



St Peter's
CHURCH SOUTHPORT



Keynotes: 8th, 15th and 22nd Oct 2023

Just a few points...

Our **Spring at St Peter's** month has now come to an end. What a great month it has been. Our three Ignatian Prayer retreats have been very popular, abundant flower arrangements and banners have festooned the church in a very Spring-like fashion, and we have "worshipped the Lord in the beauty of holiness." (Psalm 96:9). Here is a brief overview of parish activities at present:

Wednesday Bible Study. After almost a year, our Bible Study on The Revelation to John is nearly complete. We have one more session to go so it looks likely that this study will be finishing at the end of October. This study has been very rewarding for all those involved, and we owe a great debt to the New Testament scholar N.T. Wright for his wonderful bible commentary, which never failed to inform and stimulate our conversations. We are currently giving consideration to the topic of our next bible study. These studies take place online (via Zoom) and face-to-face so if you are considering joining our next bible study this 'hybrid' model might be helpful.

Ignatian Prayer Retreat. We have been very fortunate to have Chris Kennedy lead us so well with our "Fruits of the Spirit" Ignatian 'Examen' retreats over the last three Sundays. Each of the retreats was only one hour long and we had up to 18 people joining in the sessions to learn more about the Ignatian 'Examen' and how this specific form of prayer can encourage the Fruits of the Spirit in our Christian lives. So popular has this series been that those attending asked Chris for a follow-up. Chris has very generously offered to come back in Advent (late November - December) and run another series based on the Advent resource "With Expectant Hearts." (See the advertisement later in this edition of the Key Notes.)

Enhancing our Liturgy 1. I am very pleased to announce that the shelf has now been mounted on the East wall of the sanctuary (pictures can be found on the next page.) While the mounting of a shelf hardly seems like a cause for big celebrations, I am especially pleased as it will enable the placement of our new silver candlesticks which are now being ordered.

At this point we will be ordering four smaller candlesticks to mount on the shelf itself, and one paschal candlestick which will stand at 120 cm high on the floor. I would like two more smaller candlesticks to go on the shelf (three on either side of the crucifix) so if you wish to donate one of these please do talk to Christine regarding costs and engraving requirements. In the future I would like to give consideration to two more floor candlesticks (each 120 cm high) as well as a tabernacle to be mounted centrally on the shelf. Again, please do discuss this with Christine or me if you are interested.

Enhancing our Liturgy 2. I am endeavoring to offer regular Eucharist on the Saints Days of the Church. A new part of these evening liturgies has been the incorporation of incense. The liturgical duty of *Thurifer* is central to this. (The Thurifer is the liturgical assistant who swings the *thurible* thereby 'censing' the Priest, Congregation and Eucharistic elements.) As with all liturgical duties there is an art to this! If you are interested in training for this duty please do let Christine or me know. Shaun Jeneke is our current Thurifer, and he is keen to train others.

The special sacrament of Baptism. Of course, all sacraments are special, but the privilege of baptizing Josie's great granddaughter was quite something. (See pictures below.)

Confirmation & "Inquirer's Hours". This year our Confirmation service will be on **Sunday 12th November at the 5:45 pm service.** A number of adults have expressed an interest in Confirmation this year. So, to help with preparation for this important sacramental event in the life of the parish I have recorded six "Inquirers' Hours" on our Parish YouTube channel, with more being added each week. Each "Inquirer's Hour" is only 20 – 25 minute long. Each session finishes with a series of questions, and it is these answers that we will be discussing when we get together for our confirmation class. This class will take place on **Sunday 5th November, from 3:00 pm to 5:00 pm.** If you are interested in this vital Adult Rite of Christian Initiation please do let Christine or me know.

Fr Don



The shelf for the east wall in the sanctuary has now been mounted. I am delighted with the end result. Thank you to Alain Corroy for his excellent skills and, of course, Leon and Hamish for their excellent woodworking skills.



*The Baptism of
Alaska Roelandts*

*(Josie Bradley's
great-
granddaughter)*



Collect & Readings:

