

Bribie Beacon

Sunday 8 November 2020

St Peter's Anglican Church
Banya Street Bribie Island

Anglican
Church
St Peter's Bribie Island

PARISH NOTICES

Lift the Lid Walk for Mental Health- Sunday 22 November 8.00am to 12 Noon walk from Brennan Park to the Bridge and return.

www.liftthelidwalk.com.au.

MU Christmas Cards and 2021 Diaries - These are still available in a box in the Narthex.

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.

Empty Christmas Tree - Next Sunday we shall commence collecting gifts for the Empty Christmas Tree. A box will be left in the Narthex for gifts for children aged from infant to 17 years who are in foster care in our area. Gifts may be wrapped with the appropriate age on a tag. Please no pre-loved toys as this may be the only gift the child receives. Anglicare for Children & Families Caboolture are very grateful for our ongoing generosity.

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 8 NOVEMBER - ORDINARY SUNDAY 32

Readings - Joshua 24.1-3a; 14-25; Psalm 78.1-7; 1 Thessalonians 4.9-18; Matthew 25.1-13.

Sentence - Watch and be ready, for you do not know on what day your Lord is coming. (*Matthew 24.42,44*)

Prayer of the day - Eternal God, you have taught us that the night is far spent and the day is at hand: keep us awake and alert, watching for your kingdom, so that when Christ, the bridegroom, comes we may go out joyfully to meet him, and with him enter into the marriage feast that you have prepared for all who truly love you; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen.

QUESTIONS FOR SCRIPTURE REFLECTION

In what ways do you think you (and your church community) serve Lord in sincerity and faithfulness? (Joshua 24:14)

What do you think it looks like in practice to set our hope in God and to teach others to do it? (Psalm 78:7)

What do you think keeping awake means in everyday life today, and when and where do you do it? (Matthew 25:13)

ONLINE SUNDAY WORSHIP

A new online service is available each Sunday via [Vimeo](#), [FaceBook](#) or our [Webpage](#).

PRAYER POINTS

Those in Need - Phillipa Booth, Aileen & Ralph Johnson, Des Everett, Jean Woodward, Valerie Bowser, Phyl Adams, Bretton Bartlett, 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 - Jon White (8 November), Lorraine Jubb (10 November), Sylvia Baker (13 November), Joan Fisher (13 November)

Birthday Celebration - Congratulations to Joan Fisher who celebrates her 80th birthday on Friday.



SCRIPTURE REFLECTION

The expectation of Christ's return is central to Christian living. Although many Christians today consign talk of the Last Day to the realm of eccentric individuals with cult-like followings, the message of this passage suggests otherwise. The lives of Jesus' disciples are to be shaped by knowledge of his return. Like the other Gospels, Matthew is clear that the timing of Christ's return is unknown. Although Jesus speaks of signs of the end time (Matthew 24:3-35), he goes on to say that no one but God knows the day or hour of its arrival (Matthew 24:36). In this sense, the Gospel's view differs strongly from that of modern sages who claim to predict Christ's second coming. Matthew states clearly, "you also must be ready, for the Son of Man is coming at an unexpected hour" (Matthew 24:44). The unknown timing of the Son's return makes readiness essential. The Gospel for this Sunday contains the parable of the ten bridesmaids that is sandwiched between two passages that emphasize preparation for the master's return. The prior passage, Matthew 24:45-51, contrasts the "faithful and wise slave" who is at work when his master comes (Matthew 24:45-46) with the self-indulgent slave who mistreats others and is surprised by the master's return (Matthew 24:48-50). The passage that follows this one, Matthew 25:14-30, is a parable in which the master entrusts his property to his slaves and expects their diligent investment of it. Both parables emphasise the actions of the slaves in the absence of the master. Their faithfulness is known through what they do when he is away. The bridesmaids parable also points to the importance of readiness. Its last verse, "Keep awake therefore, for you know neither the day nor the hour," points readers toward a message of watchfulness. It suggests that the foolish bridesmaids were not sufficiently prepared. However, the point of the parable is not constant readiness. "Keep awake" does not imply that the disciples should never sleep, standing vigil through the ages for Christ's imminent return. In fact, all of the bridesmaids, wise and foolish, are asleep when the shout announces the groom's approach. What is distinctive about this parable is its focus on the delayed return of the expected one. The passage does not simply call for right action in the groom's absence. It calls for recognition that he may be delayed. In this parable alone, the wise or prudent disciple is the one who prepares not only for the groom's return, but also for his delay. If the groom was coming quickly there would be nothing wrong with taking one's lamp full of oil to meet him. But the wise disciple packs a supply of oil, knowing that her wait may be unpredictable. It is difficult for many of today's disciples to be anything like the bridesmaids, wise or foolish, because we have stopped waiting. We give little thought to Christ's return, let alone what we should do to prepare for it. If we were to contemplate ourselves in relation to the end time, it might be easier to imagine ourselves as the slaves who work diligently while the master is away than as the bridesmaids whose primary job is to await the groom's return. This is not necessarily something for which modern Christians should be chastised, after the passage of two millennia, we have grown accustomed to the master's absence. It's a long time to wait expectantly. Nevertheless, there may be something we can gain from the parable's perspective. The parable asks us to imagine ourselves as those who wait for the groom's return. When the groom comes, the wedding feast may begin! The age-old promise of the marriage between God and Israel (for example in Hosea 2:16) will come to pass. Speaking as one who has already realised the promises, the prophet Isaiah writes, "I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the

robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations” (Isaiah 61:10-11). The prophet sees a restored Israel, where human unfaithfulness has faded away, and is replaced by righteousness and praise. This is the wedding the bridesmaids await. Another voice proclaims the promise this way: “See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away” (Revelation 21:3-4). The bridesmaids await not only the groom but the removal of pain and suffering. The wedding feast initiates the reign of God’s justice and mercy, the realisation of all the hopes of Israel. To act as wise bridesmaids is to affirm our faith in the coming Christ. Doing so shows our trust that God is a God of justice and mercy. The eschaton encapsulates the ideals of God’s reign. It is the vision against which we judge our efforts in the meantime to live according to God’s principles. It is a vision of God’s ultimate justice and righteousness without which our world appears very bleak. The wise bridesmaids keep the vision of Christ’s return, and all that it stands for, alive through their faithful waiting in the midst of delay. By preparing for the day, the timing of which no one knows but God, they proclaim that God’s promises are true. They act out their hope for that day when God will establish justice and righteousness and peace.

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.

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.

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.