

**Chatswood Meetings—81 Greville Street**

**Dialogue – 18 February 2007**

**18 March 2007**

**Harding – 3 February 2007**

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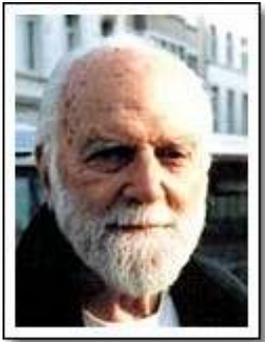
Editor's Note,

Douglas Harding died on Thursday 12<sup>th</sup> January. He was a dear friend and the most influential of the 'teachers' I have listened to, read or met and I am extremely grateful, in his words, "to have happened" when he was around. We had an un-programmed workshop here on Friday, the day after he died, so it was a synchronous send-off from his friends in Sydney. For those wishing to find out more about Douglas, see <[www.headless.org](http://www.headless.org)> and the Harding and Schloss pages on our website <[www.capacitie.org](http://www.capacitie.org)>. I attended his weekend workshop during his visit to Sydney in 1991 and made the immediate connection between what he showed us and what Thomas Traherne was on about. I emphasise the word 'showed' because the main characteristic of his teaching is that he discovered a way of showing as opposed to merely telling. I wrote Douglas a letter of thanks to which he replied immediately and in which he wrote; *I'm delighted, of course, that the absolute obviousness of what Traherne calls this Capacitie—Aware Capacity—strikes you as it does me. Hence the availability of the vision, always. One only has to look in the right place (here), at the right time (now) in the right spirit (a child's) to be seized by what can't be miss-seen or partially seen.*

**Greville Street Dialogue Meetings – Third Sunday of every month**

**For Melbourne and other Sydney Meetings, see page 12**

**Harding Meetings – usually first Saturday of every second month (Next 3 February 07)**



His job was to show the fundamental truth in a way that transcends thought and words, doctrine, and dogma, situations, opinions, conditions, and identities, and to give anyone who is interested a set of tools with which to share this fundamental truth of Who We Really Really Really Are, with others.

*Chris Cheney 16 January 2006*

**Douglas Harding**

**Two-way Looking—a message to the LookforYourself Conference from Brian Kay**

HI Adrian- Yes, well I've found it to a little bit of BOTH. Without a 'self', one has no interest or inclination to search for 'reality' or the 'SELF.' And once the SELF is uncovered as Who You Really, Really Are, the 'ego' or 'conditioning' or 'personality' doesn't disappear, it's simply goes back to where it belongs in the periphery (and stops trying to abscond the 'center' where the Source without a name resides). I was born a relatively non religious Jew. We went to temple on high holidays, and I was bar mitzvahed. We will raise the children Jewish, since it's important to my wife, and I find it to be a very accepting religion (on the reform side). It was not my 'way' or 'path'. I always deeply felt a sense of awe and reverence for God throughout my entire life, but never felt much of a need to have it mediated through my birth religion. My 'relationship' was always direct, and I would pray and talk to God (internally) my whole life. I had an experience similar to your teenage experience in college which resulted in a depression. I was not spiritually mature enough to delve deeply inward at that time, and the black cloud passed, and I resumed life as normal. At age 33, "Who Am I?" "From Whence Did I Come?" "Whither Will I Go?" "What is Reality or Illusion?" "Who IS God, and Where Is He?" hit me like a ton of bricks. I did not choose this line of inquiry, it simply appeared, grabbed hold, intensified to an immensely painful search, dark night, and eventually coming to Douglas AFTER years of painful searching through EVERY great religion, path, mystic, poet, saint, and philosopher as well as years of meditation and contemplation. See-ing, persisted in, really did do the trick! I'm not sure if it would have been meaningful to me without the painful multi-year search upfront, but it was the 'answer' I was searching for. 2-way attention is no different than what Hindus refer to as "meditation on the formless" or Christians refer to as "contemplation on the Highest". For me, it's the Source becoming Awake to itSELF via 'Brian' as No-thing, Headless some-thing, and Every-thing. For me, this work is endless and the expansion is infinite. I do think simple 2-way attention can be the most demanding and satisfying spiritual work one can do over the course of a lifetime. The ever present Awareness of the creative Source of Intelligence living right where I AM, and 'experiencing' that unconditional love, compassion, acceptance, one-ness, peace as who I really am, and what I'm really built for rather than reified 'concepts' watered down through an intellectual approach to God via religion. When I read the mystics of all traditions, I feel a brotherhood. I don't read them to study their realization...rather, I deeply appreciate seeing the same realization, recapitulated over and over again, in different traditions and words...it's so beautiful, mysterious and awe-inspiring to witness the Source waking up to itSELF, over and over again, ever since man became self-conscious, and acquired the capacity for language, and sense of self and others. That is probably why I respond the way I do to claims about a way or path being somehow superior - my experience is that all ways and path lead to the Self-Same Source. And I don't just 'believe' this, I SEE and I AM this:) Love, Brian

