



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 #2, 10 September 2021

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.

Forthcoming Parish and Diocesan Events

September

11 th	Mooloolah Markets
11 th	6PM - Taizé Worship
12 th	"Bring and Buy" Stall at Mary MacKillop Centre
12 th	"Prayer and Fasting" online
13 th	Registrations close for the Junior Ichtus Camp
16 th	Short course - "Creating Caring Communities"
24 th -26 th	Diocesan Synod, Brisbane

October

9 th	Parish Planning Day - (Dr Stephen Harrison, the Executive Director of the Diocesan Parishes and Ministry Commission, will be the keynote speaker and facilitator)
9 th	6PM - Taizé Worship

November

5 th	Trivia night - 7pm
13 th	6PM - Taizé Worship
21 st	Bishop Jeremy's visit to the Mary MacKillop Centre
26 th	Northern Region Lay Retreat

December

4 th	Mooloolah Markets
19 th	Service of Nine Carols & Lessons

Other regular, recurring meetings include:

"Prayers & Squares"	- 1 st Tuesday 1pm
Mothers' Union	- 2 nd Tuesday 10am
Anglican Friendz	- 3 rd Tuesday 2pm

Social Committee – 3rd Wednesday 2pm
Compassionate Friends – 3rd 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

18th September - 4th October

10th December - 27th January

*As our Taizé service commences this month on Saturday 11/9 at 6PM,
here is some information about the community that gave rise to this
particular style of worship and Christian life.*

Taizé



(Brother Roger)

The Taizé community is an ecumenical monastic order with a strong devotion to peace and justice through prayer and meditation. The 100-strong community of Roman Catholic and Protestant monks is drawn from 30 countries across the world.

It was founded in 1940 by Roger Louis Schutz-Marsauche (known as 'Brother Roger'). The 90-year-old monk died in August 2005 after being stabbed during a prayer service.

Today Taizé is one of the world's most important sites of Christian pilgrimage. Each year tens of thousands of young pilgrims flock to the small village of Taizé in central France to share in the community's way of life.

Prayer and silence are at the heart of the Taizé experience. Young people from every corner of the globe are encouraged to live out the Christian gospel in a spirit of joy, simplicity and reconciliation. Ecumenism (a movement promoting Christian unity among Churches) is the key to Taizé's appeal, making it a magnet for people of many different cultures and traditions.

Taizé has spawned a unique style of worship that has become popular in churches, retreat centres and seminaries throughout the world. The singing of distinctive and much-repeated prayer chants during candlelit prayer services is one of its trademarks. Taizé music highlights simple phrases, usually lines from the Psalms or other pieces of scripture, repeated or sung in canon. The repetition is designed to help meditation and prayer.

Following the monastic tradition, the community gathers for common prayer three times a day. The style of prayer is highly meditative. Singing and silence play a large part. Prayer chants are sung in many different languages and include those from the Eastern Orthodox tradition.

Taizé monks are committed to material and spiritual sharing. They are also bound by vows of poverty, chastity and obedience. They dress as laymen but wear white hooded robes in church. The community is self-supporting. The brothers live by their own work, refusing donations and personal family legacies. Welcoming others has always been an essential part of Taizé life.

Throughout the summer months, thousands of young people, aged 17 to 30, come to Taizé to explore or rediscover their Christian faith. They will typically camp in the fields around the church and monastery, joining in the community's worship three times a day. They will also spend time studying the Bible, reflecting in silence and meeting in discussion groups.

Life in Taizé is centred on prayer. Following the Benedictine tradition *Ora et Labora* (Pray and Work), all pilgrims are expected to play a full role in community life, joining in cleaning tasks for the benefit of all.

A typical day in Taizé includes the following activities:

- morning prayer
- breakfast
- large group Bible study
- small group discussions
- midday prayer
- afternoon work or bible study
- discussion with the brothers
- dinner
- evening prayer

Brother Roger (Roger Louis Schutz-Marsauche) set up the Taizé community after cycling to the Burgundy region of France from his home in Geneva. The son of a Protestant pastor and the youngest of nine children, he was born in Provence, Switzerland on May 12 1915 to a Swiss father and a French mother. From an early age he was conscious of the divisions between Protestants and Catholics but he was urged to look beyond them. At university, he first felt the call to monastic life. He was also greatly influenced by his grandmother's tales of helping refugees during the First World War. This gave him a strong desire to reach out to the poor and oppressed.

