



ANGLICAN CHURCH
st LUKE'S
M O S M A N P A R K

We are a beacon of God's light and hope welcoming all to our table of love and diversity.

Pentecost 10 – 1 August 2021

THOUGHTS

God help us with ideas, those thoughts
which inform the way we live
and the things we do.

Let us not seize upon ideas,
neither shall we hunt them down nor steal them away.

Rather let us wait faithfully for them to approach,
slow and gently like creatures from the wild.

And let them enter willingly into our hearts
and come and go freely within the sanctuary
of our contemplation, informing our souls
as they arrive and being enlivened by
the inspiration of our hearts as they leave.

These shall be our truest thoughts.

Our willing and effective ideas.

Let us treasure their humble originality.

Let us follow them gently back into the world
with faith
that they shall lead us to lives
of harmony and integrity.

Michael Leunig



✦ READINGS FOR NEXT WEEK 8 AUGUST 2021

Transfiguration

Daniel 7:9-10, 13-14; Psalm 97; 2 Peter 1:16-21; Mark 9:2-10

WELCOME

Acknowledgement of Country

Nganyi kaaditj Noongar moort kyen kaadak nidja boodja.

As we gather for worship, we acknowledge the *Whadjuk Noongar* people as the original custodians of this land, and their ongoing relationship with it.

We acknowledge their leaders, past, present and emerging.

A very warm welcome to our service this morning, particularly if you are visiting St Luke's for the first time.

We hope you will join us for refreshments in the Alexandra Hall following today's service and please be most warmly welcome.

Children are welcome at all our services and there is a dedicated play area for younger children at the front of the church with Worship Bulletins and pencils available. Children are invited to join our Sunday School activities on the second Sunday of the month during school term time.

If you have any questions or particular needs, please speak to one of our friendly welcomers.

We invite you to share in a time of stillness and quiet before the service begins.

Our Parish Mission Statement

We are a beacon of God's light and hope welcoming all to our table of love and diversity.

Donating to St Luke's

As we move to a more cashless society, you are encouraged to give electronically. Our bank account details are:

Name: Mosman Parish Council

BSB: 706-001

Reference: Direct Giving

Account Number: 3000 3046

Alternatively, you may wish to use our 'Donation Point Tap' at the rear of the church by using a contactless enabled card, mobile or wearable to donate. If you prefer to give cash there is an offertory bowl available.

Community Garden

The St Luke's Community Garden is a means to bring together members of the local community through the invigorating and connecting activity of gardening and is a demonstration site for organic, sustainable, eco-friendly urban living. The Community Garden is open to anyone who would like to become a General Member or a Bed Holder. More details at www.stlukescommunitygarden.com.

Op Shop

Our Op Shop is open Wednesday, Friday and Saturday 9:30am–1:00pm. We recycle quality donations of clothes for women, men and children; jewellery; homeware items; bric a brac; and books. Any excess donations are then sent to Clutterbugs and other charity shops including The Salvation Army and Save The Children.



FROM THE RECTOR

Today's Gospel, and that for the Thirteenth Sunday After Pentecost, allows us to contemplate the importance of the Eucharist in our faith and our lives. Liturgy is the source and summit of the Christian life, and that expression has been extended not only to the celebration of the Eucharist specifically but also to the Eucharist itself—the consecrated bread and wine become body, blood, soul, and divinity. In John 6 and the contemplation of the Bread of Life, today's Gospel points us not only toward the food itself but also the action of sharing and feeding on the miraculous feast provided by God.

It's not as if between these two sources and summits—the actions of the eucharistic liturgy or the eucharistic objects themselves—that we need to decide which is more important than the other. They are both important, vital in their own ways, and indeed inextricably linked. So says the famous Frank Sinatra hit 'Love and Marriage': "You can't have one without the other!"

The parable of the cloth and wineskins (Luke 5:36-38) is also helpful: "He also told them a parable: 'No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old. And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins.'"

Wineskins, as the name suggests, were made from animal hides, often from a goat, and were used to hold and transport various liquids of Jesus' time. Usually wine was only partly fermented when poured into wineskins. The continuing fermentation process would produce gasses that would in turn stretch the wineskin. Old wineskins had been previously stretched and could stretch no further if new wine was poured into them. So, though it's not mentioned in Luke, new wine in old wineskins would cause the skins to burst and the wine to spill, destroying everything.