*Brian Kay*

### **The Revenge of Gaia a review by Mark Beardmore**

James Lovelock's 'The Revenge of Gaia' is a warning. But it is not a warning in terms of what we should not do. It is a prediction of the outcomes of what we have already done. Since his first book 'Gaia: A New Look at life on Earth' published in 1979 he has put forward the idea that the Earth is a self-regulating system. For many years 'serious' science ridiculed him; until irrefutable proof started to emerge, and greater understanding of complex systems came with the ability to model them on more powerful computers. The main contention that scientists had was that Gaia theory tended towards a mythological interpretation (despite Lovelock's cautions that Gaia was just an analogous name) and that the hypothesis pointed towards an entelechy or teleological explanation of the earth's existence – that the earth was somehow able to guide its own state of being or had been 'designed' for that purpose. This and other problems of scientific interpretation and institutionalization were overcome when models such as 'Daisy World' proved that a purely systemic explanation could provide for Homeostasis without the need for teleology. And indeed Homeostasis – that is a stable climate above and away from the chemical stability (and neutral sterility) seen on Mars and Venus our close neighbors, is what we have - or rather had.

Lovelock is a modern day Malthusian, in that he sees a limit to humankind's burgeoning numbers due to the devastating influence our presence has on the ability of Gaia to regulate 'herself', and hence support life. Also, we are an integral part of that system for better or worse, and by interfering with not only the atmospheric composition but also that of the oceans and the land, we have been effectively waging war on Gaia on all fronts for hundreds of years. But why have we not seen the effects so far? Lovelock says:

"I think that we reject the evidence that our world is changing because we are still, as that wonderfully wise biologist E.O. Wilson reminded us, tribal carnivores. We are programmed by our inheritance to see other living things as mainly something to eat, and we care more about our national tribe than anything else. We will even give our lives for it and are quite ready to kill other humans in the cruellest of ways for the good of our tribe. We still find alien the concept that we and the rest of life, from bacteria to whales, are parts of the much larger and diverse entity, the living earth." (The Revenge of Gaia: p4)

He also goes on to describe how science had ignored the concept of earth as a self-regulating entity until the Amsterdam Declaration of 2001, being 'handicapped' as he put it by the division of the sciences into myriad different disciplines with experts focusing on just a tiny fraction of the big picture.

Lovelock gives no quarter: his advice is given as that of a 'concerned physician to a patient' and is that we should be taking emergency measures now by organizing a sustainable retreat: reducing CO2 output by fossil fuel reliance, utilizing carbon sequestration, building a large nuclear capacity, and vastly reducing our energy requirements. He also shows ways to reduce the amount of land taken up by agriculture by synthesizing food from the atmosphere, thereby freeing up large tracts of land to be returned to Gaia and so help regulate the planet.

Further, he also points out the problem of our 'Self-concern' how we are so homocentric that we do not see the damage we are doing and neither the ways to stop. For instance, in the nuclear debate, he points out that the threat from nuclear disaster is actually minute compared to that from current deaths from air pollution. As he rightly says 'the poison is the dose', and the fear of 'radiation' wrought by the misuse of nuclear power for destructive purposes in the form of nuclear weapons is, while understandable, misplaced. He rightly points out that wind

and solar energy are too unreliable, and that while nuclear fission is only a short-term solution until nuclear fusion can be developed and fully implemented, it is non-the-less the only realistic option to provide for an abundance of energy needed to lessen the shock of giving up fossil fuels.

