

Bribie Beacon

OCTOBER 2021

St Peter's Anglican Church
Banya Street Bribie Island

Anglican
Church
St Peter's Bribie Island



SEASON OF CREATION

The Season of Creation is the annual Christian celebration of prayer and action for our common home. Together, the ecumenical family around the world unites to pray, protect, and advocate for God's creation.

During the 2021 Season of Creation, from 1 September through 4 October, hundreds of thousands of Christians will be uniting around the theme, "A home for all? Renewing the Oikos of God."

By focusing the subtheme on the concept of oikos, we hope to lift up the integral nature of the many relationships that hold the web of life together. Within the whole inhabited Earth (oikoumene), the Church (oikoumene) calls all households and societies (oikos) to turn our political, social and economic systems (oikonomia) towards just, sustainable economies of life, which respect the limits and life giving ecological boundaries (oikologia) of our common home.

We hope that this Season of Creation renews our baptismal call to care and sustain an ecological turning so that life may flourish, and all creatures may find their place to flourish among our common home.

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

PARISH OFFICE (Wed 9am to 12pm)

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

PARISH NOTICES

Online Sunday Worship - A new online service is available each Sunday via Vimeo, FaceBook or our Webpage.

Morning Tea - Morning Tea will be held in Coinda after both Sunday Services on the 3rd and 17th October.

Singing Group - Singing Group will be in recess until the current face mask rules are removed.

Woorim Market Stall - St. Peter's will be holding a stall at the Woorim markets on Saturday 13th November. We will need jams, relishes, cakes, biscuits (ingredients on labels please), handcrafts, plants and any other saleable quality products. For more information, please speak to one of the wardens - Kay, Margaret or Greg.

Cursillo Peninsula Ultreya - "From Little Things Big Things Grow" - Saturday 9th October at Church of the Risen Christ, 43 Park Road, Deception Bay commencing at 12 noon BYO Lunch followed by Ultreya at 1.00pm. Afternoon Tea to follow. All welcome in person or online. Contact - Doug Frith 0412 573 210 or email family.frisco@gmail.com

Neighbourhood Centre - Food delivery to Bribie Island & District Neighbourhood Centre for the month of September was 29.8kg. Thank you to everyone who has contributed. Greg Rollason.

2022 Lectionary - Shortly we will be ordering the 2022 Lectionary. If you would like a copy, please email the office to order and pay by Friday 29th October. Cost is \$15. Payment can be made to the parish account with Lectionary and your name in the reference or alternatively, a clearly marked envelope with correct money can be placed in the box in the narthex.

Australian Anglican Church Calendar 2022 - These calendars which support the work of the Anglican Church in Australia may now be ordered. Cost is \$15 per calendar. Please email the office with your order and pay by Friday 29th October. Payment can be made to the parish account with Calendar and your name in the reference or alternatively a clearly marked envelope with correct money can be placed in the box in the narthex.

AMUA Christmas Cards - Christmas cards are now available from a box in the Narthex. Cost is \$5.00 for packet of 10 or 50 cents each. Money tin provided in the box. Please note 2022 Diaries will be available soon. Brenda Allardyce

Rectory Roof and Smoke Alarms - Recently the Rectory roof needed to have urgent repairs and restorative work carried out. The work included replacement of tiles, repointing, clearing of gutters and valleys plus three coats of paint. Adherence to new legislation, requires that wired smoke alarms need to be installed in the Rectory by the end of 2021. Currently, the Building Fund has a balance of \$919.53. If you would like to donate to this important fund at this time please do so. It is important we keep all our buildings - the Rectory, Coinda and the Church in good repair. If you would like more information, please talk to one of the wardens - Kay, Margaret or Greg.

Date Claimer - St Peter's will be holding a Parish Luncheon on Sunday 5 December.

COVID SAFETY AT ST PETER'S

Don't attend St Peter's if you have COVID-19 symptoms (cough, fever, sore throat, fatigue or shortness of breath) or have been to a declared COVID-19 hotspot in the previous 14 days.



Those in Need - Janet Berry, Scott Wood, Jason Black, Evelyn Elbourne, Blake Kubler, Elva Woods, Vicki Pickering, Kaye Bush, Phillipa Booth, Aileen & Ralph Johnson, Elizabeth Kubler.

