



# *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

Issue #3, 20th September, 2021

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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.

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*Following Jesus  
Proclaiming his Gospel  
Connecting with his world  
Enjoying our common life*

Forthcoming Parish and Diocesan Events

September

24<sup>th</sup>-26<sup>th</sup> Diocesan Synod, Brisbane

October

9<sup>th</sup> Parish Planning Day - (Dr Stephen Harrison, the Executive Director of the Diocesan Parishes and Ministry Commission, will be the keynote speaker and facilitator)

9<sup>th</sup> 6PM - Taizé Worship

November

5<sup>th</sup> Trivia night - 7pm

13<sup>th</sup> 6PM - Taizé Worship

21<sup>st</sup> Bishop Jeremy's visit to the Mary MacKillop Centre

26<sup>th</sup> Northern Region Lay Retreat

December

4<sup>th</sup> Mooloolah Markets

2PM "Hard of Hearing" information and training session

19<sup>th</sup> Service of Nine Carols & Lessons

Other regular, recurring meetings include:

"Prayers & Squares" - 1<sup>st</sup> Tuesday 1pm

Mothers' Union - 2<sup>nd</sup> Tuesday 10am  
Anglican Friends - 3<sup>rd</sup> Tuesday 2pm  
Social Committee - 3<sup>rd</sup> Wednesday 2pm  
Compassionate Friends - 3<sup>rd</sup> Saturday 9.30am

Bible Study Groups - Monday mornings & Thursday Evenings -  
Caloundra area & Monday Evenings GHC area (fortnightly)  
Choir - 3pm Friday afternoons (except school vacation)  
Morning Prayer on Zoom - 8am each morning except Sundays

### Forthcoming School Holidays

18<sup>th</sup> September - 4<sup>th</sup> October

10<sup>th</sup> December - 27<sup>th</sup> January

Rowena will be on leave for the next four weeks. We welcome Joan Ferris who will be working part-time in the office during Rowena's absence. (Full details in the Pew Bulletin).

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### Through the Liturgy: Understanding our Worship

Q. Why do people make the sign of the cross?

A. The sign of the cross is, at heart, a form of blessing. It recalls our being marked with the cross at the time of our baptism. It is sometimes made when we receive a blessing in the liturgy, at other times it is a form of saying "Amen" to a prayer with our own bodies. Then there are occasions when we make this sign to recall God's love in Christ on the Cross for us. When we bless ourselves by making the sign of the cross (or kneel, genuflect, bow, &c.) we are connecting our intellectual faith with our physical selves – not to show off for God or other people, but to link our minds, our hearts, our bodies into a wholeness both in the Liturgy and through our lives in the world. We were created in wholeness; by the Cross

and Empty Tomb of Christ, we have been given that wholeness back. The sign of the cross carries a vast amount in a simple action.

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The well-known evangelist was trying to find his way in a strange city. Finally he asked a young girl for directions. "How do you get to the Town Hall?" he asked.

The girl gave him directions, then asked, "Why do you want to go to the Town Hall?"

"Because I'm to give a speech there."

"What will the speech be about?" the girl asked.

"How to get to heaven."

"How to get to heaven? And you can't even find your way to the Town Hall?!"

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### Freezing the Process of Change

by Jim Taylor (reproduced from "*Rumours*", Ralph Milton's E-zine for "people of faith with a sense of humour")

I am not the same person today that I was yesterday. I've added some experiences; I've lost some memories; I've replaced a certain proportion of my skin and organ cells.

Technically, that's not evolution. It's merely the inevitable process of aging. In true evolution, change happens to whole species, not to individuals, and over a much longer period.

But both processes reflect the same basic truth – we are constantly changing. As individuals, as a species, as a society, as a world.

My former dentist, who studied these things, assured me that a tiny but measurable percentage of humans no longer grow wisdom teeth. In a world where we no longer have to crack bones with our jaws to extract marrow, wisdom teeth are becoming a liability, not an asset.

Similarly, I'm told, the percentage of short-sighted people is slowly increasing, as humans adapt to a world where billboards, books, and computer screens matter more than seeing a prowling lion on the horizon.

