

Bribie Beacon

APRIL 2023

St Peter's Anglican Church
Banya Street Bribie Island

Anglican
Church
St Peter's Bribie Island



POTLUCK DINNER

Bring a food dish to share

THURSDAY 6 APRIL (Maundy Thursday)
4.45pm for 5pm start

EASTER SERVICES



Maundy Thursday - 7pm
Good Friday - 9.30am
Easter Sunday - 7.30am & 9.30am

Lent & Good Friday Appeal 2023



WEEKLY SERVICES

Sunday - 7.30am & 9.30am
Wednesday - 10am

PARISH CONTACT DETAILS

PARISH PRIEST / RECTOR

Rev Steven Schwarzrock
3408 3191
bribieisland@anglicanchurchsq.org.au

CHURCHWARDENS

Margaret Peterson 5497 6978
Greg Rollason 3408 1998
Di Thatcher 0409 846 471

PARISH OFFICE

(Wed & Fri - 9am to 12pm)
3408 3191
bribieisland@anglicanchurchsq.org.au

WEBSITE

www.stpetersbribie.org.au

ONLINE GIVING BY CREDIT CARD OR DEBIT CARD

<https://www.bpoint.com.au/pay/TIM/?BillCode=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 – Here at St Peter's we are no longer producing online worship services. Instead Fr Steven's sermons from Sunday services can instead be viewed via [Vimeo](#) or [FaceBook](#). If you would still like to access online worship please speak to Fr Steven or the Parish Office for suggestions including St John's Cathedral Brisbane who have a Sunday Eucharist available on YouTube, if Cathedral worship is not for you there are other Parishes who have Sunday Eucharists available on FaceBook including Stafford, Caloundra and Robina Parishes.

Morning Tea – Commencing this week morning tea will be held weekly following both service in Coinda. Thanks to those who have volunteered to help on the morning tea roster. If you can help with this or any part of the roster, please speak to Fr Steven or the Parish Office.

Fr Steven on Leave – Fr Steven will be having some elective surgery on 17 April and will be taking 6 weeks medical leave from his Parish duties from that date. While Fr Steven is on leave please contact the Parish Office or a Churchwarden if you need assistance.

Lenten Appeal 2023 – This year the Lenten Appeal supports the Ahli Arab Hospital in Gaza which provides nutritional support to underweight infants and their families and also the training of local women to provide an empowering and informative environment for mothers and other vulnerable Gazan women. Envelopes are available to the table beside the tap point machine.

Pot Luck Dinner – Please join us for our next Pot Luck Dinner on Thursday 6 April at 5pm in Coinda.

Neighbourhood Centre – Food delivered to B.I.D.N.C. from 27th February to 27th March totalled 75.3kgs. Thank you to all who gave. Greg Rollason.

Stall Volunteers Required – The Parish is looking for a team of volunteers to coordinate and staff a St Peter's stall at the Uniting Church Trash and Treasurer on Saturday 6 May. If you can help, please speak to Greg or Fr Steven.

Parish Statistical Update – At the end of 2022 we had 122 regularly worshippers, which is a decrease of 12 people from the previous year. Over the last year 25 people have stopped attending worship at St Peter's, during 2022 we gained 13 new regular parishioners, resulting statistical decrease of 12 people. St Peter's attenders by age 51-60 (4 = 3%), 61-70 (20 = 16%), 71 and over (98 = 81%).

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 or 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.

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

PARISH PRAYER POINTS

Those celebrating Birthdays - April Birthdays – Priscilla Hancox (1st), Diane Carr (3rd), Lizzie Cooke (4th), Ellen Newby (6th), Marie Hauser (8th), Bev Birt (10th), Betty Clark (11th), Bev Stafford (15th), Karen Cross (17th), Di Thatcher (17th), John Campbell (20th), Catherine Campbell (24th), Norma Fowler (24th), Liz Little (25th), Bev Nehmer (25th), Kathryn Wilson (27th).

Special Birthday - Congratulations to Bev Stafford who celebrates her 80th birthday on Saturday 15th April and Kathryn Wilson who celebrates her 50th birthday on Thursday 27th April.

Those in Need - Hank Hyde, Janice Shields

Continuing Prayer List - Hilda Smith, Krista-Liisa Pulkkinen Elva Woods, Kaye Bush, Phillipa Booth, Nicholas, Blake & Elizabeth Kubler.

Prayer for Archbishop - Eternal God, shepherd and guide, in your mercy give your Church in this diocese a shepherd after your own heart who will walk in your ways, and with loving care watch over your people. Give us a leader of vision and a teacher of your truth. So may your Church be built up and your name glorified; through Jesus Christ our Lord. Amen.