Sunday 8 October: St Francis Day

Nehemiah 2: 1–8

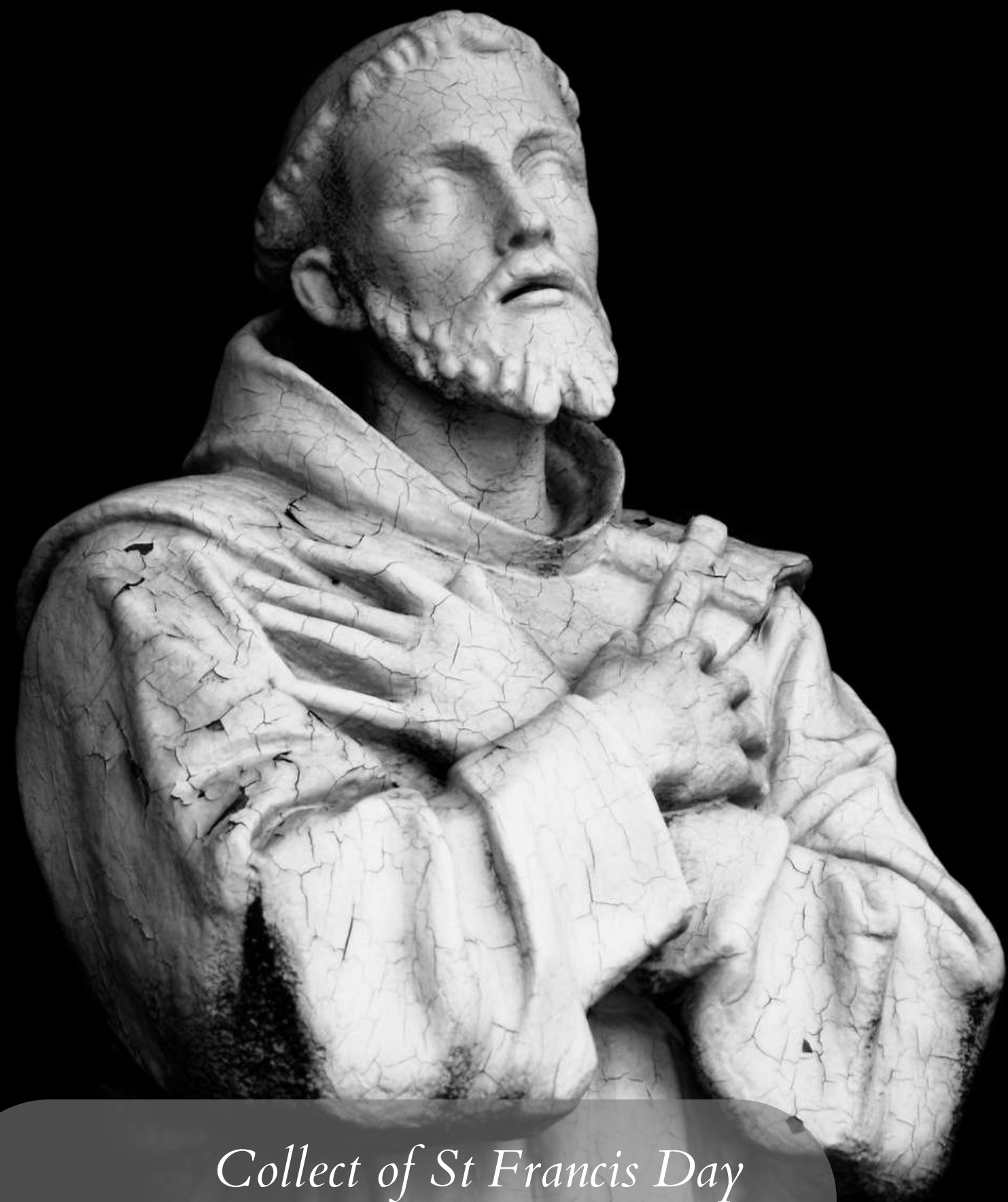
1 In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was served to him, I carried the wine and gave it to the king. Now, I had never been sad in his presence before. 2 So the king said to me, 'Why is your face sad, since you are not sick? This can only be sadness of the heart.' Then I was very much afraid. 3 I said to the king, 'May the king live for ever! Why should my face not be sad, when the city, the place of my ancestors' graves, lies waste, and its gates have been destroyed by fire?' 4 Then the king said to me, 'What do you request?' So I prayed to the God of heaven. 5 Then I said to the king, 'If it pleases the king, and if your servant has found favour with you, I ask that you send me to Judah, to the city of my ancestors' graves, so that I may rebuild it.' 6 The king said to me (the queen also was sitting beside him), 'How long will you be gone, and when will you return?' So it pleased the king to send me, and I set him a date. 7 Then I said to the king, 'If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may grant me passage until I arrive in Judah; 8 and a letter to Asaph, the keeper of the king's forest, directing him to give me timber to make beams for the gates of the temple fortress, and for the wall of the city, and for the house that I shall occupy.' And the king granted me what I asked, for the gracious hand of my God was upon me.

Galatians 6: 14-18

14 May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. 15 For neither circumcision nor uncircumcision is anything, but a new creation is everything! 16 As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God. 17 From now on, let no one make trouble for me, for I carry the marks of Jesus branded on my body. 18 May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen

Luke 9: 57 - 62

57 As they were going along the road, someone said to him, 'I will follow you wherever you go.' 58 And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.' 59 To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.' 60 But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.' 61 Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' 62 Jesus said to him, 'No one who puts a hand to the plough and looks back is fit for the kingdom of God.'