In every workplace, ministry, or home, there are always certain practices and behaviours that exist, because, "well, that's how we've always done it!" In a Church built partly on 2,000 years of tradition, many such practices and behaviours can be expected. In many cases, it might take only two or three years, not 2,000, for something to become 'a tradition.' These traditions are, for the present moment, our wineskins into which we turn a critical eye.

In evaluating 'a tradition,' we should first consider whether the tradition is in place because of years of accumulated wisdom (of people, institutions) or because of a certain amount of lethargy and inertia, which makes change difficult. Likely, it's not one or the other but some combination of both. That is, these 'wineskins of tradition,' are they still useful, pliable, resilient? Are these wineskins of our own making or given to us from outside? Is the wine originally placed in them still there, or are the wineskins dry? What was the wine originally poured into them? If the skins are dry, should they be thrown out or could they be reused somehow? What about new wine; into what should that be poured; where will new wineskins come from?

Fr Matthew



OUR SERVICE TODAY

Our service begins on page 119 of *A Prayer Book for Australia* (green book).
Hymns are from *Together in Song* (red book) unless otherwise indicated.
The Sung parts of the Eucharist are found in the *Mass Setting* booklet.

Opening Hymn	456 Your hand, O God has guided
First Reading	Exodus 16:2-4, 9-15
Psalm	78:22-28
Second Reading	Ephesians 4:1-16
Gradual Hymn	513 Bread of heaven, on you we feed
Gospel	John 6:24-35
Offertory Hymn	526 Lord Jesus Christ, you have come to us
Closing Hymn	569 Guide me, O thou great Redeemer
Recessional	<i>Maestoso in C</i> , Alexandre Guilmant (1837–1911)

For Your Contemplation

- ❖ Today's psalm proclaims, "So they ate and were well-filled / for he had given them what they desired." When have you been sated with what God has given you?
- ❖ Paul urges the Ephesians to "lead a life worthy of the calling to which you have been called." To what has God called you? Are you leading a life worthy of this calling?
- ❖ Jesus instructs the crowd, "Do not work for the food that perishes, but for the food that endures for eternal life." How does the Eucharist nourish and strengthen you on the path of discipleship?
- ❖ Jesus also says, "This is the work of God, that you believe in him whom he has sent." How do you experience faith as "the work of God"?

**The receiver of the gift depends on the giver.
Obviously so. But the circle of gratefulness is
incomplete until the giver of the gift becomes the
receiver: a receiver of thanks. When we give thanks,
we give something greater than the gift we received,
whatever it was.**

David Steindl-Rast OSB



PRAYERS

Lord Jesus, give life to the world,
you are the bread of life.

Anglican Communion

Church of the Province of South East Asia.

Australia

The Anglican Church of Australia: Primate Archbishop Geoff Smith, General Secretary Anne Hywood, General Synod Office Staff, The General Synod and the Standing Committee.

Diocese

Diocese of Perth: Archbishop Kay Goldsworthy, Bishop Jeremy James and Bishop Kate Wilmot; Parish of South Perth: Rev'd Nick Freeland and people; Parish of Spearwood: Rev'd Debbie May and people; St Bart's: Mel Ashton, Chairman, Sam Drury, CEO and members of the Board.

Province: Parish of Exmouth and Onslow, clergy and people; Parish of Australind, clergy and people.

Partner Diocese, Eldoret: St Peter's Kesses, clergy and people.

Parishes Seeking Appointment of Clergy

Bassendean, Dianella, Floreat, Morley-Noranda, Murdoch-Winthrop, Scarborough.

Partner Parish of St Luke's Kaptubei, Eldoret

Vicar Rev'd Jonah Tabut and their community, widows and orphans, children lacking food, permanent water source for St Luke's, peace in Kenya, strong families, COVID-19 pandemic.

Please Pray for

Val, Maxine, the enduring COVID-19 pandemic, the sick, lonely, homeless, refugees and asylum seekers, those with Eosinophilic Gastrointestinal Disorders, mothers who breastfeed, and children born with genetic illnesses.

