



St Peter's  
CHURCH SOUTHPORT

*Pentecost & Trinity Sunday ~ 5 & 12 June 2022*

**Anglican**  
Church Southern Queensland

**A very sincere "thank you" to Fr Patrick and to Fr John** for their services at St Peter's while Fr Don and Jill were visiting family in New Zealand recently.

**Offertory Envelopes are now available.** If you require envelopes and have not yet received them please do let Christine know. Please note that Giving remains a vital part of our Christian life. You may choose to give via our "Tap and Go" machine, our EFTPOS machine or online using our account details. We still have an offertory 'collection box' at the front of the church as well.

**Requiem Mass** takes place on the second Monday of every month - and is now open to face-to-face attendance (as well as being streamed online)

**Phoenix Group** meets this Thursday 9 June at 1:00 pm. This is a very welcoming women's group so please contact Christine in the office if you'd like to know more.

**Wednesday Bible study on Galatians**, commences **Wednesday 8 June at 1100 am.** This is both a face-to-face study as well as being on Zoom (let Christine know if you'd like a Zoom invite please.)

Our **Patronal Festival** this year sees the Parish of St Peter celebrating 140 years since its first services were held. So we'll be enjoying a BBQ lunch at midday on Sunday 26 June. We thought we'd make the day special (for young and old) by bringing along our favourite Teddy the donkey (and his friends).

**Piano Concert at St Peter's, Saturday 11 June at 3:00** Max is looking forward to playing the following at his concert:

- Isaac Albeniz - "Iberia" (Selections)
- Phillip Glass - Etude no. 2
- Sergei Prokofiev - Piano Sonata No. 7 in B flat Major, "War Sonata". The concert itself is approximately 50 minutes long and is free (donations are always welcome.)

**See the back page for info on a GCCO concert at St Peter's this Sunday**

**This Sunday (June 5) Is Pentecost Sunday.** You are invited to partake of 'Pentecost; refreshments following our morning services. You might like to wear **RED** to church this Sunday (the colour of the Holy Spirit at Pentecost.)

*Just a few points...*



As the story goes, Sherlock Holmes and Dr. Watson were on a case that obliged them to camp overnight on the moors. They pitched their tent, spread out their bedrolls, and went to sleep. During the night, Holmes awoke and beheld the sky in all its dazzling brightness. For a moment he lay still, pondering the starry spectacle, and then reached across to Watson's cot and shook his shoulder.

"Wake up Watson", he said. "Wake up".

Watson stirred, rubbed his eyes and said, "Yes Holmes? What is it?"

"Look up", said Holmes. and tell me what you see".

Watson looked up, and he too gazed in wonder. He said, "I see the night sky in all it's splendour".

"What do you deduce from this?", asked Holmes.

"What do you think it means?"

Watson studied the sky. "The constellations are in their late-summer positions" he said, "so astronomically it means autumn is drawing near. I detect a roseate glow on the eastern horizon, so Meteorologically it may portend a stormy day ahead. Astrologically I notice Jupiter and Venus are in proximity, which may mean good luck for us. Theologically, it means God is great". He paused before asking, "Why Holmes? What do you deduce from this? What do you think it means?"

"Elementary my dear Watson", replied Holmes. "It means someone has stolen our tent".

Well, it's just an amusing story, but it illustrates one of our conspicuous human traits. We tend to make simple things more complicated than they really are. And no where is that confounding tendency more apparent than in our reading and interpretation of the Bible. For instance ...!

There are two wonderful biblical books that we tend to avoid because of their reputation for being ominous and obscure. I am referring to 'Daniel' and to 'The Revelation of St. John the Divine'. We circumvent them and abandon them to be picked up, interpreted, and preached by outrageous entrepreneurial television evangelists who misguidedly label them as prophecies and then use them, among other things, to foretell the end of the world! What a shame! Those books were written not to foretell future events, but to galvanise the determination and courage of people of faith in every and any age who are being brutalised by tyrants. Even as I write, I almost get the impression the remarkable citizens in Ukraine are availing themselves of the potent medicine Daniel and Revelation prescribe.

