



SERVICES

TUESDAYS:

- 9:30 am Holy Communion

FRIDAYS: 1st Friday night in FEBRUARY:

- 7pm Alive & In the House

SUNDAYS:

- 7.15 am Traditional Communion Service
- 9.30am Contemporary Communion Service with Kid's Time (followed by morning tea).

December Calendar

MONDAYS:

- 7 pm **Men's Study Group** (starts 19th January)

TUESDAYS

- 6th & 20th January - **Creative Arts Rehearsal at 7 pm**
- 27th January 11.30am—World Day of Prayer Committee Meeting

WEDNESDAYS:

- 9.30am Gentle Exercises (starts 1st week of February)
- 12.30pm—Beacon Counseling Ministry (starts 21st January)
- 21st January at 6.00pm - **Parish Council Meeting**

OFFICE CLOSED UNTIL JANUARY 20TH

CONTACT DETAILS

SENIOR PASTORS:

Andrew and Lynette Peters

RECTOR:

The Rev'd Dr. Andrew Peters PhD FAIM

CREATIVE ARTS DIRECTOR:

Lynette Peters MA (Mus)

WARDENS:

Jim Smith (Treasurer)

Vicki Herman

Neil Griffiths

ADDRESS:

- 203 Flockton Street Everton Park
- Mail: PO Box 231, Everton Park 4053

TELEPHONE:

- Phone: 3353 2020
- Fax: 3353 8877
- Emergency Pastoral Care: 0418 775 166
- Practical Care: 0408 770 748
- Emergency Prayer: 3353 2045

INTERNET:

- E-mail: stjudes@tpg.com.au
- Website: stjudiesep.com.au



The Cornerstone

January 2015

Is This the Right Person?

Have we got the right person in Jesus of Nazareth. After all we are called to give all that we have to follow Jesus. Is He really the right one—or should we expect another?

This was the question I posed during the Carols Service message. How can we know, how can we be certain? The variety of readings we had during the service drew a chronological picture of the person we were meant to expect and why He was coming. To understand this properly we need to observe the meaning of two Hebrew words used in the readings as they made their transition through time to the birth of the child Jesus—a child who was born in a manger for animals, in a stable in the little town of Bethlehem, in the Palestine during a period when it was ruled by Rome.

In the Genesis reading about Adam and Eve (Genesis 3) the two major Hebrew words for God were joined together to note the presence of the one True God—*YHWH (Yahweh) 'Elohim—LORD GOD*. In the Old Testament Text *Yahweh* is usually translated as “LORD”, in small capitals. These two words give a different perspective on the nature of God.

'Elohiym is used in Hebrew as a common noun denoting a god or a proper noun relating to *God*. It is used in the Hebrew texts as an alternate name for the one-and-only-deity, whose most frequently occurring name is *Yahweh*.¹

Elohim refers to God out there—the Almighty God who created the universe and all that it contains. *Yahweh* on the other hand refers to God in the here and now—an intimate aspect of God who meets with and has fellowship with His people. In the Genesis story this intimacy is reflected through God's usual meeting with Adam and Eve in the Garden. It was like God having an Aussie barby with us.

In the Hebrew stories God is both *Elohim* and *Yahweh*—God out there and God in the here and now. In the Exodus story God tells Moses that His real nature and name is that of *Yahweh*. Even though He is still God out there—He is also intimate with His people and will dwell in their midst and go with them through all that they have to endure (Exodus 3, 6).

In the story of Abraham God is referred to as *Yahweh*

and God had a really intimate relationship with Abraham because Abraham trusted Him and believed the promises God gave to him (Genesis 22). However, between the time of Abraham and the coming of Moses the tiny tribe of Abraham's descendants lost touch with the intimate presence of *Yahweh* and saw God purely as *Elohim*—God out there. That presence comes back with the call of Moses by God to deliver His people from slavery to the Egyptians. God presents Himself as *Yahweh* to Moses and from that point on God is in the midst of His people - in the here and now. This relationship and understanding of God went on for some eight hundred years until the time after the return of God's people from captivity in Babylon.

