

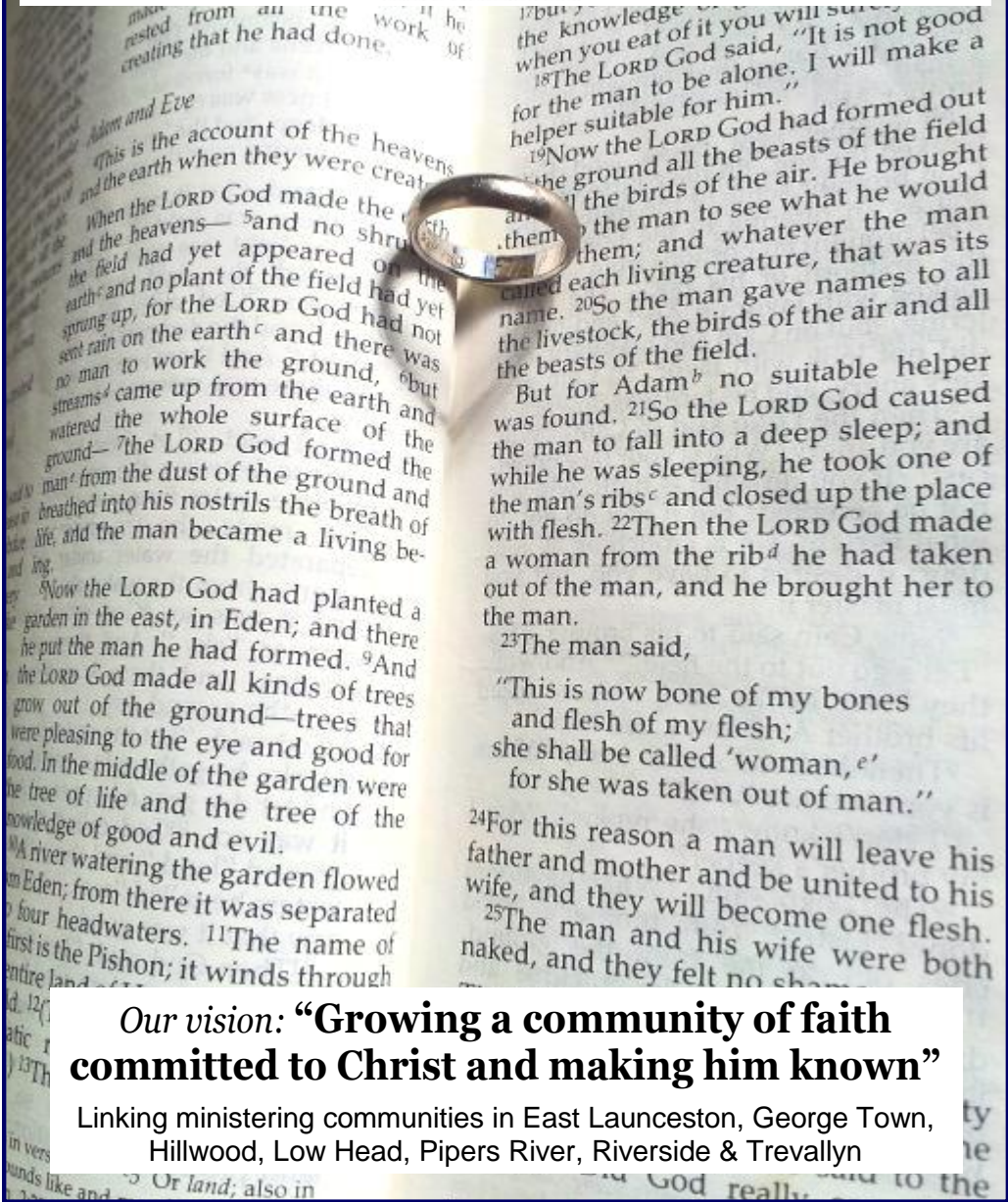
riverlinks



Anglican Church

Newsletter

July 2012





A message from James

Last month, David challenged us to “hear the New Atheists’ arguments ... allowing them to challenge us and provoke us to rediscover why we believe what we do.” I hope that this article will help us do that.

moral claim of justice come from?

