

Bribie Beacon

MAY 2022

**St Peter's Anglican Church
Banya Street Bribie Island**

Anglican
Church
St Peter's Bribie Island

In March a ministry survey form was distributed at services and through our weekly email. All were asked to prayerfully consider how they contribute to the life of our community. Thanks to the 47 people who completed and returned the survey form. Those who indicated to join different ministries will be included in forthcoming rosters and meetings as we return to a more active parish schedule for 2022. The pandemic has caused great interruptions to all aspects of life including all aspects of our church community. The more each of us gets involved in the aspects of our parish life, the more we can be the flourishing community we are called to be. It is when we as people of faith come together to proclaim Christ and serve the community that the light of the risen Christ can bring renewal and transformation to our lives and the lives of those we serve. Yet that renewal and transformation can only happen in the places we go and take the Good News of Jesus. So let us continue to commit ourselves to proclaiming and serving, worshipping and learning. To proclaim and serve does require us to face outwards to make a difference to those in the wider community. To worship and learn is about entering more and more deeply into life in Christ so that we can be ever more faithful, ever more Christ-like, as we go about being Christ's presence in God's world. If a faith community is proclaiming and serving, worshipping and learning like this, then it's flourishing, even if it consists of only a handful of people. So as we proclaim the Good News of the crucified and risen Lord, let us commit our lives to sharing God's love to each and every person we meet. Fr Steven

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 & Fri - 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](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

LOCATION

10-12 Banya Street Bongaree

PARISH NOTICES

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

COVID Safety - Parish Council has removed the need for full vaccination for attendance at services and activities at St Peter's. With the removal of the vaccination requirement, it is very important we all maintain our good hygiene practices and physical distancing. **It is essential that you do not attend St Peter's if you have COVID-19 symptoms (cough, fever, sore throat, fatigue, or shortness of breath).** While the wearing of face masks is not required, the wearing of face masks is most welcome.

Common Communion Cup - The common cup has now been reintroduced to our Eucharistic services. While the risk of transmitting COVID through the common cup is low, anyone who has concerns or medical conditions that place them in a high risk category, are encouraged to maintain the practice of communion in one kind (the bread only). For those taking communion in one kind be assured that Christ is fully present, and nothing is lacking taking communion in one kind only. The practice of intinction (dipping the bread in the cup) is not allowed. Communicants are welcome to either stand or kneel while at the altar rail.

Morning Tea - Morning Tea will be held in Coinda after both Sunday Services on the 1st and 15th May.

Singing Group - Singing Group is currently in recess and will resume on Monday 9th May.

Fiddler on the Roof - Toc H invites you to the movies at Coungeau House for a showing of Fiddler on the Roof on Saturday 7 May at 1.30pm. Tickets \$10. Contact Chris 0408 157 888.

A Stitch in Time - Bribie Uniting Church present 'A Stitch in Time' on Sunday 15 May at 12.45pm at the Bribie Cinema. Tickets \$20. Contact Neena on 0417 721 598.

High Tea - Fundraiser for School Chaplaincy on the Island will be held on Wednesday 25 May at 10am here at Coinda Hall. Tickets cost \$25 and can be purchased from <https://brushfire.com/sua/dinner/532360>

Retro Revival Show - A great night of music from the 60's, 70's and 80's at Coungeau House on Friday 3 June at 7pm. Tickets \$25. Contact Christ 0408 157 888.

Cursillo Ultreya Service will be held at St. Peter's on Saturday 28th May with the theme "Keep Pressing Forward". Share fellowship over BYO Lunch from 12 noon in the hall. Tea/coffee provided. Service commences at 1pm. For further information please contact Reverend Marilyn Cullen on 0412 473 539 or email macullen59@gmail.com

Keys - If you are holding keys to the church or Coinda which you no longer need, would you please return them to Greg Rollason.

Rosters - Interested in joining our worship team as an av operator, reader or intercessor? Please speak to Fr Steven (3408 3191) or Margaret Peterson (5497 6978).

