

Bribie Beacon

Sunday 1 November 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](#).

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 2021 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.

Archbishop's November Appeal - Coming of the Light - Mission and Ministry in North Queensland and the Torres Strait. ABM invites you to celebrate and support the vibrant ministry and mission of the Aboriginal and Torres Strait Island Anglican Church. Funds donated will be used to support the establishment of the Melanesian Brothers' ministry in the Torres Strait, provide for the work of the Ministry Development Officer for the Cape York Peninsula and assist with Aboriginal & Torres Strait Island ministry in the Diocese of North Queensland. abmission.org/November2020

Rector's Leave - Fr. Steven is currently on leave until Wednesday 18 November. During this time, we welcome Rev Carolyn Payne who will be leading the services. Any enquires or concerns during this time, please contact the Churchwardens.

WEEKLY SERVICES

Sunday - 7.30am & 9.30am
Wednesday - 10am

PARISH CONTACT DETAILS

PARISH PRIEST / RECTOR

Rev Steven Schwarzrock (*On Leave*)

PARISH LOCUM

Rev Carolyn Payne 0447 542 950

CHURCHWARDENS

Kay Benson 3408 1058

Margaret Peterson 5497 6978

Greg Rollason 3408 1998

COVID WARDEN

Lynn Macbeth 5497 5268

PARISH OFFICE (*By Appointment*)

3408 3191

office@stpetersbribie.org.au

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 1 NOVEMBER - ALL SAINTS DAY

Readings - Revelation 7.9-17; Psalm 34.1-10, 22; 1 John 3.1-3; Matthew 5.1-12.

Sentence - Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (*Matthew 5.10*)

Prayer of the day - We praise you, heavenly Father, that you have knit together your chosen ones in one communion and fellowship in the body of your Son, Jesus Christ our Lord: give us grace so to follow your blessed saints in all virtuous and godly living that we may come to those inexpressible joys you have prepared for those who truly love you; through Jesus Christ our Saviour, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

QUESTIONS FOR SCRIPTURE REFLECTION

Compare and contrast worship today with the worship described in Revelation 7:9-17.

How is this church community manifesting God's love in its identity? (1 John 3)

Which of the Beatitudes is hardest for you to accept? Which brings you the greatest comfort? (Matthew 5:1-12)

On this day of All Saints, what can the congregation learn from the testimony of the saints of this place who have walked before them?

PRAYER POINTS

Those in Need - Jenny Sullivan, Robert Van Buerle, Aileen & Ralph Johnson, Valerie Bowser, Bretton Bartlett, Ian Hillard, Elizabeth Kubler, Krista-Liisa Pulkkinen.

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

Birthdays this week - Aileen Johnson (3 November), Carol McIntyre (5 November), Rita Bourke (6 November), Valerie Bowser (6 November), Pat Burgess (7 November).

Birthday Celebration - Congratulations to Valerie Bowser who celebrates her 80th birthday on Friday.



SCRIPTURE REFLECTION

This Sunday we celebrate All Saints' Day, which is also known as All Hallows' Day or Hallowmas, it is the day after All Hallows' Eve (Hallowe'en). It is a feast day celebrated on 1st November by Anglicans and Roman Catholics. It is an opportunity for believers to remember all saints and martyrs, known and unknown, throughout Christian history. Christians in the Middle Ages wanted to set aside a day to acknowledge those who have gone before us, to root us into our spiritual family. It isn't a pagan conspiracy that All Saints Day is held near ancient pagan holidays. Instead, it is a victory. Ancient peoples were terrified of the spirits of the dead. They often tried to appease the spirits, including the spirits of their own ancestors. Christians brought about a powerful re-ordering and redemption of this fear, by supplanting these fears with the love and compassion of God in Christ. All Saints Day was focused on exemplary Christians. This doesn't mean they were "perfect" Christians. It means that some aspect of God's grace shined brightly in their lives, and was seen and acclaimed by many others. Later, All Souls Day was added on November 2nd, as a way to acknowledge all believers. This focus on the past helps us gain wisdom for the present. By focusing on these saints, we can learn from them. And since there is only one Body of Christ in heaven and on earth, we also celebrate our communion with them. Of course, this is mystical communion, which means that its out of our control. But we know it is real. We are in fellowship with those who have gone before us, since we are all in Christ. This helps us satisfy our human longing for communion with those who have gone before. And we also celebrate our hope for reunion on All Saints Day. All who die in Christ are alive in him, and we will be resurrected together. So we aren't just pining for the past, we are looking forward to a grand reunion.