He left Switzerland in 1940 travelling 70 miles before stopping in the semi-abandoned village of Taizé where an old woman offered

him a meal. She encouraged him to stay in the village which was close to the ruined abbey of Cluny. He raised money to buy a disused house and outbuildings where he began to offer shelter to political refugees, including Jews fleeing Nazi persecution. At first he prayed alone but a regular pattern of prayer with his guests soon became established. In 1949, Brother Roger set up a monastic community with Protestants and later with Catholics too.

In the post-war years, the monks received mainly orphans and former German prisoners. Brother Roger drew up a rule for the community including silence at meals, compulsory celibacy, the sharing of material goods and obedience to the prior, a role he assumed. The monks set up a milk co-operative, published religious books and created a retreat centre for youth which today welcomes up to 5,000 young people each week.

In a public letter shortly before his death, Brother Roger spoke of the need to "love life on earth, and at the same time long for a beyond, a life that will never end." People throughout the world mourned his tragic death on August 16 2005. He was stabbed by a woman three times in the throat during a Taizé prayer service attended by 2,500 people. Brother Alois, a 51-year-old Catholic monk, was appointed his successor.

Taizé has a strong tradition of welcoming Church leaders. Pope John Paul II visited the community in October 1986. In his address to young people, he described Taizé as a "spring of water." In 1992, the former Archbishop of Canterbury, Dr George Carey, spent a week in Taizé with 1000 young Anglicans from dioceses across England. Since then other Church leaders have followed his example by coming to Taizé with their young people.

Undoubtedly, Brother Roger's inspiration and charism have been crucial in making Taizé so appealing to youth. His tragic death plunged the community into crisis and shocked people worldwide. Taizé remains resolutely ecumenical, bringing together people from all denominations and cultures. It is a sign of hope in a divided

world and its spirituality has brought new life to Christian churches throughout the world.

A friend of mine in South Africa sent me this photograph of baboons apparently practicing social distancing.....



Some Thoughts on an Anglican understanding of the Reformation

More than 500 years ago the Reformation was formally commenced by the posting of Martin Luther's 95 theses on the castle door in Wittenberg in 1517, although the ideas and thinking that gave rise to this event had been in circulation for many years before. When we think of the Protestant Reformation, we think first of the great reformers and theologians: Luther, Zwingli, and Calvin. But things were rather different in England, where there was no such figure leading the charge. Rather, successive monarchs and parliamentary acts determined the course of the reformation in that country.

This does not mean that the voices of reform had not been heard in England by the time that Henry VIII broke with Rome in the 1530s: the translation of the Bible into English, humanist scholarship, and tracts against the abuses of the late medieval church were all present and lively. Nevertheless, it is the case that the fortunes of those who both resisted and desired Protestant reform were swayed and shaped by the faith of the monarch.

After Henry died in 1547, the short reigns of Henry's son, the Protestant Edward VI, and older daughter, the Roman Catholic Mary, meant that there was much change in a short period of time. It was only during the long reign of his younger daughter, Elizabeth I (1558 - 1603) that some sense of an enduring reformation and its parameters were established.

So, what was and is the legacy of the Protestant Reformation from an Anglican (or Episcopal) perspective? First and perhaps most obvious is the *Book of Common Prayer*: this is the liturgy in English, devised and compiled by Henry VIII's Archbishop of Canterbury, Thomas Cranmer, though he was unable to bring it into use until Edward's more overtly Protestant reign. While the Protestants in continental Europe fought over matters like how one is saved and the exact meaning of the eucharist, Cranmer thought that all would be well if everyone prayed together, and so he created a prayer

book for all to use. The only doctrinal statements to be assented to, for the laity at least, were the creeds of the early church. In this way, the practice of prayer took precedence over the statement of beliefs. Elizabeth I reinforced this idea by saying that she did not wish to make windows into her subjects' souls.

Cranmer took the traditional monastic offices and reduced them to two – morning and evening prayer – which the parish priest says daily, on behalf of the whole parish, regardless of who is present. A Church of England priest in his parish in rural Sussex in the 1980s would ring the church bell every morning, say morning prayer (often on his own), and then go to buy the newspaper from his village shop. One morning, feeling a bit sick, he skipped the bell ringing and morning prayer, but later went to buy his newspaper. The shopkeeper chastised him: “No bell today, which means you didn't say morning prayer for all of us.”

This means that, in the Anglican tradition, every day begins and ends with prayers of praise, confession and thanksgiving, the saying of psalms, and readings from the Bible. The beauty of Cranmer's language, with prayers, known as collects, composed by him, or adapted from Latin or Eastern Orthodox sources or from the work of his contemporary Protestant reformers, has shaped the devotion of many generations across many countries.