## "Apocalypse ~ part one: Daniel"

**Fr Dale, our contributing priest, has generously provided us with a number of very interesting articles over the last year or so. Sincere thanks from us all Fr Dale! This piece is part one of a two part contribution which will be Fr Dale's last contribution for the time being.**



'Daniel' and 'Revelation' are of the Apocalyptic Literature genre that is unique to Jewish and Christian Scriptures. They share **one simple purpose**, which is to encourage, support, and steel the resolves of faithful people who are trapped in a life-and-death struggle against a ruthless and vindictive bully. And, they have **one overriding strategy**, which is to uphold those people in a way that will not endanger them further. In each circumstance it was imperative that the inspiring document, if the besieged victims were to be caught in possession of it, would just be summarily dismissed by the oppressor as 'silly religious garbage' rather than be recognized as the subversive literature it is. Within those two parameters, consider these apocalyptic books. There is a stirring and heroic story behind each one.

Following the death of the famed conqueror Alexander the Great in 323 B.C., his far-flung empire was carved up into several smaller Empires by his surviving Generals. Among these were the Seleucid Empire of Syria in the north, and the Ptolemaic Empire of Egypt in the south. The traditional Jewish Kingdom of Judea was situated precariously between those two. As the curtain now opens upon 176 B.C., Judea has been subsumed into the Seleucid empire and is ruled by a malicious tyrant named Antiochus IV. He preferred to be known as 'Epiphanes', the 'Manifestation of God', and he ruled with an iron fist. His ambition was to make his empire homogenously Hellenistic, and to that end he imposed Greek language, culture, and religion upon all his disparate peoples. In doing so, he immediately encountered the intransigence of the Judean Jews who refused to forsake their monotheistic faith in favor of Greek polytheism and live as odious pagans. Whereupon Antiochus expressed his rampant displeasure by occupying, plundering, and profaning the Jerusalem Temple and by perpetrating the most horrific blasphemy imaginable. He sacrificed swine's flesh to Zeus on the Altar of Burnt Sacrifices. He then unleashed upon the Jews a policy of ethnic cleansing that included violent persecutions and atrocities the like of which Jews would not encounter again until the early to mid 20th century A.D.



COIN OF ANTIOCHUS IV EPIPHANES. Top: The image of Antiochus IV (ruled 175-164 B.C.) Bottom: Olympus Zeus is seated, holding Nike. Some coins depicted him as "god manifest" which was offensive to the Jewish people.

Some Jews did capitulate under the terrible threat of persecutions, but an intense resistance movement coalesced around one prominent family, the Maccabees, and around one of their sons, Judas, known as The Hammer for his ability to strike. The astonishing courage of the 'civilian' resistance movement, their bold and inspired tactics, and their successes against their seasoned professional foes was very much like what we are witnessing today in Ukraine. But it was a prolonged and heart-breaking struggle.

At some point in this tragic scenario, a modest and innocuous 'book' began to circulate through the resistance movement. The story was set a couple of centuries earlier during the era of the exile, and it purported to be about a pious Jew named Daniel, and his friends, who were being persecuted by a malignant king. On pain of death they were ordered to abandon their ancestral faith, cease praying to the Lord, and embrace the king's religion. But they stood firm in their faith. They steadfastly refused to comply, and for that they were condemned to suffer some exotic deaths. Daniel was thrown into a den of ferocious lions. Then he and his friends were thrown into the heart of a raging furnace. But the Lord God was watching, and he protected his faithful people. He closed the mouths of the lions, and he sent his angels to protect Daniel and his friends from the flames. So, the message of the book was clear ... The Lord is watching. Stand firm. Your sufferings are not in vain. Better by far to be faithful to death than to forsake the true God who brought you out of the land of Egypt, out of the house of bondage.

And the rest of the story, as history records it? Well, the Jewish resistance eventually fought Antiochus to a stand-still, and Judea regained its political independence. In 164 B.C the Jerusalem Temple was cleansed and rededicated, an event our Jewish neighbours commemorate each year on the Feast of Hanukkah. And the little book was treasured enough to be given a place in Holy Writ.

What can we deduce from that? What does it mean? There are some, those who insist every word of the Bible is factual, who say Daniel was a prophet of old, that he predicted those later events, and that he and his friends did survive these horrific tortures. But personally, I think that obfuscates the whole issue and denies the book Daniel the real credit it deserves. 'Daniel' served a critical purpose at an apocalyptic moment. And that, I believe, is "elementary my dear Watson".

