



St Peter's
CHURCH SOUTHPORT



Key Notes: Pentecost IV & V, June 16 & 23 2024

Job and his friends, engraving by Doré, undated 19th century

GOD'S MEGAPHONE

Our cycle of Sunday Bible readings once again brings us to the Book of Job (the Old Testament lesson for Sunday 23rd June, Pentecost 5). With this we are once again confronted with that question of all questions: “why do we suffer?” For several years I have had C.S. Lewis’s book, *The Problem of Pain* on my bookshelf, and since the question of suffering is at the heart of the Book of Job – indeed, at the heart of human existence – it seemed like as good a time as any to read this excellent little book. From the outset certain phrases have caught my eye...

Pain is God’s Megaphone, so C.S. Lewis tells us.

Ever so respectfully C.S. Lewis considers the age-old question, “Why must we suffer?” in his book, *The Problem of Pain*. Throughout this book he is very sensitive to the fact that those who preach about Pain very often end up being attacked for being ignorant of the topic about which they write. That point acknowledged Lewis goes bravely and carefully forward. Yet, we are bound to ask: what does he mean by the term *God’s Megaphone*? How is pain some sort of loudspeaker in God’s hand? His reasoning is as follows.

At its simplest level pain shatters the illusion that all is well. Furthermore, it also shatters the illusion that what we have, whether good or bad in itself, is our own and enough for us. As Lewis points out, surely everyone has noticed how hard it is to turn our thoughts to God when everything is going well with us. In other words, while what we call ‘our own life’ remains good and rosy we are much less likely to bother with God. If we’re honest with ourselves, Lewis seems to be saying, then we treat God like an emergency service, say the Fire Service. We know it’s there, and we’re very grateful that it *is* there, but we hope we’ll never have to use it(!) To quote one more of C.S. Lewis’s memorable phrases:

“God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain: [pain] is his megaphone to rouse a deaf world.”

In this pithy phrase Lewis is saying that pain is God’s way of bringing us back to him, and because we are such stubborn and wilful creatures this will always be a part of the human condition. This is not to turn God into a bully or a sort of heavenly despot (the sort of cheap criticism that the “new atheists” in the early 2000s were always keen to levy at God).



Rather, quoting St John Henry Newman, he says “we are not merely imperfect creatures who have to be improved but rebels who must lay down our arms.” Curbing our rebellious self-will, so long a part of our condition that we barely notice it as such, will always be painful. We just need to recall how much we fumed with anger as little children when we couldn’t get our own way!

Besides this broader situating of the problem of pain, Lewis also makes a very clear point about God’s love. “The problem of reconciling human suffering with the existence of a God who loves is only insoluble so long as we attached a trivial meaning to the word ‘love.’” Mostly we believe that God should love us unconditionally like some benign avuncular figure but such a notion is just not biblical. “Because God already loves us,” says Lewis, “He must labour to make us lovable.” Simply put: God doesn’t love us and leave us to wallow in our imperfections. His standards are the highest (beyond imagining) and he is always bringing us back to him – even if we are wilfully and obstinately resistant.

Were it not for that fact that in this book C.S. Lewis displays genuine sympathy for the impact of ‘God’s megaphone’ on our lives, something that is difficult to adequately portray in this short piece, I would be inclined to see his views as too clinical and too detached, or perhaps even too abstract. That simply isn’t the impression this book makes as a whole. Rather, his thinking is, as always, original and striking and when next I hear ‘God’s megaphone’ I will pray for “ears to hear.”

Fr Don

Collect & Readings: Sunday 16th June ~ Pentecost IV

Ezekiel 17: 22-24

22 Thus says the Lord God: I myself will take a sprig from the lofty top of a cedar; I will set it out.

I will break off a tender one from the topmost of its young twigs; I myself will plant it on a high and lofty mountain. 23 On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar.