Why do we believe in justice?

One fact about human life is that we all acknowledge that moral laws exist: there is right (or fairness or justice), and there is wrong (or unfairness or injustice). And most of us will agree on most of the content of this idea of right and wrong. But even more striking is the fact that most of us do not live up to our own standards! My friend acknowledged in our conversation that she was not perfect, that no-one is.

This is so different from most accounts of the world. In most accounts (say the description of natural phenomena, or electricity, or animal behaviour) the “laws” that are formulated are simply descriptions of how things work. They usually are simplified descriptions (given the complexity of the world), but they are descriptions of what *is*. In the field of morality, though, this is completely different. The moral laws are precisely what does *not* occur so much of the

What do we gain by all of our hard work?

I have seen what difficult things God demands of us.

God makes everything happen at the right time. Yet none of us can ever fully understand all he has done, and he puts questions in our minds about the past and the future.

I had a conversation once with a friend in Bendigo. She was not a Christian, and tackled me with this curler: “How is it fair that a paedophile can say, on his deathbed, that he believes in God, and so go to heaven; but I would go to hell just because I don't believe in God? How is that fair?” I've often thought about that conversation: for things that I wish I'd said or asked, or thinking about the assumptions and beliefs that underlay my friend's question.

Recently, what strikes me most is her belief in justice. How can it be just that such a terrible criminal (sinner) could get off? But before we ever get within cooe of that question, an atheist needs to deal with a far more fundamental problem: why worry about justice anyway? Where does the universal

time. And we all, believer and unbeliever alike, will say that this is wrong!

Here is the problem that the atheist needs to deal with – if the material world is all there is, and everything that exists in society can be reduced to physical, chemical or biological reactions, then we have no business making moral claims. We cannot say that something is just or unjust; fair or unfair. We can only really say that something is, and maybe that we would prefer things differently for some reason. But that preference could never rise as high as a claim that behaviour is really wrong. This isn't the way people speak or reason. So the atheist is left with this dilemma: he must either admit that there is something beyond the physical, material world; or he must maintain that most people (himself included!) are mistaken or dishonest when they talk about fairness, justice, right and wrong.

For my friend, she would either need to admit that there is a Real Morality over and above material reality, that says that paedophilia is wrong and deserves punishment; or she would

need to admit that her objection to paedophilia is really only her preference.

I wish I had asked my friend about that – did she disagree with the idea of objective morality (that some things are wrong for all people at all times)? Or did she accept it, and also accept the existence of non-material reality? I suspect the latter: that she would agree that there are universal moral standards, and therefore a reality beyond what we can see, hear and touch.

Christianity – a fitting explanation

Here is one aspect of the way that Christianity provides the most fitting explanation for the world we see around us. We see that the world of *is* (how we do behave) is disconnected from the world of *ought* (how we should behave). Materialist explanations cannot adequately account for this – we cannot reason logically from how things are (or even how they have been over millenia) to how they ought to be. Christianity provides a clear and compelling explanation – the world was created good, so

I know the best thing we can do is to always enjoy life, because God's gift to us is the happiness we get from our food and drink and from the work we do.

Everything God has done will last forever; nothing he does can ever be changed. God has done all this, so that we will worship him.

Ecclesiastes
3: 9 - 14 CEV

*continued
from
previous
page*

SAY IT IN ENGLISH!

Sometimes I think all the folks who grew up speaking English should be committed to an asylum for the verbally insane.

In what other language do people recite at a play and play at a recital?

We ship by truck but send cargo by ship.

We have noses that run and feet that smell.

If a vegetarian eats vegetables what does a humanitarian eat?

that there was no disconnection between *is* and *ought*. Then people messed it up, so that now we behave in ways that we know we should not. That tension between *is* and *ought* is the tension between sinful humanity and the perfection of God.

