

Bribie Beacon

Sunday 18 October 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. Contact office for zoom details.

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.

MU Christmas Cards and Diaries - These are now available in a box in the Narthex. Please place your money in the tin provided. Cards are 50 cents each, packs of 10 are \$5.00 and Diary \$8.00. Any inquiries please ring Brenda Allardyce on 3408 6648 or mobile 0418197488.

4Cite Pathology - The front driveway of St Peter's is being 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. You do need a doctors referral to have a test.

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

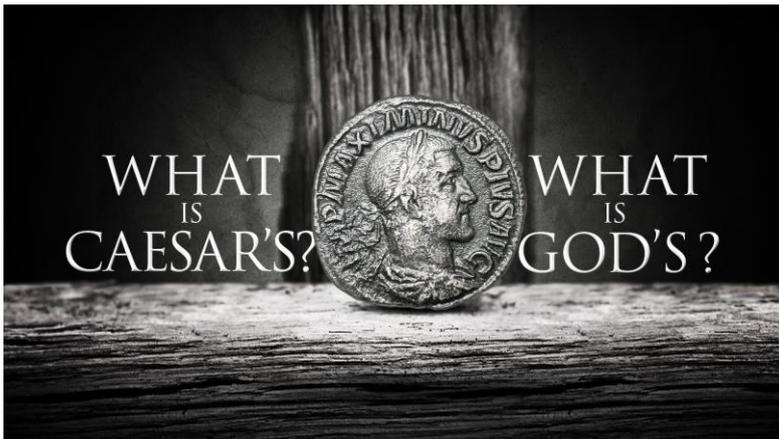
PO Box 1087 Bongaree 4507

SUNDAY 18 OCTOBER - ORDINARY SUNDAY 29

Readings - Exodus 33.12-23; Psalm 99; 1 Thessalonians 1.1-10; Matthew 22.15-33.

Sentence - Give to Caesar the things that are Caesar's, and to God the things that are God's. (*Matthew 22.21*)

Prayer of the day - Almighty and everlasting God, in Christ you have revealed your glory among the nations: grant that your Church throughout the world may persevere with steadfast faith in proclaiming the cross to be the way that leads to life eternal; though Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.



PRAYER POINTS

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

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

Birthdays this week - Janet Berry (20 October), Jan Jones (20 October).

Birthday Celebration - Congratulations to Jan Jones who celebrates her 80th birthday on Tuesday.



SCRIPTURE REFLECTION

Politically, just about the only thing Pharisees and Herodians have in common is that they don't like Jesus. So they hold their noses, put aside their many differences for a moment, and come together to pose Jesus a question that they hope will put him between a rock and a hard place: "Is it lawful to pay taxes to the emperor, or not?" If he answers that the taxes are lawful, he will give offense to the Pharisees and the many in the crowds who hate the empire's constant meddling, not to mention the poor who are especially burdened by this particular tax. On the other hand, if he speaks out against the tax, it won't take long for the Herodians, who are loyalists to Rome, to take news of such seditious talk back to the powers that be. It is a well-laid trap, and all the more so because it is prefaced by a flattering reminder that Jesus has a reputation for fearless truth-telling, not political manoeuvring. Jesus is not fooled by the flattery, but he does agree to answer the question. But first, he reframes the issue subtly by asking to see the coin used to pay the tax. This is a clever move because it allows all onlookers, including the reader, to see for themselves what Jesus already knows: Jesus is the one being put on the spot, but it is his questioners who are more deeply entangled with, and complicit in, the exploitative economics of empire. Jesus' pockets are empty, but his opponents have no trouble supplying a denarius on demand. When they produce the coin of the realm, Jesus puts off his answer another moment in order to make one more thing clear: "'Whose head is this, and whose title?' They answered, 'The emperor's.' Then he said to them, 'Give therefore to the emperor the things that are the emperor's, and to God the things that are God's'". The consensus at the time seems to have been that Jesus managed to wiggle out of the trap, but it's not clear that anyone yet has figured out precisely what he was getting at. Some people point to this passage as proof that God and politics should be kept separate -- that things like taxes have absolutely nothing to do with one's theological commitments. Others say that this story proves that religion is a matter of the heart, and that Jesus doesn't really care about mundane things like what you do with your money. And some have cited this passage as proof that Jesus taught that the law is the law, and our duty as Christians is to support the government no matter what. All three of these interpretations are dubious. Like a lot of things Jesus said, these words are hard to pin down to just one meaning; they seem to blossom upon reflection into a surplus of significance. The more we think about this enigmatic saying, the more it shows us. The richness and subtlety of the answer is further enhanced when we remember that Matthew's Jesus has already spoken on the subject of money and divided loyalties: "No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth" (6:24). Whatever Jesus is getting at here, he must not be describing a compromise that divides human loyalties neatly between YHWH and the emperor. By highlighting the physical features of the denarius used to pay the tax, Jesus gives us a number of things to think about. In the first place, the image of the emperor stamped into the coin's surface, along with the blasphemous inscription with its claim to divinity, call to mind the prohibition against images in the 10 commandments. By pointing out that his opponents possess and display such an object within the Temple grounds, Jesus seems to raise, not lower, the stakes of the conversation about money and human loyalty. The issue at stake here is nothing less than idolatry. Furthermore, when we think about Jesus highlighting the physicality of that denarius -- the coin stamped out by human hands for human

purposes, and the image of Caesar imprinted on it, it's hard to ignore the connection to those words from the beginning of Genesis about what God said the first time God stamped out a human being: "Let us make humankind in our image, according to our likeness" (Genesis 1:26). Confronted with the question of human loyalty and the coin bearing the image of the earthly emperor, it's easy to picture Jesus flipping that coin in his hand a few times, and then tossing it casually aside. In my imagination I see his eyes rising to meet those of his opponents, confronting each of them with an unspoken question hanging in the air: "And you, my friend: Whose image do you bear?" One thing, at least, seems clear: Jesus is not solving the dilemma by carving out separate domains of human loyalty. For every character in the story, and for each of us who still bother to read and ponder it, one absolute commitment subsumes and relativises all other commitments. Whatever we render unto Caesar, or to our savings, or church giving, we can never afford to forget this: we belong entirely to God. We may divide our budget, but we must never divide our allegiance. Our Emperor said: "Let us make humankind in our image, according to our likeness." We must never forget to render unto God the things that are God's.

QUESTIONS FOR SCRIPTURE REFLECTION

What is the connection in your life between God's presence and rest, and what do you hope for? (Exodus 33:14)

What does the Gospel look like today in word, power, the Holy Spirit and full conviction? (1 Thessalonians 1:5)

If humans bear the image of their creator, what does this parable teach us about ourselves? (Matthew 22:22)

ATTENDING WORSHIP AT ST PETER'S IN PERSON

Safety Plan - St Peter's is required to adhere to the Industry Plan for Places of Worship. For more information on this please speak to Lynn Macbeth (COVID Warden) or a Churchwarden. These government guidelines limit St Peter's to 50 people per service. If capacity limit was reached at a service, alternate seating will be made available outside. As we are not currently reaching our limit 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.

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.