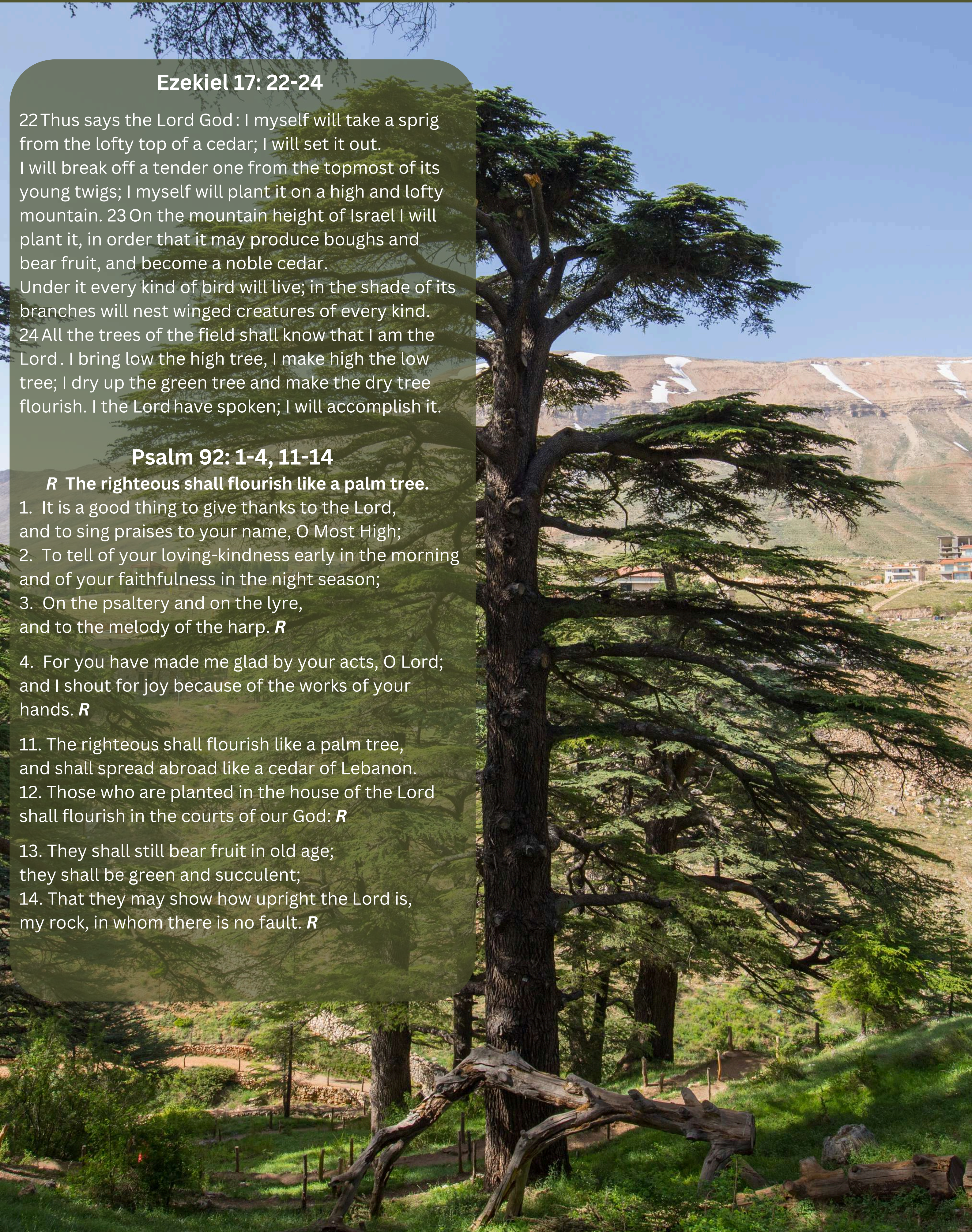
Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind.

24 All the trees of the field shall know that I am the Lord. I bring low the high tree, I make high the low tree; I dry up the green tree and make the dry tree flourish. I the Lord have spoken; I will accomplish it.

Psalm 92: 1-4, 11-14

R The righteous shall flourish like a palm tree.