We have social evolution, too. The present system of universal suffrage (for anyone over 18) is not the status quo my great-grandfather would have known. In his day, only men could vote. Before that, only male property owners. Before that, only the nobles. And before that...

So why, I wonder, do we assume that our current context is the ultimate?

It's as if we want to freeze time. As if this steady process of change achieved perfection at some specific point, and should henceforth and forevermore remained locked immovably into place.

I, for one, do not believe that the human race reached its pinnacle in North American civilisation. Industries that spew toxic chemicals indiscriminately, vehicles that guzzle million-year-old life forms, wars that slaughter uncounted civilians, fisheries that strip-mine the oceans, suburbs that spread into farmland like a virus – is this really the best we can be?

Unfortunately, organised religions may be the worst offenders in immobilising change. Christianity believes that nothing can update Jesus; Islam believes the same about Mohammed and the Koran. Baha'i locks onto Baha'u'llah, Christian Science onto Mary Baker Eddy, Scientology onto L. Ron Hubbard...

Some Christian denominations reject evolution outright. Others accept evolution in principle, as long as it applies to everyone but themselves.

A friend once cynically commented that you can tell when any faith group freeze-framed its theology by the garb its priests and functionaries wear. Some still wear the robes of the fifth century or the frock coats of the 1900s; others cling to the business suits of the 1960s or the jeans and long hair of the 1980s...

No, I do not want to return to some imagined paradise of the past. That is equally an attempt to freeze time.

I want us to recognise that the process of evolving cannot stop, and will not stop. That applies to everything from democratic procedures to social institutions to religious doctrines.

When an **individual** stops changing, we call it death. When a collective body stops evolving, it too is in danger of dying.

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(The following is reproduced from the December 2017 issue of "The Willochran", the Diocesan magazine of the Diocese of Willochra, South Australia. The exact provenance of this letter is unknown, but it is believed to be authentic and written by some English churchwardens in their search for new vicar in the 1920's or 30's.

NB: It is **not** intended as a template for any contemporary nominators tasked with finding a new incumbent for a parish!)

*'Dear Sir,*

*In reply to what sort of man we require for the incumbency of this parish, we desire to have a person of first- rate ability and attainments;*

*not too old, lest his faculties should be impaired, not too young, lest he should be inexperienced .*

*He should not be too 'High Church', as there are some very moderate people here, nor too low, as there are some of advanced opinions. He should be an eloquent preacher, who would appeal to the educated, and yet at the same time not be above the heads of the simple.*

*He must be of irreproachable manners and dress, as he will have to mix with members of the peerage , but he must also accommodate himself, without any condescension, to the illiterate.*

*He must have sound musical gifts, as our services are musical and he will have to teach the choir. A gift of kindly and sympathetic administration to the sick is imperative , as well as an intimate knowledge of the working of schools . It is also necessary that our incumbent be good with children, and be bright, cheery and a strong disciplinarian.*

*We desire to have one who is a good organiser, to deal with various groups in the parish and community and of good business ability in managing accounts. Literary qualifications are essential, as we wish our parish magazine to be interesting, informative and instructive.*

*He should be thoroughly competent to deal with women, especially elderly females with chronic complaints . He should be quite at home at gatherings, Mother's meetings, Girls' Friendly Societies and the like, but at the same time, we desire a manly incumbent who will appeal to the men of the parish and take an interest in them, and their work, and share their sports. He will be expected to play football in winter, cricket in summer and billiards at the Men's Club, while the young ladies will require him to play tennis and some residents will look for him on the golf course. To play a good hand of bridge is almost essential.*

*Should he have a wife, she must have all the spiritual gifts listed by St Paul and the qualities of the perfect woman described in the Book of Proverbs, plus the practical talents to fill all the skills gaps in the*

*ministries of the church. Besides being an excellent cook and gracious host, strong powers of observation are essential, so that she always knows where her husband is and what is happening in the parish.*

*Lastly, he must be possessed of private means, as he/they will be unable to live on the income from the parish .*

*Trusting we have made our wishes clear, faithfully yours , etc'*

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