About 400 years before Jesus came a Jewish priest/s decided that God was so holy and inapproachable that His name *Yahweh* should never be spoken. It was still written as *Yahweh* but read by a different Hebrew word—*Adonai*. By doing this they cut the nation and its people off from an intimate relationship with God in the here and now to a more impersonal and abstract relationship with God through the keeping of the Law.² An outworking of this movement was the absence of any word from God to the nation of Israel for over 400 years.

So when St John writes some 400 years later in the introduction to his Gospel,

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made (*John 1:1-3*).

he refers to the coming of *Yahweh* to His people again in the person of this baby born in the manger in a stable in Bethlehem. Although the Hebrew word for *Yahweh* is not used, the Greek word *kyrios*, translated Lord, is used for both God and Jesus. In Jesus Christ, the community of faith once again found access to the personal and intimate nature of *Yahweh*, as the one and only God in the midst of the community of faith and acting on their behalf. John uses the term *Word* to identify Jesus as the pre-existent Christ in such a way as to portray his existence within the unique identity of God. This was done in a manner readily understood by the Jewish community of his time. He not only embeds Jesus in the identity of *Yahweh*, but also as the sole Creator of all things.³

FLOWERS IN MEMORY:

25th December: Jeff Fortescue, Babs and Arthur Ditchfield, husband and parents of Lyndal Fortescue

4th January: John Rowell, husband of Connie Rowell

18th January: Harry and Dorothy Liversidge and John and Margaret Sutherland, father, mother and in-laws of Pam Sutherland

In the person of this babe born in the manger at Bethlehem, God in the here and now came back for us. He did this in a dramatic way through the eternal son of God being born in the person of Jesus of Nazareth. He went on from there to tread the roads of rural Galilee and the metropolitan areas of Jerusalem to declare that the Kingdom of God had come again in His own person and through Him. His death and resurrection finally breached the enemies of our soul that kept us from God. Through the cross He enables us to repent of our sins and turn from sin to live in righteousness for God. Through His resurrection He breached our greatest enemy death and brought to us the possibility of eternal life in the Kingdom of God.

In Jesus Christ God is in the here and now offers us again an intimate relationship with Him - that He will be our God and we will be His people. We will be His people totally sold out for Him and His cause. The time has come to move from a relationship of aloofness to God to an intimate relationship with God through Jesus Christ in the here and now.

God Bless You

Ps Andrew

Endnotes:

1. Andrew Peters, *The Emerging Paradigm of Diversity*, (Mansfield QLD, A.E. & L.A. Peters Outreach Enterprises, 2012), 104;
Augustine Pagolu, *The Religion of the Patriarchs*, ed. David Clines and Philip Davies, *Journal for the Study of the Old Testament Supplement Series*, vol. 277 (Sheffield: Sheffield Academic Press, 1998), 16.;
Herbert Chanan Brichto, *The Names of God, Poetic Readings in Biblical Beginnings* (New York: Oxford University Press, 1998), 3, 8. Other names included 'El Shaddai, 'El 'Elyon, 'El 'Olam, Pahad Yishaq.
2. *The Emerging Paradigm of Diversity*, 153;
R. Kendall Soulen, "Hallowed Be Thy Name! The Tetragrammaton and the Name of the Trinity," in *Jews and Christians: People of God*, ed. Carl Braaten and Robert Jenson (Grand Rapids, Michigan: William B. Eerdmans Publishing Co, 2003), 22
3. *The Emerging Paradigm of Diversity*, 154-155.
Soulen, 23-24, 25, 27
Richard Bauckham, "Monotheism and Christology in Hebrews 1," in *Early Jewish and Christian Monotheism*, ed. Loren Stuckenbruck and Wendy North (London: T & T Clark International, 2004), 167, 168.,
Richard Bauckham, "Monotheism and Christology in the Gospel of John," in *Contours of Christology in the New Testament*, ed. Richard Longenecker (Grand Rapids, Michigan: William B. Eerdmans Publishing Co, 2005), 151
Wendy North, "Monotheism and the Gospel of John: Jesus, Moses, and the Law," in *Early Jewish and Christian Monotheism*, ed. Loren Stuckenbruck and Wendy North (London: T & T Clark International, 2004), 155

CHILDREN – AGES 8-10 Years

Birth of Jesus

—Matthew 1; Luke 2

Stable Mates

A stable? It was a strange birthplace for a king! But the Bible tells us that is where Mary and Joseph spent the night when Jesus was born. Scripture also tells us that shepherds come. Now think about that night. Who else could have been there?