Another of the main problems he raises is that of the urban society and its pool of knowledge that it uses to construct a consensus reality. This differs fundamentally from simpler tribal knowledge of remaining indigenous peoples. Urban reality is divorced from nature: “We lack an intuitive sense, an instinct, that tells us when Gaia is in danger.” (Revenge of Gaia; p135) He also points out, along with his lifetime colleague Lynn Margulis<sup>1</sup>, that the “Earth was never seen as a whole until astronauts viewed it for us from outside”. (ibid; p136) He also talks about the ‘ineffable’ nature of the reality of life on earth – how things like consciousness and life are “unknowable and can never be explained in classical reductionist terms”. (ibid: p138)

And perhaps this is where the ‘seeing’ that is talked about in this publication comes into its own. By re-orientating awareness away from the homocentric societal ‘reality’, and seeing directly our interconnectedness with the environment that is, *as it is* in front of us, and realizing that not so much is it a part of us, but rather ‘we’ are a part of ‘it’. That it is a problem of seeing our predicament, that is the root cause – an unsustainable increase in population caused by an unsustainable increase of available energy from fossil fuels. By ceasing to take ‘self’ concern so seriously both individual and communal in the form of putting humans first, it can be seen that for a relatively simple lifestyle change to one of low energy/high efficiency, such as in the ‘compact’ cities Lovelock describes, we can not only reverse the current trends and save the planet, but also save ‘ourselves’. And this indeed points out where the whole ‘ego’ trip of the modern world has led: to the destruction of the world that we live in.

*Mark Beardmore*

*(Margot and I attended a talk at the recent Australian Theosophical Society Conference by Dr. Victor Gostin, retired professor of Geology and Geophysics at Adelaide University. During the talk he referred to and recommended The Revenge of Gaia. He quoted a contemporary scientist as saying that we are now star-stuff contemplating our source. It might have been E. Lester Smith, an extension of the Carl Sagan view. That is nearly pure Douglas Harding except perhaps Douglas would be regarding it as a timeless source, in Gebser’s words our ‘ever-present origin’. Ed.)*

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<sup>1</sup> Lynn Margulis takes a new look at life in “The Symbiotic Planet: A new Look at Evolution”, and points out that far from being ‘individuals’ we are instead a ‘baroque edifice’ upon the cellular basis of life.

### **Evangelical Anglicanism**

In late December an article in the Sydney Morning Herald by Linda Morris reported on an open letter from an Anglican priest to his diocesan Committee drawing their attention to what I would call non-Christian behaviour. The writer of the letter would not use such a term of course but to outsiders watching the tightening grip of evangelism in this corner of the Anglican world, manifesting as the denial of the priesthood to women now extended to the sin of listening to women preachers, the rejection of gay Bishops and gays generally, etc., it seemed like an extraordinary breath of fresh air. I looked up the Diocese web page and copied a few notes as an introduction:

*Sydney is in some ways unique within the worldwide Anglican Communion. To an overwhelming extent, it is evangelical in character. This is partly due to historical factors; the first chaplains to the newly-formed convict settlement from 1788 onwards were men such as Richard Johnson and Samuel Marsden, products of the Evangelical Revival of the later eighteenth century, who came to the colony fired with missionary zeal. The theological training provided by Moore Theological College has, especially since Archdeacon T C Hammond was appointed Principal in 1935, and under each of his successors, strengthened Sydney's tradition of strong evangelical conviction and scholarship amongst the majority of its clergy....*

*.....About 24 (14%) of the students are women, and another 28 are studying for a Diploma of Theology at Deaconess House. Clear career paths are not available to many of them, however, because the Synod of Sydney Diocese on the whole has consistently opposed the ordination of women as priests. Unlike many other Australian and overseas dioceses and other denominations, there is no shortage of men as candidates for ordination.*

*Women in Sydney have been ordained as deacons, however, since 1989 and in 1994, Archbishop Goodhew appointed the Reverend Dianne Nicolios as an Archdeacon in charge of women's ministries, the first such appointment in Australia.*

I thought this situation, as revealed in the Mascord letter below, a fine example, following my thoughts on Revealed versus Natural religion in the last issue of how, a) Revealed Religion inevitably becomes a vehicle of the institution, the 'letter' rather than a conduit for the spirit and b) how even within the stifling confines of the institution the voice of the spirit can remain strong.