Musicians - Music plays a significant role in how we worship here at St Peter's, and we are blessed with a dedicated team of musicians who play for our services each Sunday. We would love to add some members to this team. If you have the skills and willingness to assist please speak to Fr Steven.



Those in Need - Carol Chilinski, Hilda Smith, Geoff Thomas, Myra Milner, David Lower, Janet Berry, Blake Kubler, Arthur Wells, Naz Hudda.

Continuing Prayer List - Anne Paroz, Elva Woods, Kaye Bush, Phillipa Booth, Nicholas & Elizabeth Kubler.

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

CELEBRATIONS

May Birthdays - Fred Bellert (4th), Frankie Park (6th), Karen Quinn (6th), Barry Hancox (9th), Charles Bonnici (14th), Neville Freeman (14th), Neville Mietzel (19th), Carolyn Payne (20th), Barbara Black (22nd), Bruce Clark (22nd), Chris Dale (22nd), Sharon Parsons (24th), Ken Park (27th), Karen Llewellyn (29th), Dawn Williams (31st).

Special Birthdays - Congratulations to Fred Bellert who celebrates his 80th birthday on Wednesday 4th May and Reverend Carolyn Payne who will celebrate her 70th birthday on Friday 20th May.

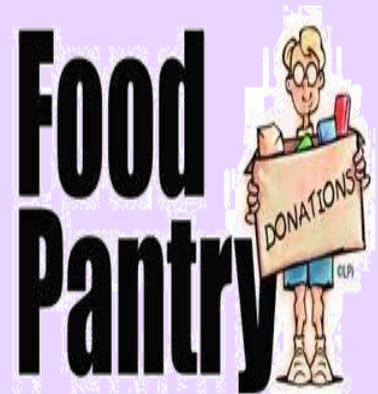


Thank You to Joyce Sergeant for the Easter flowers which were given in memory of her husband Harvey whose anniversary occurred on the 28th April.

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 3pm, 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.

COOINDA HALL PARTNERS

Yoga for Health - Tuesday and Thursday @ 10am - Maggie Coombs - 0400 250 520
Yoga - Monday @ 5.30pm + Wednesday @ 5.10pm - Nick Eady - 0437 233 930

SUNDAY 1 MAY - EASTER 3

Readings - Acts 9.1-6; Psalm 30; Revelation 5.6-14; John 21.1-19.

Sentence - To the one seated on the throne and to the Lamb be blessing and honour and glory and might for ever and ever. (Revelation 5.13)

Prayer of the day - Almighty God, through your only Son you overcame death and opened to us the gate of everlasting life: grant that we who celebrate our Lord's resurrection, may, through the renewing power of your Spirit, rise from the death of sin to the life of righteousness; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - Simon Peter announces to the assembled disciples, "I'm going fishing." Improbable as it may sound to our ears given all the goings on in this suddenly post-resurrection world, Simon Peter figured the fish would be biting and so, without a second thought, he collected his nets and gear. Out he went, and the others with him, to the Sea of Galilee. Seasoned with the sea, knowing the water and the currents like their own heart beat, they fished all night and still they caught nothing. At dawn, they saw a stranger on the shoreline, but didn't recognize him as Jesus, though Jesus knew them; this "stranger" called to them with a term of endearment, "children" (John 21:5b cf. 1 John), watching them as they plied their trade, one they had seemingly left behind. Then the stranger told them how to fish: "Throw your net out on the other side!" They did so and they caught an enormous load of fish. Fish of all kinds. The symbolic significance of the number, one hundred fifty-three, is lost on modern readers, but the meaning of the story is not: the Jesus proclaimed by John draws (or drags) in an ecumenical collection, inclusive and diverse. Moreover, it reprises two or three traditional stories of the disciples: the work of the disciples as fishermen; the more radical call to become fishers of people; and finally, the reminder of John's Jesus that "apart from me you can do nothing" (John 21:15:5b); and it shares similarities with Luke's account of the disciples "recognizing" the stranger/Resurrected One in their midst when he broke the bread. In the final scene of this text, we hear the dramatic exchange between Jesus and Simon Peter. Three times Jesus asks Simon Peter, do you love me? The first time he asks, it's a comparative, "do you love me more than these?" Most conclude that "these" refers to the other disciples, rather than the fishing gear or the fish. In any event, what is most important here is the way this text brims with symbols we have already seen: the charcoal fire burning in the background, its quiet red glow cast over the memory of Peter's three-fold denial. Now it burns again, but this time what we hear is the confession, three times repeated, "Yes, Lord, you know that I love you." As we declare our love for Jesus, Jesus responds with the invitation to 'Follow Me'. So let us follow the example of Jesus and live as a shepherd to others.