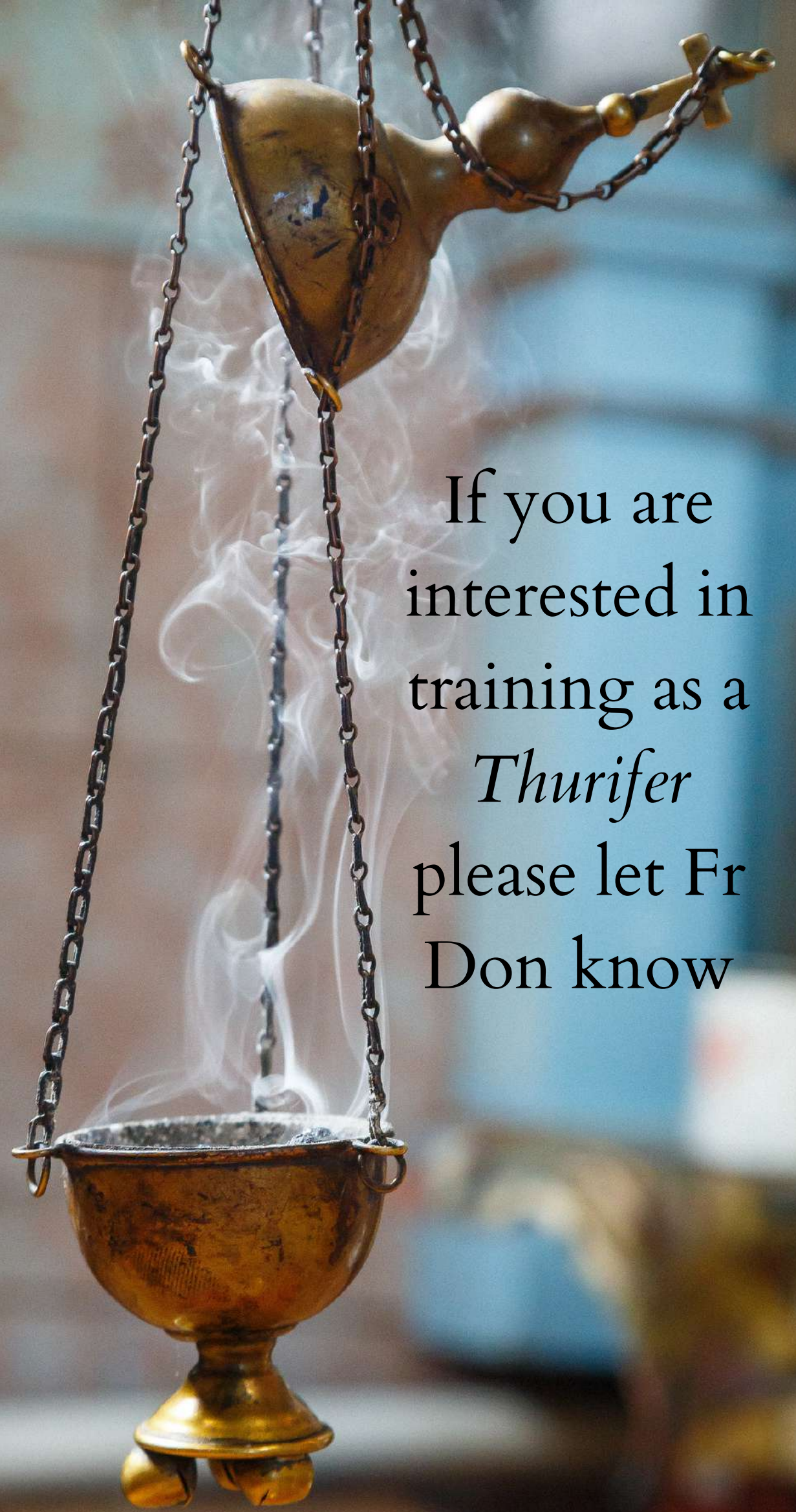
Collect of St Francis Day

*Gracious and merciful God,
you kindled in the heart of Francis
such a flame of love
that he became wholly yours;
increase in us a wholehearted trust in you
and a humble love of all your creatures,
that we may know the joy the gospel brings;
through Jesus Christ our Redeemer.*

Psalm 137

R We wept when we remembered Zion.

- 1 By the waters of Babylon we sat down and wept, when we remembered you, O Zion.
- 2 As for our harps, we hung them up on the trees in the midst of that land. **R**
- 3 For those who led us away captive asked us for a song, and our oppressors called for mirth: 'Sing us one of the songs of Zion.'
- 4 How shall we sing the Lord's song upon an alien soil? **R**
- 5 If I forget you, O Jerusalem, let my right hand forget its skill.
- 6 Let my tongue cleave to the roof of my mouth if I do not remember you, if I do not set Jerusalem above my highest joy. **R**
- 7 Remember the day of Jerusalem, O Lord, against the people of Edom, who said, 'Down with it! Down with it! even to the ground!'
- 8 O Daughter of Babylon, doomed to destruction, happy the one who pays you back for what you have done to us!
- 9 Happy shall he be who takes your little ones, and dashes them against the rock! **R**



If you are interested in training as a *Thurifer* please let Fr Don know

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

Valma Jean Foyster;
Mary Ann Staatz
~ 8th October ~

Kathleen Rose Curtis
~ 15th October ~

Malcolm Jack Troth
~ 22nd October ~



Sunday 15th October : Pentecost XX

Isaiah 25: 1–9

1 O Lord , you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure.
2 For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. 3 Therefore strong peoples will glorify you; cities of ruthless nations will fear you. 4 For you have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the rainstorm and a shade from the heat. When the blast of the ruthless was like a winter rainstorm, 5 the noise of aliens like heat in a dry place, you subdued the heat with the shade of clouds; the song of the ruthless was stilled. 6 On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-matured wines, of rich food filled with marrow, of well-matured wines strained clear.
7 And he will destroy on this mountain the shroud that is cast over all peoples,
the sheet that is spread over all nations;
8 he will swallow up death for ever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken.
9 It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.



