



Mountain and Sea

A periodic newsletter of the Anglican Parish of Caloundra-
Glasshouse Country

St Andrew's Caloundra
Mary McKillop Centre Beerwah
St Thomas' Mooloolah

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Welcome to our new parish newsletter. This publication has come about because of revisions to our parish Pew Bulletin. We intend and hope to publish "Mountain and Sea" fortnightly, and it will comprise information about events and life within the parish, as well as articles of a theological or informative nature, and some more light-hearted material. We hope that you enjoy it, and will find it both instructive and diverting. Please direct any comments or complaints to the locum priest, Fr Michael.

On behalf of the parish of Caloundra-Glasshouse Country, I thank Cynthia and Cathy for their thoughtful and diligent membership of Synod, and their comprehensive report which appears below.

80th SYNOD OF THE DIOCESE OF BRISBANE 25th -27th SEPTEMBER 2021

In the Anglican Church , a diocese is governed by Synod, that is, a bishop acting with the advice and consent of representatives of the clergy and laity of the diocese. In the Diocese of Brisbane, the Archbishop calls the Synod to meet at least once a year, to discuss, debate and decide on various matters of business such as the Diocesan budget, legislation governing the Church (ie Canon Law) and other issues that concern the Church. The Synod also elects people to various committees and Boards in the Diocese, as well as choosing General Synod representatives (ie Diocesan representatives in the national Synod held at least once every four years, which brings together all the Diocese of the Anglican Church of Australia) Synod business includes the Archbishop's Report, reports from key action areas (eg Diocesan Council, Cathedral Chapter, and the Five Commissions) and various other groups within the Diocese. The Diocesan Budget is also presented.

Legislation governing the Church and other issues of concern are presented as Motions with notice. The Lay Conference also presents motions to be discussed with the Archbishop and Bishops. 2021 was also an election year, so Synod representatives, both Clergy and Laity voted for members of Diocesan Council, Commissioners Under the Benefices Avoidance Canon, Diocesan Nominators, Archbishop Election Committee, Panel of Triers under the Tribunal Canon, Board of Enquiry under the Tribunal Canon and the Cathedral Chapter. The results of this election can be found on the Diocesan website.

Synod began on Friday evening with a celebration of the Eucharist at St John's Cathedral. Saturday session of Synod, at Church of England Grammar School, began with the President's Address, which was presented by Archbishop Phillip Aspinall. Archbishop Phillip spoke about the ways in which the Church has been altered by the COVID-19 pandemic in areas of administration, schools and indeed the celebration of the Eucharist. He praised the manner in which Clergy, Diocesan Staff and all members of the Diocese have risen to the many challenges that were presented. Of particular interest was the Archbishop's presentation of the Vision for the Diocese, formulated by the Diocesan Council, the five Commissions and the

Executive Directors. The Vision of ASCQ is: “Flourishing faith communities: proclaiming and serving, worshipping and learning”.

Archbishop Phillip then went on to expand this vision and identify key focus areas. (A copy of the Archbishop’s Address is available on the ACSQ website or from the Synod representatives, Cynthia Humphries and Cathy Richards). Reports were also presented by representatives from the key action areas. Rev Canon Gary Harch reported on Diocesan Council and how, owing to the constraints of the pandemic, meetings had been conducted by Zoom. After experiencing this format it was decided that less time was wasted in travelling, parking etc, so DC meetings are now conducted in a hybrid fashion alternating between face-to-face and Zoom meetings.

Diocesan Council oversees all the business of the Diocese making decisions and allocating funds in all Diocesan operations. Bishop Jeremy Greaves presented a video presentation for his report on the Anglican Schools Commission. It was interesting to see the work and activities conducted in the Diocesan owned and operated Schools.

Bishop Jonathon Holland presented the Ministry Education Commission Report which focuses on the operations of St Francis College. He reported a good year for 2020, COVID-19 notwithstanding. Enrolments had increased by 20% and new courses and subjects were launched. Six formation students were ordained in December 2020 and four new Formation students were received in 2021 Bishop Jonathon also announced that he is retiring as Executive Director of the College.

The Community Services Commission (Anglicare) reported on the work being done in the Children and Families Program (which provides family-based placements), residential care and outreach support services. There was significant growth in these services in 2020. Anglicare also provides services supporting homeless youth (InSync), mental health and family wellbeing, and Residential Aged Care and Retirement Living.

The Parish and Other Mission Agencies Commission did great work assisting parishes respond to COVID-19 requirements, both through

distributing information from government authorities and resourcing parishes for ministry in the changed conditions. “Anglican Focus” helps to keep Parishes throughout the Diocese connected. Chaplaincy in hospitals and prisons continues to play a vital role in the community.

