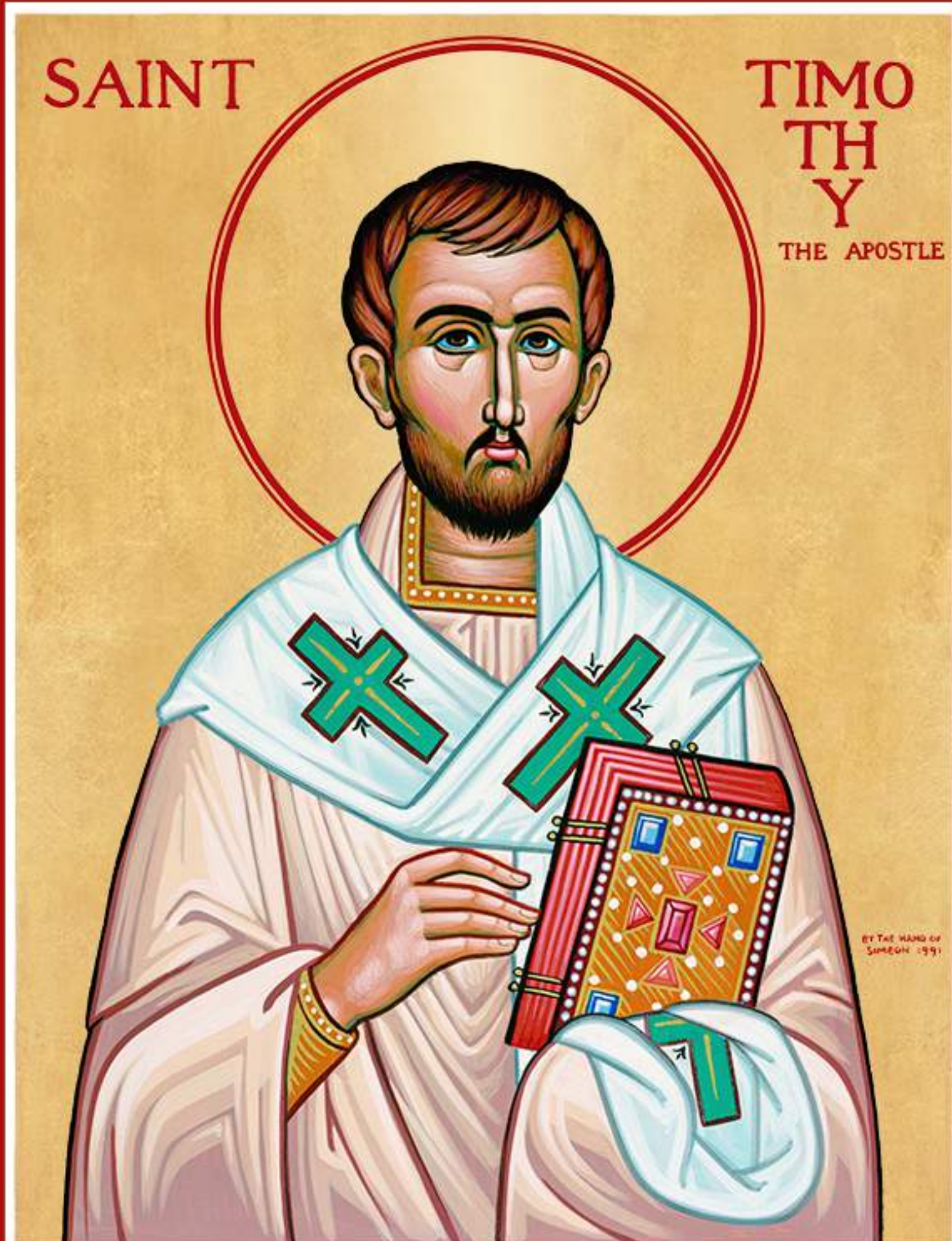
Timothy and Titus - Companions of St Paul
January 26

Timothy was the son of a Greek father and a Jewish mother, Eunice, who was a “believer”. He was already a disciple when Paul visited Lystra on his second missionary journey. Timothy had presumably become a Christian at some earlier date, perhaps during Paul’s first visit to the district. Whether he was already known to him or not, on the recommendation of the local church, Paul decided to take Timothy as his travelling companion and assistant. To avoid all suspicion from other Jews, Paul had Timothy circumcised (Acts 16:3).