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

CELEBRATIONS

October Birthdays - Glenda Norvill (2nd), Ricky Gudgeon (6th), Elva Woods (7th), Janet Berry (20th), Jan Jones (20th), Les Baker (27th).

Special October Birthdays - Congratulations to Glenda Norvill who celebrates her 80th birthday on Saturday 2nd October.



ST PETER'S PARTNERSHIPS

PANTRY HELP WITH BRIBIE ISLAND NEIGHBOURHOOD CENTRE

We are continuing to collect pantry items each week which we pass on to Bribie Island and District Neighbourhood Centre for distribution to those in need in our community. The following items are helpful - pasta, spaghetti sauce, other pasta sauces, rice, cooking oil, 2 minute noodles, cuppa soup, longlife milk, tea bags, coffee, sugar, jams, peanut butter, vegemite, cereals, fruit juices, muesli bars and tinned items like tuna, salmon, sardines, soups, meals, vegetables, spaghetti and baked beans. Items can be placed in the marked box in the narthex.

DRIVE THROUGH COVID-19 TESTING WITH 4CYTE PATHOLOGY

COVID-19 tests are available here at St Peter's Monday to Friday from 8am to 3.30pm, no appointment is needed. You may either get a referral from your GP or you may obtain one on site when you attend to get tested. Patients should bring ID and Medicare card. COVID testing is bulk billed.

BUSH MINISTRY FUND & BUSH CHURCH AID

Would you like to support ministry in isolated areas? Here at St Peter's we support organisations that enable ministry in isolated areas across Australia. The BMF (Bush Ministry Fund) supports rural ministry in the western region of the Anglican Church Southern Queensland and the BCA (Bush Church Aid) supports rural and outback ministry in other isolated areas in Australia like Longreach, Coober Pedy and Broken Hill. Donations can be placed in envelopes marked BMF or BCA. For more information or to obtain a money box for one of the funds please speak to the following contacts.

Bush Ministry Fund - Wednesday Home Group (Ken & Frankie Park, Barry & Priscilla Hancox, Hank & Bev Hyde, Anne Paroz, Edgar Askew, Hilda Smith, Myra Milner, Tim Dufton)

Bush Church Aid - Errol & Denise Fender.

SUNDAY 3 OCTOBER – SAINT FRANCIS DAY

Readings - Micah 6.6-8, Psalm 100, Galatians 6.14-18, Matthew 11:25-30.

Sentence - And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.". (*Genesis 1.24*)

Prayer of the day - O God, by whose gift Saint Francis was conformed to Christ in poverty and humility, grant that, by walking in Francis' footsteps, we may follow your Son, and, through joyful charity, come to be united with you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Gospel Reflection - Despite all the warnings about rejection and suffering in Matthew 10, Jesus speaks of a discipleship characterised by "rest," "light" burdens, and an "easy" (or "good") yoke. Light burdens and easy yokes appear oxymoronic. They produce a tension in our understanding of Matthew's Gospel, in which Jesus elsewhere reminds disciples that "the gate is narrow and the road is hard" (7:14). In fact less than a chapter earlier we heard a different tone: "whoever does not take up the cross and follow me is not worthy of me" (10:38). The invitation to discipleship, however, is more than cognitive learning or overcoming a gap in knowledge; it is the adoption of a way of life. And this way of life is expressed in terms of doing and being something in relation to Jesus. Jesus ultimately grounds the invitation in his relationship with his Father (verse 27). The proper ordering of our relationship to Father and Son can be deemed "light" and "easy" because an improper relationship to them surely makes for a much harder and more restless life! The promise of rest should not be taken as guaranteed vacation time, but a kind of theological category. The language clearly recalls Moses's own vocation (Exodus 33:12-17). To ease Moses's anxiety about the uncertainty of the wilderness journey, God promises to accompany God's people along the way: "My presence will go with you, and I will give you rest" (Exodus 33:14). God will fulfill the promise for this people whose existence has known little rest (first wandering, later exile and captivity). "Rest" may even recall Creation's completion (Genesis 2:1-3) but also the loss of rest that characterized life outside Eden. Jesus incredibly offers the rest which only the God of all Creation could extend to a weary Israel longing for the paradisiacal Promised Land. As disciples, we do not simply attempt to duplicate the actions of an absent master; on the contrary, we rely on the ongoing presence of Jesus himself. This, too, is included in what Jesus means by "rest." As Matthew reminds us early on, Jesus bears the name of the one promised in Isaiah: Immanuel, "God with us" (1:23). All who take the yoke of discipleship upon them can experience a kind of new creation sustained by the ongoing presence of the Creator in a life of discipleship. It is only fitting, therefore, that Matthew's Gospel ends not with Jesus' departure, but with the assurance of his ongoing presence: "I am with you, even to the end of the age" (28:20). Thus Jesus has effectively taken over God's promise and in his own life, to which we can become apprenticed, he embodies God's presence. He can make this invitation because "all authority in heaven and earth" have been given to him (28:18). It is precisely in a life of discipleship, which includes the making of other disciples (28:19), that Jesus' presence is guaranteed. If we feel compelled to "bring" or "take" Jesus with us wherever we go, we will find our expectations overturned. Lest we forget who Jesus is, Matthew makes it clear from beginning to end: God with us, even to the end of the age!