Psalm 23

R The Lord is my shepherd; I shall not be I want

1 The Lord is my shepherd; I shall not be in want.
2 He makes me lie down in green pastures and leads me beside still waters. **R**
3 He revives my soul and guides me along right pathways for his Name's sake.
4 Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me. **R**
5 You spread a table before me in the presence of those who trouble me; you have anointed my head with oil, and my cup is running over.
6 Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever. **R**

Philippians 4: 1–9

1 Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.
2 I urge Euodia and I urge Syntyche to be of the same mind in the Lord. 3 Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. 4 Rejoice in the Lord always; again I will say, Rejoice.
5 Let your gentleness be known to everyone. The Lord is near. 6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.
8 Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. 9 Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Matthew 22: 1 - 14

1 Once more Jesus spoke to them in parables, saying: 2 'The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3 He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. 4 Again he sent other slaves, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet." 5 But they made light of it and went away, one to his farm, another to his business, 6 while the rest seized his slaves, maltreated them, and killed them. 7 The king was enraged. He sent his troops, destroyed those murderers, and burned their city. 8 Then he said to his slaves, "The wedding is ready, but those invited were not worthy. 9 Go therefore into the main streets, and invite everyone you find to the wedding banquet." 10 Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. 11 'But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, 12 and he said to him, "Friend, how did you get in here without a wedding robe?" And he was speechless. 13 Then the king said to the attendants, "Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth." 14 For many are called, but few are chosen.'

The Collect

*Saving and healing God,
you have promised
that those who have died with Christ
shall live with him:
grant us grace to be continually thankful
for all you have done for us,
and in that thankfulness
to be eager to serve and live for others,
so that we and all your children may
rejoice in your salvation;
through Jesus Christ our Lord,
who lives and reigns with you and the
Holy Spirit,
one God, now and for ever. Amen.*

The Parable of the Wedding Banquet, A.N. Mironov, 2014



22 October: Pentecost XXI

Isaiah 45: 1–7

1 Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him—and the gates shall not be closed: 2 I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron, 3 I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name. 4 For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me. 5 I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, 6 so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. 7 I form light and create darkness, I make weal and create woe; I the Lord do all these things.

1 Thessalonians 1.1–10

1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. 2 We always give thanks to God for all of you and mention you in our prayers, constantly 3 remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. 4 For we know, brothers and sisters beloved by God, that he has chosen you, 5 because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of people we proved to be among you for your sake. 6 And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place where your faith in God has become known, so that we have no need to speak about it. 9 For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

THE COLLECT

*Almighty and everlasting God,
in Christ you have revealed your glory among the
nations: grant that your Church throughout the world
may persevere with steadfast faith
in proclaiming the cross to be the way that leads to life
eternal; through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy
Spirit, one God, for ever and ever. Amen.*



