

We are called to be evidence of
God's love breaking into the world

37-39 Coronation Avenue, Nambour QLD 4560

Rev Glenn Ingram - Minister's Message

KNOWING GOD

I was considering recently the number of times I've heard it said or caught myself saying something like *'I know what you mean,'* or *'I know what you're going through.'* I believe it's a poor response we make to people because we really don't know what they mean or what they're going through unless we have listened intently to what people are saying behind the words. Neither might we have given them the opportunity to express their grief or loneliness or fear. We may have had a similar idea or experience or we have jumped to conclusions and reacted out of our own emotions but we don't know how it has truly affected the other person unless we have lived in their skin. Then sadly it ends up allowing us to edge our way in and tell our own story rather than being a good listener of the other person.

Well, we're probably all guilty of this in some way. However, it was the story of Nicodemus which got me thinking about this when he said, ***"We know you are a teacher who has come from God."*** If Nicodemus really knew Jesus had come from God and he understood who that Teacher was and what he was on about he wouldn't be the person he was. In fact I feel Jesus gently threw his words back to him when he says, ***"You are Israel's teacher and you don't know these things...I speak of earthly things and you do not believe, how will you believe if I speak of heavenly things."***

In other words, ***"Nicodemus you don't know me at all! You are a rabbi in this land to lead people closer to God and you say you know but you don't understand this most important principle."*** Certainly, Nicodemus had either heard Jesus or spoken to people who had heard and seen Jesus and there is a valuable knowledge we have because of these experiences in life but there is another knowing which is deep and perhaps we can say intangible...like being ***born anew*** or ***born from above*** of the Spirit of God.

We have all known people who will say quite pointedly, *'I went to such and such Christian School and learnt all that. We had religion every day.'* Without doubt we can learn much about the Christian religion but there is a spiritual wisdom or knowing which forces us to our knees like Thomas to say, ***'My Lord and my God.'*** It is this spiritual knowing I find at the heart of our faith. Since Easter I have frequently used the phrase ***'Easter People'***. This is who we are because of the grace of God to us in Jesus Christ. We've often heard such messages before I'm sure but behind the words what does it really mean for me to live as an Easter person? What is the spiritual wisdom the Spirit is seeking to say to us?

Paul says ***'I want to know Christ and the power of his resurrection...I want you to grasp how long and wide and high and deep is the love of Christ...'*** Wow! There is so much knowing for us to be part of...so much Christ wants to say when I'm ready to hear.

Blessings Rev Glenn

LEARNING FROM DANIEL

A LOOK AT LIFE WITH MARY FLETCHER

I attend a **KNOW YOUR BIBLE** (KYB) study group each week and this term we are studying the Old Testament book of Daniel – which tells the powerful story of Daniel and his three friends experiencing God at work in their lives.

This leads to some big questions for us to answer and we are all challenged to remember a time in our lives when, like Daniel and his three friends, God allowed suffering in our personal lives.

I was brought back to the day in 1959 when I was at home in Australia on furlough from Western Samoa where I had been working for the growing Methodist Church in their newly opened **Wesley Bookshop**. I was shocked and very disappointed to receive a letter telling me I was not needed to return.

But I did not challenge my faith, but I experienced the peace of God as I asked why? And I was led on to work through the upsetting days, and then the Methodist Church Overseas Mission Board sent me to All Saints Missionary Training College in Sydney and from there was appointed to the Mission Station at **YIRRKALA in ARNHEM LAND** in the Northern Territory.

God allowed this experience in my life – challenged my faith but led me on through the 19 years of challenging and rewarding years of knowing His love, guidance and the amazing blessing of being able to be used in the developing of the Aboriginal communities at **YIRRKALA and ELCHO ISLAND**

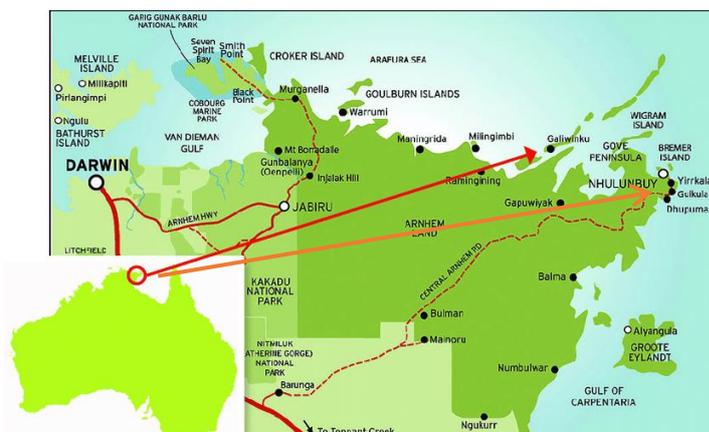
in Arnhem Land - and it challenged me.