Christianity – an appealing explanation

The good fit, between the world as we see it, and the way that Christianity explains the situation, looks backward. But the Bible also looks forward – to a time where there will be no disconnection between what is and what ought to be. The Bible promises that God will bring this sorry world to an end one day, and that his Son, Jesus Christ, will return to judge the living and the dead (Acts 10:42). At that time, Jesus will judge perfectly, bringing justice in all things.

To my mind, this hope is far more compelling and appealing than the materialist alternative – that we die and cease to exist. Under this worldview, Hitler escaped any sort of justice when he took his own life in a Berlin bunker in 1945. Under this worldview, Kim Il-Sung (former leader of

North Korea) escaped justice when he died of a heart attack in 1984. Under this worldview, my friend's hypothetical paedophile escapes justice on his deathbed. And all the while, the victims of these people suffer without hope of redress. This surely is a counsel of despair.

But what about the repentant sinner – where is justice then?

Now perhaps this is the heart of my friend's question. Isn't the "justice" of Christianity just a lie, if there is such an easy out clause? Isn't it just a matter of cheap forgiveness, and no justice at the end?

It is important to pause here and to let this objection really sink in. How often do our words and actions give this impression? Are we responsible for this distorted understanding of Christ's grace? And if others think that Christianity does not involve justice, why would they believe? A Christianity stripped of justice and judgment loses its power to explain the world as we observe it, and loses its capacity to give hope to the hurting in the world.

It is also important to

recognise that this picture of an unjust, cheap-forgiveness Christianity is wrong.

Justice and mercy at the cross

Paul writes in Romans 3:21-26

But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished — he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Do you see? God's justice at the cross is in punishing sin; his mercy is shown as he himself takes that punishment in our place. Jesus, the

God-Man, is the place where justice and mercy meet. So the justice meted out for the sins of the believer is executed in the person of Jesus. The unbeliever does not have that refuge, and must stand alone to face judgement when it comes. This is no shameful truth that should be hidden. It is the glory of Christianity! We all do wrong. We cannot even live up to our own standards. We all accept this, believer and unbeliever alike.

Where we differ is that the believer can see a clear and compelling for this dilemma; the unbeliever has no such comfort.

The believer has a firm expectation that perfect justice will be done; the unbeliever must trust to inadequate human institutions.

The believer has a clear hope of mercy; the unbeliever only willful blindness or despair.

So friends, do not be afraid of these questions or challenges. Do not run from the discussion. Prepare yourself to listen carefully, to ask probing questions, and to give an account of the hope that you have.

You can be overwhelmed and underwhelmed, but never just whelmed.

You make amends but not one amend.

And how can a slim chance and a fat chance be the same, while a wise man and a wise guy are opposites?

You have to marvel at the unique lunacy of a language in which your house can burn up as it burns down, and you fill in a form by filling it out.

If Father is Pop, how come Mother's not Mop?

And finally, why can a mouse live in a house but mice can't live in hicc?

James

A brief report of the third ordinary session of the 51st SYNOD.

Riverlinks attendees: Kaye Gregory, Ross Gregory, David Rogers-Smith

Bishop John & Rev Edwin Lang confer at SYNOD 2012

SYNOD - 1st & 2nd June 2012

SYNOD was held this year at New Directions, Tailrace Centre Riverside. It was an ideal venue.

Opening worship, including Holy Communion, was followed by Bishop John's presidential address - "Living between times". Each table was given a discussion paper with questions and scripture passages relating to the Bishop's address.

We welcomed Edwin Lang as the new Director of Business Services, Treasurer and Registrar. We give thanks for such a talented evangelical Christian with obvious insight.

The budget estimates have been arrived at responsibly but with optimism in spending some capital to maintain a missionary focus in our Diocese.

Some General Motions:

Euthanasia - Dean of Hobart, Richard Humphrey: No to the Tasmanian government's move - but a call for

increased provision for palliative care.

Marriage redefinition - Dean of Hobart: That the Commonwealth Marriage Act stay intact. A lively discussion ensued. Our Enabler gives an excellent commentary in the Riverlinks Ministry "Team Talk", an extract of which is available from the Parish office.

