



Serving Our Community

Loading up supplies, sizzling the snags and raking in the cash at the Election Day Cake Stall and BBQ.

Thank you to all the volunteers who braved the wet and mud... we raised \$2770. Well done all!!



Guild Activities

Cynthia from the Guild writes: *The Knitting Group of the Guild took lots of donations to Care for Kids. These included 4 cardigans, 6 hats, lots of clothing sewn by members, and lots of toiletries and school items. The Guild has also contributed \$2000 towards the repair of the windows in the church.* It's also been a busy few weeks with catering for Area Deanery and assisting with two funerals. Well done ladies!



Coffee & Conversation: Anglican 101
11am TODAY 29th May. Other chats soon!

Baptism Welcome:

Wee Walter Darwon is being baptized today. Heaps of prayers for this little fella, mum and dad and god-parents!

Children's Church

We gather for Children's Church every Sunday at 9am during term time. This week in Church we will tell the story of how Jesus left his disciples with a very important job as he said goodbye and joined his father in heaven.



If you'd like a yarn about kids and church, contact
Kate Down on kate.down@mail.com or call 0414689669

29th May 2022

ASCENSION DAY

7.30AM—EUCHARIST

9.00AM—FAMILY EUCHARIST

BEGINNING AT JERUSALEM (Luke 24: 44-53)

Begin in the brightly painted kitchens.
At the table set for supper and on the wide couches where we watch TV. Begin while we are sorting the laundry, writing out the shopping list. And in front of our bathroom mirrors.

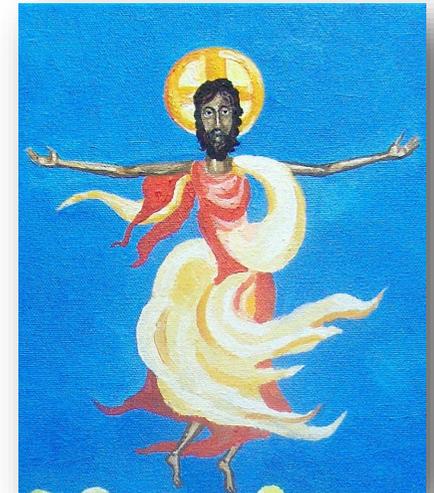
Begin in the barns among the warmth of animals and the smells of grain and manure.
Begin in the growing fields, and in the flooded pastures, and where the rains have not come and the soil is cracked and hard.

Begin in the gleaming office towers, the shiny shopping malls, the sweaty factory floors.
Begin on crumbling sidewalks and amid the rumble of subways. At machines, at our desks, by the coffee makers and computers.

Begin with the rich, the comfortable.
Begin with the poor, the desperate.
Among the successful, the self-assured.
Among the failed and the floundering.
In the glitter of the halls of power, and in the cold and shadowed corners of tragedy and defeat.

Begin on a day when the sun is brilliant;
on a day when the sky is gray.
In a time when economies are favorable;
in a time when all is rust;
at the moment when leaders are caring;
or amid indifference, hostility, despair.

Let us begin beginning again. And whether we have begun and triumphed, or begun and struggled and faltered, we will continue our beginning, as we have from our beginning, at Jerusalem, which is wherever and whoever we are.



ST JOHN
THE BAPTIST
EST. 1888
ANGLICAN CHURCH
IN THE HEART OF BULIMBA

To arrange direct debit for your regular giving,
please use the account details:
BSB 704 901 Account number 00014573.
Account name Bulimba Anglican Parish

THIS COMING WEEK IN THE PARISH

FRIDAY	3rd	10.00am	Eucharist
SUNDAY	5th	7.30am 9.00am	Sung Eucharist Family Eucharist and Childrens' Church

ROSTERED DUTIES 5/6	7.30 AM	9.00AM
L.A.'s	Margaret & Roslyn	Howard
READER	Linda Brook	Carmel
INTERCESSOR	Allan Thomson	Keith
MORNING TEA		Dianne
WELCOMERS	Bob and Glenda	Tony, Janie, Brian
FLOWERS	Kerry	
CHURCH CLEANING	Wendy & Sara	

COVID: THE COMMON CUP IS NOW AVAILABLE TO ALL WHO WISH TO RECEIVE.