The Diocesan Budget for 2020 showed a reduction in the deficit from the 2019 Budget.. This resulted from the recovery of claim costs from the different business segments and a significant increase in the fair value of land and building assets. The Total Comprehensive Surplus for the Year 2020 was \$170,189,725 as compared to \$12,975,466 in 2019. The Operating Deficit for the 2020 financial year was \$969,000 as opposed to \$8,204,000 in 2019.

Twenty-nine Motions were discussed and voted on by members of Synod. The topics discussed were varied and covered all aspects of Parish life and administration. Some motions raised more interest and debate than others. Of particular interest was a motion “Responding to Domestic and Family Abuse” which raised the high rate of Intimate Partner Violence among people affiliated with Anglican faith communities. After some spirited discussion the motion was passed as presented and it was also passed that a full-time counsellor be appointed to work with clergy and parishes in reducing Domestic Violence in our communities.

Two motions regarding same gender marriages and Blessing Services (Motions 9 and 10) also raised much discussion. The Archbishop will wait until the outcome of discussions and debates at the upcoming General Synod to make a decision on this issue. Rev Michael Upton (BCA) and Bishop Cameron Venables moved a motion encouraging city and coastal Parishes to support our sisters and brothers in the rural regions. Rev Michael reported that approximately 65% of the land area of Queensland remains drought declared. This puts much strain on these regional and rural parishes. Rev Michael suggested coastal parishes could link with a rural parish to support and encourage those struggling with difficult conditions, This suggestion was received enthusiastically by all present.

Celebrating the Eucharist with the congregation receiving only the bread was fervently discussed. Archbishop Phillip was not in favour of the

distribution of wine except by the Common Cup. He pointed out that, during these COVID times, the Presider at the Eucharist takes the Cup on behalf of the congregation.

A motion was moved that the church should not accept grants from the Queensland Gambling Fund as this money is raised mostly from poker machine revenue. The abuse of gambling leads to family breakdown, domestic violence and criminal activity. Accepting these grants is tacit support of this industry which causes so much pain in society. Again this was vigorously discussed before the motion to seek other sources of funding was passed by Synod. A motion to set a target for emissions reduction by the Diocese was widely supported and passed.

The Innovate Reconciliation Action Plan July 2021- July 2023 was introduced by the Rev'd Canon Bruce Boase. It states that the Anglican Church Southern Queensland's vision for Reconciliation is a future of openness where the First Nations peoples will be restored to a place of equity, dignity and respect. Reconciliation is an essential part of being a Christian and ACSQ is committed to assisting, encouraging and resourcing ministry alongside First Nations people. This new Innovate RAP raises awareness of the Uluru Statement from the Heart and campaigns such as #StopDeathsInCustody and #Raise the Age. This motion was enthusiastically passed by Synod.

Sunday morning saw the Lay Conference which was held before Synod resumed for the day. Lay attendees at Synod were able to present motions in writing on Saturday and these were discussed with Archbishop Phillip and the regional Bishops. Creating special interest was the bill for Voluntary Assisted Dying which was recently passed by the Queensland Government on 16th September. There was much debate over the ethics of this bill and discussion about how health workers will be affected. All those at the debate agreed that it is very important to support improved palliative care facilities so that patients can die with dignity. Archbishop Phillip discussed the meaning of compassion- supporting someone in their dying.

It was raised that parishes find it difficult, financially, to provide the prescribed 4 bedroom residence for a parish priest. This is especially the

case in inner-city suburbs. It was acknowledged that priest's circumstances had changed since these requirements were instituted and Synod was informed that this requirement is under review.

The funding and recruitment of prison chaplains was discussed. Anglicans partner with the Uniting Church for training and serving the prisons in our Diocese. It was noted that articles in Anglican Focus about chaplaincy drew enquiries about becoming part of that ministry.

Caloundra Synod Representative Cynthia raised the topic of the number of vacant parishes in the Diocese and length of time that parishes have to wait before an incumbent is found. Unfortunately Bishop Jeremy had no answer to Cynthia's question. He noted that finding clergy is difficult. Attending Synod was a very interesting and informative experience. It was comforting to find that other parishes face the same difficulties and concerns that our Parish faces. It was also encouraging to witness the care and dedication of our Archbishop, Bishops and Clergy. We present this report of the the 80th Synod to the Parish.

Cynthia Humphreys
Cathy Richards

This is an article I wrote a few years ago which has been published in a variety of Church magazines. As many of you know, I live a double life as cleric and jazz musician. These are some musings on how both of those professions can interact.