1. It is a good thing to give thanks to the Lord, and to sing praises to your name, O Most High;
 2. To tell of your loving-kindness early in the morning and of your faithfulness in the night season;
 3. On the psaltery and on the lyre, and to the melody of the harp. **R**
 4. For you have made me glad by your acts, O Lord; and I shout for joy because of the works of your hands. **R**
11. The righteous shall flourish like a palm tree, and shall spread abroad like a cedar of Lebanon.
12. Those who are planted in the house of the Lord shall flourish in the courts of our God: **R**
13. They shall still bear fruit in old age; they shall be green and succulent;
14. That they may show how upright the Lord is, my rock, in whom there is no fault. **R**



2 Corinthians 5.6-10, 14-17

6 So we are always confident; even though we know that while we are at home in the body we are away from the Lord—7 for we walk by faith, not by sight. 8 Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. 9 So whether we are at home or away, we make it our aim to please him. 10 For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

14 For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. 15 And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

16 From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. 17 So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

THE COLLECT

*Almighty God,
without you we are unable to please you:
mercifully grant that your Holy Spirit
may in all things direct and rule our hearts;
through Jesus Christ our Lord. Amen*

Mark 4: 26 - 33

26 He also said, 'The kingdom of God is as if someone would scatter seed on the ground, **27** and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. **28** The earth produces of itself, first the stalk, then the head, then the full grain in the head. **29** But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.'

30 He also said, 'With what can we compare the kingdom of God, or what parable will we use for it? **31** It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; **32** yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'

33 With many such parables he spoke the word to them, as they were able to hear it; **34** he did not speak to them except in parables, but he explained everything in private to his disciples.



Job 38: 1-11

1 Then the Lord answered Job out of the whirlwind:
2 'Who is this that darkens counsel by words without knowledge? 3 Gird up your loins like a man, I will question you, and you shall declare to me. 4 'Where were you when I laid the foundation of the earth?

Tell me, if you have understanding. 5 Who determined its measurements—surely you know!

Or who stretched the line upon it? 6 On what were its bases sunk, or who laid its cornerstone 7 when the morning stars sang together and all the heavenly beings shouted for joy? 8 'Or who shut in the sea with doors when it burst out from the womb?—

9 when I made the clouds its garment, and thick darkness its swaddling band, 10 and prescribed bounds for it, and set bars and doors, 11 and said, "Thus far shall you come, and no farther, and here shall your proud waves be stopped"?

Psalms 107:1-3,23-32

R Give thanks to the Lord, whose mercies endure forever.

1. Give thanks to the Lord, for he is good, and his mercy endures for ever.
2. Let all those whom the Lord has redeemed proclaim that he redeemed them from the hand of the foe.
3. He gathered them out of the lands; from the east and from the west, from the north and from the south.
23. Some went down to the sea in ships and plied their trade in deep waters;
24. They beheld the works of the Lord and his wonders in the deep.
25. Then he spoke and a stormy wind arose, which tossed high the waves of the sea.
26. They mounted up to the heavens and fell back to the depths; their hearts melted because of their peril.
27. They reeled and staggered like drunkards and were at their wit's end.
28. Then they cried to the Lord in their trouble, and he delivered them from their distress.
29. He stilled the storm to a whisper and quieted the waves of the sea.
30. Then were they glad because of the calm, and he brought them to the harbour they were bound for.
31. Let them give thanks to the Lord for his mercy and the wonders he does for his children.
32. Let them exalt him in the congregation of the people and praise him in the council of the elders.

Collect & Readings for 23rd June, Pentecost V

THE COLLECT

*O God our defender,
storms rage about us and cause us to be
afraid:
rescue your people from despair,
deliver your sons and daughters from fear,
and preserve us all from unbelief;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy
Spirit,
one God, now and for ever. Amen.*

~ 23rd June ~

*The candles in the Church are to the Glory of God
and are lit this day in loving memory of:*

Alan Appleby



*The Phoenix Ladies were
delighted to welcome
Felicity Douherty as
speaker at this month's
meeting.*

*Felicity is Pastoral Carer
at Abri Rest Home*





*Tim, Steph and family
on their farewell from
St Stephen's, Oxford...*

*...with the joyous
anticipation of
Ordination to the
Diaconate on
Sunday 23rd June.*



St Peter's 'Virtual Op Shop'



Something New!