**MASKS CONTINUE TO BE OPTIONAL. PLEASE OBSERVE SOCIAL DISTANCING,
HAND SANITISING AND MINIMISE ANY PERSONAL CONTACT.**

Priest-in-Charge

Reverend Andrew Cooper. Mobile phone: 0447 409 188
Email: andrew.cooper@anglicanchurchsq.org.au

Office Hours: Wednesday and Friday 9.30 am to 1.30 pm

Church Address: 171 Oxford Street, Bulimba

Postal Address: PO Box 271, Bulimba Qld 4171

Telephone: 3399 1508 **Email:** office@stjohnsbulimba.org

Website: www.stjohnsbulimba.org **Follow us on Facebook**

OUR ASCENSION DAY SERVICE

SENTENCE FOR THE DAY.

God has raised Christ from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named.
Ephesians 1.20-21

THE COLLECT FOR THE DAY:

Eternal God, by raising Jesus from the dead you proclaimed his victory, and by his ascension, you declared him Lord of all: lift up our hearts to heaven, where he lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

FIRST READING: ACTS 1:1-11 Marg Salter Sarah Davies

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning² until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.³ After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God.⁴ While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me;⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

⁶So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?"⁷ He replied, "It is not for you to know the times or periods that the Father has set by his own authority.⁸ But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."⁹ When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.¹⁰ While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them.¹¹ They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

PSALM 110

¹The LORD says to my lord, "Sit at my right hand until I make your enemies your footstool."

²The LORD sends out from Zion your mighty scepter. Rule in the midst of your foes.

³Your people will offer themselves willingly on the day you lead your forces on the holy mountains.

From the womb of the morning, like dew, your youth will come to you.

⁴The LORD has sworn and will not change his mind,

"You are a priest forever according to the order of Melchizedek."

⁵The Lord is at your right hand;

he will shatter kings on the day of his wrath.

⁶He will execute judgment among the nations;

he will shatter heads over the wide earth.

⁷He will drink from the stream by the path;

therefore he will lift up his head.

SECOND READING: Ephesians 1:15-23 Marg Salter Sarah Davies

¹⁵I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason ¹⁶I do not cease to give thanks for you as I remember you in my prayers. ¹⁷I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, ¹⁸so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. ²⁰God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. ²²And he has put all things under his feet and has made him the head over all things for the church, ²³which is his body, the fullness of him who fills all in all.

Gospel: Luke 24:44-53 Glory to you Lord Jesus Christ

⁴⁴Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." ⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, ⁴⁷and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."

⁵⁰Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. ⁵¹While he was blessing them, he withdrew from them and was carried up into heaven. ⁵²And they worshiped him, and returned to Jerusalem with great joy; ⁵³and they were continually in the temple blessing God.

For the Gospel of the Lord, praise to you Lord Jesus Christ

Parish Prayers

The Anglican Cycle of Prayer:

In The World: -

◇ The Church of South India (United)

In The Diocese:

- ◇ The Parish of Mt Gravatt: Michael Stalley, Gary Tognola, Cheryl Selvage, Trevor Butler
- ◇ Anglicare Anglican Church Southern Qld (ASCQ): Sue Cooke & staff

Locally: We pray for...

- ◇ Our volunteer Parish Secretary, Sarah Davies, and all who assist in the ministry of Parish Administration. We give thanks for the skills of organisation and hospitality and give thanks for the caring face of our parish offered to all who make connection with us.
- ◇ Fare Share Charity Kitchen, Morningside, and their outreach to those who are hungry and vulnerable. May we find ways of contributing to nourishing your people in word and deeds.
- ◇ Terri Butler as she finishes her time as our local member and for new local MP Max Chandler-Mather. May all our politicians continue the work of representing the best interests of our electorate.



PARLIAMENT of AUSTRALIA

*God of all ages,
we hold before you our new national government. May newly
elected Prime Minister Anthony Albanese lead with compassion,
courage, insight and wisdom. May all members of parliament,
new and returning, be filled with a spirit of co-operation, respect
and the capacity to hear voices of concern other than their own.
May all Australians work towards reducing division and
building up a strong compassionate Australia.*

Pray for those in need: Bronwyn, Duncan Family, Kerrie, Gloria, Kerry, Joseph, Douglas, Nancy, Peter, Graham and Pat, Helena, Don, Ros, Sue R, Daniel, Michael Ruth.

In Memory

May 30th– June 5th

John Philip Dorman (1982) Vincent Francis O'Hagan (2003)

It's Pentecost next week... wear RED!!!

A Blueprint for Family Ministry?

The 9am service is called the "Family Eucharist" and I'm still finding out what that means. Over the next few weeks I'd like to share with you what experts in family ministry are saying. I wonder what you think about these thoughts from Children's Ministry.com

Every children's ministry today needs a blueprint for family ministry.