Those Who Have Died

Jean-Pierre (John) Kruiskamp, James Leslie (Jim) Frith.

Anniversaries of Death

Marius Visscher, Leonie Pamela Dale Beck.

Prayer of the Week

Almighty God, giver of life and health whose Son Jesus Christ has called us to hunger and thirst for justice:

refresh us with your grace,

that we may not be weary in well-doing,

for the sake of him who meets all our needs,

Jesus Christ our Saviour;

who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**



PARISH NOTICES

Interfaith Interface Wednesday 4 August 7:00pm Church of Ascension, Midland

Dr Mary Marshall is an Anglican, and Honorary Research Fellow, Murdoch University. Trevor Creewel is a lay leader and past president of the Temple David Progressive Congregation in Mount Lawley. Trevor will share the basics of his Jewish faith and some personal experiences, and Mary will speak on relevant issues in Christian theology, scriptures, and liturgy, together laying the basis for audience discussion on fostering appropriate attitudes between Jews and Christians. For further information contact grahame@oreamnos.com.au. To be held at Ascension Parish Hall, 8 Spring Park Road, Midland.

Moving Forward in Faith...Holiness in the Ordinary 6 August 10:30am North Perth

Guest speaker is Mrs Monique Crabtree (Winifred Kiek Scholar 2003) who will share her personal journey in faith. Australian Church Women forms a network of committed Christian women dedicated to encouraging fellowship and service across denominational, national, and international boundaries and promoting peace, understanding and unity through faith and love in the one God: Father, Son and Holy Spirit. Followed by light lunch. St Hilda's, 15 View Street, North Perth.

Magellan Chamber Concert Thursday 12 August 10:30am St George's Cathedral

This concert during Science Week is titled *Romanticism* – Piano Quintet: Paul Wright (1st Violin), Guest Violinist, Sally Boud (Viola), Sarah McCulloch (Cello), Faith Maydwell (Piano) with music by a Mystery Scientist/Composer plus César Franck and Saint-Saens. Donations will be welcomed for the ministry of St Bart's and Anglicare WA amongst homeless people.

Mary, Mother of God, Festal Choral Evensong Sunday 15 August 5:00pm

Our next Choral Evensong is on the Feast of Mary, Mother of God, with music by Josquin des Prez 'Ave Maria' and Charles Villiers Stanford sung by The Chapel Choir is on Sunday 15 August at 5:00pm. The Officiant and Preacher is Fr Matthew Smedley.

SafeTALK Training Saturday 21 August 9:00am-1:00pm St Nicholas Duncraig

Suicide is preventable. Anyone can make a difference. Make a connection. Help save a life. This half-day training in suicide alertness skills will teach participants four basic steps to create a life-saving connection. These skills are widely used by professionals and the public to keep the person safe until other resources take over. \$25 for first 40 applicants, \$50 thereafter. To register phone: 08 9448 1421 or office@stnicholasanglican.org. Learn more about SafeTALK and see the evidence at www.livingworks.net/safeTALKg. St Nicholas Anglican Church, 5 Poynter Drive, Duncraig.



TODAY'S REFLECTIONS

UNITED LOVE

Charity must be shown by all, to all, for it is incumbent on us all to choose the good in life and to try to achieve it. But as to enjoying goodness ourselves, then obviously not everyone we meet will bring us equal enjoyment. There are few people in this world, if any, who are truly able to love everyone, not simply with good intention, but with an overflow of affection from the heart.

It is such a great joy to have the consolation of someone's affection, someone to whom one is deeply united by the bonds of love; someone in whom our weary spirit may find rest, and to whom we may pour out our soul, someone whose conversation is as sweet as a song in the tedium of daily life. Such a friend will be a refuge to creep into when the world is too much for us; someone to whom we can confide all our thoughts. Their presence is a gift, a comforting kiss that heals the sickness of our preoccupied hearts. A friend will weep with us when we are troubled, and rejoice with us when we are happy. A friend will always be on hand to consult in times of uncertainty.

In fact, we are so deeply bound to our friends in our hearts that even when they are far away, we feel united in spirit together and yet alone. The world may fall asleep all round you, but you will experience your soul at rest, embraced by a profound peace. Your two hearts will lie quiet together, united as if they were one, as the grace of the Holy Spirit flows over you.