Pontville - Rev Will Briggs moved (passed unanimously) that this SYNOD, recognising that generosity, hospitality and justice for the displaced and the oppressed are an imperative of the Gospel of Jesus Christ - applauds, affirms, and acclaims the members of St Mark's Church Pontville and the Parish of Brighton for their exemplary demonstration of the love of Christ towards the detainees and staff at the Pontville immigration detention centre.

There were thirty one reports of ministry groups, networks, church schools, mission to seafarers etc. Majority were taken as read - impressive.



We had three Bills from the SYNOD Representation Committee following their three years of deliberation to clean up the ordinances with clearer objectives on who and how SYNOD representation is achieved for clergy and laity on behalf of Parishes and various ministries.

Part 1 - SYNOD ordinance. This Bill presents a framework that implements the first recommendation - that the means of determining the membership be made clearer in a manner that respects the diversity of ministry in the diocese.

This is a significant change, but not a revolutionary one. It does not propose a wholesale upset in the membership of SYNOD. It does provide for a clear, flexible, sustainable framework for determining the membership of SYNOD.

Part 2 - Parish Administration ordinance amendment. This improves the manner of providing for lay representatives of parishes to SYNOD in two ways: Firstly, by making the sense of

having a "seat" in SYNOD clearer by doing away with reps and reserves and simply elects SYNOD reps. Secondly, it makes adjustment to the formula used to determine the number of reps for each parish. Applying this formula to Riverlinks, where the number of electors is greater than 100 but does not exceed 240, we shall have three lay SYNOD representatives.

At the coming Parish Annual Meeting we will be required to elect three representatives for the next three year cycle. It would be common sense to have one representative from each centre.

An important aspect of SYNOD is the morning and afternoon teas and lunch breaks to catch up with people around the Diocese. Much valuable encouragement and interaction can take place. e.g. A prayer point for Edge Anglican and Claremont who urgently require bigger church buildings to cope and would love to take on the vacant nearby Claremont Primary School.

A wise person once said ...

Don't count the days - make the days count

When the well is dry, we know the worth of water

A bird in the hand makes it very hard to blow your nose

Don't pray when it rains if you don't pray when the sun shines

The best way to save face is to keep the lower part of it shut

Ross Gregory

Riverlinks

July 2012	
1st Sun	Messy Church – 4:30pm at St Aidan's
2nd Mon	
3rd Tue	<p><i>(each Tuesday)</i> Pat's Prayer Group – 2:00pm (6324 5111) Prayer Group – 1:00pm at St MM G/Town</p> <p>Home & Study Groups – 1:45pm at Igglesden's home – 7:30pm at Gross' home – 7:30pm at Booth's home – 7:30pm at Pedley's home – 7:30pm Stanford's group at St Aidan's</p>
4th Wed	<p><i>(each Wednesday)</i> Healing Service – 10:00am at St Oswald's</p> <p>Home & Study Groups – 7:30pm at Stott's home – 7:30pm St Oswald's</p>
5th Thur	<p><i>(each Thursday)</i> mainly music – 10:00am at St Aidan's</p>
6th Fri	<p><i>(each Friday)</i> KYB Study Group – 10:00am at Baptist Church George Town</p>
7th Sat	<p>Women's Breakfast – 8:00am at St John's Launceston</p> <p>Safe Church Communities Training – 10:00am to 3:00pm at St Aidan's</p>
8th Sun	
9th Mon	Cadorna – 2:00pm

July 2012	
10th Tue	
11th Wed	
12th Thur	<p>Crafty Circle – 10:00am at St David's</p> <p>Parish Council meeting – 7:30pm</p>
13th Fri	<p>Diocesan Ministry Conference "Who Cares?" Pastoral Care Training Event at Camp Clayton</p>
14th Sat	Ministry Conference at Camp Clayton
15th Sun	Ministry Conference at Camp Clayton
16th Mon	
17th Tue	
18th Wed	<p>St Oswald's Fellowship Group – 2:00pm</p> <p>Ainslie Service – 2:15pm</p>
19th Thur	Prescare Legana – 10:45am
20th Fri	
21st Sat	

