

# Bribie Beacon

## JULY 2022

St Peter's Anglican Church  
Banya Street Bribie Island

Anglican  
Church  
St Peter's Bribie Island



**SUNDAY 10 JULY**  
**10.30AM**  
**ONE SERVICE ONLY**

### WEEKLY SERVICES

Sunday - 7.30am & 9.30am  
Wednesday - 10am

Cursillo is a worldwide movement of the Christian Church which seeks to make it possible to live out what is fundamental to being a Christian. Cursillo is a Spanish word meaning short course. In this case it is a short course in Christian living. On Saturday 28 May the Cursillo movement held an Ultreya here at St Peter's. An Ultreya is a time of reunion of those who have attended a Cursillo weekend. The theme for Bribie Island's Ultreya was **Keep Pressing Onward**. Rod Cullen, the witness speaker, shared that Jesus came to serve, not to be served and that we have all been given different gifts of the Spirit to be used to serve Him and each other. The challenge for all to **keep pressing onward** to the prize that God has called us to do. In response, Rev. Bill Crossman encouraged all to be people who welcome all guests to our tables, as if they were Christ, because it is in those uncomfortable places that God meets us and shows us that there is no limit to who can enter into God's love.

If you would like to know more about Cursillo please speak to Marilyn Cullen or Margaret Peterson.



### PARISH CONTACT DETAILS

#### PARISH PRIEST / RECTOR

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#### CHURCHWARDENS

Kay Benson 3408 1058  
Margaret Peterson 5497 6978  
Greg Rollason 3408 1998

#### PARISH OFFICE

(Wed & Fri - 9am to 12pm)  
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#### WEBSITE

[www.stpetersbribie.org.au](http://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

#### 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** - It is very important we do our best to 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.

**Morning Tea** - Morning Tea will be held in Coinda after both Sunday Services on the 3<sup>rd</sup> and 17<sup>th</sup> July.

**Market Stall** -- St Peter's will be holding a stall at the Uniting Church Trash and Treasure on Saturday 9 July. We are looking for contributions to the stall, volunteers to help set up the stall at 6.30am and volunteers to run the stall from 9am to 12 midday. If you can help, please speak to Greg Rollason.

**Patronal Festival Luncheon** - There will be a Parish Luncheon in Coinda on Sunday 10 July. The cost of the lunch is \$20 per person. If you would like to attend please place your name on the list in the narthex and make payment to the Parish Bank account with the description Lunch, or place the money in an envelope marked LUNCH and your name.

**LA Training** - Training for current and potential Liturgical Assistants will be held on Monday 11 July from 2.30pm to 3.30pm at St Peter's. All are welcome and if you wish to know more, please speak to Fr Steven.

**AMUA Movie Fundraiser** - AMUA invites members, parishioners and friends to join them for a showing of 'Falling for Figaro' on Sunday 17 July at the Bribie Cinema commencing at 12.30pm. Tickets are \$20 each and include an ice cream or popcorn on entry. Tickets can be purchased from Jan White, Fr Steven and the Parish Office.

**Creating Caring Communities** - Have you entered a church or an organisation where you felt excluded? No one greeted you or made you feel welcome. Unfortunately this does happen in our churches and organisations and the result is that those who experience it don't stay connected. We all want to feel welcome and valued and Creating Caring Communities (CCC), is a short course that makes us aware of what makes people feel welcome and valued and what detracts from that. Your local accredited presenter, Janet Dyke, is conducting a course at St Peter's Bribie Island. The course will be run over 4 weeks on Saturday mornings 6, 13, 20, 27 August at 9am. Each session is of 3-4 hours duration, with a break for morning tea. Join us and help make our churches and organisations places where people want to come and stay. Information sheet and registration form is available from Fr Steven.

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

**Milestones** - It is our tradition at St Peter's to note people's birthdays in weekly and monthly publications, including special celebrations like 80<sup>th</sup> and 90<sup>th</sup> birthdays. If you would prefer not to have your special celebrations and birthdays noted in these notifications, please let the office know.