In this life we can love a few people in this way, with heart and mind in harmony, for they are more bound to us by the ties of love than any other people. Our Lord Jesus Christ is our example in this too, for we know that there was one disciple whom he loved above all the rest. If anyone should look askance at such a love they should remember how Jesus came to take pity on us, transforming our love by showing us his. He showed us that love by giving his heart as a resting place for one head in particular. This was a special sign of love for the beloved disciple, given to one alone, not tall. All were loved equally, no one doubts that, but for John Jesus had a special love as we know from the name he gives himself "the disciple whom Jesus loved".

A Reading from *The Mirror of Charity* by Aelred of Rievaulx (1109-67), *Celebrating the Saints*: Daily spiritual readings to accompany the calendars of The Church of England, The Church of Ireland and *The Church in Wales* (Norwich: Canterbury Press, 2010), pp. 374-75.

YOUR TWO HEARTS WILL LIE QUIET
TOGETHER, UNITED AS IF THEY WERE
ONE, AS THE GRACE OF THE HOLY
SPIRIT FLOWS OVER YOU.



GOD IS HERE AND GOD IS EVERYWHERE

Abba Doulas, the disciple of Abba Bessarion, said: When we were walking along the sea one day, I was thirsty, so I said to Abba Bessarion, 'Abba, I am very thirsty.' Then the old man prayed and said to me, 'Then drink from the sea.' And the water was sweet when I drank it. So I poured it into a flask so that I would not be thirsty later. Seeing this, the old man asked me, 'Why are you doing that?' And I answered, 'So that I won't be thirsty later on.' Then the old man said, 'God is here and God is everywhere.'

Joan Chittister, *Illuminate Life: Monastic Wisdom for Seekers of Light* (Maryknoll, N.Y.: Orbis Books, 2000), p.44.

CALLING AND CREATING

In the Old Testament calling and creating are closely associated.... So in the most basic sense of all, God's call is the call to be: the vocation of creatures is to exist. And, secondly, the vocation of creatures is to exist as themselves, to be bearers of their names, answering to the word which gives each its distinct identity. The act of creation can be seen as quite simply this - the vocation of things to be themselves, distinctive, spare and strange. God does not first create and then differentiate a great multitude of roles within creation: in one act he creates a multiple, noisy, jostling and diverse reality.

So with the human world, God does not create human cyphers, a pool of cheap labour to whom jobs can be assigned at will. Each human being called into existence by him exists as a distinct part of a great interlocking web of identities. Each is a unique point in this great net. To be is to be where you are, who you are, and what you are - a person with certain genetic composition, a certain set of capabilities.

From the moment of birth (even from before that) onwards, you will be at each moment that particular bundle of conditioning and possibilities. And to talk about God as your creator means to recognize at each moment that it is his desire for you to be, and so his desire for you to be there as the person you are...

And this may be the clue to the problems we have in thinking of vocation. It isn't that God looks down from heaven at a certain moment and just drops a vocation on you, as if he were utterly uninterested and uninvolved in what's actually there. If we take seriously the idea that God is faithful and doesn't change, we need to think of him speaking over and over again, in that speech of his, in his Word. In other words: vocation doesn't happen, once and for all, at a fixed date. Paul himself, who seems to be the classic instance to the contrary, recognises this precisely in talking about being set apart from his mother's womb. It happens from birth to death; and what we usually call vocation is only a name for the moment of crisis within the unbroken process.

Rowan Williams, *Open to Judgement: Sermons and Addresses* (London: Darton, Longman & Todd, 1994), pp. 173-74. © Darton, Longman & Todd, and used by permission.



PRAYING AS WE ARE

There is only one final love affair - the one with God - and our multilevel lives comprise one exploration into God. And as for God, his Being is in all beings. He penetrates the whole universe, so that every part of it exists in him, but his being is more than, and is not exhausted by, the universe. So the author of the *The Cloud of Unknowing* says: "He is the being of all... He is thy being but thou art not his."