School Chaplaincy - Caitlin Olsen (Banksia State School), Sharon Sweeney (Bribie State School), Julie Godfrey (Bribie High School).

Prayer Chain - St Peter's operates a Prayer Chain ministry. If there is someone or something you would like to have placed on the Prayer Chain please email bribieisland@anglicanchurchsq.org.au or contact the Parish Office.

Weekly and Continuing Prayer Lists - To add someone to the prayer list please email bribieisland@anglicanchurchsq.org.au

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.



COOINDA HALL PARTNERS

Chair Yoga - Monday 8.30am - Lenora - 0449 141 290

Fun Fit Pilates – Tue 8.15am + Thr 7am + Sat 8am - Sarah Jane - 0431 557 675

Yoga for Health - Tuesday 10am - Maggie Coombs - 0400 250 520

Yoga - Monday 5.30pm + Wednesday 5.10pm - Nick Eady - 0437 233 930

SUNDAY 2 APRIL – PALM SUNDAY

Readings – Isaiah 50.4-9a; Ps 31.9-18; Philippians 2.5-11; Matthew 26.14-27.66.

Sentence – At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (*Philippians 2.10-11*)

Prayer of the day – Almighty and everlasting God, of your tender love towards us you sent your Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

Gospel Reflection – There was a very large crowd that went with Jesus along the way. Some of them spread their cloaks on the path to acknowledge Jesus' kingship, and others cut branches and lay them in the way. The Gospels also tell us that multitudes of people came with him in the procession. The news had spread of his arrival in Bethany, and so there was time for the crowds to gather, especially his followers from Galilee, and certainly all those who were looking for the Messiah. Messianic expectations were high at this time, and when the word spread of Jesus' arrival in the area, people naturally gathered to see him. After all, his miracles and his teachings had drawn crowds everywhere Jesus went. The words that the crowds shout along the way come from Psalm 118. That passage, in fact, Psalms 113-118, belong to what is called the Hallel Psalms, psalms sung at all the major festivals in Jerusalem. The words, then, would have been well known even by the common person, much like Christmas Carols are known by nominal Church members. The cries included: "Hosanna to the Son of David"; "Blessed is He who comes in the name of the LORD"; and "Hosanna in the highest." The word "hosanna" is a Greek writing of the Hebrew verb from the Psalm, "Save". It is an imperative, a cry for help. In time it became an acclamation, much like the Hebrew word hallelu-yah, which is an imperative ("praise the Lord") but became an acclamation. The cry is addressed to Jesus as "Son of David." There was no doubt in the minds of the faithful that this Jesus was the Messiah, the heir to the throne of David. This is confirmed by the exclamation, "Blessed is He who comes in the name of the LORD." In Psalm 118 the sentence was a priestly blessing for the king who led the people in procession to the sanctuary to offer praise to the Lord. But it came to be a praise to God for the coming of Messiah, Jesus had been widely recognized by his followers as "the Coming One." And so when the people repeat their "Hosanna" to God in the highest, they are praising God for sending them the Messiah, the Saviour of Israel. Of course it was fairly easy for the crowds to get caught up in the Messianic fervour in the light of Jesus' miracles and teachings. They knew he was a prophet, as the text says; and they hailed him as their coming King. But they had not grasped the inevitable suffering of the Messiah, the Suffering Servant, the Lamb of God who would take away the sins of the world. It was difficult for the people, even those who were the closest to Jesus, to understand that his ride into Jerusalem as the promised Messiah was not to ascend the throne, but to die on the cross. The Gospels record that on the way down Jesus was criticised by the leaders for receiving such praise. But Jesus answered that if they did not praise, the stones themselves would cry out. He alone is worthy of such praise; and everything in creation will praise him.

SUNDAY 9 APRIL – EASTER DAY

Readings – Acts 10.34-43; Ps 118.1-2, 14-24; Colossians 3.1-4; Matthew 28.1-10.

Sentence – This is the day that the Lord has made; let us rejoice and be glad in it.
(*Luke 24.34; Psalm 118.24*)