Jazz in Church

In 1956, when Louis Armstrong made his first concert tour of the United Kingdom, he was interviewed on the dockside by a supercilious and condescending journalist who asked him, "Mr Armstrong, do you regard this jazz you play as folk music?" Nonplussed, Louis replied, "Hey man, all music is folk music. I never heard no horse sing a song!"

The story of jazz is a fascinating chronicle of all those "folk" who, for approximately 150 years have performed, listened to, enjoyed and made it. In its relatively brief but storied history and arguably the finest if not the only original art form created in the United States of America, jazz has made a steady progress from the slave-worked plantations of the Deep South, to the taverns and bawdy-houses of Louisiana, on the Mississippi paddle steamers to Chicago and eventually to the ballrooms, nightclubs, soundstages, recording studios and concert halls of the USA and ultimately the whole world. A brief and simple analysis of jazz is a hybrid of African and European music, representing the cross-fertilisation and unlikely combination of various musical elements such as Civil War marching bands, plantation field hollers, travelling minstrel shows, peripatetic "Revival" tent meetings, Methodist hymnody, dance crazes down through the years and American musical theatre and popular song.

Although the liturgical use of jazz can still raise the occasional eyebrow, there is no reason why it should be excluded from holy rites and places. Some of its finest exponents "learnt their trade" in church. "Fats" Waller (1904-43), perhaps better known for his ebullient "stride" piano technique and light-hearted standards such as "Honeysuckle Rose" and "The Joint is Jumpin'" started his musical life playing the organ in his clergyman father's Harlem church, and he regularly performed and recorded all kinds of repertoire on pipe organs. One of the great, self-appointed but thoroughly deserving members of jazz aristocracy Edward "Duke" Ellington (1899-1974), composed his famous "Sacred Concerts" for liturgical occasions. These works are still regularly performed to this day. Other famous ecclesial and civic applications of jazz include the "New Orleans" funeral, when a jazz-inspired marching band leads the cortège from the church or home of the departed to the cemetery with slow, plaintive standards such as "Just a Closer Walk with Thee" and then returns with bright, uptempo tunes such as "Oh Didn't He Ramble" or "When the Saints Go Marching In". Contemporary sacred composers regularly write mass settings, hymns, anthems and the like in a jazz or jazz-inspired idiom. Bob Chilcott's "A Little Jazz Mass" was performed recently in St John's Cathedral; it is representative of many similar works out of the Jazz stable intended for liturgical use.

Nevertheless, jazz performed in church in a sacramental or devotional setting tends to be exceptional and very occasional. There are many reasons why this might be so. Jazz is often treated with suspicion by church authorities and congregations because of its low origins and dancehall and nightclub associations; the great incubator of jazz in the early 20th century was the "Storyville" district of New Orleans created for the unofficial regulation of prostitution and other civic vice. When Ralph Vaughan Williams' "Job: A Masque for Dancing" was to be performed in Winchester Cathedral in the 1930's, the Dean was enraged to find that the composer had scored an alto saxophone to represent the Devil. Vaughan Williams was given a telling-off for trying to introduce the standards of the palais de dance into Holy Church, and reluctantly rewrote the part for cor anglais.

Anecdotes like these can be produced in great profusion; they represent a deep suspicion of some ecclesiastical minds, not just of jazz, but of many different musical styles and idioms which depart from traditionally favoured practices. Such attitudes conveniently overlook the Renaissance "parody" style popularised by Palestrina and his contemporaries, in which popular drinking songs and secular compositions were used as source material for elaborate polyphonic settings of masses and motets.

Another issue which influences the choices of music used in church might be the false dichotomies with which the modern church is riven - "traditional / contemporary", "high/ low", "evangelical / catholic", "ancient / modern", "contemplative / participatory". "Classical / jazz" easily becomes another of these artificial divisions which all too frequently and sadly substitute for considered thinking and evaluation in much contemporary liturgical practice. Perhaps "good / bad", "effective / ineffective" or "authentic / inauthentic" might be better and more helpful distinctions to make? So much of this knee-jerk use of ill-considered and misunderstood terminology used to describe worship styles and practice has not served the church well; think about the constant misapplication of the adjective "traditional" as used by enthusiasts of the modern to denote worship or music that is by definition outmoded, stuffy and inherently unpopular with young people, or on the other side of this artificial divide, "happy-clappy", a reflexive pejorative employed to sneer at anything that doesn't require pipe organ accompaniment. (Good gracious, imagine music

in church that might make a congregation happy or move them to a physical response of clapping!)