Cyrus the Great

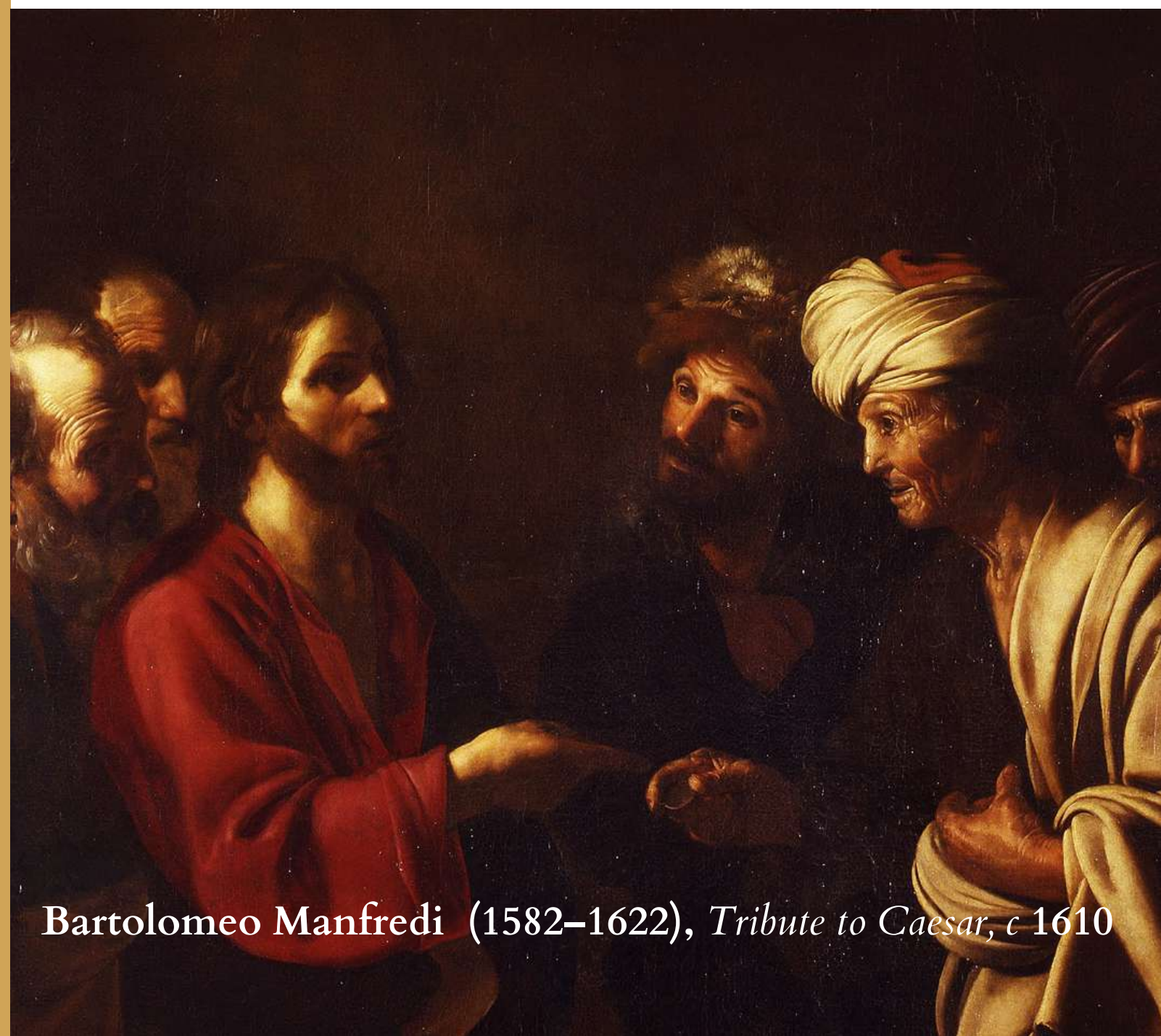
Matthew 22.15–33

15 Then the Pharisees went and plotted to entrap him in what he said. 16 So they sent their disciples to him, along with the Herodians, saying, ‘Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. 17 Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?’ 18 But Jesus, aware of their malice, said, ‘Why are you putting me to the test, you hypocrites? 19 Show me the coin used for the tax.’ And they brought him a denarius. 20 Then he said to them, ‘Whose head is this, and whose title?’ 21 They answered, ‘The emperor’s.’ Then he said to them, ‘Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.’ 22 When they heard this, they were amazed; and they left him and went away. 23 The same day some Sadducees came to him, saying there is no resurrection; and they asked him a question, saying, 24 ‘Teacher, Moses said, “If a man dies childless, his brother shall marry the widow, and raise up children for his brother.” 25 Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. 26 The second did the same, so also the third, down to the seventh. 27 Last of all, the woman herself died. 28 In the resurrection, then, whose wife of the seven will she be? For all of them had married her.’ 29 Jesus answered them, ‘You are wrong, because you know neither the scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. 31 And as for the resurrection of the dead, have you not read what was said to you by God, 32 “I am the God of Abraham, the God of Isaac, and the God of Jacob”? He is God not of the dead, but of the living.’ 33 And when the crowd heard it, they were astounded at his teaching.

Psalm 96

R Ascribe to the Lord honour and power.

- 1 Sing to the Lord a new song;
sing to the Lord, all the whole earth.
- 2 Sing to the Lord and bless his name;
proclaim the good news of his salvation from day
to day. **R**
- 3 Declare his glory among the nations
and his wonders among all peoples.
- 4 For great is the Lord and greatly to be praised;
he is more to be feared than all gods. **R**
- 5 As for all the gods of the nations, they are but
idols; but it is the Lord who made the heavens.
- 6 Oh, the majesty and magnificence of his
presence! Oh, the power and the splendour of his
sanctuary! **R**
- 7 Ascribe to the Lord, you families of the
peoples; ascribe to the Lord honour and power.
- 8 Ascribe to the Lord the honour due his name;
bring offerings and come into his courts.
- 9 Worship the Lord in the beauty of holiness;
let the whole earth tremble before him. **R**
- 10 Tell it out among the nations: ‘The Lord is king!
he has made the world so firm that it cannot be
moved; he will judge the peoples with equity.’
11 Let the heavens rejoice and let the earth be glad;
let the sea thunder and all that is in it;
let the field be joyful and all that is therein. **R**
- 12 Then shall all the trees of the wood should for
joy before the Lord when he comes,
when he comes to judge the earth.
- 13 He will judge the world with righteousness
and the peoples with his truth. **R**



Bartolomeo Manfredi (1582–1622), *Tribute to Caesar*, c 1610

For All the Saints

Elizabeth Fry

October 12
Prison Reformer

Born at Norwich, England, in 1780, Elizabeth Gurney was brought up in a wealthy Quaker family. Her marriage in 1800 to Joseph Fry, another member of the Society of Friends, took her to London. There the poverty and degradation she could not help but notice became more and more of a challenge to her religious beliefs. The Quakers were one of the first Christian groups to recognise the equality of the sexes and to advocate education for women. This background and her independence of mind and firmness of character soon led her to find practical outlets for her concern. Despite her growing responsibility for the care of a large family, by 1808 she was able to establish a girls' school at Plashet, near East Ham in London. The Society of Friends recognised her work when in 1811 they acknowledged her as a "minister".

Two years later in 1813 she became so concerned with the horrendous prison conditions of the time that she began her welfare work with the women prisoners in Newgate gaol. As well as daily visits, she undertook a programme of regular Bible readings and sewing classes, and this soon led to a realisation that in itself such a programme was inadequate. In 1817 she launched a campaign for prison reform, which had as its aims the separation of the sexes, the employment of women warders to supervise women prisoners, the classification of prisoners, the provision of both religious and secular education, and the creation of useful employment. A year later she was invited to give evidence on prison conditions before a select committee of the House of Commons. Her submission was influential in shaping subsequent legislation, both in the United Kingdom and in other European countries, which quickly recognised her as a leading promoter of prison reform. Her concern for the welfare of prisoners and her knowledge of the effects on their future lives of a custodial sentence culminated in 1839 in the formation of a society devoted to the care and rehabilitation of former offenders.