- **ELCHO ISLAND**, known to its traditional owners as Galiwin'ku
- Aboriginal community at **YIRRKALA**

The question in our Bible Study group for the first week of this term still remains – did God allow suffering in your life and did it affect your faith?

And the answer is YES & NO – God did allow me to suffer and it challenged me, but it did not affect my faith in any way.

I don't even remember ever questioning God in that way and I am thankful for the wonder of the on-going love, strength, leading and guidance through the days of my life, right through until this very time.



Mary Fletcher

Rev Ian has given us a fascinating article on the Geography of Jerusalem in association with Biblical Accounts. This is published in three episodes in May, June & July.

JUNE: Geography and Easter: Part 2 (continued) Rev Ian Stehbens

Geography is used by the Gospel Writers to express the drama in the story

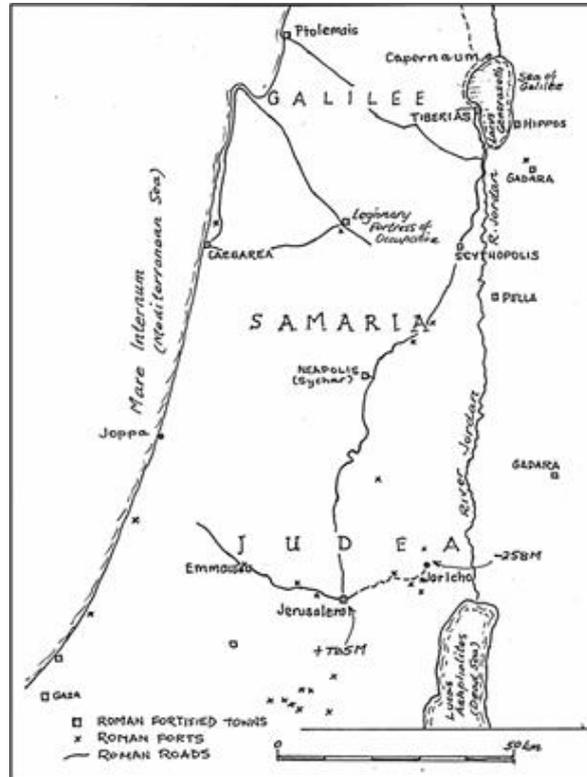
Mark has an extraordinarily strong and clear geography. His geographical construct is dialectical and purposeful. From **Chapter 1-8**, the narrative is set in Galilee. It is in Galilee that Jesus is revealed as Son of Man (100% human), calls disciples and as they exercise ministry together, Jesus' authority and purpose are demonstrated. The Galilean section climaxes in the Transfiguration as Jesus is identified as Son of God (100% divine). At this point the disciples are told that this now means going to Jerusalem (**8:31, 9:31, and 10:33**) where betrayal, condemnation by national authorities then suffering, flogging, death at the hands of the occupying power will occur.

(And all this will be followed by resurrection.)

The disciples resist this proposed journey and reveal their inadequate understanding of the role of the Messiah/Christ. He cannot suffer such a fate. They do not want to go to Jerusalem. For the rest of the Gospel of Mark (**Chapter 8-16**) the geography shifts towards and into Jerusalem. There Jesus experiences at the point of his deepest tribulation, a coronation on a cross.

Luke's Gospel is written in the Greco-Roman world, distant from Jerusalem. [Dr Luke as he has been called, warrants a PhD in Geography.] His geography inverts the roles of Jerusalem, Jericho and Emmaus. Jerusalem revered as the elevated holy city, is brought low: **"Daughters of Jerusalem, so not weep for me, weep for yourselves and for your children. For the time will come when you will say, 'Blessed are the barren women, the wombs that never bore and the breasts that never nursed! Then they will say to the mountains, 'Fall on us!'" (Luke 23:28-30)** Way below Jerusalem, deep in the rift valley is Jericho. Jericho, a place despised by the Jewish people through their history, was cursed by Joshua in the earliest pre-Jerusalem history. But in Luke's geo-theological construct it becomes the place of revealing the thrust of Jesus' ministry: the blind see, the despised are invited into fellowship, the rejected and wounded are responded to with pity and active compassion, enemies are treated as friends. This is the setting for the calling of the followers of Jesus into a ministry of hospitality (**Luke 10:30ff**). And whatever such ministry costs, **"When I return" says Jesus, "I will repay"**. Joshua's curse (**Joshua 6:26**) is abolished at the cost of God's Son, whose work is to be completed by his followers. Emmaus, down the Roman Road of oppression, identified with the camp of the occupying military forces, becomes the place where the resurrected Jesus enters and is recognized. With haste those who recognize him return at once to Jerusalem to declare to the gathered group of disciples that Jesus was recognized by them when he broke bread.