Family is in. Marketers know it. Employers know it. But does the church know it? After talking to children's ministers across the country, the answer is a resounding yes. Whether churches have plunged into this thing called family ministry or held back for the right timing, the biggest trend in children's ministry today is a shift to family ministry.

"We need to treat children's ministry as a whole. Children's ministry is family ministry," says Darrell Fraley, a children's pastor in Ohio. "You cannot change a child over a long period of time without impacting the parents. Families and the church have to be partners."

Is family ministry the most important ministry in your church?

Should your church be "less concerned about building good churches and more concerned about building strong families" as one family ministry proponent suggests? I believe with all my heart that God is not calling the church to strengthen families for the sake of society. Or for the sake of simply building church attendance. Or even for the sake of the family itself. God is calling the church to strengthen families so the Kingdom of God is strengthened.



So, in everything we do at church, we keep our eyes on the goal of knowing and proclaiming Jesus Christ as Lord and Savior. And we gear our programs to be most effective in accomplishing that. If we really want to create long-term growth in children, we'll retool our ministries to involve parents and families.

We'll see our role in children's ministry as equippers of the most effective disciples of children... parents. Rather than planning "intergenerational" events that split up families, we'll plan real intergenerational events that keep families learning, playing, serving, and worshipping together.

[A Blueprint for Family Ministry \(childrensministry.com\)](http://Childrensministry.com)

What do you think? I'd love to have a chat about these things. **Andrew**

FIRE DRILL next Sunday 5th June after each service.

{ **get** involved }
Lay Ministry Opportunities be the church



Open Door Hospitality Ministry

We are about to restart the wonderful ministry of volunteers opening the church for public visits. This is a significant outreach to the Bulimba Community and we encourage as many people as possible to give some time... even once a month for a few hours is great... weekends too.. There is a sign up sheet for volunteers... former and new... at the back of the church or you can ring Sarah at the office for more information.

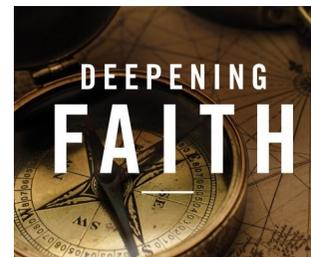


Regis Aged Care Centre Monthly Service

Third Sunday of the month, starting in June. We need to grow our team of volunteers to participate in this outreach ministry to our vulnerable older folk.
Contact Fr Andrew or the office for more info.

Goodies for Goodna

We are collecting personal care items **EVERY WEEK.** We'd love dropping a bar of soap or a tube of toothpaste in the basket to become a habit every Sunday. **Would you consider offering some time to work in the Goodna Welfare Centre? They could open more days if they had more volunteers.**



Adult Confirmation, Baptism and Reception into the Anglican Church.

Calling for anyone interested in finding out more about adult connection to our church. Bishop John will be with us on Sunday 9th October. Drop Fr Andrew an email and we will talk.



24 May 2022

AD CLERUM

Dear Brothers and Sisters

Thank you for your prayers for the recently concluded session of General Synod. I write to inform you of some important outcomes and to offer some personal reflections. No doubt you have seen media coverage and have read perspectives from others. I know many people have felt pain and distress at some of the outcomes and reporting, just as many felt anxious and uncertain as the General Synod approached.

Participation Canon

In the context of the COVID-19 pandemic it was difficult to make arrangements for the General Synod. It was re-scheduled twice and also had to be relocated, resulting in the loss of substantial deposits paid for the original venue.

The COVID-19 pandemic also made necessary special arrangements to enable those in isolation or prevented from attending by government requirements to participate virtually. A 'Participation Canon' was passed at the beginning of the Synod and some ten people took advantage of those arrangements. It worked reasonably well and a number of virtual attenders contributed to debates in the Synod hall.

The Synod decided to develop arrangements to enable greater participation in future General Synods, online and in-person, by people facing particular obstacles including disability, disease or illness, medical conditions or injuries. It seems that hybrid arrangements will continue to be made and greater attention given to physical accessibility in venues.

Child Safety

A plethora of diverse child safety compliance, audit and reporting regulations are emerging in Australian states and territories, in response to recommendations of the Royal Commission and various state-level inquiries. In addition, the Church has also adopted a national framework of requirements, as recommended by the Royal Commission. This multiplying of compliance, audit and reporting regimes has led to concerns about undue complexity, duplication and administrative burden. The General Synod initiated a process to review, streamline and as far as possible avoid duplication in the multiple regimes. That may lead to amendments to Church legislation down the track.