...God makes love to us in wonderfully surprising ways. Worship is the response to him who, as Paul wrote to the Ephesians, is "above all and through all and in all." It is seeing all in God and God in all. Anything that discloses or penetrates through to this level of reality, whether in community or in solitude, whether in talk or action or silence, is prayer. In occupational prayer we discover God incognito: at one moment he is a cup of fresh water, the next a child bouncing on your knee, or a beautiful girl, or perhaps a morning walk or a nude swim in the moonlight.

I know a priest, a monk, who prays best sitting on his porch with his dog. He either talks to the dog about God or to God about the dog. And he gathers the whole world into that uplifting dialogue. I know a great big fat man who makes his best prayer floating in the ocean. With no one around to disturb him, the blue sky and brilliant sun above him, and the rollicking, rolling surf below him, he prays best. I know a college girl who makes her best prayer lying aimlessly on the beach, utterly drenched in the delicious sunshine of God's presence.

William McNamara, *The Human Adventure: The Art of Contemplative Living* (Amity, N.Y.:Amity House, 1974), p. 167-68.

HUMAN CONNECTEDNESS

O God you have bound us together in this bundle of life; give us grace to understand how our lives depend upon the courage, the industry, the honesty, and the integrity of our fellow human beings; that we may be mindful of their needs, grateful for their faithfulness, and faithful in our responsibilities to them; through Jesus Christ our Lord. Amen.

Reinhold Niebuhr (1892-1971), in *The Oxford Book of Prayer*, ed. George Appleton (Oxford University Press, 1985), p. 71 (adapted).

SENDING FORTH

Spirit of tempest and flood, o growth, life and healing, blow through us.

In the name of Jesus, the risk-taker and liberator, who calls us by our names,
May we read the signs of the times.

May we choose with wisdom where to direct our energies, yet with willing ess to suffer.

May we affirm and encourage each other in sisterhood and brotherhood, respecting each other's beliefs and honouring each other's words and action, recognising each other's truth.

May the trusting, sharing, suffering, rejoicing, uncontainable love which we find within the very nature of Being embrace us and send us forth.

Mary Ann Ebert, in *The Way of Peace*, ed. Hannah Ward and Jennifer Wild (Oxford: Lion, 1999), p. 123.



EUCCHARISTIC COMMUNION

The eucharistic communion that occurs when I, in my weak and sinful humanity, encounter Jesus Christ in his sacred humanity, is a communion with him, body and blood, soul and divinity. It is the meeting of human natures that becomes the instrument of the encounter between me and the second person of the Blessed Trinity. In the Eucharist there is a meeting of the divine and the human. There is a communion. The dynamic inferred in the word “communion” is more than simple reception on the part of the communicant. Christ comes in his humanity and divinity. We who receive him now “touch” the divine. However, speaking of Jesus coming to me and striving to be focused on him at the moment of communion, to encounter him in intimacy and love is but one aspect of the reality of eucharistic communion.

I meet Christ in eucharistic communion because he himself has willed to come to me in his sacred humanity so that I may begin to know him in his divine nature. He wills that I should know him as he is. He is the only begotten of the Father. He is in the Father and the Father is in him. He wills that I should know him in the love that goes between him and the Father, that love which is the Holy Spirit. *We might speak more properly of Christ, in his sacred humanity, receiving us in the Eucharist into the communion of his divine life of Trinitarian love.*

This has profound implications for a true eucharistic spirituality. For in the Eucharist, Jesus Christ is made present as he is now, seated at the right hand of the Father, directing the Holy Spirit to continue his work of salvation and transformation begun during his human life on earth. That he should continue to give himself to us in his own body and blood, through the instrument of his sacred humanity, suggests the goodness and importance of all things human, most specially those joined to him in Baptism. As his sacred humanity becomes the sacramental instrument of our sanctification, so our humanity is now an instrument for our progressive transformation into the image of God. Marred by sin and our resistance to grace, that image must be restored and brought to perfection in the Eucharist.

An authentic eucharistic spirituality must always honour the innate goodness of human nature. It must recognise that Christ, in assuming his own human nature, has now elevated all human nature. Our humanity is as much our way to heaven as his way to earth. He is the bread that comes down from heaven so that we, in our eating and drinking, may find our way to heaven itself. The Eucharist sanctifies us through the conformity of our humanity to his, and in that conformity he joins us to his divine life of Trinitarian love and communion.