Questions for Scripture Reflection

1. What is truly restful? What spiritual practices help you put down your burdens? (Matthew 11.25-30)

SUNDAY 10 OCTOBER – ORDINARY SUNDAY 28

Readings - Job 23.1-9, 16-17; Psalm 22.1-15; Hebrews 4.12-16; Mark 10.17-31.

Sentence - There is no one who has left house or brothers or sisters or mother or father or children or fields, for Jesus' sake, who will not receive a hundredfold now in this age, with persecutions, and in the age to come eternal life. (*Mark 10.29-30*)

Prayer of the day - Merciful God, in your Son you call not the righteous but sinners to repentance: draw us away from the easy road that leads to destruction, and guide us into paths that lead to life abundant, that in seeking your truth, and obeying your will, we may know the joy of being a disciple of Jesus our Saviour; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - When Jesus is asked in this Gospel passage "What shall I do to inherit eternal life?", he gives an instruction for a man to sell what he has and give it to the poor in order to obtain treasure in heaven. Further, he is to "follow" Jesus, a typical characterisation of discipleship in Mark. The text says the man became dismayed, and he went away (the opposite of following) grieving. Doubtless Jesus commanded a hard thing, but why this overly sad reaction? Only now are we told, "For he was having many possessions." Verses 23-31 expand upon the implications of Jesus' statement. The first observation Jesus makes pertains to the difficulty that those with wealth have in entering God's dominion. The disciples who were among the lower class and whose perspective had been shaped by a culture that associated wealth with honour, status, and divine favour are confused. If those who appear most blessed have more difficulty getting into the kingdom than a camel going through the eye of a needle, then, as they ask, "Who can be saved?" It's a question for people like us who are among the world's most privileged, must also ask. Wealth is clearly a problem. The case of the well-behaved, socially-responsible, apparently-blessed rich man demonstrates how possessions can interfere with the more important need to follow Jesus as a disciple along the way that will lead to a cross. With respect to salvation, however, the rich only have a bigger challenge than that faced by anyone else. Ultimately we all have the same problem of earning our way into salvation. It can't be done. What, then, is the answer? Gazing at his disciples, just as he gazed at the rich man, and loving them just as much, Jesus says, "With humans it is impossible but not with God, for everything is possible with God." (v. 27) This is not a cheap grace solution that allows us to carry on with business as usual. Something still has to change for God's impossible possibility to be realised. Let's go back to the rich man's question that initiated this whole incident: "What shall I do to inherit eternal life?" His question already hints at a deeper answer. What can anyone do in order to inherit anything? Inheritance is more about belonging to a family than earning something, and this explains what is going on in vv. 28-30. Leaving everything and following Jesus, as Peter says the disciples have done, brings them into a new family. This household of God is an incredibly rich present reality, but one that is marked with persecutions. It is also a future reality characterised by fullness of life where first and last will no longer have any relevance. Finally, keep in mind that for an inheritance to be given and experienced, someone has to die. How can this be? Thanks be to Jesus, the good teacher, that all things are possible with God!