Then Jesus himself stood among this assembly greeting them with **"Peace be with you"**. The scourged Emmaus and the cursed Jericho both physically in the low country, one to the east, the other to the west, are thus raised up by grace, whilst the Holy City potentially faces destruction by Roman forces. Luke thus answers the question, **'Is the power of grace, the power of Jesus Christ, greater than the power of Rome and greater than an ancient curse?'** The geographical constructs of both these gospels, as examples, are designed to intentionally carry the power of the message the writers seek to deliver.



DAILY PRAYERS

Our Prayers this month are inspired by, and framed around a very old Prayer/Hymn. This short song of petition for God's presence is from the 1558 Sarum Primer, which was a collection of prayers and worship resources developed in Salisbury, England, during the 13th century. It may be old but it still speaks to us today.

DAY 1

God be in my head and in my understanding...

Our Understanding God, you have given us the capacity to think and to understand

– to understand ourselves, our loved ones, our friends, and the world out there, but that is beyond us on our own - So we bring our prayers to you, Lord, - help us understand our world - with its fears, its terrors, its poverty, its hunger, its bigotry – its different faiths, different cultures, different forms of government.

– Fill us with your understanding, so we can offer your love and care to all.

Be here with us we pray - in our heads and in our understandings.

DAY 2

God be in my eyes and in my looking...

Our all seeing God, you have given us the gift of sight so we can really look, and see your world and your people with eyes of compassion, with eyes that see the needs of others - maybe in people we know, or people we pass in the street, or people whom we shall never meet. Bless them we pray and give us the eyes that really see - our town, our schools, our church – so we see and act with caring eyes.

Be here with us all, we pray – in our eyes and in our looking.

DAY 3

God be in my mouth and in my speaking....

Loving God, you gave us mouths to speak, words to use, words of love and encouragement, words of peace and comfort, words that speak of your love and care. May the words we speak and the words we write - whether on paper or on twitter, always show your love and care. We seek your guidance, Lord, so we use these words thoughtfully and to your glory.

Be here with us all, we pray – in our mouths and in our speaking.

DAY 4

God be in my heart and in my thinking...

Our loving God, you have blessed us with hearts – hearts that feel, hearts that know love and closeness, and hearts that can so easily be hurt. Today we come seeking your guidance, your message of hope, your unending love, your restoring forgiveness for us all – both within these walls and as we reach out to others.

May we not reach out with empty hearts, but rather make us rich with a heart – full and spilling over with love and care and forgiveness and compassion.

Be here with us all, we pray – in our hearts and in our thinking.

DAY 5

God be in my hands - and in my helping... Our loving God, you have given us such wonderful hands, hands that hold another in love, hands that caress a baby's soft cheek, hands that are rough from hard work, hands that reach out and help another with care and compassion, but sometimes hands also can show anger and hurt,
So dear Lord, help us to always use our hands with care and compassion, reaching out to others, offering support and help. *Be here with us all, we pray - in our hands and in our helping*

DAY 6

God be in my Feet - and in my walking... Our loving God, you have given us feet - feet that let us walk, let us run, and sometimes feet that need special care and support
Our feet can take us in all directions – to exciting wonderful new discoveries, to friends and loved ones, but sometimes they can lead us astray, away from our God's loving care.
So please, dear Lord, guide our feet in the right paths and keep us linked in to your love and care, reaching out to others.
Be here with us all, we pray – in our feet and in our walking.

CHURCH EMAIL
FACEBOOK
YOUTUBE CHANNEL

nambouruca@gmail.com
www.facebook.com/nambouruniting.church
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2021 Sunday Services are available on the Nambour Uniting Church Website for you to view at
nambouruniting.org.au

along with Mission Possible photos, word study, reflections, stained glass windows and more
Thanks to Don Heaton for recording our Services, and Ian Brown for our great website

DAY 7

God be at my end, and at my departing... Our Loving God, you have given us so much throughout our lives – today we pray for those in deepest need – the sick, the dying, those burdened almost past bearing, those having to make difficult health decisions for their loved ones, those who are despondent – may we offer love and compassion in your name. Bless them we pray so they know you are there close beside them, always.
Be here with us all we pray - at our end, and at our departing.