Unscramble each set of letters in the stable and write your answer on its line.



Christmas Carols Service



Our Christmas Carols this year featured the combination of Brisbane Music Association Band and our Contemporary Band as we sang carols, listened to Christmas readings, visited with Joseph, Mary and the baby Jesus and had a great children's story.



CHILDREN – AGES 6-8 Years

Shepherds Tell
About Jesus'
Birth
—Luke 2

Shepherds Listen!

The shepherds listened to the angel's message, and then they listened to many angels praising God. What was the good news the angels delivered? Color in all the circles and triangles on the angel's robe. The uncolored letters will spell the message.



From Bible Puzzles for Kids aged 8-10 © 2006 by Standard Printing, Cincinnati, Ohio

Christmas Day Appeal Kazakhstan Mission

Our Parish has supported the missionary ministry of Demetri and Michelle and their family to Kazakhstan by :

- ⌘ Monthly support—ongoing contribution per month
- ⌘ Once off – special Christmas Day donation.

Demetri and Michelle cover a broad range of ministry work that also includes Teen Challenge. If you wish to give monthly please contact Jimmy Smith. Any money coming in for once-off donations on Christmas Day will go to them as an extra blessing for Christmas.

Teen Challenge Kazakhstan – October 2014

Teen Challenge Kazakhstan continues to make an impact on the drug-addicted and most needy men, women and children in the nation. Another sector of the community where Teen Challenge is having an increasing, positive effect is in the areas of education and early childhood care and development.



Teen Challenge Kazakhstan's "Little stars" kindergarten opened its doors in January 2013 with only six children and three teachers. Today there are six different age groups containing 82 children from two to six years of age. There are six teachers, six assistants and 12 other staff members. In June 2014 the first six students graduated from the pre-school program to begin their journey at primary school.

In keeping with President Nursultan Nazarbayev's vision of having a tri-lingual country by 2030, the kindergarten teaches the children three languages: Kazakh, English and Russian. An individual approach is used with each child, and the centre limits groups to a certain number in order to ensure that children get a high level of care and input. "Little Stars" has a good reputation in the neighborhood and is a great social support for the surrounding community.

Sveta and her husband Dema (pictured, right) serve in full-time ministry at Teen Challenge. One of their sons, Daniel, attends Little Stars kindergarten. "I work as the book-keeper for Teen Challenge House of Mercy woman's refuge and rehab program. My husband and I also pastor a church together. Altogether we have three boys, aged ten, nine, and six. I'm so grateful for "Little stars" kindergarten. Our youngest son, Daniel, goes there and he loves it so much. Every



evening he tells us all the new and interesting things he is learning! The atmosphere is very friendly and the teachers and staff are wonderful. I'm also so thankful for the huge discount that they provide for our family. Because of that I'm able to keep serving in the ministry and have peace in my heart knowing that my son is secure and being well looked-after".

Kid's Christmas Party

Our Kid's Party on 7th December was a fun time with games in the watercourse park, great food and unbelievable presents. Thanks to Shaun and Kevin Herman for organizing the games and for Lucy and her team for the great lunch and presents.



St Jude's Christmas High Tea



Our St Jude's Christmas High Tea was a great time for our leaders, teams and members as we had scrumptious food, fellowship and Christmas presents together.



Baptism of Lucia Abigail Peters



Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these." (Matthew 19:14)



Welcome of Nathan Parker

"whoever sows bountifully will also reap bountifully"

(2 Corinthians 9:6).

Thanksgiving Commitment Cards for 2015

If you have not yet completed your Thanksgiving Commitment Card for 2015 you can complete it and put it in the offertory plate at any of our services.

Merchant Card Facility



St Jude's has its own merchant card facility that means members and guests can use their credit or debit cards to make payments for:

- Tithes and offering;
- Mission donations;
- Building Fund donations [*not for Tax Deductible Education Trust donations*]
- Event fees
- Book Purchases; and
- Other.

Please see Jimmy or Ps Andrew if you wish to use this facility.