Questions for Scripture Reflection

1. What helps you remember that weeping is short lived and joy always returns? (Psalm 30:5)
2. Revelation 5:13 describes every creature in heaven and on earth worshiping God. How does this speak to you?
3. Imagine being at the fish breakfast with Jesus. What would you see, hear, smell, touch and feel? (John 21:9-14)

SUNDAY 8 MAY - EASTER 4

Readings - Acts 9.36-43, 25-29; Psalm 23; Revelation 7.9-17; John 10.22-30.

Sentence - The Lamb in the midst of the throne will be their shepherd, and will guide them to springs of the water of life, and God will wipe away every tear from their eyes. (Revelation 7.17)

Prayer of the day - Gracious God, you sent Jesus, the good shepherd, to gather us together: may we not wander from his flock, but follow wherever he leads us, listening for his voice and staying near him, until we are safely in your fold, to live with you for ever; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - Jesus has been in Jerusalem since his arrival for the Festival of Booths in chapter seven (7:10), teaching regularly in the temple complex. His teaching evokes much discussion concerning his identity, origins, and authority, and results in a division among the people. Some believe that he is the Messiah, and others believe that he is demon-possessed, or worse, a blasphemer who deserves to die (7:40-44; 8:48, 59). After the first part of Jesus' good shepherd discourse in John 10, there is a similar divided response: "Again the Jews were divided because of these words. Many of them were saying, 'He has a demon and is out of his mind. Why listen to him?' Others were saying, 'These are not the words of one who has a demon. Can a demon open the eyes of the blind?'" (10:19-21) It is not clear how much time has passed between that discussion and the discourse that begins at John 10:22, which takes place at the time of the festival of the Dedication (Hanukkah). Once again Jesus is at the temple complex, this time in the portico of Solomon (10:23). Some Jews gather around him and ask Jesus to put an end to the debate concerning his identity once and for all: "How long will you keep us in suspense? If you are the Messiah, tell us plainly" (10:24). The problem, of course, is that regardless of what Jesus says or does, the debate does not end. Jesus responds that he has already told them, and that the works he has done in his Father's name testify to him, but they do not believe, because they do not belong to his sheep (10:25-26). The words and works of Jesus are open to many interpretations. The incident of the preceding chapter makes that abundantly clear. After Jesus heals a man born blind, the Pharisees see only that Jesus has healed on a Sabbath, and that therefore he must be a sinner, while others question how a sinner can perform such signs (John 9:16). The blind man gradually comes to realize who Jesus is and, in the end, worships him as Lord (9:38). Jesus says: "I came into this world for judgment so that those who do not see may see, and those who do see may become blind" (9:39).

Questions for Scripture Reflection

1. Compare and contrast worship today with the worship described in Rev 7:9-17.
2. Psalm 23 has a timeless appeal. Why? What specifics in it speak to us today?
3. To testify is to give evidence. In what way do Jesus' works testify to him as Messiah? (John 10:25)

SUNDAY 15 MAY – EASTER 5

Readings - Acts 11.1-18; Psalm: 148; Revelation 21.1-16; John 13.31-35.