DID YOU KNOW?

When you are reading the digital version of our Monthly Nexus Journal on your ipad or computer - Did you know that you only have to click on the Bible reading title in the Daily Bible Reading Lists and the actual words of the passage will open up for you.

You could even take your ipad to bed with you for a reading just before you go to sleep!

Morning Song

Even my doctor knows I'm a morning person! As an early bird, I'm usually up before sunrise, and there's nothing more exhilarating than watching a new day gradually emerge. Alone, I've watched the first light of dawn from an empty beach, even before the surfers arrive, so gentle, peaceful, still in pre-dawn light.

I've watched the early morning reflections of dawn in a perfectly still river, reflecting the ultra-violet spectrum of pink, mauve and violet.

I've walked through farmlands shrouded in fog, enveloping the landscape with a quiet softness, gentleness, and silence.

With a mate, I've watched sunrise from a high mountain vantage point in the Carnarvon's, or Scenic Rim, crisp, chilly and vibrant, as light slowly fills the dark valleys below.

Yes, and I've also watched dawn ever so slowly penetrate the night-light of a hospital ward, after a long night vigil.

So I ask myself, Why **do** I like such a time? Strangely, I find myself singing my favourite morning songs, and the songs provide the answer! Here's just a few.

1. *The light of God is resting upon the encircling hills
Pledge of a new day coming, hope for our wearied ill.*

Another long night has passed, and a completely new day is emerging.

The dawn is a sign of hope, as nature re-awakens to a new round of life...

*Long though the night, and dreary, the day reveals Thy power,
O God of Heaven we thank Thee, our strong and mighty tower!*

(T. H. Scambler, *The Call for God resounding*)

2. *Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid...*

This is a Christmas hymn, not often sung, but usually heard as a solo by a boy treble.

As a beautiful Nativity hymn, it focusses on adoration, the highest gift of all.

Richer by far is the heart's adoration,

Dearer to God are the prayers of the poor.

(Rev Reginald Heber, 1783-1826)

3. *There's a light upon the mountains, for the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
weary was our heart with waiting, and the night watch seemed so long,
but his triumph-day is breaking, and we hail it with a song!*

For this hymnwriter the glory of breaking dawn brings a new vision of the transcendent, awesome majesty of the King of Kings. So, **lift up your hearts!**

(Henry Burton, 1840-1930)

4. *Still, still with Thee, when purple morning breaketh,
The bird awaketh, and the shadows flee...*

(Harriet Beecher Stowe, 1812-1896)

Ah yes, even the birds herald a new day with their songs! A Lewins honeyeater chatters away like a typewriter outside my window; a turtle dove calls with a repetitive, mournful song, while kookaburras laugh their heads off!

Continued page 7

The Butcher Bird sings its strident song in perfect pitch, while magpies join in a choir of carolling, all blending together in chorus... broken by the crack of a whip bird! But the message of this song is the “sweet consciousness, I am with Thee”. Indeed, as day begins among “mystic shadows”, it slowly unfolds with ”breathless adoration” of the new morn. Day after day unfolds with a constant reminder that God is near, bringing fresh hope and reassurance with each new day, until finally, “*at last, in that bright morning... (when) life's shadows flee...*

*fairer than daylight dawning shall rise the glorious thought -
I am with Thee!”*

One final, ultimate, eternal dawn! What a beautiful thought!

So, when morning gilds the skies, my heart awaking cries,

May Jesus Christ be praised!

(Author unknown)



I can think of no better way to start the day than with praise and thanksgiving! Somehow, its sets the whole tone for the day ahead with new reassurance of the Divine Presence with me, fresh opportunities, renewed strength, a present purpose and a “bright hope for tomorrow” (*Great is Thy Faithfulness*). **Rev Graham Warne**

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Bank: ANZ

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Account No: 286751378

Thank you all for being generous people. May your giving become the power of love in the world.