Other causes in addition to prison reform benefited from Elizabeth's desire to assist those who had neither the means nor the energy to reshape their lives. In 1820 she was involved in the establishment of a "Nightly Shelter for the Homeless" in London, and later in her life she was also instrumental in the formation of societies in and beyond London which were concerned with the plight of those reduced to beggary. The conditions suffered by those unfortunate enough to be confined to psychiatric hospitals were also a matter of concern, and she did a great deal to bring about improvements in the hospital system and in particular the treatment of the insane. In 1836 she was able to arrange for the provision of libraries in coastguard stations and in certain naval hospitals.

Underpinning all her philanthropic work was her deep religious faith, and throughout her life active evangelisation was never separated from social action. In 1827, together with her brother J.J. Gurney, Elizabeth wrote a report on social conditions in Ireland, where extreme poverty was widespread. But the work which most clearly emphasised her convictions was a devotional book called *Texts for Every Day in the Year*. This was first published in 1831 and ran into several editions before her death in 1845.



Hugh Latimer and Nicholas Ridley: Bishops and Martyrs,

16 October

In the turmoil of English politics and religion in the 1550s, a number of prominent Protestant leaders became victims of Mary Tudor's determination to restore Catholicism in England and stamp out Protestantism. Edward's early death in 1553 brought to the throne Mary Tudor, Henry's daughter by Catherine of Aragon and a staunch Catholic. She set out vigorously to reinstate traditional Catholicism and papal authority. Many of the leading Protestants fled to the continent. Some other leading Protestants declined or were unable to leave England. The two most significant were Nicholas Ridley, bishop of London, and Hugh Latimer, bishop of Worcester.

Hugh Latimer was born about 1485 in Leicestershire. After education at Cambridge he soon became well-known as an outstanding preacher, attacking abuses in the church and social injustice. In recognition of his ability, he became one of only twelve preachers authorised to preach anywhere in England. He initially opposed the new ideas stemming from the continent, but gradually came to support them. This made the authorities suspect him, but when Thomas Cranmer became archbishop of Canterbury he seemed more secure. Henry VIII appointed him bishop of Worcester in 1535.

However, he was forced to resign in 1539 when his Protestant sympathies led him to oppose Henry's Six Articles. He returned to public and court favour with the accession of Edward VI in 1547. He continued to denounce abuses in church and society. On the accession of Mary Tudor in 1553 he was arrested and sent to the Tower. Challenged on various theological issues, he refused to recant, especially his rejection of the medieval eucharistic doctrine of transubstantiation. He was executed together with Nicholas Ridley.

Nicholas Ridley was from Northumberland, where he was born about 1500. He also attended Cambridge University. There he showed more sympathy for reforming ideas from the outset than Latimer. Ridley was a friend and supporter of Cranmer. He became Cranmer's chaplain in 1537, master of Pembroke College in 1540, and a royal chaplain in 1541. His reforming sympathies led to a trial for heresy in 1543, but he was acquitted. In the reign of Edward VI, Ridley became bishop of Rochester, and then in 1550 bishop of London.

As bishop of London he carried through the principles of the Reformation, but was arrested when Mary Tudor became queen. Like Latimer he refused to recant his Protestant doctrines, and was taken to Oxford with Latimer, where he was tried, and executed for heresy. Latimer's last words to Ridley at the stake were prophetic: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

The Martyrdom of Ridley and Latimer (1855) Sir George Hayter



James of Jerusalem

October 23

Brother of the Lord, Martyr

In the New Testament, James is regularly identified as Jesus' "brother", and his parents may be presumed to be Mary and Joseph. Since he is listed first among the brothers of Jesus, he was presumably the eldest (Matthew 13:55; Mark 6:3). James of Jerusalem is not to be confused with James the Great, brother of John and son of Zebedee (see 25 July), nor with James the Less, son of Alphaeus (see 1 May).

At some stage during Jesus' ministry, his brothers did not believe in him (John 7:5), but James was one of those who saw the risen Christ (1 Corinthians 15:7). This appearance could have been the occasion of his conversion, but more probably he, like his mother, had joined Jesus at some point before the crucifixion.