Sentence - God is love, and those who abide in love abide in God, and God abides in them. (1 John 4.16b))

Prayer of the day - We behold your glory, O God, in the love shown by your Son, lifted up on the cross and exalted on high: be glorified anew in the love we have for one another as disciples of the risen Lord Jesus, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Gospel Reflection - As is the case with many lectionary texts, something is lost when this passage is not read in its literary context. The context of this passage, of course, is John's account of Jesus' last supper with his disciples. In this account, we hear that about many things that Jesus knows, and about how he responds to the knowledge that he has. He knows that his hour has come to depart from this world and go to his Father (John 13:1a). How does he respond? "Having loved his own who were in the world, he loved them to the end" (13:1b). He knows that the Father has given all things into his hands, and that he has come from God and is going to God (13:3). How does he respond? He gets up from the table and takes on the role of a slave, washing his disciples' dusty, dirty feet. Jesus also knows who is about to betray him (John 13:11), and he is very troubled by this knowledge (13:21). How does he respond? He announces the imminent betrayal to his disciples, and then proceeds to feed the betrayer: "So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot" (13:26). Judas then leaves to do his dirty work, and the narrator adds, "and it was night" (13:30). It is at this dark moment that our text begins, "When he (Judas) had gone out, Jesus said ... " We might expect a speech about how evil Judas is and how awful the consequences of his actions will be for him. But Jesus instead focuses on his mission and preparing his disciples for what is to come. He speaks of being glorified and of glorifying God (John 13:31-32), which in Johannine language is a reference to his elevation on a cross (3:14; 12:23-28). Then he tells his disciples in tender words ("little children") that he will be with them only a little longer, and that where he is going, they cannot come (13:33). This conversation continues after our lectionary text, with Peter asking, "Lord, where are you going?" and Jesus responding, "Where I am going you cannot follow me now, but you will follow afterward" (John 13:36). Peter responds, "Lord, why can't I follow you now? I will lay down my life for you" (13:37), to which Jesus responds by predicting Peter's denial of him (13:38). Yes, Jesus also knows that Peter, one of his closest companions, will deny him. Yet his parting words to his disciples focus not on blame for their past and future failures, but rather on preparing them for what is to come, promising that although he will no longer be physically present with them, they will not be abandoned.

Questions for Scripture Reflection

1. What is the connection between God's act of creation and the creation's call to praise God? (Psalm 148)
2. What are some of the ways God's gift of the Holy Spirit to the Gentiles is relevant today? (Acts 11:1-18)
3. John 13:34-35 presents one of the simplest yet hardest of Jesus' commands. How does it challenge you today?

SUNDAY 22 MAY - EASTER 6

Readings - Acts 16.9-15; Psalm 67; Revelation 21.10-14, 22-22.5; John 14.23-29

Sentence - 'Peace I leave with you; my peace I give to you,' says the Lord. 'Do not let your hearts be troubled, and do not let them be afraid.' (John 14.27)

Prayer of the day - Great and loving God, your will for us in your Son Jesus is the peace which the world cannot give, your abiding gift, the Advocate he promised. Calm all troubled hearts, dispel every fear, and keep us steadfast in love and faithful to your word. Grant this through Jesus Christ, the firstborn from the dead, who lives with you now and always in the unity of the Holy Spirit, God for ever and ever. Amen.