Climate Change

General Synod passed two comprehensive resolutions on climate change: one addressed to the Church; the other addressed to Australian governments. The first challenges the Church to recognise the theological imperatives to act and the fundamental issues of justice involved. It proposes clear targets concerning carbon emissions and invites specific actions. The call to Australian governments urges them to recognise that the greatest impacts of climate change, which are already with us, fall on the poor and in particular on small island communities in the Pacific and on our own Aboriginal and Torres Strait Islander communities.

Social Issues

Among other social issues addressed by the synod were the difficulties faced by those relying solely on 'Jobseeker' payments, which are below the poverty line; adequate funding of aged and disability care and the NDIS; federal, state and territory-based gambling reform; suicide among Australian Defence Force veterans; Defence Force chaplaincy, and balancing anti-discrimination protections and religious freedoms.

Ecumenical

Several ecumenical guests attended the General Synod. Next year in Rome, the Roman Catholic Church is convening an international Synod on synodality. In preparation Roman Catholic observers are attending the synods of sister churches to observe how they go about things and to glean learnings. Three Roman Catholic observers attended parts of our General Synod.

A representative from the Lutheran Church of Australia also attended and addressed the Synod as it considered and finally adopted 'Perspectives on Mission', a third addendum to the Common Ground agreement first adopted in 2004.

National Anglican Family Violence Project

At diocesan level we have already considered some of the outcomes of the Anglican Church's family violence research projects. This was the first time the General Synod had opportunity to do so. The General Synod recognised, as have we, the salutary outcomes of that research: the Church has allowed an environment in which family violence has gone unaddressed and the prevalence of intimate partner violence among Anglicans is as high, if not higher, than in the community at large. We have important and urgent work to do in preventing such violence and in developing pastoral responses to it. The General Synod adopted the Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia and called on diocesan synods to do so as well, if they haven't already. A 'Families and Culture Commission' was created to follow through and coordinate this work.

A further resolution called on the new Families and Culture Commission to collaborate with the National Aboriginal and Torres Strait Islander Council in implementing two five-year Federal Government plans to tackle family violence in Aboriginal and Islander communities.

Viability of Regional Dioceses

General Synod acknowledged the financial strains under which regional, rural and isolated dioceses are operating. The combined impacts of sexual abuse redress payments, sharply increasing insurance premiums and the costs of implementing mandated compliance, audit and reporting processes are considerable. A resolution urges metropolitan dioceses to support to a greater extent all dioceses in their province.

Same sex marriage and blessings

Many anticipated the General Synod with some fear and trembling because of heightened tensions over same-sex marriage in both Church and society in recent years.

In 2017 the Australian Marriage Act 1961 was amended to define 'marriage' as 'the union of 2 people to the exclusion of all others, voluntarily entered into for life'. Previously 'marriage' was defined as between 'one man and one woman'. This change made lawful in Australia the marriage of two persons of the same sex. It did not, however, mean such marriages could be solemnised in the Anglican Church because in our authorised marriage services marriage continues to be understood to be between one man and one woman.

Following the 2017 amendment to the Marriage Act, in 2019, the Synod of Wangaratta Diocese passed a regulation concerning liturgical blessing for two persons married in accordance with the Marriage

Act 1961. The regulation provided that no minister could be compelled to conduct such a service if to do so would offend the minister's conscience, but where a minister consented to do so the regulation required the use of a specified form of service and no other. Given the amended Marriage Act, this applied both to marriages of a man and a woman and also to marriages between two persons of the same sex.

In the wake of this action in Wangaratta the Primate referred two questions to the Appellate Tribunal asking, first, whether the regulation made by Wangaratta Synod was consistent with the Fundamental Declarations and Ruling Principles in our Constitution and, secondly, whether the regulation was validly made under the Canon Concerning Services 1992.

In a closely argued and lengthy determination published in November 2020, by a majority of 5 to 1, the Appellate Tribunal ruled that 'Wangaratta Diocese's proposed service for the blessing of persons married in accordance with the Marriage Act does not entail the solemnisation of marriage, is authorised by the Canon Concerning Services 1992; and is not inconsistent with the Fundamental Declarations and Ruling Principles of the Constitution of the Church.' In other words it was lawful in the Church.

This determination evoked strong reactions in various parts of the Church – some very much in favour of proceeding with such blessings and some strenuously against. In the face of deep conflict the Primate urged restraint in acting on the Tribunal's decision until the Church had an opportunity to consider in General Synod questions raised by the Tribunal's ruling. As we know the meeting of the General Synod was postponed twice, the delay adding to growing tensions and anxieties. The Primate's request was, however, largely, if not entirely, respected.