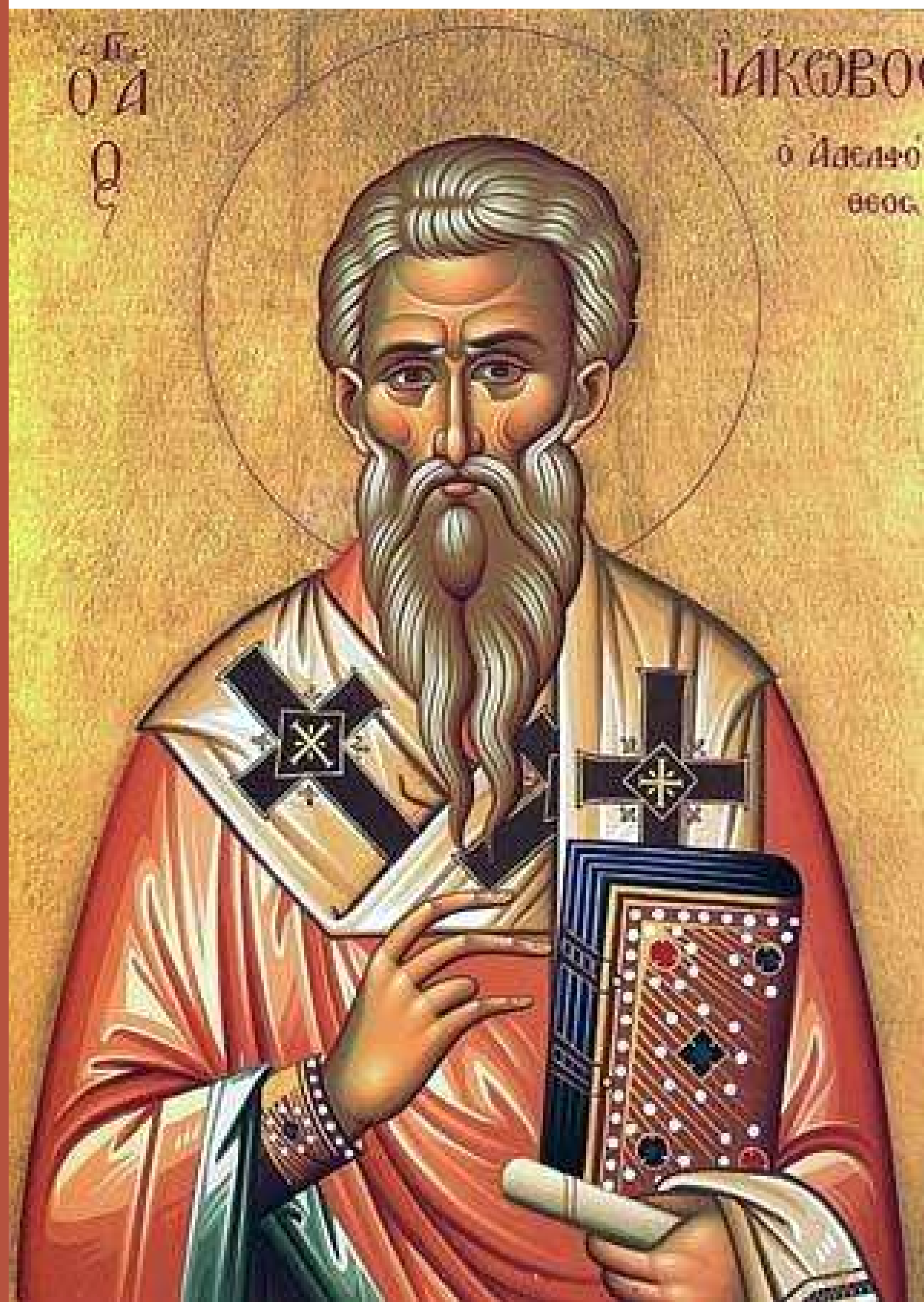
Paul found James to be one of the reputed pillars of the church in Jerusalem (Galatians 2:9). These pillars, including Peter, James and John, reserved to themselves the mission to the Jews, while Paul and Barnabas were to go to the Gentiles. It would seem to be after Peter's departure from the city that James gathered around himself a college of presbyters (elders), whose spokesman he was at the Jerusalem Council (Acts 15:13-21). James' leadership of the Jerusalem church was now established. At the council, James adopted a mediating position between those who wished complete observance of the ceremonial requirements of the Mosaic Law, and those Gentile Christians who sought exemption from them. James appears to have offered the compromise position that made table fellowship between Jewish and Gentile Christians easier.

Some time after that in Galatia Paul was challenged by a group of strict Judaizers, who claimed the backing of James (Galatians 2:12). Whether this accurately portrays James's opinion is not clear, but James did advise Paul to join in a Temple ceremony when he was in Jerusalem (Acts 21:17-26).

James seems, then, to have wanted to uphold traditional Jewish piety; though how that related to his Christian faith is uncertain. He was in any case sufficiently liberal in his views to be put to death for them by the Jewish authorities, which contrasts with a view of James, found especially in Jewish Christian circles, that he was a staunch upholder of the Mosaic tradition and piety.

In 62 AD, during the interregnum between two governors, who would otherwise have tried the case, the high priest brought charges against James and others of violating the Mosaic Law and had them stoned to death. Josephus reports that most fair-minded citizens were offended at this action.

