

# Bribie Beacon

Sunday 27 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. The Wednesday service is also streamed on Zoom at 10am.

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

**4Cite Pathology** - Commencing next week the front driveway of St Peter's will be used on weekdays by 4Cite Pathology for drive through testing. If you need to access the church during these times we ask that you use the back door and not block the driveway at any time.

### **Bush Ministry Fund and Bush Church Aid -**

Today is the last day to return Bush Ministry Fund and Bush Church Aid money boxes for counting. 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.

**Lift the Lid Walk for Mental Health**- Sunday 22 November 8.00am to 12 Noon walk from Brennan Park to the Bridge and return. Entry is \$30 and includes the Walk T-Shirt. Tickets on sale now and limited due to COVID Safety.  
[www.liftthelidwalk.com.au](http://www.liftthelidwalk.com.au).

## WEEKLY SERVICES

Sunday - 7.30am & 9.30am  
Wednesday - 10am

## PARISH CONTACT DETAILS

### PARISH PRIEST / RECTOR

Rev Steven Schwarzrock  
3408 3191  
[rector@stpetersbribie.org.au](mailto: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](http://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 27 SEPTEMBER - ORDINARY SUNDAY 26

Readings - Exodus 17.1-7; Psalm 78.1-4,11-16; Philippians 2; Matthew 21.23-32.

Sentence - Come, let us return to the Lord, that we may live before him.

(Hosea 6.1a, 2b)

Prayer of the day - Grant, O merciful God, that your people may have that mind that was in Christ Jesus, who emptied himself, and took the form of a servant, and in humility became obedient even to death. For you have highly exalted him and bestowed on him the name that is above every name, Jesus Christ, the Lord; who lives and reigns with you and the Holy Spirit, one God, in everlasting glory. Amen.

## QUESTIONS FOR SCRIPTURE REFLECTION

If you were to tell the coming generation about God's glorious deeds and might, what would you say? (Psalm 78:4)

In an age of self promotion, what does emptying oneself in humility look like in everyday life? (Philippians 2:5-8)

In various settings, which of the two sons are you, and what can you relate to about each son? (Matthew 21:28-30)

## PRAYER POINTS

**Those in Need** - Aileen & Ralph Johnson, June Sturges, Des Everett, Jean Woodward, Valerie Bowser, Phyl Adams, Bretton Bartlett, Greg Collis, Ian Hillard, Elizabeth Kubler, David Lower, Krista-Liisa Pulkkinen, Hazel Quinn.

*To add someone to the prayer list please email [office@stpetersbribe.org.au](mailto:office@stpetersbribe.org.au)*

**Those who Grieve** - Family and friends of Pat Birrell.

**Birthdays this week** - Ann Wrigley (28 September), Glenda Norvill (2 October).



## SCRIPTURE REFLECTION

The Gospel passage for this Sunday contains another challenging parable, but it is important to note the setting has changed. Jesus is now in Jerusalem causing political turmoil. As we move through the Gospel of Matthew we skip ahead in the story, in particular skipping over Jesus' triumphal entry in Jerusalem and Jesus cleansing the temple. As a result Jesus comes face to face with the Jewish elite, the most powerful Jews. The chief priests and elders approach Jesus and ask "By what authority are you doing these things, and who gave you this authority?" Jesus responds with a question they choose not to answer, creating the space for Jesus to respond with three parables, the parable of the two sons, the parable of the wicked tenants and the parable of the wedding banquet. It is not that the chief priests were bad people, they did strive to keep peace between Rome and the Jews, but they also upheld a religious worship system that limited God's justice and grace. The chief priests not only controlled what happened in the temple, but also controlled large parcels of land in Judea and beyond, making them virtually identical with the rich, powerful landowners who are the frequent targets of Jesus' parables. "Elders of the people" is an ironic ascription; it soon becomes clear that the chief priests and elders do not represent the people; instead they both fear and seek to manipulate the crowds to carry out their will. Since the chief priests and elders saw themselves as the elite and powerful they wanted to know by whose authority Jesus was acting upon. Before he will answer them, they must tell him about John's baptism: was it from heaven or merely human? This question puts them in a bind. They know that a denial of the legitimacy of John's baptism will not play well with the crowds, whose support they need. On the other hand, if they affirm that John's baptism came from heaven, he will ask them why they did not submit themselves to it. Their answer, "we don't know", we should imagine these words being delivered under their breath. They have lost. With this exchange, the challenge itself is formally ended, but Jesus will continue to occupy the temple and to defend his authority to be there until he is ready to leave of his own accord. Jesus, however, is not yet done with the chief priests and elders of the people. He extends his challenge to their authority by speaking in parables. The one in today's Gospel passage is a version of the "two sons" tradition (similar to Luke's parable of the prodigal and his older brother). The two sons tradition itself begins with Cain and Abel and includes Jacob and Esau, Joseph and his brothers, Aaron and Moses, and David and his brothers, a tradition laden with motifs of envy and betrayal, struggles for power, and sometimes reconciliation. Because this parable is relatively short, we may miss the multiple points of resonance with Israel's foundational stories. Jesus calls the sons in this parable "children," just as Israel was often identified as

God's (sometimes rebellious) children. The vineyard is a stock symbol in Jewish tradition for Israel. Jesus is, therefore, not asking his adversaries to comment on random, fictitious brothers, but to locate themselves within Israel's foundational and continuing stories. The distinction between the two brothers turns on action versus word. Jesus and his adversaries agree that only one son does the will of the father, the son who says "no," but goes nonetheless into the vineyard to work. Actions speak louder than words. Jesus uses this exchange to expose what the leaders really thought about John. The chief priests' and elders' failure to believe and respond to John reveals the truth about where they stood, and thus which brother they actually represent. Jesus' authority, in contrast, is affirmed by the integrity of his words and actions.

Churches today have to deal with racial differences, economic differences, theological differences, and so on. How do we navigate these very real differences? Should we see them as a threat to the church? Should we burn people at the stake like what Christians did in the past in order to maintain unity and theological purity? The early church in Philippi apparently faced just such a problem. The clash between Euodia and Syntyche in 4:2 is probably just the tip of the iceberg. We do not know the exact nature of the clash between these two women because we only hear from Paul about them. Euodia and Syntyche might have described the situation very differently. In any case, this interpersonal conflict seems to concern Paul in this letter. Paul insists that he would like to see the Philippians being "of the same mind, having the same love, being in full accord and of one mind" (2:2). Such rhetoric in itself can be problematic because it seems as if Paul is erasing their differences by subjecting them to the same mind. However, the idea of being of the same mind is not the end of the story in this letter. The next two verses are crucial to how we understand what is going on. Paul writes, "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others" (2:3-4). The same mind, same love, full accord, and one mind of which Paul speaks in 2:2 cannot be about erasing differences because he immediately urges them to regard the other as more important. What does the church need to do when these "others" come, when they do not speak English, when they dress differently, smell differently, worship differently, sing differently? Will your church look not to their own interests but to the interests of the others? Will your church open its door to otherness? Paul's discussion here is a serious challenge to us as the church today. Unity in diversity is almost an oxymoron, but unity without diversity is oppressive. Diversity gives us a way of destabilizing the rhetoric of unity in order to make sure that the others are not erased and subjected to the regime of sameness.

## **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](https://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.