*Alan Mann*

### **Towards a More Loving, Humble and Open Diocese**

29th November 2006 *Rev Dr Keith Mascord*

Dear members of Standing Committee,

I am writing with the encouragement of South Sydney Regional Council to lay before you some deep concerns I have about the direction in which we appear to be going as a Diocese, to call for a change of heart, and to make some practical suggestions. The concerns are not only mine. They distil countless conversations I have had with many people right across the life of the Diocese; including its leaders and teachers, including many who feel voiceless and powerless.

A vision for the Diocese: If someone were to ask me, "What sort of a Diocese would you like this Diocese to be?" I would probably reply along these lines: "I would like to see a more gracious and loving Diocese, within which all people are treated with tender love and respect. I would also, secondly, like to see a more humble Diocese where we all readily acknowledge that we can and must learn from each other. And, finally, I would like to see a Diocese where lively and respectful debate is carried out on the range of issues that face us as a church coming into this 21st century; where other points of view are valued (even when we disagree with them), because they help to sharpen our own thinking and also because we might learn something from them!"

That is the sort of Diocese I would like to see, but sadly that is not what I am seeing emerge. If anything, the trend is in the opposite direction. What has fuelled my concern has been my own experience and the experience of the Parish of South Sydney over the last 12 months. I am sure that not one of us doubts the importance of love (or, for that matter, humility and openness to enquire after the truth). I am also sure that our Diocesan leaders are motivated by love. However, love is primarily practical and is measured by how well we treat each other, and not just those we agree with or get on with. For a large part of this year, after an early promise of full consultation, the Parish of South Sydney was almost totally sidelined from the process of choosing a new Rector, its appeals ignored, its respectful questions fobbed off (for more details, see appendix). Christian love treats people with respect, but a similar failure to love also happened in the appointment of four new members to the Indigenous Peoples Committee (see below), with its indigenous Chairman, my colleague at South Sydney, not even consulted.

Love has characteristics that simply were not shown in each of these instances, and I suspect that these are not isolated occurrences. I would urge Standing Committee to investigate. Love is also a matter of ethos or spirit. People and churches can be known for their love. Love is a fruit of the Spirit. It ought to characterise us as a Diocese, but, sadly, alarmingly, I simply cannot remember us ever being described as loving! I talked with a minister recently who had just come back to Sydney from another Diocese. He was staggered by the critical coldness of some of Sydney Anglicanism's more ardent sons and daughters. This might just be the enthusiasm of youth, but I couldn't help but think of Jesus' words, "by their fruit you will know them." If our Christian youth are known less for their "love, joy, peace and patience", and more for their suspicion, coldness, aggression and self-righteousness, then we have failed them; and the spirit that animates them is not the Spirit of Christ.

I would, secondly, like to see a more humble Diocese. There are all sorts of reasons why we should be humble. We are creatures, not God. We are sinful creatures whose tendency is to distort even the truths we do know. We are profoundly and often negatively shaped by the cultures we grow up in, including our church cultures. We are often blind to our own faults. We over-react to the faults we perceive in others, creating an opposite extreme. We therefore have more than enough reason to be humble, but I am seeing a disturbing lack of humility. Every year during my time in College, students would turn up thinking that they had pretty much learnt everything they needed to know already and were viewing College as a finishing school. More often than not these were students who had come through the Ministry Training Scheme. College does a pretty good job of knocking that sort of arrogance out of students, but often not completely. And why do we have the problem in the first place? Our feeder congregations are clearly failing the Diocese in not teaching and modelling the sort of epistemic humility our Reformed theology ought to demand.

And it is not just in their theological convictions that the sons and daughters of the Diocese are not being humble. I keep hearing stories of students and graduates of Moore College who bulldoze their way into situations because they think they know best; they have the formulas they believe will work best, regardless of the situation, regardless of whose feelings and opinions are disregarded in the process. Of course, there are exceptions to this - many fine exceptions. I have been on nine Moore College Missions and was almost always proud of the team. Often it was just one or two who made a bad name for the rest of us. However, lack of humility is clearly enough of a problem for Sydney Anglicanism to be known for its arrogance.