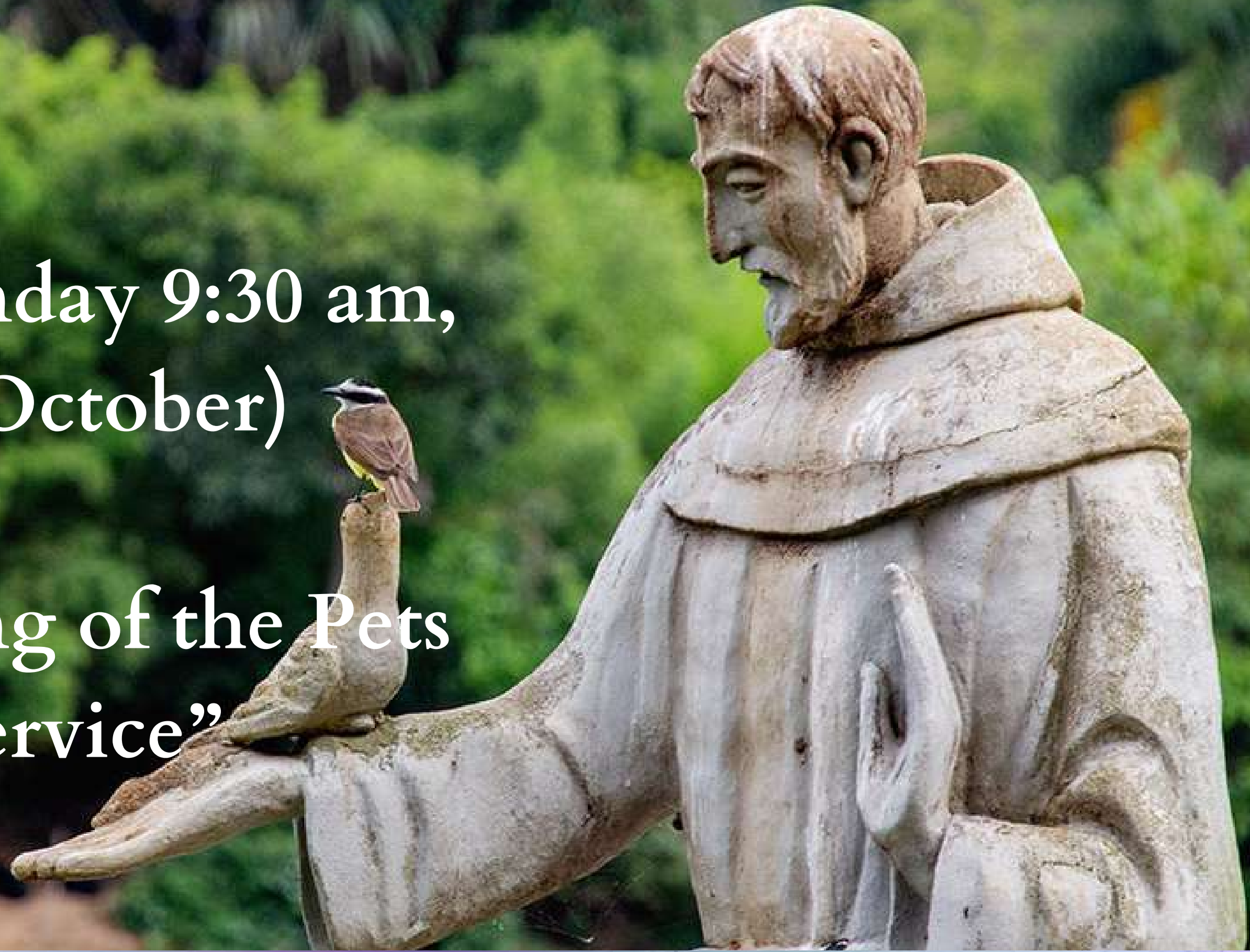
The letter of James in the New Testament is traditionally ascribed to the Lord's brother



Coming Up:

*This Sunday 9:30 am,
(8 October)*

*“Blessing of the Pets
Service”*



St Peter's Annual Spring Fashion Parade

Saturday 21 October — 1.00pm

Numbers limited \$15.00

50

A red ceramic mug with white polka dots is shown at the bottom of the frame. A thick plume of white steam rises from the mug, curling and drifting upwards against a black background. The steam is captured with a slight motion blur, giving it a soft, ethereal appearance.

“Inquirer’s Hours” sessions 1 -3.
More sessions added weekly

On line now!

Following the success of our Ignation Examen Retreats over the last three Sundays, there will be a follow-up series in Advent (commencing late November – further details to be advised.)



“With Expectant Hearts” is a beautiful Advent resource produced by the Archdiocese of Brisbane. Copies will be provided for participants.

PARISH DIARY

Sunday 8 October – Pentecost XIX [St Francis]

7:00 am Holy Eucharist (BCP)
9:30 am Holy Baptism & Eucharist (APBA) Blessing of the Pets [SPARK—Sunday School]
5:45 pm Sung Evensong followed by Holy Eucharist (APBA)

Monday 9 October

10:00 am ‘Coffee on Monday’ – Parish Centre

Tuesday 10 October

6:00 pm Choir Practice—New members welcome

Wednesday 11 October

10:00 am Holy Eucharist (ABPA) [*BIBLE STUDY IN RECESS*]

Thursday 12 October

Midday Holy Eucharist (APBA)

Sunday 15 October – Pentecost XX

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

Monday 16 October

10:00 am ‘Coffee on Monday’ – Parish Centre

Tuesday 17 October

6:00 pm Choir Practice—New members welcome

Wednesday 18 October

10:00 am Holy Eucharist (APBA) [*BIBLE STUDY IN RECESS*]

Thursday 19 October

Midday Holy Eucharist (APBA)

Saturday 21 October

1:00 pm Annual Fashion Parade

Sunday 22 October – Pentecost XXI

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

Monday 23 October

10:00 am ‘Coffee on Monday’ – Parish Centre

Tuesday 24 October

6:00 pm Choir Practice—New members welcome

Wednesday 25 October

10:00 am Holy Eucharist (APBA) [*BIBLE STUDY IN RECESS*]

Thursday 26 October

Midday Holy Eucharist (APBA)

Sunday 29 October – Pentecost XXII [Simon and Jude]

7:00 am Holy Eucharist (BCP)
9:30 am Holy Eucharist (APBA) [SPARK—Sunday School]
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

The Anglican Parish of Southport

83 Nerang St Southport QLD 4215

Phone: 07 5558 3887

Email: parish@stpetersgc.com.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

Rector

Fr. Don Parker

rector@stpetersgc.org.au

Parish Administrator

Mrs. Christine Corroy

parish@stpetersgc.org.au

Director of Music

Mr. Luke Sharpe

luke@stpetersgc.org.au