

Bribie Beacon

Sunday 22 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](#).

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.

Empty Christmas Tree - We are now 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.

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 of the Aboriginal and Torres Strait Islander Anglican Church. abmission/org/November2020

Celebration of Memories - A service will be held on Tuesday 8th December at 2.00pm in St. Peter's followed by afternoon tea in Coinda. All are welcome, however for COVID safe purposes, please advise Lorice if you (and partner or friend) wish to attend by Friday 4th December. Please do not bring any food for afternoon tea. Phone 5497 6212 or email - loricekeith@bigpond.com.

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

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 22 NOVEMBER - CHRIST THE KING

Readings - Ezekiel 34.11-16,20-24; Psalm 100; Ephesians 1.15-23; Matthew 25.31-46

Sentence - O shout to the Lord in triumph all the earth. Serve the Lord with gladness and come before his face with songs of joy. (*Psalm 100.1*)

Prayer of the day - God of power and love, who raised your Son Jesus from death to life, resplendent in glory to rule over all creation: free the world to rejoice in his peace, to glory in his justice, and to live in his love. Unite the human race in Jesus Christ your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



QUESTIONS FOR SCRIPTURE REFLECTION

What can you learn about leadership from the metaphor of God as shepherd as explained here? (Ezekiel 34:11-16)

What would you say in a prayer for loved ones about the hope to which Jesus has called us? (Ephesians 1:18)

Which tasks listed here are easiest and hardest for you and for the people in our church community? (Matthew 25:35-36)

PRAYER POINTS

Those in Need - Barbara Earner, Beverley Fegan-Grimmer, Kaye Bush, Phillipa Booth, Jenny Sullivan, Aileen & Ralph Johnson, Valerie Bowser, Elizabeth Kubler, Robert Van Buerle, Krista-Liisa Pulkkinen.

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

Birthdays this week - Peter Allpass (26 November), John Shearer (27 November).



SCRIPTURE REFLECTION

We come this Sunday, in Matthew's Gospel, to the final discourse of Jesus before his passion. The theme of judgment in Matthew's Gospel plays a central role. We encounter it already at the baptism of Jesus in Matthew 3. Throughout the Gospel, we are continually made aware of a tension between obedience and disobedience. Like the person who came to Jesus and asked "Teacher, what good deed must I do to have eternal life?" (Matthew 19:16-24), so we too wonder on what side we will find ourselves, the right or the left? The question, however, is simply an excuse for doing nothing. The person attempts to engage Jesus in an endless ethical discussion about works or good deeds. In this passage, the question resurfaces but in an importantly different way: "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" (25:44). Those at the left hand of the Son of Man seek an excuse and almost put the blame on the Son of Man himself as if to say, "You didn't reveal yourself; how could we see you?" The curious and also amazing aspect of their question is that it is repeated twice in the parable, once by those on the right and then by those on the left, and yet there is an enormous difference in meaning! When it is asked by those on the right, the question stems from what might be called a holy ignorance. These were people who had entered the joy of their master without even knowing it. Such participation is not self-evident. The joy they knew was not complete; it was mixed with suffering, danger, risk, tribulations and most likely many disappointments. And yet, it was joy. They acted out of mercy. They went the way of the cross and now find themselves at the right hand of the Son of Man. On the contrary, those on the left did not know mercy or joy and we might add they did not know simplicity either. They complicated every situation allowing their own judgment as to whom they had to serve deafen them to the cry of those who were calling out in need. They did not live in the spirit of the beatitudes. Judgment, as it appears in this passage, has more to do with mercy than it does with works. Has the community of believers been formed in a spirit of mercy? Those on the right hand of the Son of Man (also designated the "King") are those who have gone through the great tribulation, those who have lived out their baptism, not those who have conscientiously performed good works or have been morally upright. They are the ones who have risked dying and rising with Jesus in this world and are not waiting for some other future world or life. In this final discourse, we rediscover another theme that has been running throughout Matthew's Gospel, the theme of discipleship. At the heart of the Sermon on the Mount is this call to an obedience that is not prescription or law or sacrifice but joyful living in mercy without calculation. This joyful living takes believers to an unexpected place. It takes them to the cross; it takes them to the cross in human lives, to the cross in the life of family, community, society, nation, and world. It takes them to the place of God's suffering in the world. Much attention has been given in the history of interpretation to the identity of the lowliest "brothers." Are they part of the community of believers or are they outsiders? Do they belong or not? Yet, the parable itself doesn't seem to be concerned about their identity other than to identify their suffering (hungry, naked, imprisoned, etc.). The parable of judgment is far more focused on the life of mercy that has or has not been lived by those who call out "Lord, Lord!" The criterion of judgment is not one's confession, but the mercy we

have lived. The parable is far more concerned about how believers have lived out their baptismal vocation and let their light shine before others so that all may see their good works and give glory to God (5:16). The only identity that seems to worry Matthew in this description of judgment is the identification of the other with the King, the Son of Man, with Jesus. Once again, the "good works" has less to do with ethical actions than with living a life of mercy in which the Son of Man is revealed, if only on the last day. This entails, for the believing community, a considerable change in self-perception. Rather than considering themselves holders or keepers of the mystery of God (in their liturgy, in their works, in their piety), they discover that God is always already outside the circle they draw and the boundaries they create. Mission itself becomes redefined when we consider the move outwards as a move towards God! The community is sent out from the Lord's Supper as body of Christ only to discover that the body of Christ is already waiting for the community in those suffering in the world. Then, in yet another Gospel reversal, it would appear that the judgment we are all subject to is not one from on high but a judgment that is spoken through the need of our neighbour. We are at the end of the church year. The final judgment concludes both the year and this section of Gospel readings from Matthew. We stand continually within that final judgment, in the Gospel, the passion story of Jesus Christ; in our liturgical year, the advent of this passion in the incarnation.

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.