As the British expanded their empire and engaged in missionary activity, so they took the *Book of Common Prayer* with them. By the end of the nineteenth century, the *Book of Common Prayer* was, as one commentator puts it, at “the height of its career,” translated into numerous different languages. In the twentieth century, it was subject to revisions in many countries, as modern reformers attempted to bring Cranmer's language and theology up to date, and create worship that was culturally appropriate for their contexts.

Anglicanism's distinctive prayer book also gave birth to an extraordinary musical legacy. As early as the sixteenth century,

composers started to set the canticles from morning and evening prayer to music, especially the *Magnificat* and *Nunc Dimittis*, from the Gospel of Luke, at evening prayer. Thus the tradition of evensong emerged. In cathedrals, parish churches, and college chapels throughout the Anglican Communion, choirs sing evensong to the glory of God daily. As other churches see a decline in attendance, evensong is enjoying a surge in popularity, as people come to appreciate the beauty of the music and liturgy, and of the architectural surroundings too. In England there is even now an app, so that you can find the nearest evensong to you – choralevensong.org. Step into a cathedral any afternoon of the week, and you can hear music spanning across the centuries, from Thomas Tallis to Herbert Howells and beyond. The enduring significance of evensong reminds us that beauty has always been central to the Anglican vision.

It is often said that the English Reformation created a kind of *via media*, avoiding the confessional wars of continental Europe. It is true that the Elizabethan theologian, Richard Hooker, forged a system which appealed to scripture, reason and tradition – and, like a three-legged stool, the edifice only stands up if all three legs are present. His contribution to the Elizabethan settlement of religion in the late sixteenth century was undoubtedly important, and Anglicanism has, as a result, a reputation of being ‘reasonable.’

In reality, that Elizabeth Settlement also sowed the seeds of exclusion, which, at least in part, led to the civil war of the seventeenth century, and saw the execution of the Archbishop of Canterbury and the King, and proscription of the *Book of Common Prayer*. When the Crown was restored in 1660, and the Church of England in 1662, the Church’s settlement this time relied on the exclusion of all those who could not accept either the *Book of Common Prayer* or the episcopate. Thus, a long and honourable tradition of dissenters emerged.

Many would say that Anglicanism has been constantly reformed. It both produced and wrestled with the learning of the Enlightenment

in the eighteenth century; developed high church and evangelical revivals, as well as a new turn to issues of social justice, in the nineteenth century; saw the 'independence' of many churches around the globe in the twentieth century, and simultaneously created a familial network, known as the Anglican Communion, of which the Anglican Church in Australia is a member.

What has emerged over nearly five centuries, with enduring popularity, is a sense of common prayer and ritual. When Anglicanism has been at its best, it has constantly attracted people to ponder the glory and love of God through the beauty of liturgy, the mystical tradition of prayer, thoughtful and intelligent preaching, music, literature, and art.

(Compiled and derived from a variety of sources)

Fr Michael

2017

Magnificent Model of the Jerusalem Temple

Retired dairy farmer Mr Alec Garrard, 78, of Norfolk, Great Britain, has dedicated a massive 33,000 hours to constructing the ancient Herod's Temple, which measures a whopping 20ft by 12ft. The pensioner has hand-baked and painted every clay brick and tile and even sculpted 4,000 tiny human figures to populate the courtyards.

Historical experts believe the model is the best representation in the world of what the Jewish temple actually looked like and it has attracted thousands of visitors from all over the globe. But Mr Garrard, who started the elaborate project in his 40's, says his masterpiece will not be finished in his lifetime.

"I've always loved making models and as I was getting older I started to think about making one big project which would see me through to the end of my life," he said. "I have an interest in buildings and religion so I thought maybe I could combine the two and I came up with the idea of doing the Temple.

"I'd seen one or two examples of it in Biblical exhibitions, but I thought they were rubbish and I knew I could do better.

"I have been working on it for decades but it will never be finished as I'm always finding something new to add."

Mr Garrard spent more than three years researching the Temple, which was destroyed by the Romans 2000 years ago and deemed to be one of the most remarkable buildings of ancient times. He then started to construct the amazing 1:100 scale model, which is now housed in a huge building in his back garden.

"Everything is made by hand. I cut plywood frames for the walls and buildings and all the clay bricks and tiles were baked in the oven then stuck together," he said. Mr Garrard sculpted and painted 4,000 figures, measuring just half an inch and all wearing their correct costumes including 32 versions of Jesus.

Visitors come from all over the world to see the model and Mr Garrard provides binoculars so they can see all the details .