Prayer of the day – Glorious Lord of life, by the mighty resurrection of your Son you overcame the old order of sin and death to make all things new in him: grant that we, who celebrate with joy Christ's rising from the dead may be raised from the death of sin to the life of righteousness; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection – Early in the morning, carrying spices, the women were there to do the final preparations of their teacher's, their friend's body. This was not what they expected to discover at the end of their sad journey. I would suggest that the entire story of God's relationship with us, God's creatures, is a story of the unexpected, "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord" (Isaiah 55: 8). As you reflect upon today's unexpected news and idle tale, do what those "dazzling men" told the women to do. Think back, not just to what Jesus told them, but on all the things that God has done. From the beginning we have been challenged to see the unexpected, the bewildering and impossible. God is always doing new things. Out of a formless void came light, water, dry land. From the clay on a riverbank God formed creatures in God's own image. We are told that wolves "shall live with the lamb" (Isaiah 11:6), people walk through the sea on dry land (Exodus 14:29), and the Word becomes flesh and dwells among us" (John 1: 14). "Do we not perceive it?" (Isaiah 43:19). Are we willing to believe that "Nothing will be impossible with God" (Luke 1:37)? We see God do impossible things every day; unfortunately we ignore or dismiss them. We look the other way, or we search for a plausible explanation. Easter is not the time to offer a scientific, plausible account. Once again, God has done the impossible, death had no dominion over the holy one. We need to take Easter courage to proclaim this news, first from Jesus. He continued to teach and proclaim the good news despite the thick headedness of his listeners. Peter refused to listen when Jesus told his friends what was going to happen. "Get behind me, Satan!" (Matthew 16:23) Over and over Jesus had watched them ignore what they saw happen before their very eyes. They had watched Jesus feed an enormous hillside of people, walk to them through a storm, and still, "their hearts were hardened" (Mark 6:52). We need to take our encouragement and follow the example of that excited crowd of women. They burst into that locked room telling everything to their friends. They didn't care about the looks on the faces of their listeners. They didn't wait for a chorus of "Jesus Christ is Risen Today"! They had amazing news they had to share, even if those in the room thought it was an "idle tale." Finally, we need to turn away from what is not there, focusing instead on the good news. As the men asked the women, "Why do you look for the living among the dead?" God's ways are not our ways. God is always doing a new thing, every day! We who have met the risen Christ are to join the women in telling "all of this" on Easter Sunday morning. And may we be emboldened by the reminder that has been woven throughout the gospels: "Do not be afraid," tell all that you have seen.

SUNDAY 16 APRIL – EASTER 2

Readings – Acts 2.14a, 22-32; Psalm 16; 1 Peter 1.1-12; John 20.19-31.

Sentence – Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead. (*1 Peter 1.3*)

Prayer of the day – Almighty and eternal God, the strength of those who believe and the hope of those who doubt: may we, who have not seen, have faith and receive the fullness of Christ's blessing; who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - According to the majority of English translations, the purpose of John's gospel is that hearers will either come to "believe" or continue to "believe" that Jesus is the Messiah, the Son of God. This "believing" is important because, through it, the hearers will have life in Jesus' name (20:31). And, the immediately preceding verses (20:24-29) are all about Thomas "believing", or are they? The Greek root behind the English "believe" is *pist*. While overwhelmingly rendered as faith (for the noun) or believe (for the verb) in English New Testament translations, its vocabulary range fully includes the concept of "trust". John employs the verb rather than the noun and, according to Jouette Bassler, the nuances of the Greek verb "range from trusting in something (or someone), relying on something (or someone), to believing something is true." The English verb "believe" has a predominantly cognitive emphasis, our "brain" either assents or not. Trust, on the other hand, is more relational and exists on a spectrum, often encompassing the feelings that influence our thoughts and actions. Hence, we often associate believing with our "heads" and trusting with our "hearts". Re-reading John 20:27-31 embracing the nuance of trust inherent in *pist* we find: Jesus' words to Thomas: "Do not be distrusting but trusting" and "Are you trusting because you have seen me? Blessed are those who have not seen and yet have come to trust." The purpose of the gospel: "... written so that you may come to trust that Jesus is the Messiah, the Son of God, and that through trusting you may have life in his name." Trust opens doors: even in risky situations. Our passage depicts a community immobilised by fear after Jesus' crucifixion, and Jesus' task is to re-mobilise them. The inherent risk to the disciples is precisely why trust is needed. Risk and trust go hand-in-hand; the amount of risk one is willing to take is dependent upon the amount of trust one has. "One does not need to risk anything in order to trust; however, one must take a risk in order to engage in trusting action" risk is the indispensable ingredient that transforms trust into trusting action. This highlights the pivotal nature of the resurrection appearances for the formation of the disciples—the very risky post-crucifixion situation is the fertile ground upon which their trust in Jesus can grow.

Questions for Scripture Reflection

1. In what ways do you relate to Thomas? How has God responded when you express doubts? (John 20:24-29)

SUNDAY 23 APRIL – EASTER 3

Readings - Acts 2:14a, 36-41; Ps 116:1-4, 11-18; 1 Peter 1:13-25; Luke 24:13-35.