Rev. Gabriel B. O'Donnell O.P., *The Eucharist—Heart of the Priest's Life*
in Stephen J. Rossetti ed. *Born of the Eucharist: A Spirituality for Priests*
(Notre Dame, IN: Ave Maria Press, 2009), pp. 133-35.

Again we pray from Almighty God,
the Father of Our Lord and Saviour Jesus Christ,
the grace to receive this Sacrament in his honour.
May he permit none of us to be unworthy, but make us all worthy
to receive the Body and Blood of Christ, our Almighty Lord and God.

Canon of Hippolytus (3rd century)



NEWS FROM THE ANGLICAN COMMUNION

SANDRA MONTES ON 'BECOMING REAL'

30 July 2021

Earlier this year, Sandra Montes began a new role: dean of chapel at Union Theological Seminary. She first served there as an artist-in-residence for a week in 2019 and then became interim director of worship that August through the pandemic, leading virtual services. And last year, Church Publishing released her first book, *Becoming REAL and Thriving in Ministry*. Written in Spanish and English, the book posits that people can foster inclusivity and individual ministry through REAL: relationships, excellence, authenticity and love. "It's perfect to read during this time because the pandemic has made us stop, and so I'm hopeful that we'll continue to just stop and think," Montes recently told Episcopal News Service. The framework outlined in her book, she added, is a critical step on the path toward racial reconciliation.



Montes will tell you that although her father and brother are ordained priests, she is not. Born in Peru, Montes, her brother and her parents first arrived in the United States in 1979. Sandra was 9 years old. At birth, a respiratory condition left her gasping for breath and she wasn't supposed to survive, but did: "They prayed over me, and I was miraculously healed," Montes said. She spent her early childhood in Guatemala while her father attended seminary. The family then moved to Texas when he got a job as an evangelical pastor, and they eventually turned to The Episcopal Church after settling in Houston.

Montes is a vocal presence in The Episcopal Church, advocating for immigrants and bilingual resources. Now 50, Montes has centered much of her volunteer ministry in music, singing at La Iglesia Episcopal San Mateo in Houston (where her father was rector) and at General Convention, and championing more diversity in church music. She works as a Spanish-language resource consultant for the Episcopal Church Foundation. She is known to publicly critique the church's lack of diversity on social media. She has also helped create unconventional pathways to ordination for other lay ministers. "Everything I do I want to be accessible to more people, especially people who may not speak English, and to people who look like me," she said.

"When you feel like you belong, then you feel more empowered to speak up or to show up."

<https://www.episcopalnewsservice.org/2021/07/29/qa-sandra-montes-on-becoming-real/>

THIS WEEK IN THE PARISH

Monday 2 August	8:30am	Morning Prayer
	11.00am	Wearne Aged Care Service
	5:00pm	Evening Prayer
Tuesday 3 August	8:00am	Deanery Meeting
Wednesday 4 August	<i>Stephen, Deacon and First Martyr</i>	
	8:30am	Morning Prayer
	10:00am	Eucharist
	2:00pm	Dorothy Genders Village Eucharist
	5:00pm	Evening Prayer
Thursday 5 August	<i>Oswald, king & martyr (d. 642)</i>	
	8:30am	Morning Prayer
	5:00pm	Evening Prayer
Friday 6 August	5:00pm	Evening Prayer
Sunday 8 August	7:30am	Said Eucharist
	9:30am	Sung Eucharist



 **st LUKE'S**



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Rector	Fr Matthew Smedley 0412 468 522 rectorstlukemosmanpark@gmail.com
Parish Office Administrator	Amanda Mills-Ghani Tuesday/Friday 9:00am–1:00pm, Wednesday 9:00am–5:00pm Angela Beeton, Kate Stanford
Wardens	James Jegasothy, Andrew Reynolds
Synod Representatives	Rod Dale, Anna Goodes, Jen Grieve, Adrian Momber, Gwen Speirs
Parish Council	Rosemary Cassidy, Don Cook
Organists	Ruth Hogarth, Coordinator
Op Shop	Wednesday, Friday, Saturday 9:30am–1:00pm