(To Be Continued)

*Dale*



Peter Paul Rubens, *The Triumph of Judas Maccabeus*, 1634-1636, oil on canvas, Musée des Beaux-Arts de Nantes, Nantes.

It was Judas Maccabeus who successfully led the uprising against Antiochus IV "Epiphanes"

# Columba of Iona

June 9 ~ Abbot, Missionary

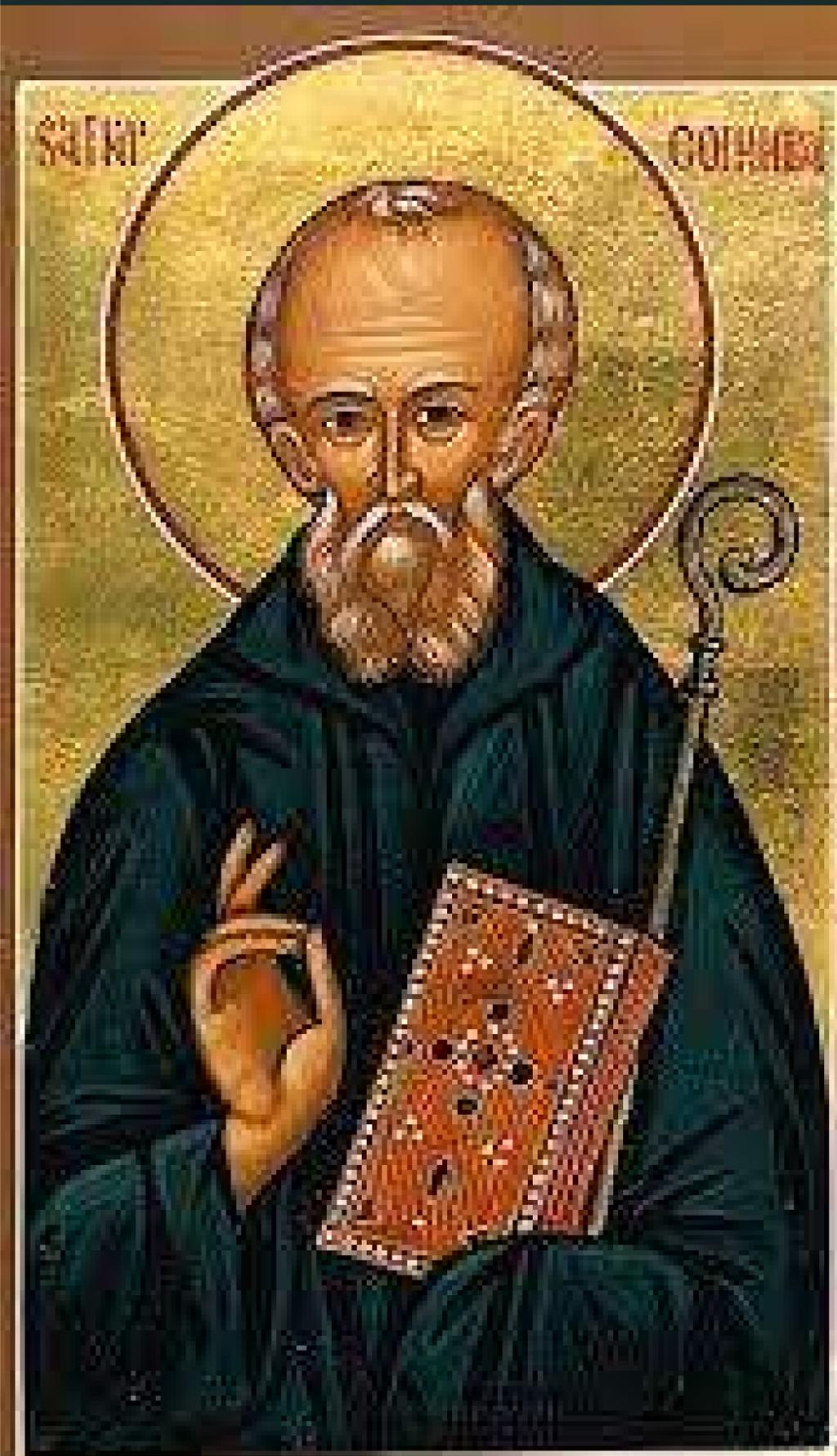
Although usually associated with Scotland, Columba was born in Ireland about 521 and educated in a school attached to one of the monasteries founded by Patrick. He grew up in County Donegal and, when his schooling was hastily concluded by an outbreak of plague, he toured the northern regions of Ireland for fifteen years, preaching the gospel and establishing Christian communities. He established the monasteries of Derry and Durrow, and possibly Kells as well.