**Those in Need** – Brian Henderson, Bill Edwards, Ralph Johnson, Hilda Smith, David Lower, Janet Berry, Blake Kubler, Arthur Wells.

**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](mailto:office@stpetersbribie.org.au)

## CELEBRATIONS

**July Birthdays** - Denise Fender (1<sup>st</sup>), Carol France (1<sup>st</sup>), Alan Jones (7<sup>th</sup>), Anne Paroz (9<sup>th</sup>), Denise Shearer (9<sup>th</sup>), Joan Norton (11<sup>th</sup>), Brenda Allardyce (13<sup>th</sup>), Heather Patterson (14<sup>th</sup>), Yvonne Swanson (14<sup>th</sup>), Shirley Todd (18<sup>th</sup>), Shirley Mery (20<sup>th</sup>), Ron Sheppard (20<sup>th</sup>), Cliff Fowler (21<sup>st</sup>), Gordon Evens (31<sup>st</sup>).



**RECONCILIATION PRAYER** - Lord God, bring us together as one, reconciled with you and reconciled with each other. You made us in your likeness, you gave us your Son Jesus Christ. He has given us forgiveness from sin. Lord God, bring us together as one, different in culture, but given new life in Jesus Christ, together as your body, your Church, your people. Lord God, bring us together as one, reconciled, healed, forgiven, sharing you with others as you have called us to do. In Jesus Christ, let us be together as one. Amen

## MOVIE FUNDRAISER



**Sunday 17 July 2022 - 12.30pm**

**Tickets \$20 each, price includes cost of admission and ice cream or small popcorn. Raffle tickets available for sale on the day, 3 tickets for \$5.**

Funds raised will support the charity work of the Anglican Mothers Union including Women's Shelter, Kids at Risk, Disaster relief for Pacific Islander Nations.



## **SUNDAY 3 JULY - ORDINARY 14**

Readings – 2 Kings 5.1-14; Psalm 30; Galatians 6.7-18; Luke 10.1-12, 17-24.

Sentence – The harvest is plentiful, but the labourers are few; ask therefore the Lord of the harvest to send out labourers into his harvest. (*Luke 10.2*)

Prayer of the day – God of the covenant, in our baptism you called us to proclaim the coming of your kingdom: give us courage, as you gave it to the apostles, that we may faithfully witness to your love and peace in every circumstance of life; in the name of Jesus Christ our Redeemer, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Gospel Reflection - The story of Jesus' sending of the 70 gives a rare window into what it looked like to follow Jesus in the first generation. In verses 5-6 Jesus sends out disciples with the first proclamation that sounds deceptively simple: "Whatever house you enter, first say, 'Peace to this house!'" (verse 5). This word of peace is the first word, the opening word, the announcing word. Notice that Jesus does not tell them to do any sort of assessment before making this proclamation. He doesn't ask them to determine whether this house follows the God of Abraham, Isaac and Jacob, or whether this house has kept the law or whether this house is likely to receive the good news Jesus brings. Jesus doesn't ask them to do a risk assessment or pre-judge whether this house will be worth their time. Jesus goes on to instruct them in the dynamic of sharing peace: "if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you" (verse 6). This verse is packed with instruction for reactive lives today and is worth taking time to unpack. First, Jesus assumes that these apostles he sends, do in fact have peace. Jesus says that "Your peace" specifically, not just random, generic peace, will rest on others or return to you. As we engage others, we must first be well-grounded in God's peace, the peace that passes understanding. God's shalom is more than being calm. It is confidence in God's abiding presence so that we also share that presence with others. Engaging others means not treating them as objects upon which we act, but as sacred others with whom we are called to be fully and peacefully present. If they do not share this peace, Jesus does not advise reactivity, scorn or polemics. Instead, he reassures his followers that their peace is not diminished and cannot be taken away from them: "it will return to you" (verse 6). At the end of this section, Jesus instructs them in a second proclamation: "The kingdom of God has come near to you" (verse 9). Remarkably, this proclamation applies whether one is welcomed (verse 8) or one is not welcomed (verse 10). The kin-dom of God is promised to all, to those who receive as well as to those who reject. The new kinship, a new way of understanding all human relationships, indeed, God's ordering of all things, is a life-changing proclamation. And it is for everyone!