The Gospel reading for this Sunday contains the beatitudes which introduces the Sermon on the Mount, a collection of Jesus' teachings. Matthew places the Sermon at the beginning of Jesus' public ministry, emphasizing that Jesus is the authoritative teacher of God's people. Jesus breaks into the public arena proclaiming, "repent, for the kingdom of heaven has come near" (Matthew 4:17). He calls his first disciples from the task of fishing for fish to the task of fishing for people (verses 18-22). Then, he shows the disciples just what this new kind of fishing looks like by preaching the good news of the kingdom of heaven to people and manifesting its power by healing every kind of disease and affliction (verses 23-25). The presence of this kingdom of heaven liberates. Then, Jesus climbs a mountain with the crowd he has so excited and sits down in the posture of a teacher encircled by his newly-called disciples. They are the primary targets of his instruction in the principles of life in the kingdom of heaven. A key principle of embracing this life is blessedness. This is a refrain that runs throughout verses in today's Gospel passage ... those are blessed who are poor in spirit, who mourn, who are meek, who hunger and thirst for righteousness, who are persecuted. The word "blessed" does not mean "holy," and neither does it mean "happy" in the sense of being in a good mood. Rather, the word, "blessed" refers to a fortunate state of life. Jesus is saying that those who are poor in spirit are fortunate! It may surprise us that he speaks these words about those whose present circumstances seem so unfortunate. Jesus can speak such words because he is revealing a kingdom perspective. The first and the last of the nine beatitudes extend his proclamation of the good news by applying the presence of the kingdom of heaven to the poor and persecuted (verses 3, 10). These beatitudes act like bookends for the rest of them, indicating that the kingdom of heaven is the controlling concept of the section. It is so because those who possess the kingdom are "blessed." "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (verse 3). "Blessed are those who are persecuted... for theirs is the kingdom of heaven (verse 10). The verbs in these two

verses are in the present tense: "theirs is the kingdom of heaven." The kingdom that Jesus proclaims infiltrates the present condition of the unfortunate and transforms it. Jesus had begun his public ministry announcing that the kingdom of heaven has come near. Later, when Jesus sends his disciples out to preach and heal, he tells them to make the same announcement as they go (10:1, 5-8). The kingdom of heaven breaks into the world with the words and work of Jesus. The present conditions of the unfortunate are variations on the same theme. The language of each beatitude reflects Old Testament language: Those who are poor in spirit, who mourn, who are meek, and who hunger and thirst for righteousness suffer because of their faithfulness to God, and they trust in God to vindicate them (Isaiah 61:1-2; Psalm 24:3-4; Psalm 37, especially verse 11; 42:1-2). While those who oppress God's people may be fortunate for a moment, they who trust the Lord will be fortunate forever. Jesus calls those who would be his followers to the same radical commitment and hope. After listing the beatitudes, Jesus says, "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account" (verse 12). The kingdom of heaven belongs to those who suffer because of their faithfulness to Jesus. But Jesus is also calling them to follow his own way, since he himself will suffer for his faithfulness to God, trusting that God will vindicate him. While Jesus affirms the present experience of the kingdom of heaven in verses 3 and 10, he promises future vindication for the unfortunate in verses 4-9. While the verbs in the second half of the beatitudes in verses 3 and 10 are in the present tense, the verbs in the second half of the beatitudes verses 4-9 are in the future tense. The promise of future vindication does not mean, however, that the focus is entirely future. Jesus insists that God has the final word, bringing assurance into the present. This is why he can say, "Blessed are those who mourn...blessed are the meek...blessed are those who hunger and thirst for righteousness...blessed are the merciful...blessed are the pure in heart...blessed are the peacemakers." Jesus gives his followers eyes to see that the future is certain and this transforms the present. Jesus calls us to join a radical kingdom. He gives us a radical vision to match, that the kingdom of heaven infiltrates our present. We can continue fishing for people, proclaiming the good news of the kingdom at great cost to ourselves, fighting oppressive powers in Jesus' name. We can suffer for the sake of Jesus and the gospel, with the assurance that God has the last word. When we see people receiving the word of God, and finding healing and freedom in Jesus' name we can announce, "the kingdom of heaven has drawn near."

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.

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.