He left Ireland in 563 with twelve companions for the island of Iona off the coast of Scotland. It is not clear whether he did this out of missionary zeal, or from a sense of guilt at his involvement in an altercation between two monasteries, or from a desire to help other Irish people beyond Ireland. Their life was hard, simple and austere: tilling the difficult soil and fishing the cold seas, coupled with a rigorous round of prayers and copying Christian manuscripts. Columba was a commanding figure with a vigorous commitment to the gospel, to the point of being quite harsh at times.

As the years passed, Columba mellowed, and his influence grew. Iona became the base for evangelistic missions to the Picts in Caledonia. Columba had to combat the power and influence of the Druids, but gradually Iona became the most important centre for evangelisation of the northern regions of Britain. He succeeded in converting Brude, the king of the Picts. In 574 Aidan of Dalriada, the Irish king, came to Columba for consecration. Columba and his successors established a number of monasteries in Scotland. Although Columba is often credited with the evangelisation of large parts of Scotland, much of this work was done later by others. He maintained his contacts with Ireland, and it is probably more accurate to regard him as the leader of the Irish in Scotland than as the apostle of Scotland. His influence in Ireland included some continuing control over the monasteries he established there.

Columba had great skills as a poet and scribe. He died on 9 June 597 at the age of seventy-six. A close friend wrote of him: "He was dear to all, always showing a cheerful, holy face, and was gladdened in his inmost heart by the joy of the Holy Spirit." After Viking raids on Iona, his bones were translated to Dunkeld in the ninth century.

# For All the Saints



# St Barnabas the Apostle

June 11

Barnabas is one of the most significant members of the early church outside the Twelve. Our information about him comes mainly from the Acts of the Apostles, with some further details from Paul's letters. Luke tells us how in the early church in Jerusalem everything was held in common, and adds that Barnabas sold an estate and gave the proceeds to the church (Acts 4:36-37).

Barnabas was a Cypriot and a Levite. His original name was Joseph. It was the apostles who called him Barnabas (son of encouragement). Like Paul, he was a Jew from the Hellenistic world, not Palestine. Barnabas seems to have been warmly accepted by the church in Jerusalem and vouched for Paul to them when the latter joined the church (Acts 9:27). Further evidence of Barnabas's good standing can be seen in the fact that he was able to stay on in Jerusalem when many of the Greek-speaking Christians were scattered (Acts 8:1).

We next meet Barnabas when the church in Jerusalem entrusted him with the task of leading the church in Antioch, where Gentiles as well as Jews were beginning to respond to the gospel (Acts 11:22-24). To help him with his work, Barnabas went to Tarsus to bring Paul to Antioch (Acts 11:25-26). The church in Antioch then sent the pair of them to Jerusalem with relief funds (Acts 11:30), and commissioned them to undertake a missionary journey, which took them to Cyprus and then to Asia Minor (Acts 13 and 14). John Mark, who was also from Cyprus, accompanied them part of the way. Paul and Barnabas were mobbed in Lystra, with Barnabas being called "Zeus" and Paul "Hermes", but Barnabas appears to have escaped the stoning that Paul received (Acts 14:8-20).

Eventually Barnabas and Paul (with Barnabas appearing to be the leader) reported their successes to the church in Jerusalem (Acts 15:1-35). They then returned to Antioch with the resolutions of the Jerusalem Council on the obligations required of Gentiles joining the church. When it was suggested that Barnabas and Paul revisit the churches seen on their first missionary journey, Barnabas wanted to take his cousin John Mark, but Paul refused.



*Paolo Veronese, "St. Barnabas Healing the Sick", c. 1566  
(photo: Public Domain)*

Paul went off with Silas, and Barnabas and Mark went to Cyprus, which is the last we hear of Barnabas, though later tradition has it that he was martyred on Cyprus about 61 AD. He is regarded as the founder of the church on Cyprus.