Sentence - Repent and be baptised every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. (1 Peter 1.3)

Prayer of the day - O God, your Son made himself known to his disciples in the breaking of bread: open the eyes of our faith, that we may see him in his redeeming work; who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Gospel Reflection - The Gospel Reading for today takes us back to Easter Day, that is to the day the women went to tomb and found it empty. In today's passage we hear the story of two of the disciples of Jesus who encounter a stranger along the road. These disciples are shattered, they had hoped that Jesus was the one to redeem Israel. They had great hope in Jesus, but now they have lost that hope. Their words reveal that they were still consumed by Jesus crucifixion, yet confused because there was rumours and stories that Jesus was still alive. These disciples were struggling to comprehend what was unfolding around them, they remained in the grief of Good Friday. So Jesus says to them in verse 25 how foolish you are, and how slow of heart to believe all that the prophets have declared. Jesus then use the scriptures to help them to understand why their Messiah had to die, he used the Scriptures to give them understanding. Not only did they physically travel on the road together, but as they travelled on the road with Jesus, he use the scriptures to reveal to them that his death was not bad news that took away their hope, but rather this death was good news that brought hope to their lives. This is the Good News of Jesus that through his death and resurrection we receive the hope of God's kingdom. Jesus was the one to redeem Israel, but the redemption Jesus brings was so much bigger and more powerful than they could comprehend. Through the Good news of Jesus death and resurrection salvation was earned for all people. Throughout Jesus ministry he taught his disciples about the Kingdom of God and that the kingdom belonged to those who depended on God, those who show mercy and forgiveness and who work for a just society by bringing peace. As we are told in Micha 6:8 "and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" In the Gospel reading from last week we heard Thomas' powerful confession of faith when he said to Jesus "My Lord and my God!" Through the death and resurrection of Jesus the door to the Kingdom of God is unlocked for us. We too like Thomas must proclaim Jesus as Lord of our life and therefore should share the story about what he has done and is doing in our life. Just as those two disciples were sharing their stories of what Jesus has done in their lives to the stranger they walked with along the road. Sharing the Good News of Jesus and the kingdom of God is what we are commanded to do, so we need to ask ourselves, how are we doing this, and with what level of enthusiasm.

Reflection Questions

When has God revealed something to you that changed your behaviour, thinking, or faith? (Luke 24:13-35)

SUNDAY 30 APRIL – EASTER 4

Readings – Acts 2.42-47; Psalm 23; 1 Peter 2.1-10; John 10.1-10.

Sentence – ‘I am the good shepherd,’ says the Lord. ‘The good shepherd lays down his life for the sheep.’ (*John 10.11*)

Prayer of the day – God of all power, you called from death our Lord Jesus, the great shepherd of the sheep: send us as shepherds to rescue the lost, to heal the injured, and to feed one another with understanding; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Reflection – The Psalm for today is the 23rd Psalm that gives the clear imagery of God as a shepherd who provides guidance and protection. A shepherd does not offer the sheep what they want, rather provides for their needs. Packed into the first three verses of the Gospel are a number of images. The gate is put forward as the proper entrance to the sheepfold. The shepherd enters by the gate where the sheep already are. At the gate is a gatekeeper who opens the gate for the shepherd. Then the shepherd who has entered the gate is drawn in detail. His voice is known. He calls each sheep by name. He leads them out of the fold. He goes ahead of them. Which image does Jesus mean to place up against himself to effect the metaphor: the gate? the gatekeeper? the shepherd? Jesus at first claims what seems to us the least likely image for himself, saying, “I am the gate.” Gate brings to mind something that separates those on the inside from those on the outside, for purposes of protection or privilege. For two thousand years, the church’s proclamation of Jesus as the gate has served both purposes. Certainly the words of Jesus to the disciples in John’s fourteenth chapter have become the theological content of this metaphor for many: “I am the way, and the truth, and the life. No one comes to the Father except through me.” For John’s community, those who entered by the gate that was Christ necessarily had to close the gate on the flock that remained in the synagogue. On both sides, questions of exclusion and inclusion raged: who was in and who was out theologically, morally, ethnically? Is the church the gatekeeper and Jesus the gate to protect the morally weak and vulnerable within the fold or to privilege a community of the ethically pure? Is the church a hospital for sinners or a society of the morally perfectible? Does Christ as the gate keep the flock from corruption by the world, or did God so love the world that the gate swings open for the lost sheep in particular? Is Jesus alone the gate, so that, in the end, every disparate flock will be made one in him?

Reflection Questions

How do you figure out whom to believe, whom to follow? (John 10:1-10)

If you could cultivate any one faith practice in your congregation, what would it be? (Acts 2:42-47)

What injustice stirs you so much that you would sacrifice just about anything to create change? (1 Peter 2:19-25)