The first mention of *Titus* (Galatians 2:1) is in connection with the visit of Paul and Barnabas to Jerusalem for the Council in 48 AD. Since Titus, unlike Timothy, was wholly Greek, Paul did not think he needed to undergo circumcision, and later makes the point that the Jerusalem church did not insist on this either (Galatians 2:3).

Timothy & Titus both figure in Paul’s letters, each being mentioned about a dozen times. By contrast, in Acts, where Timothy’s name occurs six times, Titus is not referred to at all. The impression given by the various references is that Timothy took over from John Mark the role of close personal assistant to Paul and was sometimes entrusted by Paul with special missions, and that Titus was a rather older man, who first appears as part of the delegation from Antioch. Later, Paul sent him to the troubled church at Corinth (2 Corinthians 7 and 8). Later still according to the Pastoral Epistles, each was sent as Paul’s representative, Timothy to Ephesus (1Timothy 1:3) and Titus to Crete (Titus 1:5). Both are instructed to govern their respective churches and appoint officers of the church.

Timothy and Titus are commemorated together on the day following the feast of the Conversion of St Paul. We remember them as devoted, hardworking and much-travelled companions of the great missionary and teacher. Later tradition regarded both men as bishops: Timothy as the first bishop of Ephesus and Titus as the first bishop of Crete. The much later Acts of Timothy records Timothy’s death as a martyr. Titus is said to have died on Crete.



The Presentation of Jesus in the Temple
February 2
(“Candlemas”)

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”.

Candlemas Holy Eucharist
~ Friday 2 February, 7:00 pm ~
light refreshments to follow

Simeon in the Temple, Rembrandt, 1669



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

Kim Bronwyn Stewart

June Edna Jones

~21 January~

&

Ian Roderick McPhail

~28 January~

What's Been Happening?



"Epiphany Cake" Fun!





Congratulations to Winter on being awarded her Ph D

(Thursday 14 December 2023)



The Defibrillator is now installed

Forthcoming events:



Australia Day

Sunday Observance at St Peter's

28 January

Refreshments after Sunday Services

The Presentation of Jesus at the Temple

“Candlemas” Holy Eucharist

~ Friday 2 February, 7:00 pm ~

light refreshments to follow



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

"Shrove Tuesday" ~ 13 February

Ash Wednesday ~ 14th February 2024

*"Remember you are
dust and to dust you
shall return"*



"Impositon of Ashes" & Holy Eucharist: 7:00 am & 10:00 am

Annual General Meeting

18th February 2024

“Notice is hereby given that the Annual General Meeting of the Parish of St Peter’s, Southport will be held in St Peter’s Church on:

Sunday the 18th Day of February 2024 at 11.00am.”

Nominations for Parish Council close on Sunday 11th February



St Peter's
CHURCH SOUTHPORT

After opening prayers:

1. The Rector's Report
2. The Church Wardens' Report
3. The Presentation and Adoption of the Parish Annual Accounts
4. Consideration and Adoption of the Budget
5. Reports from other Parish Organisations
6. Appointment and Election of Churchwardens
7. Synod Representatives - election required
8. Parish Nominators
9. Parish Councillors - number established.
10. Rector's appointments to Parish Council
11. Appointment of Parish Auditors
12. Other business (requiring seven days' notice in writing prior to the AGM).
13. Reading and Confirmation of AGM minutes delegated to Parish Council

Closing prayers.

(please note: all material will be sent to Parishioners via email no later than Thursday 15 February)

Commencing Wednesday 14th February (Ash Wednesday)