The **deadline** for the July Newsletter edition is **23rd July**

Calendar

July 2012	
22 nd Sun	Children's Ministry Network Workshop – 12:00 noon at St Aidan's
23 rd Mon	
24 th Tue	
25 th Wed	Soup & Sandwich Lunch for BTSF Malawi – 11:30am at Wills' home Trevallyn
26 th Thur	Crafty Circle – 10:00am at St David's Soup & Savouries Lunch – 12 noon at St Mary Magdalene's, George Town Tamar Park – 1:45pm
27 th Fri	Trivia Night for City Mission – 7:00pm at Punchbowl Christian Centre
28 th Sat	TWBC Conference – 9:30am at The Branch, Kings Meadows
29 th Sun	
30 th Mon	
31 st Tue	

August and other dates 2012	
4 th August	Choir of High Hopes concert at St Aidan's for BTSF Malawi
6 th August	MST Meeting
19 th August	Preaching Workshop
26 th August	Riverlinks Together at St Aidan's
29 th September	TBF at Battery Point
23 rd October	Preaching Conference at St Aidan's

Service Times For Worship Centres

East Launceston			
1 st	10:00 am 4:30 pm	Communion Messy Church	
8 th	10:00 am	Café Church	
15 th	10:00 am	Communion	
22 nd	10:00 am	Morning Prayer	
29 th	10:00 am	Communion	
George Town			
1 st	9:00 am 9:00 am 10:30 am	Hillwood Pipers River George Town	Communion Communion Communion
8 th	9:00 am 10:30 am	Low Head George Town	Morning Prayer Together @ 10.30
15 th	9:00 am 10:30 am	Pipers River George Town	Communion Communion
22 nd	9:00 am 10:30 am	Low Head George Town	Communion Communion
29 th	9:00 am 10:30 am	Low Head George Town	Communion Communion
Riverside & Trevallyn			
1 st	10:00 am	Riverside	Communion
8 th	10:00 am 4:00 pm	Riverside Trevallyn	Praise & worship Communion
15 th	10:00 am	Riverside	Communion
22 nd	10:00 am 4:00 pm	Riverside Trevallyn	Communion Evening Prayer
29 th	10:00 am	Riverside	Communion
Each Wed	10:00am	Trevallyn	Healing Service
Peace Haven			
8 th	10:30 am	Morning Prayer	
15 th	10:30 am	Holy Communion	
22 nd	10:30 am	Holy Communion	

Please send articles, comments, information & photos to the Parish Office

399 West Tamar, Riverside - 6327 4742 office@riverlinks.net.au

Facilitator Training

with Dr Allan Meyer



7 sessions on how to bring hope and help to others

This training offers key insights into why people struggle. The course teaches how people are wired emotionally, cognitively, behaviourally and spiritually, and how healing happens. Learn how to help people do life better.

Course dates: Mondays 7 pm - 9.30 pm
July 9, 15, 23, 30 August 6, 13, 20

about lifesolutions

Lifesolutions courses and events are designed to help people give voice to the deepest cries of their hearts, and to get the help they need to restore broken hearts and broken lives.

Lifesolutions is coordinated by Grace Fleming. Grace is on the staff at the Door of Hope Christian Church and has an extensive background in counselling, group work and administration. Lifesolutions uses Careforce Lifekeys, created by Dr Allan Meyer and Mrs Helen Meyer.

1heart



SEPTEMBER 8 - REGISTER ONLINE

WWW.1HEART.COM.AU

1HEART CONFERENCE 2012

1 SEPTEMBER 8, 2012 | WWW.1HEART.COM.AU |



Safe Church Communities Re-endorsement Training

Saturday 7th July

10am to 3pm

at St Aidan's East Launceston

This session is for those who have held previous endorsement within the Diocese of Tasmania and need to update. It will cover:

- ✓ Police Check renewals
- ✓ Current expectations for those involved in children and youth programs
- ✓ A review of the ChildSafe material

For bookings and enquiries:

Phone 6220 2020

Email: margaret.savage@anglicantas.org.au
or annette.sims@anglicantas.org.au

Later this year:

Faithfulness in Service Training

Wednesday 10th October, 7-9pm

Women's Breakfasts First Saturday of each month at St John's Launceston Next: 7th July @ 8am

Beginning at 8am, they start with plunger coffee & tea followed by a guest speaker who shares their story.

