

Bribie Beacon

Sunday 20 September 2020

St Peter's Anglican Church
Banya Street Bribie Island

Anglican
Church
St Peter's 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 - Today is the last day we can take orders for both the 2021 Lectionary and the 2021 Calendar. If you would like a copy of either (or both) please place a note in the Collection Box. 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.

Roster Help - We are in urgent need of volunteers to join the cleaning roster which covers the cleaning of the church and Cooina. If you feel you could assist in this important ministry please contact Kay Benson on 34081058.

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 20 SEPTEMBER - ORDINARY SUNDAY 25

Readings - Exodus 16.2-15; Psalm 105.1-6, 37-45; Philippians 1; Matthew 20.1-16.

Sentence - By grace you have been saved through faith, and this is not your own doing; it is the gift of God. (*Psalm 130.3-4*)

Prayer of the day - Loving and righteous God, your boundless generosity exceeds all that we can desire or deserve, and you give to the last worker all you promised to the first: liberate us from all jealousy and greed, that we may be free to love and serve others, and in your service may find our true reward; through Jesus Christ our Lord. Amen.

Although the sentiment to smile through adversity seems like a good one, it short-changes the real-life experience of suffering. To simply tell someone to "cheer up," or to believe that simply smiling through difficult times will somehow fix everything is hollow unless there is something behind it. "Adversity puts the sorrow in Paul's heart along with the yearning for death. As he focuses his thoughts on what God has done for him in sending God's Son, Christ, to companion him, it puts a smile on his lips. Christ within him puts a smile in his heart. Christ empowers him to say "Thanks a lot!" to God, even in prison.

PRAYER POINTS

Those in Need - June Sturges, 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 - Ian Yoxall (20 September), Errol Fender (21 September), Carol Chilinski (24 September)

Birthday Celebration - Congratulations to Errol Fender who celebrates his 80th birthday on Monday.



SCRIPTURE REFLECTION

Should the parable in today's gospel be called the parable of the workers in the vineyard or the parable of the gracious landowner? In this reading, God is the gracious master who rewards all the workers equally (salvation), thereby upsetting the workers who toiled all day by giving the latecomers the same rewards. Jesus' parables are meant to get us to think critically about the world we have constructed, free us from our cultural shackles and self-deceptions, and enable us to discern more clearly how God works in the world. Instead of parable, we should read the story on its own terms, as a straightforward account of the interactions between a landowner and the day laborers who work for him. We are tempted to see the landowner in God-like terms because he is powerful, he hires workers all day long and pays them all equally, and he declares his own goodness and justice. We should remember, however, that at the end of the day the workers are all as vulnerable and powerless as they were at the beginning of the day, except that, we will see, they have lost their dignity, and probably their unity. The injustices are intensified, not overturned. Day-laborers constituted a limitless and disposable fuel, bodies to be burned up, that made the ancient economy run. Our world is again full of such bodies, who make our clothes, produce our food, and assemble our electronics, yet never gain enough traction to be able to join the world of consumers. The parable thus pulls back the curtain on the ways our own world works, as it would have for Jesus' audience. It is true that, at one level, the landowner treats the workers with equality. He goes hunting for workers throughout the day, and they keep showing up until the very end. It is a landowner's dream market. He pays everyone what they had agreed to be paid and, in the case of those hired at the end, even more than they might have expected. All this apparent justice is, however, cast into question by the landowner's actions and words from the point the payments begin to be made. He stipulates that those hired last will be paid first (Matthew 20:8). Why? This arrangement serves no evident purpose but to make his gesture of "equality" evident to those who worked all day. If the goal is really to create equality among the workers, the landowner could do so without making a public display. Apparently he intends to provoke a reaction. He uses his interaction with first-hired, last-paid workers to declare his own justness and goodness. After all, he is paying those who worked all day just what they had agreed to be paid (20:13). He is also only doing what is his right "with what belongs to me" (20:14). The implicit message in these words is that it all belongs to him, including the workers, with whom he can do what he pleases. He addresses one of them as "friend," which sounds nice, but we should hear it pronounced with a sneer. In Matthew "friend" is consistently employed ironically: in Matthew 22:12 a king uses it to address a man he is about to

have bound hand and foot and booted into outer darkness, because he had come improperly dressed to the wedding feast. Jesus himself calls Judas “friend” as he comes to betray Jesus in Gethsemane (26:50). The landowner’s apparent graciousness and justice are, in fact, viciousness in disguise, a pretty package with a bomb in it. He has been “generous,” but only with some and in a way that means to incite “envy” (20:15). We should hope that this is not the way God acts. Why have so many readers in the history of the church wanted to make this landowner into a God-figure? Why do we so often think that the power figures, whether kings, landowners, or fathers, represent divine authority? Is God really like these? Or are they merely god-like in our mind’s eye? Why do so many of us still want to believe what the powerful people say, even when it flies in the face of reality? The parable teaches us to read our world critically. We should also question a corresponding vilification of the workers. They might indeed have accepted their pay and gone home happy that everyone got what they needed to make it another day. But few of us would be happy in a system of this kind of so-called justice. We shape our identities and our sense of worth by constantly comparing and contrasting ourselves with others. We want fairness and equality, when it serves our interest, but not if it means that we all get the same prize in the end. Where is the reward in that? Regardless of what they were paid, all the workers went home seeing more clearly the vast gulf that exists between the landowner and themselves. They have gotten paid, but the landowner has now taken their dignity and whatever vestiges of power they might once have possessed. They will be back in marketplace again tomorrow. Nothing has changed but the self-respect they have had wrenched away. The parable in fact depicts a limited, and thus false, form of justice. We can tell it is false justice because it produces envy and division, rather than wholeness and healed relationships. Jesus’ disciples have and will soon again demonstrate their interest in securing places of status and prestige in the kingdom (Matthew 18:1, 19:27-30, 20:20-23). They, too, like the workers in the vineyard, will splinter and become alienated. The parable is meant for them. It is a harsh reminder that there is no justice, no kingdom of heaven, when we end up alone in the world.

QUESTIONS FOR SCRIPTURE REFLECTION

In our time, what does “complaining against the Lord” look like, for better and for worse? (Exodus 16:2-11)

In what ways in your daily life do you continually seek the Lord’s strength and presence? (Psalm 105:4)

What are your reactions to the generosity of the vineyard owner? (Matthew 20:15)

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.