Arrogance, or even perceived arrogance, would be understandable, though still inexcusable if we Sydney Anglicans had the truth pretty much bottled up; if our understanding and application of the Bible was the best there is in Australia, or even the world. I think sometimes we think and act as if this was the case. It is, in fact, unjustified arrogance. Speaking personally, I have benefited hugely from studying and teaching at Moore College. It is a fine College with many strengths. But there are also weaknesses and blind spots. One of Moore College's great strengths, its Biblical theological approach to drawing out the meaning of Scripture, is not matched by an equally rigorous exploration of the history that lies behind and beyond the text - leading all too often to simplistic and formulaic approaches to preaching and application. The point of saying this is not to criticize Moore College, but to say that we all still have a long way to go in our efforts to understand the Scriptures, not to mention the world and ourselves.

I would, finally, love to see the Diocese become a place where lively and respectful debate was carried out in a context of love, in the pursuit of truth. I don't see this happening, in fact the opposite. There is a disturbing trend towards greater control over and censorship of thought. For example, a questionnaire has just come out for third year ordination candidates asking a series of quite detailed theological questions. Students are assured that some theological diversity is acceptable. However, on certain issues, and these are not specified, "greater unanimity and clarity of conviction" is required. The effect of these words, in a context where students are also well aware of the (strongly held) opinions of those who have put this questionnaire together, and who also have power to determine their future, is that dishonesty and fearful compliance results.

One of the issues canvassed in the questionnaire is whether or not it is acceptable for a woman to preach to mixed audiences of men and women. Phillip Jensen has recently told a group of ordination candidates that it is "sinful" for a woman to preach to men; that it is also sinful for a man to allow this. Knowledge of this fact will inevitably put pressure on students to tick the acceptable box. This sort of pressure, designed as it clearly is to create compliance of belief, is unacceptable. What it will certainly do is exacerbate an already existing culture of fear that exists within the Diocese.

People are increasingly afraid to voice alternative views; to argue a different case than the dominant line, for fear of being verbally abused and/or socially isolated. People are afraid to go public through fear of being crushed. This is appalling, more characteristic of a cult than of a church. I understand the desire to safeguard the truth. I too am passionate about truth, but the irony is that truth is the first casualty of efforts to stifle healthy and robust debate. It is a sign of lack of confidence in the truth that we attempt to shut down efforts to understand it better, and if the only people we listen to are those who agree with us.

I am worried about the Diocese. I am worried about its future. I am worried about the all engrossing Mission which is producing its own pressures and disappointments. I suspect that one reason that the Mission is not yet thriving as we had hoped it would is because, as a Diocese, we are not sufficiently living in ways that are consistent with the gospel we preach. Not only will God not honour our efforts if we continue to be like this, the people of Sydney who we are seeking to reach are not attracted to this style of Christianity. That certainly is the message I keep hearing in my part of Sydney. In the name of Christ, I am therefore calling for repentance, for a change of heart. I am praying that God will make us more loving, humble and open to truth as together we seek the will and glory of God.

Recommendations:

That an enquiry be commissioned to discover whether the concerns expressed in this letter do indeed reflect the views of people and congregations throughout the Diocese;

That a HR policy be developed that creates guidelines for the respectful treatment of people and congregations within the Diocese, creating clear lines of accountability so that grievances can be justly resolved and reconciliation achieved;

That the administration of the Diocese keep reminding itself of its role as servant of the Parishes; that it adopts a policy of not over-riding a parish's theological and cultural distinctives except in extreme circumstances. It may be that Parishes need to be encouraged to be more assertive of their ecclesiological priority.

That the present reluctance to allow non-Sydney and non-Moore College trained people into the Diocese be relaxed (even just a little) to help create a healthier diversity and as a statement of justifiable humility.

That Ministry Training and Development be developed in such a way that students and ministers are given permission to differ, and are encouraged to pursue truth in an environment which is supportive of good thinking and scholarship. Within the guidelines of a confessional culture, differences must be allowed; discussion and debate must be encouraged so that a persuasional rather than a coercive or compliant culture develops;

That the need for and form of the Questionnaire for 3rd year Ordination candidates be reviewed by a Task Force of suitably qualified and suitably diverse theologians and pastoral leaders.

