

Bribie Beacon

Sunday 6 September
2020

Anglican
Church
St Peter's Bribie Island

St Peter's Anglican Church
Banya Street Bribie Island

PARISH NOTICES

Online Sunday Worship - A new online service is available each Sunday via [Vimeo](#), [FaceBook](#) or our [Webpage](#). Also, each Sunday at 9.30am you can also join us via [Zoom](#) for a live stream of our services at St Peter's.

2021 Lectionary & Australian Anglican Church Calendar 2021 - We are now taking orders for both the 2021 Lectionary and the 2021 Calendar. If you would like a copy of either (or both) please email the office by Friday 18th September to order. Cost is \$15 for the lectionary and \$15 for the calendar. Payment may be made to the parish account with either Lectionary or Calendar and your name in the reference. Alternatively a clearly marked envelope with name, Lectionary or Calendar and correct money can be placed in the box in the narthex.

Bush Ministry Fund and Bush Church Aid - September is a counting month for Bush Ministry Fund and Bush Church Aid money boxes. BMF funds this year to date are \$454.35. As our annual support is usually about \$1500, which often includes a number of individual and church group donations, we look forward to your continuing support. The need remains significant.

Donations to Neighbourhood Centre - Thank you to those who continue to support the pantry collections for those in need. Last month we collected 50kg of groceries, bringing the total for this year up to 407kg. Your donations help support those in our community who are struggling. Non-perishable food items can be left in the marked boxes in the narthex.

WEEKLY SERVICES

Sunday - 7.30am & 9.30am
Wednesday - 10am

PARISH CONTACT DETAILS

PARISH PRIEST / RECTOR

Rev Steven Schwarzrock
3408 3191
rector@stpetersbribie.org.au

CHURCHWARDENS

Kay Benson 3408 1058
Margaret Peterson 5497 6978
Greg Rollason 3408 1998

COVID WARDEN

Lynn Macbeth 5497 5268

WEBSITE

www.stpetersbribie.org.au

ONLINE GIVING BY CREDIT CARD OR DEBIT CARD

<https://www.bpoint.com.au/pay/TIM/?BillerCode=1730050>

ONLINE GIVING BY DIRECT DEPOSIT

Ac Name - Bribie Island Parish
BSB - 704-901
Account Number - 00000040

POSTAL ADDRESS

PO Box 1087 Bongaree 4507

SUNDAY 6 SEPTEMBER - ORDINARY SUNDAY 23

Readings - Exodus 12.1-14; Psalm 149; Romans 13.1-10; Matthew 18.10-20.

Sentence - 'Where two or three are gathered in my name,' says the Lord, 'I am there among them.' (*Matthew 18.20*)

Prayer of the day - Go before us, O Lord, and further us with your continual help, that in all our works, begun, continued, and ended in you, we may glorify your holy name, and finally, by your mercy, obtain everlasting life; 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.

QUESTIONS FOR SCRIPTURE REFLECTION

In what settings do you find it easy and hard to believe God takes pleasure in you? (Ps 149:4)

In our time, what are works of darkness, and what does the armour of light look like in practice? (Rom 13:12)

Have you ever seen this pattern of confronting sin work well, and if so what made it work? (Matt 18:15-20)

PRAYER POINTS

Those in Need - Des Everett, Jean Woodward, Valerie Bowser, Phyl Adams, Bretton Bartlett, Greg Collis, Ian Hillard, Elizabeth Kubler, David Lower, Krista-Liisa Pulkkinen.

To add someone to the prayer list please email office@stpetersbribie.org.au

Birthdays this week - Allan Carr (7 September), Gwen Newell (7 September), Margaret Weise (11 September), Stephen Brown (12 September).



SCRIPTURE REFLECTION

It is not only the novel coronavirus, with its threat to physical bodies and emotional well-being, but also the deadly viruses of systemic racism, sexism, ageism, or many other isms that establish hierarchies of human value while infecting the communal bodies of the church and the world. Conflicts fester (or explode) thanks to fear or misplaced loyalty, and people talk more about one another than they talk with one another. Stir into the congregational mix divided loyalties and power dynamics, not to mention the challenge of discerning what actually counts as sin, and it is tempting to throw one's hands in the air about prospects for resolution, in spite of the three-step process outlined in this week's Gospel reading. Much of Jesus' teaching in Matthew makes the prospects seem even more challenging. As early as the Sermon on the Mount, his breakthrough public appearance in Matthew's account, Jesus spells out a series of virtually unattainable expectations for those who are being "trained for the kingdom of heaven". If you are angry with a brother or sister, you will be liable to judgment (Matthew 5:22) ... If your right eye causes you to sin, tear it out and throw it away (5:29) ... Do not resist an evildoer (5:39) ... Love your enemies (5:44) ... Be perfect, therefore, as your heavenly Father is perfect (5:48). Jesus sets the bar high and does not let his followers off the accountability hook. But his pledge to be present with them through whatever comes is a promise that empowers them to live into their calling. Jesus encourages the church to be a community that nurtures honest dialogue and refuses to keep silent in the face of behaviour that harms others. By hearing this passage in its narrative context, we might note that its primary function is less to define a universal, three-step process of conflict resolution (as if following the steps will produce guaranteed results), and more to model how to walk alongside and protect those who are being disempowered or made vulnerable, enabling them to speak so that others might hear. The passage is situated shortly after Jesus' exhortation to exhibit concern for the "little ones," those who are afforded the least power within the dominant community. Jesus focuses attention on their vulnerability by centring a child "in the middle" of the disciples. He proclaims that it would be better to be thrown into the sea with a millstone around one's neck than to place a "stumbling block" before such a one. It is a strong indictment against attitudes and practices that obstruct human flourishing for all of God's children, regardless of chronological age. In today's parlance, perhaps Jesus might have said to the disciples, "Check your privilege, people." Jesus connects these "little ones" to the parable of the sheep, for whose sake the shepherd leaves 99 in order to seek the one. In Matthew's version of the parable, there is no hint that the single sheep is more sinful than the 99, nor that it is in any way inferior to the others. It has simply been "led