In the difficult debates over the treatment of Gentile converts to the church, Barnabas seems to have held a centrist position, relating warmly to the Gentiles, but not willing to eat with them in the presence of more conservative Jewish Christians. For this, Barnabas, along with Peter, received a sharp rebuke from Paul (Galatians 2:11-14). Although Paul undertook no further missionary work with Barnabas, he nevertheless regarded him with respect as another apostle who, like himself, worked for his living (1 Corinthians 9:6).

# Readings & Collects

Pentecost Sunday ~ Sunday 5 June

## Acts 2: 1-21

1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. 3 Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.

4 All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. 5 Now there were devout Jews from every nation under heaven living in Jerusalem.

6 And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. 7 Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us, in our own native language? 9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.'

12 All were amazed and perplexed, saying to one another, 'What does this mean?' 13 But others sneered and said, 'They are filled with new wine.' 14 But Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. 15 Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. 16 No, this is what was spoken through the prophet Joel:

17 "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.

19 And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist.

20 The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day.

21 Then everyone who calls on the name of the Lord shall be saved."



### The Collect of Pentecost Sunday

O God, who taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who lives and reigns with you, in the unity of the same Spirit, one God, now and for ever. Amen.

# Readings for Pentecost Sunday ~ Sunday 5 June

## Psalm 104: 25-35,37

**R Send forth your Spirit, O Lord,  
and renew the face of the earth.**

25 O Lord, how manifold are your works!  
in wisdom you have made them all;  
the earth is full of your creatures.

26 Yonder is the great and wide sea  
with its living things too many to number,  
creatures both small and great. **R**

27 There move the ships,  
and there is that Leviathan,  
which you have made for the sport of it.

28 All of them look to you  
to give them their food in due season. **R**

29 You give it to them, they gather it;  
you open your hand and they are filled with good  
things.

30 You hide your face and they are terrified;  
you take away their breath  
and they die and return to their dust.

31 You send forth your Spirit and they are created;  
and so you renew the face of the earth. **R**

32 May the glory of the Lord endure for ever;  
may the Lord rejoice in all his works.

33 He looks at the earth and it trembles;  
he touches the mountains and they smoke. **R**

34 I will sing to the Lord as long as I live;  
I will praise my God while I have my being.

35 May these words of mine please him;  
I will rejoice in the Lord.

37 Bless the Lord, O my soul,  
Hallelujah! **R**

## Romans 8: 14-17

14 For all who are led by the Spirit of God are  
children of God. 15 For you did not receive a spirit of  
slavery to fall back into fear, but you have received a  
spirit of adoption. When we cry, 'Abba! Father!' 16 it  
is that very Spirit bearing witness with our spirit that  
we are children of God, 17 and if children, then  
heirs, heirs of God and joint heirs with Christ—if, in  
fact, we suffer with him so that we may also be  
glorified with him.

## John 14: 8-27

8 Philip said to him, 'Lord, show us the Father, and we  
will be satisfied.' 9 Jesus said to him, 'Have I been with  
you all this time, Philip, and you still do not know me?  
Whoever has seen me has seen the Father. How can  
you say, "Show us the Father"? 10 Do you not believe  
that I am in the Father and the Father is in me? The  
words that I say to you I do not speak on my own; but  
the Father who dwells in me does his works. 11 Believe  
me that I am in the Father and the Father is in me; but  
if you do not, then believe me because of the works  
themselves. 12 Very truly, I tell you, the one who  
believes in me will also do the works that I do and, in  
fact, will do greater works than these, because I am  
going to the Father. 13 I will do whatever you ask in my  
name, so that the Father may be glorified in the Son.  
14 If in my name you ask me for anything, I will do it. 15  
'If you love me, you will keep my commandments. 16  
And I will ask the Father, and he will give you another  
Advocate, to be with you for ever. 17 This is the Spirit  
of truth, whom the world cannot receive, because it  
neither sees him nor knows him. You know him,  
because he abides with you, and he will be in you. 18 'I  
will not leave you orphaned; I am coming to you. 19 In  
a little while the world will no longer see me, but you  
will see me; because I live, you also will live. 20 On that  
day you will know that I am in my Father, and you in  
me, and I in you. 21 They who have my  
commandments and keep them are those who love  
me; and those who love me will be loved by my Father,  
and I will love them and reveal myself to them.' 22  
Judas (not Iscariot) said to him, 'Lord, how is it that you  
will reveal yourself to us, and not to the world?' 23  
Jesus answered him, 'Those who love me will keep my  
word, and my Father will love them, and we will come  
to them and make our home with them. 24 Whoever  
does not love me does not keep my words; and the  
word that you hear is not mine, but is from the Father  
who sent me. 25 'I have said these things to you while I  
am still with you. 26 But the Advocate, the Holy Spirit,  
whom the Father will send in my name, will teach you  
everything, and remind you of all that I have said to  
you. 27 Peace I leave with you; my peace I give to you. I  
do not give to you as the world gives. Do not let your  
hearts be troubled, and do not let them be afraid.'