11:00 am

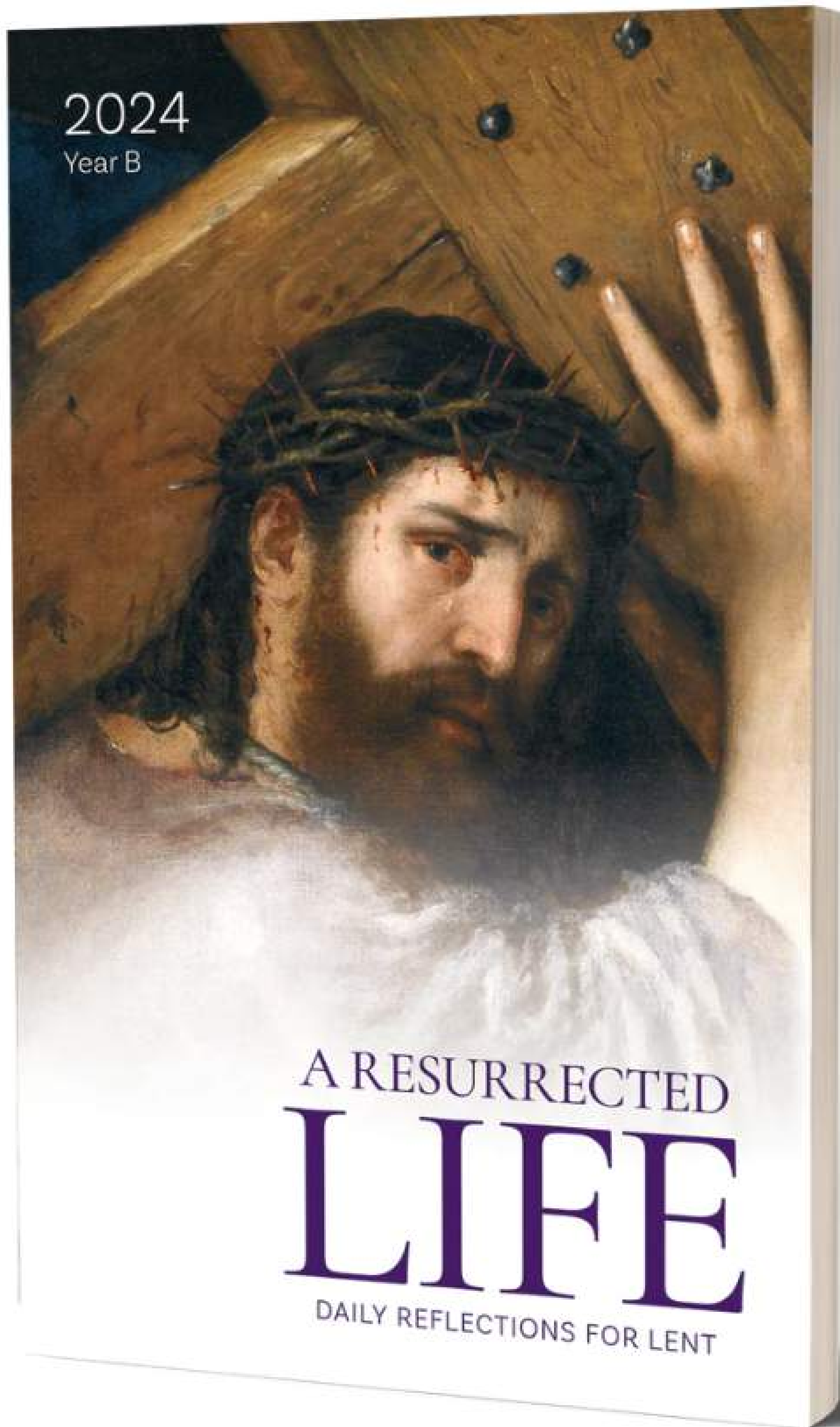
"Surprised
by the
God of Hope"

A 26-week series based on the work of N T Wright:

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

Register your interest now at St Peter's Parish Office (Southport) : 07 55583887

*Lenten Retreat Series
now available from the office*



Join the
*Yes-we-all-love-Hot-
Cross-Buns-but-let's-
save-them-for-Good-
Friday*
campaign today!



St Peter's this week...

Sunday 21 January—Epiphany III

- 7:00 am Holy Eucharist (BCP)
- 9:30 am Holy Baptism & Eucharist (APBA)
- 5:45 pm Holy Eucharist (APBA)

Monday 22 January

- 10:00 am 'Coffee on Monday' — (in Recess)

Tuesday 23 January

- 6:00 pm Choir Practice—new members welcome

Wednesday 24 January

- 10:00 am Holy Eucharist (APBA)
- 11:00 am Bible Study in Recess

Thursday 25 January

- Midday Holy Eucharist (APBA)

Friday 26 January — Australia Day

Office Closed

Sunday 28 January—Epiphany IV

- 7:00 am Holy Eucharist (BCP) Tea & Coffee following the service
- 9:30 am Holy Eucharist (APBA) Tea & Coffee following the service
- 10:45 am Interment of Ashes for Suzanne Geekie
- 5:45 pm Holy Eucharist (APBA)

"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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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