astray.” No cause is given, and the gap leaves space for the preacher’s imagination. Perhaps the 99 blocked access to food or a safe place to sleep or in some other way prevented the one from thriving. Just as the child matters to Jesus, the lone sheep matters to the shepherd. Both teachings focus the church’s attention on those who face the larger risks, or have the least power and the most to lose, or who find themselves to be in a dangerous or vulnerable situation maybe through no fault of their own. The process of truth-telling and accountability enjoined in this passage best takes place with careful attention to the church’s call to protect the disempowered and/or vulnerable ones, walking alongside in solidarity as they speak up about the harm they have experienced.

The Old Testament passage for this Sunday details how and when to hold the sacrificial meal popularly known as “Passover.” Great care is taken in describing how and when ritual food should be prepared, consumed, and disposed of. Exodus 12:1-14 is embedded within a larger narrative complex, in which Yhwh is at war with Pharaoh over the liberation of the Hebrew people. The instructions for Passover follow immediately upon chapter 11, in which the 10th plague is announced: “every firstborn in the land of Egypt shall die” (Exodus 11:5). Yhwh’s actions against the firstborn of Egypt echo Pharaoh’s own murderous policy, in which he commands midwives to kill newborn Hebrew boys (Exodus 1:15-16). God’s actions against Pharaoh are not merely “eye for an eye” retribution: you killed my sons, so now I’m going to kill yours. More significantly, Pharaoh’s attack on Hebrew children must be interpreted in light of God’s ancient promises to Abraham and Sarah: “He [God] brought him outside and said, ‘Look toward heaven and count the stars, if you are able to count them.’ Then he said to him, ‘So shall your descendants be’” (Genesis 15:5). Pharaoh’s fear of the outsiders in his midst (Exodus 1:8-10) set him down a murderous path that ultimately contained the seeds of his own downfall. God acts not only in response to Pharaoh’s heinous crimes, but also to ensure the future of the promise. With the fog of war fully engulfing the land, God summons the Israelites to the work of liturgy, ritual, and memory. Given how Passover has developed, it is easy to forget that, for Exodus 12, Passover is a wartime liturgy. Designed for adverse conditions, these verses constitute a liturgical response to the demonic, trauma-inducing reign of Pharaoh. Exodus 12:1-14 represents one element of a lengthy, iterative process of teaching Israel to live, no longer as citizens within a system of domination, but rather as recipients of the kind but fierce benevolence of Yhwh. Passover creates an annual, historical touchstone that reminds every subsequent generation that they are a liberated people.

ATTENDING WORSHIP AT ST PETER'S IN PERSON

Protecting Vulnerable People - Government advice for vulnerable people is that you should stay at home and avoid contact with others. Vulnerable people are defined as people 70 years and older, people 65 years and older with a chronic medical condition and people with a compromised immune system.

Capacity - As per government guidelines on physical distancing attendance at St Peter's is limited to 50 people per service. If capacity limit was reached at a service, alternate seating will be made available outside.

Registering for Worship - Pre-registering for worship is not currently required.

Physical Distancing - People should practice physical distancing at a minimum of 1.5 metres at all times. No physical greetings or exchanges such as handshakes or hugs. Sit separately (unless from same household) and per approved seating plan.

Hygiene - Hands should be cleaned with hand sanitiser upon entering church, before receiving communion or after contact with any surfaces. People who feel unwell or have cold or flu like symptoms should not attend.

Record of Attendance - A record of each attendee's name, address and phone number will be kept by the Rector as per government requirements.

Cleaning - The church will be cleaned in line with Safe Work Australia standards.

COVID Warden - For more information on our COVID safety plan please speak to Lynn Macbeth (COVID Warden) or a Churchwarden.

ATTENDING WORSHIP AT ST PETER'S IN PERSON

Online Worship - Every Sunday morning a new service is uploaded. To watch online worship from St Peter's please follow this link vimeo.com/user110905450. The link is also available from our website and FaceBook page.

Live Online Worship using ZOOM - The Wednesday (10am) and Sunday (9.30am) Eucharist will be streamed via ZOOM. Join earlier if you would like to have a chat. To join us follow the Zoom instructions below. To join download and open the ZOOM app and select "Join Meeting" and enter the meeting id **3408319100** and the password is **34083191**. When prompted select join with computer / internet audio. You can also phone in from your home phone by dialling **02 8015 6011**. The meeting id is **3408319100**. Please phone Fr Steven on 3408 3191 if you need assistance.