# Collect & Readings for Trinity Sunday

## Sunday 12 June 2022

### Proverbs 8: 1-4, 22-31

1 Does not wisdom call, and does not understanding raise her voice? 2 On the heights, beside the way, at the crossroads she takes her stand; 3 beside the gates in front of the town, at the entrance of the portals she cries out: 4 'To you, O people, I call, and my cry is to all that live. 22 The Lord created me at the beginning of his work, the first of his acts of long ago. 23 Ages ago I was set up, at the first, before the beginning of the earth. 24 When there were no depths I was brought forth, when there were no springs abounding with water. 25 Before the mountains had been shaped, before the hills, I was brought forth— 26 when he had not yet made earth and fields, or the world's first bits of soil. 27 When he established the heavens, I was there, when he drew a circle on the face of the deep, 28 when he made firm the skies above, when he established the fountains of the deep, 29 when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, 30 then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, 31 rejoicing in his inhabited world and delighting in the human race.

### Psalm 8

**R O Lord our Governor, how exalted is your Name in all the world!**

- 2 Out of the mouths of infants and children your majesty is praised above the heavens.  
3 You have set up a stronghold against your adversaries, to quell the enemy and the avenger. **R**
- 4 When I consider your heavens, the work of your fingers, the moon and the stars you have set in their courses,  
5 What is man, that you should be mindful of him? The son of man that you should seek him out?  
6 You have made him but little lower than the angels; you adorn him with glory and honour. **R**
- 7 You give him mastery over the works of your hands; you put all things under his feet,  
8 All sheep and oxen, even the wild beasts of the field,  
9 The birds of the air, the fish of the sea, and whatsoever walks in the paths of the sea. **R**



Sunday 12 June 2022



### Romans 5.1-5

1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. 3 And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