A generous breakfast (cereal, fruit, bacon & eggs and other extras) is prepared by "The six handsome men" who prepare breakfast, and also serve & clean up.

A faith donation is taken to cover the cost of breakfast with additional money raised going towards ministries at St John's or to the guest speaker's preferred project or organisation.

Bookings are essential: Please ring the office on 6331 4896, or email Stephanie Renshaw on renshaws@bigpond.net.au



It's not where you go or what you do; it's whom you help along your way

Benefit concert for BTSF
at St. Aidan's
East Launceston

**Soup and Sandwich lunch
and something different**



To Support Birgit in Monkey Bay

Saturday August 4th, 2pm

Wednesday 25th July

Featuring: Chris Bryg Tenor
Choir of High Hopes
& Singcognito

11:30am - 2pm

At Helen and Ian's
18 Fairthorne Rd, Trevallyn

\$6 per head. Trade table



RSVP Monday July 23rd to Helen - 6331 1512



**Trivia Night supporting
"Mission Possible"
Winter Appeal**



Friday 27th July - 7pm for 7:30 start

at Punchbowl Christian Centre, Punchbowl Rd Launceston

Bookings essential - purchase tickets by 20th July from the City Mission

6335 3000 or call into reception at 46 Frederick Street, Launceston

\$12 per head - tables of eight



HOPE Bible talks from Isaiah
Afternoon session: stories of Hope

TWBC 2012

Saturday 28 July

9:30am for 10:00am start,
ending 3:15pm

The Branch Christian Church
20/2 Innocent St Kings Meadows

Prepaid registration by 14 July \$20, on or after 15 July \$30
to Louise Clifford 0422 926 053 twbcnorth@iprimus.com.au



Poetry & Pasta Night at George Town

The Poetry and Pasta Night held recently at George Town was attended by about 35 people.

A lively auction was conducted by Robyn Wheeler and helped raise \$671.20 which will go towards the support of the Chaplains, Janine and Kevin, in our local State schools.

Thank you to those people who helped organize, cook, serve and clean up and special thanks to Mary, Kaye and Ross who came down from town to attend.



Mission Giving 2011/12

Budget Actual

CMS - Link Parish to Andrew & Pam Lake Syria	\$3,000	\$1,500
CMS - General	\$2,000	\$2,000
Anglican Board of Mission	\$2,000	\$2,000
Bush Church Aid Society	\$2,000	\$2,388
Barnabas Fund	\$1,200	\$1,934
Bible Society Australia	\$1,000	\$1,000
Scripture Union - Riverside High Chaplaincy	\$3,000	\$3,250
Scripture Union - Staff support Tasmania	\$800	\$600
WAY-FM	\$500	\$500
World Vision - Sponsor child	\$516	\$523
Mission Without Borders		\$66
Samaritan's Purse		\$43
Leprosy Mission		\$516
Scripture Union - Spirituality Toolboxes		\$585
Scripture Union - Riverside Primary Chaplaincy		\$250
World Day of Prayer		\$211
MOPS George Town		\$150
QuizWorx		\$1,070
Additional income received for & distributed to missions (as listed above)	\$4,800	
	<hr/>	<hr/>
	\$20,816	\$18,586
	<hr/>	<hr/>

Church Mice

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Redefinition of Marriage: Synod Speaks

In light of the current debates in Federal Parliament, I thought it would be appropriate to share the Synod of the Anglican Church of Australia's view on the matter as moved formally on Saturday 2 June 2012:

MARRIAGE REDEFINITION

It was MOVED (R Humphrey/ A Bulmer) that this Synod, recognising that two private members bills in the Federal Parliament seek to redefine marriage in the Commonwealth Marriage Act, reaffirms that marriage is "...the union of a man and a woman to the exclusion of all others, voluntarily entered into for life"

and

C of E Evangelical Council: Marriage

Our Tasmanian Synod discussed marriage and I found the following article helpful. Excerpts from the full article: Church of England Evangelical Council publishes Statement on Marriage at: www.tiny.cc/at42fw

The church's conversation on the theology and ethics of same sex relationships continues unabated. Sometimes good thinking has been marred by insensitive and occasionally homophobic attitudes. Other times, genuinely compassionate and inclusive attitudes have been weakened by a lack of biblical rigour, and a consequent misreading of the revealed mind of God...