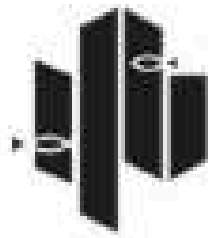
Yes, this is something new! We are all well aware of the many Church-based Op Shops on the Coast – some are very successful fundraisers for their parent Churches, and some...are not. One of the key problems for Op Shops is that rent and other related expenses can be the difference between success and failure.

St Peter's Parish Council has occasionally looked with some envy at the successful Op Shops in our area but we have also noted the problems. Furthermore, we are reluctant to add another Op Shop to our local area – there seem to be more than enough already.

Yet, those of us who have used "Facebook Marketplace" to sell an unwanted item have found that online platform to be very useful (and successful - I myself have sold a car and two mobile phones on this platform over the years. No problems at all). The point is that Facebook Marketplace is free. Yes, there are no cost to the vendors or buyers in this online process. It does need the person who is listing an item to keep a close eye on messages and to make sure that personal details are not posted inadvertently. That's easy enough. Truthfully, certain items sell more quickly than others but since it is a 'free' platform there is nothing to lose by posting your no-longer-needed possession and giving it a go.

Too much effort required? This is where St Peter's "Virtual Op Shop" can help. Why not donate your item to the parish for them to sell on Facebook Marketplace? What are we suggesting? Well, if you're prepared to donate your second-hand item to the parish, we can list it and try to sell it. The funds raised are essentially a form of giving to the parish. If you're interested here are some guidelines to help:

1. If you think you have an item to donate to our 'Virtual Op Shop' contact Inga at the Parish Office during Office hours. The Parish Office number is: 07 55583887
2. We need some good photos and some info for the listing. To help you with this please refer to the form on the next page. We can help with the photos and such if needs be.
3. Please do not bring your item into the Church – keep it at home. We'll arrange drop off at the church (with your help if possible) when we have solid interest from buyer(s).
4. Any questions? Chat with Inga.



St Peter's
CHURCH SOUTHPORT

St Peter's Virtual Op Shop

One form per item (unless to be sold as set)

We are currently only seeking items that are either able to be posted or transported easily. We will consider larger, bulkier items (such as furniture or white goods) upon inspection.

Name _____ Phone Number _____

Item for Donation _____

Description of Item (Please be as detailed as possible) _____

Dimensions (if applicable)

Height _____ Length _____ Width _____

Size _____ Weight _____

Condition Good Excellent Near New New (please circle)

Please attach at least 4 photos of donated item

All items given for sale to the St Peter's Virtual Op Shop are considered donations. All proceeds resulting from sale will be donated to the St Peter's Church fundraising.

All items donated are to be in good to excellent condition and in functional working order. Not all items submitted will be accepted for donation. We are striving to ensure that our St Peter's name is held in regard and known for selling quality items.

As there is limited space at St Peter's we will require that donated items be kept with off premises, until is listed and sold. Once item is sold and collection organised from St Peter's Church office, we will contact you and arrange for the item to be either collected or brought to the office.

Thank you for your donation to our Virtual Op Shop.

Don't forget....



*Join us for Wine & Cheese before
our 5:45 pm Sung Evensong & Holy
Eucharist this Sunday 16th June.*

Hospitality starts at 4:00 pm

*Our Patronal BBQ ~ 12 noon,
Sunday 30 June, in the Parish Garden*



Bring Friends & Family

Coffee on Mondays ('COM')