### Questions for Scripture Reflection

1. As a disciple of Jesus, who goes with you, literally or figuratively, for mutual encouragement? (Luke 10:1)
2. How do you individually or as a congregation bear one another's burdens? (Galatians 6:3)

## **SUNDAY 10 JULY - ORDINARY 15**

Readings - Amos 7.7-17; Psalm 82: Colossians 1.1-14; Luke 10.25-37.

Sentence – Do to others as you would have them do to you. Love your enemies, do good, and lend, expecting nothing in return. (*Luke 6.31,35*).

Prayer of the day – Eternal God, you have taught us through Christ that love is the fulfilment of the law: help us to love you with all our heart, with all our soul, with all our mind, and with all our strength, and our neighbour as ourself; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - The story of the Good Samaritan is one of the most well-known stories of Jesus. Many countries even have Good Samaritan laws, so-named to provide legal protections for those who act as “good Samaritans” to help others. The good Samaritan has become a paragon for going beyond typical expectations to care for others. So, we might think we know all there is to know about this parable that Jesus tells. Yet by taking another look, I hope that we can see not only a powerful example for Christians to follow but a renewed glimpse of the wide scope of God’s restoration of God’s people. When Jesus is tested by a Torah expert about actions consistent with inheriting eternal life (Luke 10:25), Jesus responds by returning the question, asking “What is written in the Law?” and inquiring about this expert’s interpretation of the Torah on this specific point (10:26). When the man answers using the central Scriptural commands to love God and love neighbour (Deuteronomy 6:5; Leviticus 19:18, respectively), Jesus affirms that his interpretation is correct and confirms that living in line with these covenantal expectations will result in life (10:28). Here’s where Luke’s story takes an interesting turn. The Torah expert desires to “justify himself” and so asks the now-infamous question, “And who is my neighbour?” (10:29). Jesus’ answer to this question comes in a parable about a Samaritan who rescues a Jewish man who had been attacked, robbed, and left for dead. The contrast to this Samaritan is provided by a priest and Levite, who both see the desperate man but “passed by on the other side”. At this point, Luke’s audience, as well as Jesus’ listeners, would have begun to feel the surprise of the story. The priest and Levite are the anticipated good guys of the story, while a Samaritan (10:33) would hardly be expected to stop and help a Jewish person in trouble given past conflicts between their peoples (see also John 4:9). Jesus’ parable portrays a Samaritan as an exemplary neighbour to another member of Israel and intimates that Samaritans are a part of wider Israel. The parable demonstrates that God is enacting, in Jesus the Messiah, the restoration of the fullness of Israel, as a prelude to the offering of salvation to all nations (Acts 1:8). A surprising twist of the parable is that the Samaritan who enacted mercy is not only an Israelite but functions in the parable as an ideal Israelite.

### Questions for Scripture Reflection

1. If we define neighbours as “those who need us,” who are you neighbours? (Luke 10:29)
2. Who needs to hear from you that Christ has rescued us from darkness and forgives our sins? (Colossians 1:13)

## **SUNDAY 17 JULY - ORDINARY 16**

Readings – Amos 8.1-12; Psalm 52; Colossians 1.15-29; Luke 10.38-42.