That the Council and Principal of Moore Theological College be encouraged to create and maintain a healthy mix of viewpoints on Faculty. I am often heartened by students who tell me that the Faculty is more diverse and more willing to express divergent points of view than the student body. It would be nice if this greater openness was more general;

Let me finish on a personal note. As you may know, I have recently accepted the position of National Chaplain at Mission Australia. I have started part-time and from next February will be full-time. This is an exciting move for Judy and me. Mission Australia wants to reassert its Christian character; to be more decidedly Christian both in its compassionate work and in how the organisation runs. Please pray for me as I contribute to this. Judy and I will be living in Sydney and attending an Anglican Church. I want to continue to work at being more Christ-like myself and to encourage a more Christ-like Diocese. My personal style (born of Christian convictions) is to not burn bridges, but to stubbornly hold onto friendships, even with those with whom I have differences.

I am grateful to you for giving the time to read this.

Yours sincerely,

*Rev Dr Keith Mascord*

The views contained in this letter are not necessarily the views of each and every member of the Council. However, when these issues were raised at a recent Regional Council Meeting there appeared to be universal support for the vision for the Diocese outlined within these pages. To say this is irresponsible in view of the fact that the Principal of Mary Andrews College thinks otherwise, as does the retiring Vice-Principal of Moore College, as do many other of the Faculty. More than half of this year's fourth year think it acceptable for a woman to preach to men. To even have this issue included in the Questionnaire is problematic. Women's ordination is also included, with the clear intention of weeding out those who find it acceptable.

As a first start in this process, I have already begun to make this letter available as an open letter, inviting those who read it to give feedback on whether a change (or modification) of culture is needed or not. Your opinions on this would be most welcome. Please write to [mascordk@missionaustralia.com.au](mailto:mascordk@missionaustralia.com.au)

#### Appendix: South Sydney Parish and the Indigenous Peoples Committee

When John McIntyre accepted the invitation of the Diocese of Gippsland to become its bishop and left Sydney in early February of this year, a suitable replacement needed to be found. The elected Parish Nominators soon discovered that the Parish had lost its right of nomination. However, they were assured that they would be fully consulted in the process of finding a new Rector, which was very generous and encouraging.

Consultation, however, was very limited over a long period of time. This created problems, but worse was yet to come. After months of delay, suddenly a name was suggested: Rev Paul Dew. Paul was given a guided tour of the Parish. There was some haste. Paul had another offer on the table. He met with the Parish Nominators and Parish Wardens; a promising start to what could have been a productive dialogue. However, within two days of this meeting, Rob Forsyth phoned the President of the Nominators to inform him that a letter of invitation would be sent to Paul Dew inviting him to become Rector of South Sydney. The nominators and wardens had not been asked to give their opinion of Paul's suitability (hardly possible after just one meeting!). Paul himself indicated his inclination to accept the offer, and thus within a few days (after months of delay) the Incumbency of South Sydney had been all but determined, and the promise of full consultation had been broken.

This was disappointing for all sorts of reasons. It was disappointing because the Parish Nominators had been so diligent. They had prayed and called on people to pray, they had resisted negativity; they had tried to be responsible and representative. It was disappointing because this action strained the relationship between Paul and the Parish almost from day one. The impression that Paul had been imposed upon the Parish, that his coming was a fait accompli, made it extremely hard for people to embrace Paul as their Pastor, though they have tried very hard (and with increasing success) to do this. It was disappointing because Ray Minniecon, South Sydney's aboriginal pastor, was not consulted as to his opinion about Paul's suitability. Ray was away in Switzerland at an indigenous people's conference for two of the three weeks that Paul had to accept or reject the offer of South Sydney. Moreover, for one of those weeks Paul himself was out of action - in hospital with a burst appendix - making it more difficult for the Parish to get to know him. They hadn't yet heard Paul preach (still haven't). It was also disappointing because when the Parish Nominators asked Paul to ask the Archbishop for an extension of time (so that both Paul and the Parish could have more time to discern God's will), the Archbishop said no. I also interceded to ask for an extension of time,

but received no reply. The president of the Nominators asked for an extension of time. He also received no reply.