Outside the church, this manufactured polarity of "classical" (an unfortunate and somewhat lazy way of referring to all forms of notated, European art music) and "jazz" (another broad and rather loose designation of a number of related styles) is often used to further other agendas. The idea that musicians who perform in these disparate styles have irreconcilable differences - "classical" denotes a stereotype of hard-won technical accuracy and a disciplined, academic musical approach, while those in the jazz camp are generalised as louche, spontaneous improvisers flying by the seat of their musical pants. These inaccurate stereotypes persist even though they are patently wrong. They are also perpetuated within the various camps as well. As a young musician I was often regarded with suspicion by the jazz "old guard" with whom I played because I had studied music formally at the Conservatorium and University. To be an "authentic" jazzer apparently required a certain roughness of tone and technique - the ability to play in time and in tune somehow compromised this.

These ideas are wildly unhelpful and inaccurate. In truth, musicians of any stripe can benefit from cross-fertilisation with the skills and expectations required of musical styles and genres other than their own. Accomplished church organists are usually skilful improvisers and are frequently called on to play "off the page" as it were. A jazz sensibility can bring a fresh and wider understanding of musical form and function; liturgical musicians from whatever stylistic background must have the best instrumental technique and analytical skill possible. As a great musical mentor of mine once observed, "There should be fewer church musicians and more musicians who perform in church."

In conclusion, let's return to Duke Ellington who explained his use of jazz in the service of God with these words:

"Everyone prays in their own language, and there is no language that God does not understand."

Fr Michael Faragher
2016

One Sunday morning, a motorcycle police officer saw a little sedan puttering along the highway at a very slow speed. He followed it for a while, and found the car was travelling consistently at 22 kph, so he pulled it over, and found five elderly ladies, two in the front and three in the back. The passengers were all staring straight ahead, silent and white as sheets.

“Good morning, Madam,” said the police officer. “Is there a problem, sir? I’m just taking my friends to church” the driver replied. The policeman continued. “I’ve been following you for a while. Travelling so slowly on the highway can be just as dangerous as speeding.”

“Whatever do you mean, officer?,” she replied indignantly. “I’m following the marked speed limit scrupulously.” The driver pointed to a sign with “22” on it just ahead. The policeman smiled and said, “I see the problem, madam. That’s not a speed limit sign, that’s a highway marker. You’re on Route 22. By the way, are your friends OK? I haven’t heard a peep out of any of them.”

“Oh, they’ll be all right in a little while, officer. We’ve just been driving on Route 189.”

Reflection on John 12:21-30; “Death and Dying”

They came to Philip, who was from Bethsaida in Galilee, and said to him, Sir, we wish to see Jesus. Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour’.

My wife and family lived in Canada in 2003-4, where Rhonda was undertaking some research while on study leave from the university. One

of the most remarkable things we saw while living in the city of Victoria on Vancouver Island, British Columbia was the final migration of salmon, swimming from the ocean up to the higher reaches of the Nit-Nat River.

A salmon has an instinct inside of it to bring it back to the place of its birth. After spending a year or two or three out in the ocean and swimming thousands of miles back up to the stream of their birth, the salmon are preparing to die. These salmon come back to the place of their hatching, being driven over rocks and dams and waterfalls. They finally at the end of their long laborious journey and dig a hole, lay their eggs and they die. And out of those eggs comes new life. For it is only through dying that there is new life among the salmon.

When Jesus finished telling the parable, he said: The person who has ears to hear, let him understand the riddles about the kingdom of God.

This story finds Jesus six days before he was going to die. How would you feel if you knew for sure you were going to die this coming Friday, six days from now? Now, if you knew that you were going to die this coming Friday of cancer, heart attack or whatever, wouldn't you be preoccupied with death? Would you not be preoccupied with dying? Distracted by it? Would you not become philosophical about death? Well, in the passage for today, Jesus is philosophical about death. He is philosophising; he is thinking; he is contemplating for it is only six days until he is going to die.

This story is also set in the city of Jerusalem. It is Passover time, and literally hundreds of thousands of people are gathered in Jerusalem. That's the way it was for Passover, with hundreds of thousands of people from all over the world crammed into the city walls of Jerusalem. In this wild mass of humanity, there were a couple of Greeks in the crowd. They came up to the disciples and wanted to talk with Jesus. These Greek travellers came up and listened into the conversation of the disciples, and they heard that one disciple in particular had a Greek accent. Philip from Bethsaida. (Bethsaida, it was a Greek speaking city in Israel). The Greek travellers presumably thought: "That chap speaks Greek. He must be one of us."

And so they approached Philip and asked him in Greek, “Can we see Jesus?” That’s often the question in the Bible. That is often the question in the Gospel of John, “Can we see Jesus?” Philip went to Andrew and the two of them went to Jesus and said: “There are two Greeks who want to see you.”