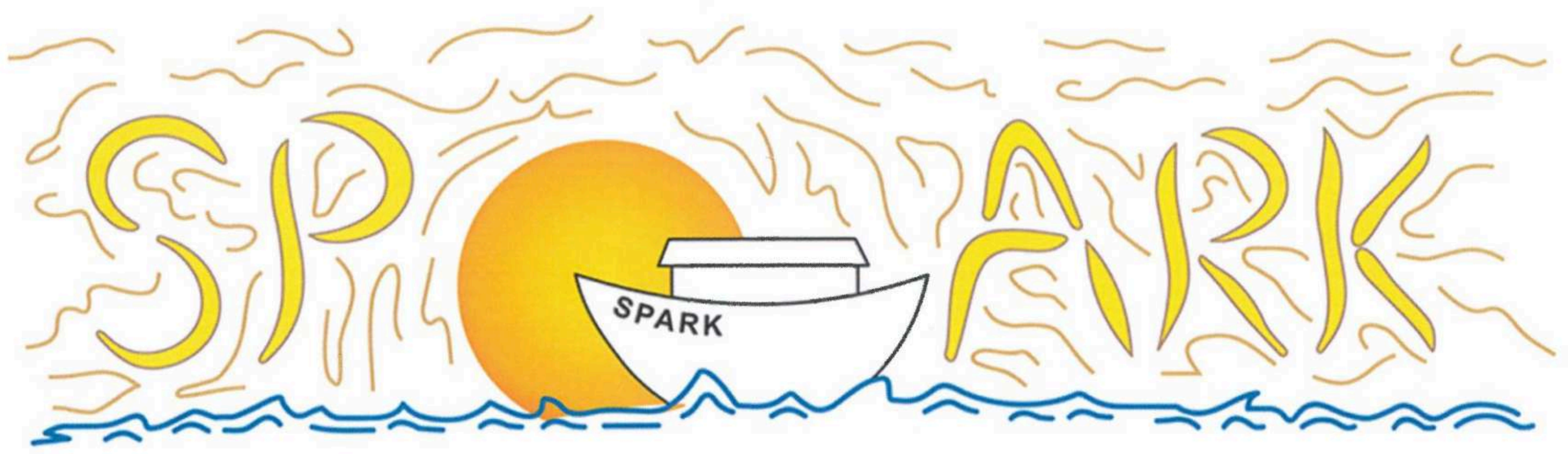
Every Monday, 10:00 am in the Parish Centre



No time to stop on for a cuppa after Sunday Morning Eucharist?

Looking for a coffee with your church friends. Why not join us on Mondays for a relaxed coffee/tea/chai in the Parish Centre.

- There's no cost (you can make a donation if you wish, but this is not a fundraising event.)
- You can chat with other parishioners and even bring a friend if you like.
- We have lovely facilities here - why not come along and enjoy them?



St. Peter's. Anglican Religious Kids

*Our SPARK! Sunday School is now running during
our 9:30 am service.*

Bring your children (or grandchildren) along for some excellent teaching and fun.

Please volunteer if you want to help (contact Christine in the Office.)



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MARCO BELLASI

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CONCERT SERIES 1 2024

Sat 2:30 JUNE 15
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St Augustine's Church

Sat 2:30 JUNE 22
Burleigh Heads
Village Uniting Church

Sat 2:30 JUNE 29
Southport
St Peter's Anglican Church

Tickets: \$27 / \$22
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GEOFFERY WEBB	TENOR
PATRICK DONNELLY	BASS

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Singers

For All the Saints

Evelyn Underhill

June 15 Mystic

Evelyn was born on 6 December 1875 into a well educated but not particularly religious, legal family. She was educated at King's College, London. In her childhood and youth she herself was a nominal churchgoer, being confirmed at fifteen. Subsequently she ceased worshipping and became an agnostic. Then gradually she returned to belief in God and became a deeply committed worshipper. Papal condemnation of modernism, along with her husband's persuasion (she married in 1907), dissuaded her from her interest in the Roman Catholic Church, to which she had shown some inclination.

Following a religious experience in 1907, which she afterwards referred to as her "conversion", Evelyn began to study the writings of the mystics and gathered together material for her classic book, *Mysticism* (1911). This was the first of twenty books, in which she developed her central theme - the love of God. In her spiritual pilgrimage, Evelyn was led to meditate deeply on the fact that the way of love is the way of sacrifice.

[Sacrifice] expresses . . . the living heart of religion; the self-giving of the creature to its God. By this self-giving action, man takes his conscious part in the response of the universe to the Source of its being; and unites the small movements of his childish soul to the eternal sacrifice of the Son.

Another theme to which she kept returning was the pursuit of knowledge at the expense of spiritual depth.

The human mind's thirst for more and more breadth has obscured the human heart's craving for more and more depth. . . . Our interest rushes out to the furthest limits of the universe, but we seldom take a sounding of the ocean beneath our restless keels.