How could something like this happen in a Christian organisation devoted to the gospel of the Lord Jesus and to living in ways that are worthy of that gospel? I find that question hard to answer. One could argue, I guess, that we are in a voluntary organisation of churches that gives the Archbishop the right to appoint pastors in certain defined circumstances; such as when its income drops below a certain point. One can well imagine situations where the discretionary power given to the Archbishop by the Presentation and Exchange Ordinance might be useful, even necessary, such as when a Parish has become dysfunctional. However, permission given by an ordinance does not, by itself, constitute moral grounds for taking the sort of action that has been taken in this case. The fact that a Parish has lost its right of nomination may actually provide stronger moral grounds for respectful consultation. For example, a congregation may be struggling mightily with the effects of demographic and cultural change; may have been trying its hardest (with great wisdom and appropriateness) to minister the love of Christ in their locality, but with little success. In such a case, to not respectfully consult could well be both immoral and un-Christian; as well as a failure of pastoral care.

In the case of South Sydney, it is hard to see any morally justifiable reasons for what was done. The Parish is anything but dysfunctional. It had only just dropped under the local revenue target, and will be close to reaching it again at the end of this year. It is a vibrant and growing Parish. It is unified and inclusive in its love. The wider community is on side. It is a fantastic Parish, in great shape, which makes its treatment all the more mystifying and disappointing.

What has been even more disappointing than any of the above is that despite this disappointing and unnecessary treatment, the Parish Nominators decided (with some difficulty) to remain godly and to seek reconciliation with the Archbishop (the Biblically mandated thing to do when we are out of fellowship with a brother). They wrote a respectful letter (copies can be made available on request) outlining in detail their reasons for feeling aggrieved, only to receive a letter in reply from Phillip Selden (also available) which did not address even one of the points raised in the letter. This has left the Nominators in even more serious need of reconciliation.

A related example of failure to love in action concerns the Indigenous Peoples Committee. Earlier this year, four new appointments were made to that committee: Deryck Howell, Ken Allen, Greg Anderson and David Woodbridge. What was problematic was not the expertise or otherwise of the appointees, but the manner in which the appointments were made. There was no consultation; none! Its chairperson, Ray Minniecon, wasn't consulted. None of the indigenous people on the committee was consulted about who was to go on to this committee – or off! The Archbishop, under the then current SAIPM ordinance, had the right to make appointments to the committee without consultation. But for there to be no consultation, especially when indigenous people were involved (people with a violent history of marginalization and paternalism), is another disturbing example of failure to love.

Both of the cases mentioned above are serious and in serious need of resolution. However, there is some light emerging at the end of both tunnels. In the aftermath of the decision to appoint new members to the Indigenous Peoples Committee, the new committee, with the exception of Greg Anderson who had not yet arrived from NT, wrote to the Archbishop

(mildly) protesting this failure to consult. The committee hasn't (at this point) heard back from the Archbishop, but I learnt earlier this week that Peter intends to meet with Ray. I am hoping and praying for full reconciliation with Ray and with the other indigenous members of the committee. On the South Sydney Parish front, there has also been a promising first step on the road to reconciliation. At Paul Dew's induction to the Parish on the 19th of November, a letter was read out from Bishop Robert Forsyth apologizing for the way the Parish had been treated. I am again hoping and praying that the Archbishop will be reconciled both to the Nominators and to the Parish in general. Please pray with me along these lines.

### **The True Colours of the Universe**

*(I have always wondered whether those marvellous Hubble space photos are real. That is, do the colours truly represent what the eye would see if close enough to the subject matter. I could never get satisfactory answer from scientists or astronomers and it appears the reason for that is that the answer to my question is both yes and no. I found this extract from the website listed below a big help. Ed.)*

#### **Teasing color from Space.com**

With many objects and phenomena in space, color is only made visible by the power of a telescope. Planetary nebulae provide a good example. These bizarre and detailed structures — often symmetrical bubbles or hourglass shapes — are the result of gas that's been cast into space by a dying star. Different gases, such as oxygen, hydrogen and nitrogen, each generate a different wavelength, or color, depending on the local physical conditions.