Now you think that Jesus would have answered them directly, but he didn't. Jesus was distracted. Preoccupied . He was preoccupied with his death in six days, and therefore he said: “Unless a grain of wheat falls into the ground and dies, it will remain a single seed. But if it dies, it will produce many grains of wheat. For whoever will find his life will lose it, but whoever loses his life will find it. If anyone would serve me, they must follow me. They must follow me in death “

Now that’s a weird answer!!! All the Greeks wanted to do was to see Jesus, but Jesus was preoccupied with his death, was distracted by death, was thinking about his death.

But maybe there is a connection: That is, to see Jesus is to see the importance of dying in order to live.

You can almost see Jesus’ words; they are so visually clear. “If a seed is planted into the ground and it does not die, it remains a seed. But if it dies, it produces many seeds and seedlings and those seeds and their seedlings produce much fruit.” His words are so visual.

And it all begins with the seed dying.

Could it be that the key to life is death? Could it be that the key to living is dying? Could it be that dying is important to living? Could that be the key to my life? Dying?

(They don’t talk about this on the camping store commercials...).

Jesus said, “Unless a seed dies, it remains a single seed; but if it dies, it produces many seeds and then much fruit.”

And so there is a parallel, is there not, between the seed and the salmon. That is, in both the seed and the salmon, death is necessary for life. Dying is important for living.

I would like to suggest to you that this is a fundamental law of life; that dying is important for living. This is a law of human psychology; it is a law of human sociology; it is a law of human relationships. It is a law of divine spirituality. And the law is this: it is in dying that we begin living. It is only by first dying before we will ever begin living.

St. Francis of Assisi knew this law well when he wrote in his famous prayer for peace, which we sang last week; "It is in giving that we receive; it is in dying that we are born again."

The Apostle Paul knew this law well when he said: "We will not be united with Christ in a resurrection like his, unless we are first united with Christ in a death like his."

I would like to suggest to you that there is a spiritual principle at work in this world: it is only in dying that a person begins to live. It is only when we are united with Christ in a death like his, that we are united with him in a resurrection like his.

So what does that mean? This fancy language about dying to begin living. If your dying hasn't been good this past week, neither has your living. And if you haven't been dying this past week, you haven't been living. And they don't say that on the camping equipment commercials, either.

What does it mean to die?

In the Bible, Jesus talks about dying to self. It means dying to selfishness. It means dying to "the big I," the old Adam, the attitude that I am going to live for me, my wife and my family, the purpose of my life is my self fulfilment and me experiencing all that life can give me. Life is preoccupied with me and my happiness; I am preoccupied with myself, my successes, my failures, and what other people are thinking about me; that I am the centre

of the universe. That's what an infant believes; that the infant is actually the centre of the universe and everything revolves around the infant's needs. And many people grow up but remain infants; still believing that they are the centre of their universe. They never grow up but experience infantile paralysis; being paralysed by their self-centredness. But when life revolves around me, I am not really living at all. When that childish self-centredness finally begins to die, finally I begin to live.

Jesus said, "Unless a seed dies, it remains only one seed; but if it dies, it produces many seeds and seedlings of little love which then grow into great love."

It is not only our childish self-centredness that needs to die but also our sinfulness. Our sins that hurt us and others around us. It is when our sinfulness dies, that we are healthier and better.

For example, I had a great conversation this week. A woman called me recently and told me about being with her father in the midst of death. Father, aged 51, was worn down to a skeleton by aggressive cancer. And there on that Sunday afternoon, was my caller, rubbing her father's back with oil. The joy, the pleasure, the satisfaction of touching and caring for her father. How wonderful Sunday was, and how awful Monday was when he died. But it wasn't that long before that this young woman was healed of her addiction, so that she was free and able to take care of her father in death. There on that Sunday afternoon, she was free, free to love and care and focus on the needs of her father, not being paralysed by her addictions. There would have been no living with her father in his closing moments of life if there hadn't been dying, dying of her sinfulness.

I can tell you story after story after story about people who have died to sin, died to sinful addictions, so that they were free to live a fruitful and loving life.

So Jesus says that it is a fundamental truth, that it is only in dying, that you begin living.

Each one of us struggles with our own sinfulness. I have mine and you

have yours. And it is only as our personal sinfulness dies daily that we begin to live.

I would like to leave you with a riddle. What does a salmon, a seed and you and I have in common? If you understand the answer to that riddle, you will see Jesus.

Fr Michael

Thank you for reading this edition of "Mountain and Sea". If you would like to discuss anything further, or just say "hello", please contact me in anyway indicated below.

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