About the same time as she wrote *Mysticism* she met F. von Hügel, who became her spiritual director. Evelyn herself became heavily involved with people seeking spiritual direction and help, both in person and through her voluminous correspondence. Her advice was invariably sensible and practicable.

From the mid 1920s she was in much demand as a retreat conductor - in days when women conductors of retreats were very rare. In recognition of her capabilities, King's College made her a fellow of the college in 1927. She continued to be associated with the House of Retreat at Pleshey almost to the end of her life.

A true mystic herself, Evelyn was at all times practical and to the point. Her conviction that mysticism showed itself in love of others is reflected in her commitment to socialism and the plight of the poor. She not only wrote books on prayer, worship and mysticism, but produced new translations and editions of older works on the subject, thus introducing many to the classics of western mysticism. Her studies and her response to the First World War led her to become a strong pacifist towards the end of her life. She died in 1941.

Evelyn is not a canonised saint, but her work has had significant influence on the lives of many.



Alban

June 22

First Martyr of Britain

Alban is the earliest British Christian known to us by name and martyred for the faith. He was beheaded on 22 June 304 during the persecution ordered by the Emperor Diocletian. Recent studies, however, suggest it may even have been at an earlier date of 209, during the persecution under the emperor Septimus Severus. A Christian priest, fleeing for safety, came to the house of a pagan named Alban in Verulamium (present day St Albans). Alban gave him shelter over several weeks, and was so struck by the beauty of the religion the fugitive professed that he himself was converted to the Christian faith.

When the officers of the Roman army came to Alban's house searching for the priest, Alban exchanged garments with the priest and sent him away to safety, allowing himself to be arrested instead. When the governor of Verulamium heard what had happened and discovered that Alban also had become a Christian and that he refused to renounce his faith, he ordered him to be flogged and tortured. When he realised that Alban had no intention of renouncing his new faith, the governor sentenced him to be executed. Alban was beheaded near where St Alban's Cathedral now stands.

Veneration of St Alban grew, particularly with the increasing significance of the abbey at St Albans. There are a number of legends and miracles associated with Alban.



The Shrine of St Alban at Durham Cathedral

THE COLLECT OF ST ALBAN

God of love,
by your grace your servant Alban
gave himself up for his friend
and suffered death for the sake of Christ;
grant that for love of others
we may be ready
to defend the weak,
support the truth,
and lay down our lives;
through Jesus Christ our Saviour.

AMEN

Irenaeus

June 28

Bishop of Lyons, Teacher of the Faith

Irenaeus was a great Biblical theologian who, in the theological confusion of the second century, clarified a number of issues relating to the understanding of the church about the gospel.