When the General Synod finally met in the first week of May this year the Synod was asked to endorse two statements prepared by the Standing Committee of Sydney Diocese.

Statement 1 was entitled 'Marriage as the union of a man and a woman'. After a lengthy, passionate and respectful debate a call for a vote by Houses saw the statement agreed to by a substantial majority in the House of Laity (63-47) and the House of Clergy (70-39) and narrowly defeated in the House of Bishops (10-12). Requiring a majority in favour in all three Houses to pass, the statement was defeated.

Some expressed deep consternation, even incredulity and alarm over this outcome. When the statement was lost, immediately the mover, the Archbishop of Sydney, sought leave to make a 'personal statement' to the General Synod. He described the situation of the Anglican Church of Australia as 'perilous'. The Synod agreed to adjourn forthwith for an extended lunchbreak. Feelings were running high.

Some members of the General Synod inferred, wrongly in my view, that the majority of the House of Bishops who voted against making the statement were unwilling to uphold the Church's traditional teaching on marriage and even that they had abandoned that teaching. In my view such an inference is incorrect and unsustainable, though it has been repeatedly asserted in media reports and other communications since the Synod.

There could be many reasons why a majority of members of the House of Bishops voted against the statement. I think it likely that some Bishops objected to the final clause in the proposed statement that 'Any rite that purports to bless a same sex marriage is not in accordance with the teaching of Christ and the faith, ritual, ceremonial and/or discipline of this Church.' That assertion appears to be tantamount to contradicting the authoritative determination of the Appellate Tribunal, and even attempting to overturn it. It is likely, in my view, that a significant number of Bishops would have been deeply troubled by the prospect of perceptions of disrespecting the Constitutional authority of the Appellate Tribunal in this way.

Wider concerns were likely to have been in play too. I expect that some Bishops were dissatisfied, even resentful, at the process by which the proposed statement came to General Synod. As I understand it, the Sydney Standing Committee itself drafted the proposed statement and presented it to the General Synod, more or less as a fait accompli, take it or leave it. I'm sure some Bishops felt alienated by and even angry about this process. It's not the way the national Church has been accustomed to working, in my experience.

Thirdly, Bishops might have declined to make the statement because a number of reasonable, fact-based amendments moved in attempts to provide a fuller, more nuanced account of marriage as it currently stands in the Church were rejected by proponents of the statement. This could have led some Bishops to reject the statement overall.

Finally, there were concerns that making such a statement at this time, would be singularly unhelpful to the Church's mission and pastoral endeavours in Australian society.

The General Synod later considered a motion, from the opposite perspective, which, among other things, proposed firm support for civil same sex marriage, sought to declare it to be a moral good, an enrichment of the Christian understanding of marriage and consistent with the scriptures, the creeds and Anglican tradition. This was quite remarkable and an initiative that would have been unthinkable even 20 years ago. The proponents set out comprehensively what they saw as the biblical, theological and spiritual grounds for such an endorsement. Again, the debate was respectful and thoughtful. The motion was defeated 95 to 145. However, the fact that 40% of the General Synod voted in favour shows how much and how quickly the ground has shifted both in wider society and in the Church.

At diocesan synod this year I plan to share with you at greater length the broader context in Australian society and its implications for our mission and pastoral ministry.

Unfortunately, to my mind, the idea of "comprehensive" Anglicanism that we have embraced and are seeking to foster in this diocese failed to prevail at the recent General Synod. Several indicators suggest to me that nurturing our vision of comprehensive Anglicanism has never been more important nor more at risk.

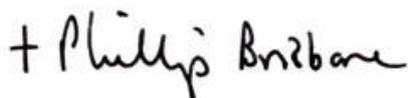
Clearly the recent General Synod did not resolve for us once and for all contentious issues around sexuality and marriage. Notwithstanding that many hoped it would, that was an unrealistic expectation.

One thing is certain. The Australian landscape has changed. Same-sex marriage is a reality in our society provided for by Australian law. So the church has no choice but to consider how it will respond to this altered context. Again I will explore this further at our coming Synod.

The resolutions and decisions of General Synod may be found at this link: <https://anglican.org.au/the-general-synod/general-synod-sessions/>.

This comes with my thanks for your prayers and the assurance of mine for you,

Yours in Christ

A handwritten signature in black ink that reads "Phillip Brisbane". The signature is written in a cursive, slightly slanted style.

The Most Reverend Dr Phillip Aspinall AC
Archbishop of Brisbane