Sentence – In returning and rest you shall be saved; in quietness and trust shall be your strength. (*Isaiah 30.16*)

Prayer of the day – Eternal God, you draw near to us in Christ and make yourself our guest: amid the cares of our daily lives, make us attentive to your voice and alert to your presence, that we may treasure your word above all else. We ask this 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 - Mary, Martha, and their brother Lazarus are Jesus' friends. The cultural context of the passage relates to the practice of hospitality in first-century Palestine, hospitality is about allowing the guest to share the sacredness of the family space. Luke's statement that Martha opened her home to Jesus implies that Martha was an independent woman and financially stable. Martha may be a widow because there is no mention of her husband, and she owns and manages her house. If she had lived with her brother Lazarus or her husband, Luke would have said Lazarus' house or mentioned her husband's name. Martha oversees the material care of guests. Martha is anxious to ensure that her honoured guest Jesus and his disciples feel welcomed at her home. Mary prefers to listen to Jesus' teaching. It was very unusual for a first-century Jewish woman to join men in learning. The phrase "sat at the Lord's feet and listened" describes students' actions. The traditional interpretation of this passage criticises Martha for not acting like her sister, who listens to Jesus' teaching. We need to understand Martha's behaviour from a woman's perspective. Martha is exhausted by the burden of hospitality that has fallen on her shoulders. She asks Jesus whether he cares that Mary left her alone to serve the guests. She asks Jesus to tell Mary to assist her. Martha's complaint is fair. Jesus gently acknowledges Martha's exhaustion and reminds her of her distraction. He praises Mary for choosing to listen to his teaching. Does Jesus value Mary's choice over Martha's? I do not think so. The story of Jesus' visit to Martha's house is related to the questions of church life. Martha's house is a house church where Christians met to worship and learn the word of God. The Book of Acts refers to house churches. The traditional interpretation of Luke 10:38-42 presents the narrative as a problem between Martha and Mary, but it is about the two kinds of ministries: diakonia (service) and the word. Martha represents the ministry of diakonia, and Mary represents the ministry of the word. Jesus does not prefer the ministry of the latter over diakonia. Instead, Jesus does not want the diakonia to be at the expense of the ministry of the word. Both ministries are important. The ministry of diakonia should not absorb our energy and time and drive us to neglect God's word. Francois Bovon explains that "Priority should be given to listening to the word of God, to taking time out, to the act of sitting down; it consists in not wishing to precede the Lord, in accepting to be served before serving." The word of God motivates us to engage in the ministry of diakonia.

### Questions for Scripture Reflection

1. What worries and distracts you, pulling you in different directions? (Luke 10:40)

## **SUNDAY 24 JULY - ORDINARY 17**

Readings – Hosea 1.2-10; Psalm 85; Colossians 2.6-15; Luke 11.1-13.

Sentence – Ask, and it will be given you; seek, and you will find; knock, and the door will be opened for you. (*Luke 11.9*)

Prayer of the day – Provident Father, with the prayer your Son taught us always on our lips, we ask, we seek, we knock at your door: help us so to seek that we may truly find, so to ask that we may joyfully receive, and so to knock that the door of mercy may be opened for us; through Jesus Christ our Lord. Amen.