Pastoral Care Ministry

Rev Graham Warne 5478 9747

Eva Donaldson Lay Co-ordinator 5441 3381

Nambour Congregation Chairperson

Ian Woodward 5441 1069

Church Council Officers

Ian Woodward - Chair

Helen Staines - Secretary

Lyn Metelerkamp - Treasurer

Lynn Blackwood-Troyahn

Property & Compliance

Church & Office: 5441 1135

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Office: open most Tuesdays and Thursdays

9.30AM to 2PM Jimmy 0411 314 306

DAILY READINGS

JUNE 2021

Tuesday, June 1, 2021: Psalm 20; Exodus 25:1-22; 1 Corinthians 2:1-10
Wednesday, June 2, 2021: Psalm 20; Numbers 6:22-27; Mark 4:21-25
Thursday, June 3, 2021: Psalm 138; 1 Samuel 4:1-22; 1 Peter 4:7-19
Friday, June 4, 2021: Psalm 138; 1 Samuel 5:1-12; 2 Corinthians 5:1-5
Saturday, June 5, 2021: Psalm 138; 1 Samuel 6:1-18; Luke 8:4-15
Sunday, June 6, 2021: Psalm 130; 2 Corinthians 4:13-5:1; Mark 3:20-35
Monday, June 7, 2021: Psalm 108; 1 Samuel 7:3-15; Revelation 20:1-6
Tuesday, June 8, 2021: Psalm 108; 1 Samuel 8:1-22; Revelation 20:7-15
Wednesday, June 9, 2021: Psalm 108; 1 Samuel 9:1-14; Luke 11:14-28
Thursday, June 10, 2021: Psalm 20; 1 Samuel 9:15-27; Hebrews 2:5-9
Friday, June 11, 2021: Psalm 20; 1 Samuel 10:1-8; Hebrews 11:4-7
Saturday, June 12, 2021: Psalm 20; 1 Samuel 13:1-15a; Mark 4:1-20
Sunday, June 13, 2021: Psalm 92:1-4, 12-15; 2 Corinthians 5:6-10, 11-17; Mark 4:26-34
Monday, June 14, 2021: Psalm 53; 1 Samuel 13:23-14:23; Galatians 6:11-18
Tuesday, June 15, 2021: Psalm 53; 1 Samuel 15:10-23; Revelation 21:22-22:5
Wednesday, June 16, 2021: Psalm 53; 1 Samuel 15:24-31; Luke 6:43-45
Thursday, June 17, 2021: Psalm 9:9-20; 1 Samuel 16:14-23; Acts 20:1-16
Friday, June 18, 2021: Psalm 9:9-20; 1 Samuel 17:55-18:5; Acts 21:1-16
Saturday, June 19, 2021: Psalm 9:9-20; 1 Samuel 18:1-4; Luke 21:25-28
Sunday, June 20, 2021: Psalm 133; Job 38:1-11; 2 Corinthians 6:1-13; Mark 4:35-41
Monday, June 21, 2021: Psalm 119:113-128; 1 Samuel 18:6-30; Acts 27:13-38
Tuesday, June 22, 2021: Psalm 119:113-128; 1 Samuel 19:1-7; Acts 27:39-44
Wednesday, June 23, 2021: Psalm 119:113-128; 1 Samuel 19:8-17; Mark 6:45-52
Thursday, June 24, 2021: Psalm 130; 1 Samuel 19:18-24; 2 Corinthians 7:2-16
Friday, June 25, 2021: Psalm 130; 1 Samuel 20:1-25; 2 Corinthians 8:1-7
Saturday, June 26, 2021: Psalm 130; 1 Samuel 20:27-42; Luke 4:31-37
Sunday, June 27, 2021: Psalm 30; 2 Corinthians 8:7-15; Mark 5:21-43
Monday, June 28, 2021: Psalm 18:1-6, 43-50; 1 Samuel 23:14-18; 2 Corinthians 8:16-24
Tuesday, June 29, 2021: Psalm 18:1-6, 43-50; 1 Samuel 31:1-13; 2 Corinthians 9:1-5
Wednesday, June 30, 2021: Psalm 18:1-6, 43-50; 1 Chronicles 10:1-14; Mark 9:14-29

ACKNOWLEDGMENT OF FIRST NATIONS PEOPLE

This land on which we live and worship is God's land and God's Spirit dwells here.

We acknowledge the Kabi Kabi people, traditional custodians
under God of the Sunshine Coast and its hinterland.

We pay our respects and pray for their elders and all their descendants.
We are thankful that we can share with them in our community and nation.

We reaffirm our commitment to care for the land and participate in the reconciling journey,
for God requires this of us.