Human eyes, even if very near to or inside one of these nebulae, could not make out the colors, however, because the emissions are too faint. They would see little more than a big gray area.

Hubble astronomers make multiple long exposures to draw out these colors. They also employ a different filter for each exposure to block all but a certain color of light. A digital imager records a grayscale image. After adding the color in Photoshop (and also eliminating artifacts generated by piecing the data together) the filtered images are combined. In some cases, the colors are as true to reality as anyone could imagine. Other times, as with the Eagle Nebula, colors are changed for effect. Hydrogen and sulfur were each detected in red tones, so the hydrogen, which involved a shorter wavelength, was made green.

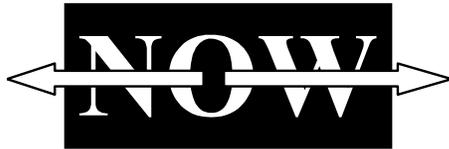
When images are taken outside the visible light spectrum — in the infrared, for example — the color choices are entirely up to the astronomers and photo processors. "This is a representation of some kind to convey the information that Hubble has gathered," Brecher says. "It's scientifically sound, but their presentation is subjective."

*The article from which this extract is taken is available in full at:  
[http://www.space.com/scienceastronomy/astronomy/color\\_universe\\_020625-1.html](http://www.space.com/scienceastronomy/astronomy/color_universe_020625-1.html)*

### **Krishnamurti Gathering at Springbrook**

**A report of the November gathering is in preparation by Terry O'Brien  
and will soon appear on the Krishnamurti Australia website at:  
<http://www.krishnamurtiaustralia.org/>**

| <b>Regular Dialogue Meetings</b> |                |   |                             |                   |
|----------------------------------|----------------|---|-----------------------------|-------------------|
| <b>LOCATION</b>                  | <b>DAY</b>     | <b>MEETING PLACE</b>  | <b>TIME &amp; CONTACT</b>   | <b>Phone Nos.</b> |
| Sydney City                      | Third Saturday | Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City | 2.30pm Terry O'Brien        | 0431605374        |
| Chatswood                        | Third Sunday   | 81 Greville St. (off Fullers Rd) Chatswood                                | 10.30 am Alan & Margot Mann | 02 9419 7394      |
| Nowra                            | First Saturday | Bridge Tavern   | 4-6pm –Riche du Plessis     | 4423 4774         |
| Melbourne                        | Third Saturday | Bells Hotel, 157 Moray Street Sth Melbourne                               | 11am-1pm Gary Hipworth      | 0416 121 142      |
| Melbourne                        | First Saturday | Room 205, 2nd floor 253, Flinders Lane, Melbourne                         | 2pm – Joan Deerson          | (03) 93862237     |



**Nowletter 122 January 2007**

**If unable to deliver please return to:**  
81 Greville Street, Chatswood 2067

**Academy of the Word Seminar Programme** Dr Alex Reichel (02) 9310 4504 – 2<sup>nd</sup> & 4<sup>th</sup> Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 00 - The New Phone Number is (02) 9268 0635. Second Tuesday 6.15pm - *Healing & Well-being* - Fourth Tuesday 6pm - *State of the World*

**Blavatsky Lodge of The Theosophical Society** Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at – [www.TSsydney.org.au](http://www.TSsydney.org.au) Email: [contact@TSsydney.org.au](mailto:contact@TSsydney.org.au) **Friday Forum for March—What is Enlightenment**

**Mountain Heart Retreat** – Meditation retreats of two or four days offered in a peaceful bush valley in the southern tablelands close to Braidwood, NSW. Phone Maria Bakas on 02 4842 8122 or 0421 5476 65

**Look for Yourself (Harding) Meetings** - Approximately bi-monthly, by email notification of date and programme.

**Krishnamurti Fellowship** – Every Monday 6.30pm at Blavatsky Lodge see address above.

**Andrew Cohen Discussion groups** – Sydney 1st Tuesday in the month-3rd Tuesday in the month - Andrew Cohen teachings. **Enquiries: Graeme Burn 0416 177 012 or Christopher Liddle 0406 755 758**

Eckhart Tolle Group – Enquiries: Marion Northcott 9967 8067