Gospel Reflection - There are two versions of the Lord's prayer. The shorter version is in Luke 11:1-4, and the longer version is in Matthew 6:9-13. The two versions share the same contexts but are addressed to different ethnicities. The evangelist Luke wrote his gospel to the Gentile Christians who did not learn to pray like their Jewish counterparts. He set the Lord's prayer in a catechetical context. Luke's introduction explains the reason behind Jesus introducing the Lord's prayer. Jesus was praying, and one of his disciples asked him to teach them to pray like John taught his disciples. Like Luke, Matthew set the prayer in a catechetical context. His purpose is not to teach his audience, the Jewish Christians, how to pray but to reform their prayer. The Lord's prayer is a Jewish prayer in its structure and content. There are parallel phrases between the Lord's prayer and the prayer Amidah (which means standing) or the Shemoney Esreh (which means eighteen) of Jewish liturgy. Observant Jews pray the Amidah three times a day. The basic structure of this prayer was well-established in Jesus' time, and the final form was canonised a century after Christ. For example, "Hallowed be thy name" relates to the third Amidah blessing: "Thou art holy and Thy Name is holy...We will sanctify thy name in the world, as thy sanctifiers in the heavens above." "And forgive us our sins, for we ourselves forgive everyone indebted to us," relates to the fourth Amidah: "Our Father, Our King, forgive and pardon all our sins." The Twelve Apostles' teaching instructs Christians to pray the Lord's prayer three times a day. It also adds the doxology at the end of the prayer, "for Thine is the power and the glory forever...Pray this three times each day." Since the early Church Fathers' time, Christians recited the Lord's prayer during the liturgy, especially before Holy Communion. The primary purpose of Jesus' teaching on prayer is the fatherhood of God. The passage concentrates on the father-child relationship. God is rarely addressed as a father in Jewish prayers. Jesus teaches his disciples to approach God as they approach their fathers. Calling God our Father connotes personal relationships. Luke encourages his audience to be persistent in their prayer. He also encourages his disciples to have a father-child relationship with God. The foundation of this relationship is generosity and confidence. God the Father will never answer their requests with malice but with love and compassion.

### Questions for Scripture Reflection

1. Jesus was praying in a "certain place" (Lk 11:1). What is your favourite place to pray?
2. What was buried in your Baptism? (Colossians 2:12)

## **SUNDAY 31 JULY - ORDINARY 18**

Readings – Hosea 11.1-11; Psalm 107.1-9, 43; Colossians 3.1-11; Luke 12.13-21.

Sentence – If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. (*Colossians 3.1*)

Prayer of the day – Living God, Judge of us all, you have placed in our hands the wealth we call our own: through your Spirit give us wisdom, that our possessions may not be a curse, but a means of blessing in our lives. Grant this 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 - Fighting over inheritance is a common problem in all societies and cultures. It stresses people out and divides families. In this passage of Luke, a man comes to Jesus asking him to intervene with his brother to give him his inheritance. Jesus refuses to take the role of the divider; he begins to talk about greed and supports his teaching with the parable of the rich fool. Jesus emphasises that secured life does not depend on possessions, but on entrusting one's life to God. The scenario that Jesus depicts is a vast wealthy landholder who had an abundant harvest and decided to tear down his current storage facilities to make room for larger ones. This rich man is a shrewd businessman, but his shrewdness is very evil. By building colossal storage, the rich fool decides to hoard his harvest and not contribute to the market with his surplus. His intentions affect the food supply and create a scarcity of grain, ultimately driving the price up. This farmer is only interested in his well-being, ignoring the needs of the poor peasants around him who will be affected by his decision. Jesus describes a self-centered farmer who makes an unethical profit and harms the economy. By hoarding his grain, the rich fool secures his economic power and position of status in the village as others are made more and more dependent on him. The rich fool wants to control the market at the expense of his neighbours. The wealthy farmer is a fool because he assumes that his security depends on his possessions and wealth, not God, the source of all gifts and security. God summons his soul when the rich farmer invites his soul to be merry and enjoy wealth. In a single moment, all his hopes vanished. God asks him a rhetorical question, "And the things you have prepared, whose will they be?" (verse 20). God's question means that he cannot take his hoarded grain to the grave, nor does he know whose they will be. His children or his poor peasants, whom he withheld his grain, may take them. Jesus tells his audience, "So it is with those who store up treasures for themselves but are not rich toward God" (verse 21). Jesus means that the rich fool lost his soul to gain earthly possessions that will not benefit him in the afterlife. The wise person is the one who is "rich toward God," which means generous towards others in need. Jesus further instructs his disciples about greed, trusting God to provide for their needs, and not to worry about life (verses 22-35).

### Questions for Scripture Reflection

1. This week's readings are a wake-up call to priorities. What's one way you want to shift priorities and live differently?
2. Colossians 3:1 tells us to "seek the things that are above", what are these things?