Gospel Reflection - This passage is part of Jesus' farewell discourse to his disciples on the night before his death, a discourse punctuated by the anxious questions of his disciples about his impending departure. First Peter (John 13:36), then Thomas (14:5), then Phillip (14:8), and then Judas (not Iscariot) (14:22) ask for clarification about what Jesus is telling them. Jesus has promised not to leave his disciples orphaned (John 14:18). He has promised to send another Advocate, the Spirit of truth, to be with them forever (14:16) and continue the work that he has begun. The world does not recognise the Spirit of truth and thus cannot receive him (4:17), just as it has not received Jesus. Jesus tells his disciples that though the world will no longer see him, they themselves will see him (John 4:19) because he will reveal himself to them (4:21). Then Judas (not Iscariot) asks: "Lord, how is it that you will reveal yourself to us, and not to the world?" (4:22) Our passage begins with Jesus' response to this question. Perhaps Judas expects that Jesus will give them some kind of secret knowledge, but that is not what Jesus means. Earlier Jesus had spoken to his disciples of the "many dwellings" in his Father's house, where he was going to prepare a place for them (John 14:2). Now Jesus says that he and the Father will come and make their dwelling with those who love him and keep his word (14:23). In John's Gospel, "eternal life" begins here and now; it is life in relationship with God through Jesus Christ (17:3). Even while Jesus prepares eternal dwellings with the Father, he and the Father will continue to dwell with his disciples in the present. It is through the Holy Spirit, that Jesus will continue to be present with his disciples. Jesus says that the Father will send the Holy Spirit to be alongside his disciples, to teach them and remind them of all that Jesus has said to them (John 14:26). Because Jesus will be present with them through the Holy Spirit, his disciples need not be anxious. Chapter 14 begins with Jesus' exhortation, "Do not let your hearts be troubled" (John 14:1). Now again Jesus exhorts, "Do not let your hearts be troubled, and do not let them be afraid," after telling his disciples, "Peace I leave with you; my peace I give you. I do not give to you as the world gives" (14:27).

Questions for Scripture Reflection

1. Which blessings of God are evoked in Ps 67? Describe their relevance for us.
2. If you saw the "healing of the nations" (Revelation 22:2), what do you think it would look like?
3. How do the names Advocate, Helper, Comforter or Counsellor help you understand the Holy Spirit? (John 14:26)

SUNDAY 29 MAY - EASTER 7

Readings - Acts 16.16-34; Psalm 97; Revelation 22.12-22; John 17.20-26.

Sentence - Believe on the Lord Jesus Christ, and you will be saved. (Acts 16.31)

Prayer of the day - Almighty God, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - John 17 brings us to the end of Jesus' farewell to his disciples. The timing is a bit confusing to listeners. We celebrated Easter at the end of March, but the last few weeks we've gone back before Easter to Jesus' last meal with his disciples. We've been sitting at the Passover table, leaning close to hear Jesus' final promises to his disciples. Chapter 17 is Jesus' closing prayer. He looks up to heaven and prays first for himself. This is not the agonising prayer in Gethsemane found in the other gospels. Jesus is not in agony nor is he confused. "Father, the hour has come; glorify your Son so that the Son may glorify you." Sometimes, Jesus seems to be praying for somebody else he says "your Son" then "the Son" then "glorify me." We hear a mixture of Jesus and the gospel writer mingled together in one prayer. Then Jesus moves on to pray for those who are sitting at the table with him. Jesus is praying like a mother who has adopted these children. They belonged to God, but God gave them to Jesus to care for, to teach, to nurture. Soon Jesus will go away and he prays for these children with the love of a motherly heart. Jesus' prayer doesn't stop with those seated at the table. "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one." Jesus is praying also for you and for me. We are the ones who have come to believe because of the disciples' words. Jesus' prayer hangs in the space between earth and heaven, between time past and time present and time yet to come. Jesus is praying that we will remain faithful and trust in the presence of the Holy Spirit. Just when we think we've figured out what's going on in John's gospel, we are surprised at every turn. Jesus proclaims God's love for the world, yet prays that these beloved children will be protected from the world. Jesus speaks of himself as the Good Shepherd whose sheep hear his voice, yet, just when we're ready to shut the gate, Jesus says, "I have other sheep that are not of this fold, I must bring them also." Just when we point to John's gospel to confirm that God is our Father, we hear Jesus praying from a mother's heart. Even in John's fatherly gospel, we see a picture of Jesus who seems very much like a mother.

Questions for Scripture Reflection

1. Christians' love for one another, Jesus says, shows the world God's love. How does your love point to God? (John 17:23)
2. List the ways God brings good from bad circumstances in the Acts account. How has God done this in your life? (Acts 16:16-34)
3. Jesus is Alpha and Omega, first and last. What does this mean in your life of faith? (Revelation. 22:13)