Questions for Scripture Reflection

1. When and where are you often stirred to confess your weaknesses to God and ask for forgiveness? (Hebrews 4:12)
2. Which among Jesus' teachings do you find especially challenging to hear and eagerly follow? (Mark 10:17)

SUNDAY 17 OCTOBER – ORDINARY SUNDAY 29

Readings - Job 28.1-7; Psalm 104.1-10,26; Hebrews 5.1-10; Mark 10.35-45.

Sentence - The Son of Man came not to be served but to serve, and to give his life as a ransom for many. (*Mark 10.45*)

Prayer of the day - God of the unchangeable power, when the heaven and earth were made, the morning stars sang together and the host of heaven shouted for joy: open our eyes to the wonders of creation and teach us to use all things for good, to the honour of your glorious name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Gospel Reflection - The lectionary has been running consecutively through Mark 9 and 10 the past four weeks, but it skips 10:32-34 just before today's lesson. I suspect these verses are omitted because they repeat what Jesus had already said in previous week's lectionary readings of 8:31 and 9:31 where Jesus predicts his suffering, death, and resurrection. From a simple story perspective, only one of these three predictions is necessary to confirm Jesus' awareness of what was going to happen to him in Jerusalem. From a narrative perspective, however, the threefold pronouncements are a way of asserting its reliability and inevitability, and each one individually is important in providing a stark contrast to what precedes or follows it. The first instance in 8:31 is sandwiched between Peter's confession of Jesus as the Messiah and Peter's rebuke of Jesus for announcing his death. The second in 9:31 is immediately followed by the disciples' argument about who was the greatest. We are prepared, therefore to expect some contrasting misunderstanding following Jesus' statement in 10:33. See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again. This time, it is James and John who follow Jesus' pronouncement with a request that shows how little they have learned. Instead of acknowledging Jesus' anticipation of suffering and death, they imagine a triumphant, regal scene with themselves sitting in positions of honour and power at King Jesus' right and left. It is not a matter of leaping to an expectation of the glory of the post-resurrection Jesus. (According to Mark 9:10, they do not understand what a "rising from the dead" means.) They simply have not heard Jesus at all, or refused to hear the dire news, even though he has repeated the prediction three times. Jesus replies, doubtless with considerable exasperation, that they don't have a clue what they are asking for. Can they drink the same "cup" of suffering and death he must drink, a cup that he himself will later ask be removed if possible? (14:36) Can they be baptised with the same baptism Jesus is to endure? (Beyond a metaphorical symbol for suffering, Jesus' reference to a "baptism" is unclear. Perhaps Mark's audience would understand it in the same way that Paul talks about being baptised into Christ Jesus' death in Romans 6:3.) Still clueless, James and John affirm that they can, but, surprisingly, Jesus says that they will. (By the time that Mark is written, James will have been killed by Herod Agrippa I in 44 C.E. for his role as a leader in the Jerusalem church. The fate of John is uncertain, though traditionally it was reported that he lived into old age in Ephesus.) Nonetheless, positions of honour are not Jesus' to give. James and John may have been thinking of something along the lines of being with Jesus in glory like Moses and Elijah were at the Transfiguration (Mark 9:2-8), but in Mark, the only ones to be at Jesus' left and right will be the bandits crucified with him when he is "enthroned" as "The King of the Jews." (15:27)

SUNDAY 24 OCTOBER – ORDINARY SUNDAY 30

Readings - Job 42.1-6, 10-17; Psalm 34.1-8; Hebrews 7.21-28; Mark 10.46-52.

Sentence - The redeemed of the Lord shall return and come to Zion with singing; and everlasting joy shall be upon their heads. (*Isaiah 51.11*)

Prayer of the day - O God, you give light to the blind and comfort to the sorrowing, and in your Son you have given us a High Priest who has offered the true sacrifice for us and yet can sympathise with us in our weakness: hear the cry of your people and lead us home to our true country, where with your Son and the Holy Spirit you live and reign, one God, in glory everlasting. Amen.