The Church of England Evangelical Council offers this irenic, finely argued, biblically articulate monograph, set as it is in the rich context of foundational Anglican thinking, to engage all in our church of whatever persuasion...

The following short statement seeks to help Anglicans understand our

church's teaching in the area of marriage and sexual relationships and its relevance today...

1 – God's love and call to love

2 – God's Word and Church

3 – God's gift of marriage

4 – God's grace and call to holiness,

5 – God's people united in and by God's word: They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. (Acts 2:42) The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. (Article XIX)

5a. The visible Church of Christ is a place where the life-giving and life-changing word of God is faithfully proclaimed.

5b. Redefining marriage to include same-sex

relationships or affirming or blessing sexual activity outside marriage is contrary to God's word.

5c. When a church does either of these things it therefore becomes difficult to recognise it as part of the visible Church of Christ. Consequently such matters fall outside the scope of acceptable ecumenical diversity and are a legitimate ground for division between churches.

Conclusion

Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord. (Hebrews 12.14)

We offer this five part statement to Anglican Christians in the hope that, guided and nourished by Scripture and tradition, we may be led together into the way of peace and holiness as we seek to bear faithful witness to the grace and truth of Christ in society and the wider church.

We do so aware that as individuals and as a church we constantly fall short in our

understanding and in our obedience. In this and every area of our discipleship and mission we must, therefore, be constant in prayer, seeking the grace of God.

*O God,
the strength of all them that
put their trust in thee,
mercifully accept our prayers;
and because through the
weakness of our mortal
nature we can do no good
thing without thee, grant us
the help of thy grace,
that in keeping thy
commandments we may
please thee both in will and
deed;
through Jesus Christ our Lord.
Amen.*

(Collect for the First Sunday after Trinity BCP)

Bishop John recently launched the book "Sexegesis: An Evangelical Response to Five Uneasy Pieces on Homosexuality" at St David's Cathedral. You can read his introduction and that of the Dean at the nook launch at: www.imaginarydiocese.org "Sexegesis" is a direct response to the dangerously incorrect theological work "Five Uneasy Pieces" and vigorously defends the Bible's teaching on same-sex relationships.

The book is available to purchase from www.sexegesis.com

(a) calls upon the members of the Federal Parliament to retain the current definition of marriage in law, and

(b) encourages a wider discussion on the meaning of marriage and the nature of the life long promises made.

The debate was suspended.

The debate on the General Motion about Marriage Redefinition resumed.

The motion was put.

CARRIED

***These articles are reproduced
from Bishop John's blog***

www.imaginarydiocese.org

July 2012

East Launceston

21-23 Arthur St
East Launceston
0438 378 233

George Town

3 Anne St
George Town
0439 821 038

Hillwood

Hall - Jetty Rd
Hillwood

Low Head

Low Head Rd
Low Head

Peacehaven

185 Penquite Rd
Norwood

Pipers River

School Rd
Pipers River

Riverside

399 West Tamar Hwy
Riverside

Trevallyn

34 Bain Tce
Trevallyn
0409 799 419

Parish office

399 West Tamar Hwy
Riverside
6327 4742
office@riverlinks.net.au

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the clergy or the Anglican
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Newsletter deadline for
photos, articles, etc. is 20th
of each month unless
otherwise stated



Left:
SYNOD business

Below:
Poetry & Pasta for
George Town School
Chaplaincy



Contact us:

Parish Office (Monday to Friday 9am to 5pm)

6327 4742 office@riverlinks.net.au

Children & Young Families Ministry

6327 3482 kids_families@riverlinks.net.au

Website

www.riverlinks.net.au