### John 16:12-15

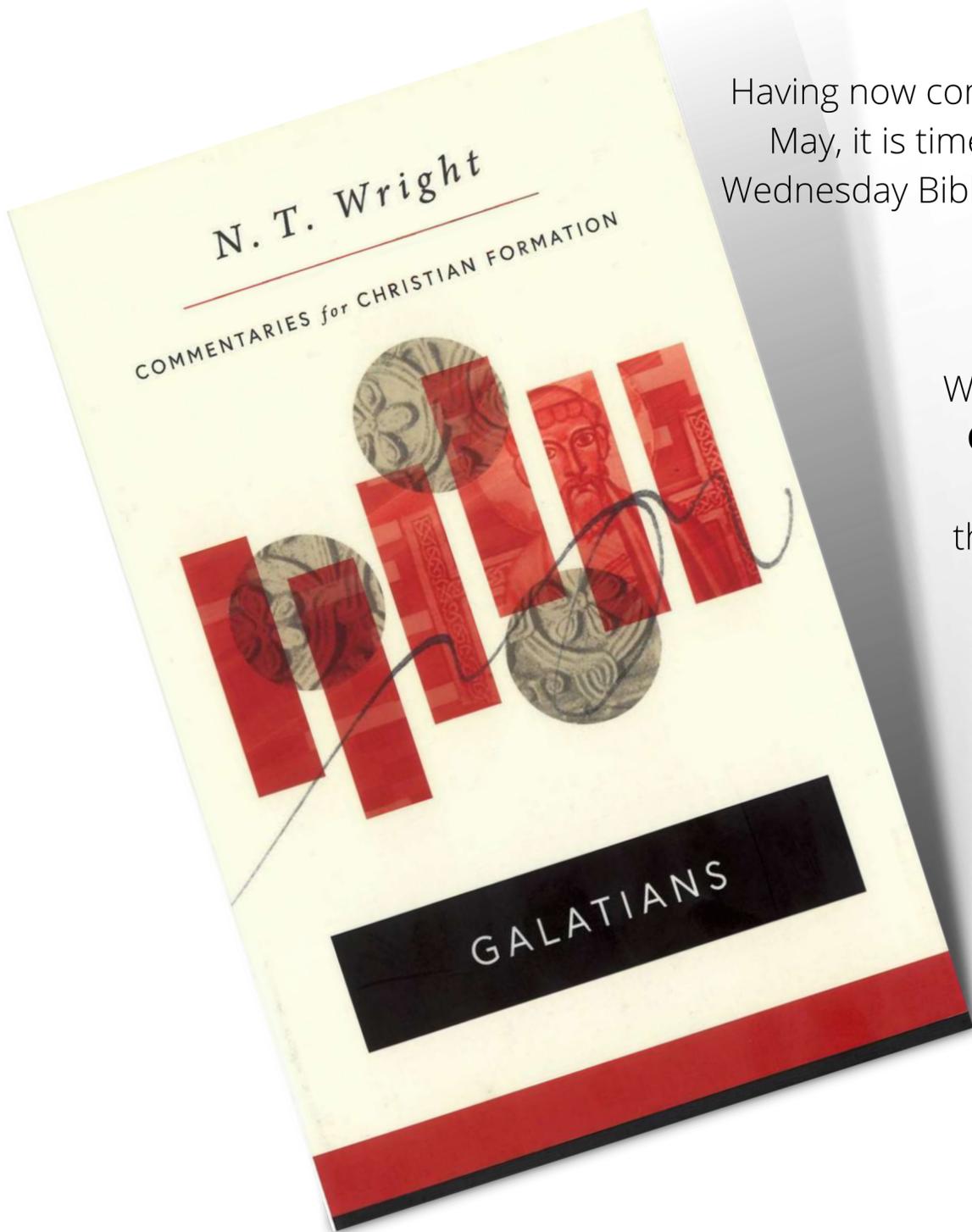
12 'I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.



### The COLLECT OF TRINITY SUNDAY

*Father, we praise you,  
that through your Word and Holy Spirit  
you created all things; you reveal your  
salvation in all the world through Jesus  
Christ, the Word made flesh; through your  
Holy Spirit you give us a share in your life  
and love: fill us with the vision of your  
glory, that we may always serve and praise  
you, Father, Son, and Holy Spirit, one God,  
for ever and ever. Amen.*

# Wednesday Bible Study



Having now completed our 1 Thessalonians study in early May, it is time for a change. We will recommence our Wednesday Bible Study next **Wednesday 8th June**, at the normal time of **11:00 am**.

We will be using N.T Wright's commentary on **Galatians**. Bishop Tom Wright is a prolific writer and a world-reknown Anglican theologian. He has written many theological works as well as easy-to-read reflective works.

These Wednesday Bible Studies will be both online (via Zoom) and face-to-face. Please let Christine know if you'd like to receive a Zoom invite.

## Your Giving Matters!

Thank you for your Giving! Please be assured that your Giving does matter! There is no question that the pandemic has hit us hard and now we are rebuilding after the strangest two-year period in our history.

WAYS OF GIVING: You may use the envelope system, our 'Tap n Go' machine (set at \$20.00), our EFTPOS machine or give online. For further details, please contact Christine in the office on **5558 3887**

 GOLD COAST  
CHAMBER  
ORCHESTRA

PRESENTS



# TRIO

CONCERT

WINTER  
INTERLUDES

PERFORMED BY

**HUGH WON**  
- VIOLIN

**KATHERINE HOPKINS**  
- CELLO

**AYESHA GOUGH**  
- PIANO

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**JUNE 5**

SUNDAY - 2:30PM, ST PETER'S ANGLICAN CHURCH, SOUTHPORT

GCCCO Concert here at St Peter's, this Sunday  
5 June, 2:30 pm