Gospel Reflection - This account of the healing of Bartimaeus concludes a central section in the Gospel of Mark that began in 8:22 with the healing of another blind man and is followed in 11:1 by the entry into Jerusalem. It focuses on establishing Jesus' identity and mission, and blind Bartimaeus functions in the narrative as someone who truly "sees" Jesus. As a healing story, the normal elements are present. Someone has a problem, there is some factor that complicates matters, Jesus effects the cure, the result is confirmed, and then there is some response to the miracle. Within this passage and elsewhere in Mark's gospel, however, are indicators that he has other interests in mind. Mark 10:46-52 is not simply a healing story, but it is also a call story, and Bartimaeus is an example of a true disciple. Mark has already reported the healing of a blind man in 8:22-26. Does the reader really need another story to confirm that Jesus can restore sight? In 8:22-26, however, there is the odd detail that after Jesus' first attempt to heal the man, he sees imperfectly and Jesus needs to act again in order for him to see correctly. I don't think the Bartimaeus story is told to let us know that Jesus has gotten better at performing sight restorations. Rather, it is a way of indicating that while gaining full sight is progressive, similarly, full insight about Jesus' identity will also take some development. Peter becomes the example of imperfect vision in the account that immediately follows that first sight healing when he confesses Jesus to be the Messiah. Great! But then he goes on to rebuke Jesus for claiming that his messiahship follows a path of suffering and death. We shall see that Bartimaeus does understand what it means to follow Jesus. The blind man in Mark 8:22-26 is quite passive, but Bartimaeus certainly is not. Though he cannot see, when he hears that it's Jesus passing by, he begins crying out, "Jesus, Son of David, have mercy on me!" This is the first time that "Son of David" as a title is applied to Jesus. It clearly is a royal title hearkening back to King David, and this will become evident when Jesus soon enters into Jerusalem and is given a royal, Davidic greeting. (11:10) Further, Bartimaeus is displaying insight into Jesus' identity that will become clearer to the reader in 12:35-37 when Jesus, invoking Psalm 110:1 asks, "How can the scribes say that the Messiah is the son of David?" For someone who understands and believes in Jesus, it all is perfectly clear. (By the way, Bartimaeus can claim Jesus' blessing in John 20:29 for those who have not seen yet believed!) Finally, in the other call stories, Jesus tells the person to come and / or follow him. He tells Bartimaeus to "Go!" Is "going" the same as "following" when it leads to the cross? It certainly can be when "following" Jesus to the cross becomes "going" and telling others what we have seen and experienced in the one who is the merciful Son of David, Jesus the Messiah.

Questions for Scripture Reflection

1. In today's culture and society, what training and qualities make for a well-equipped leader? (Hebrews 7:23)
2. If you had lived in Jesus' time, what about him would have caught your attention and stirred your curiosity? (Mark 10:46)

SUNDAY 31 OCTOBER – ALL SAINTS

Readings - Isaiah 25.6-9; Psalm 24; Revelation 21.1-6a; John 11.32-44.

Sentence - And a great multitude, from every nation and tribe and people and language, cried with a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!' (*Revelation 7.10*)

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.

All Saints Reflection - We've always been curious about our ancestors, to know where we came from and who we are. We've also wanted to gain wisdom from the experience of the past, both successes and failures. And we've desired communion and reunion of some sort. The foundation of All Saints Day comes from Christians in the Middle Ages who 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 it's 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. Many churches read the names of those in the parish, or family members, who have died in the Faith. By keeping these names on our lips, we are confessing that the faithful dead are alive, for "God is not a God of the dead, but of the living." (Matthew 22). Some churches use incense on All Saints Day, as a sign of the prayers of all the saints, both in heaven and on earth. (Revelation 5:8). All baptized believers are a part of the People of God—a spiritual family that goes back to the beginning. This helps us know who we are, and shows us that we belong. We have a whole history that provides us with wisdom, passed on through God's working through and in his people. It also points us to our future reunion, giving us hope that our longing for eternal fellowship will be satisfied someday.

Questions for Scripture Reflection

1. Who are the Saints who helped form and shape your faith in God?
2. If you had been at the tomb when Jesus cried how would it have made you feel?
(John 11.35)



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PACIFIC HARBOUR
GOLF & COUNTRY CLUB

BRIBIE CHAPPY GOLF DAY

OCTOBER 29, 2021 AT 8:30AM

This will be a fun, social competition raising awareness of SU Chaplaincy and providing much needed funds towards our school chaplaincy services. Show your support by participating and enjoying a round of golf, register today!

ENQUIRIES: RAY 0447546952, OR RAIROSA@GMAIL.COM
TO REGISTER VISIT, SUQLD.ORG.AU/BRIBIEGOLFDAY