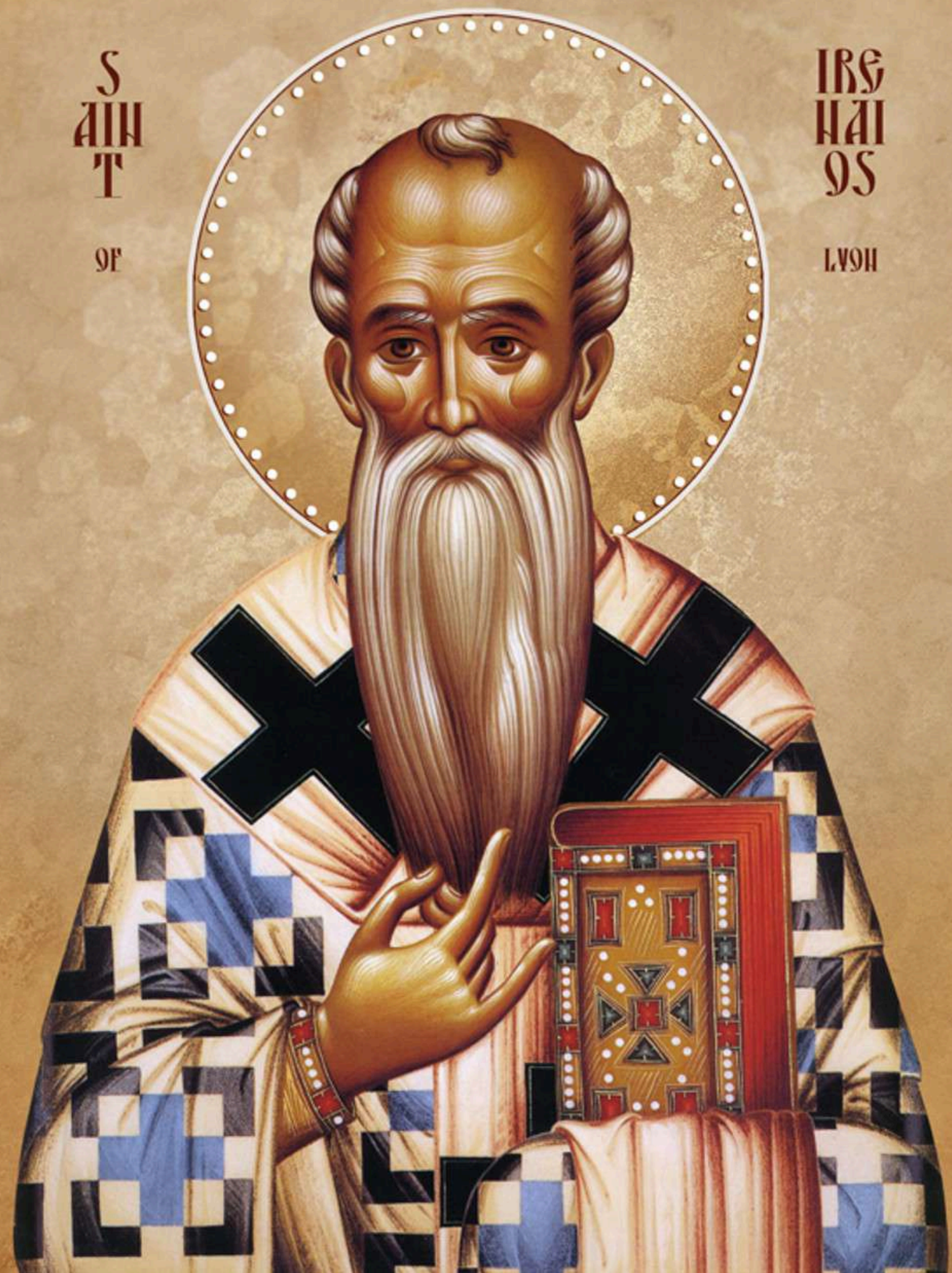
Irenaeus was born about 130 in Asia Minor, where, as he was proud to say, he had listened to Bishop Polycarp, who himself had heard the apostles. So Irenaeus felt he had some claim to know the true apostolic tradition. We next meet Irenaeus as a presbyter in the church in Lyons. When Bishop Pothinus perished in a local persecution in 177, Irenaeus was chosen as his successor.

Two small incidents indicate that Irenaeus lived up to the irenical spirit of his name. He adopted a mediatorial and reconciling role both in disputes over the revivalist movement led by Montanus and in the acrimonious debates in Rome between the Roman church and Christian leaders from Asia Minor over the date of Easter.

To the Gnostics, however, Irenaeus gave no encouragement. In his view their ideas were a perversion of the gospel. His major surviving work, *Against Heresies*, is a lengthy and thorough refutation of their teachings, together with an account of what he considers to be the true apostolic gospel.

The basic human experience underlying Gnosticism is a sense of radical alienation from the world. The world is an evil place, the result of a cosmic disaster, and designed to entrap and subdue the spiritual beings of light. The elaborate mythology that conveyed this message and the “salvation” from it sometimes saw Christ as the saviour figure who brings the message of salvation to those trapped in this world and enlightens them.

In response, Irenaeus stresses the goodness of creation and emphasises the links between God as creator and the same God as redeemer. He sees Christ as the pattern of our original formation and ultimate fulfilment. Irenaeus’ theology has a historical sweep to it that depicts a human progression from creation, through prophetic revelation, incarnation, saving message in the church, to final glory, when humanity will be truly manifested “in the image and likeness of God”. Irenaeus insists that this tradition is the substance of the apostolic preaching and teaching, which is supported by the Scriptures and guaranteed by the episcopal succession in the church. Irenaeus’ work did much to clarify the authentic apostolic tradition. He died about the year 200.



"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

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