

Parish Life

Sharing Christ's light in the world...



THIS issue of Parish Life is being distributed as we move into the season of Advent. It is a wonderful time of year, full of get-togethers, celebrations, lights, singing, cooking, decorating, hoping, waiting, giving gifts. It is a season of anticipating Christmas.

Advent is also the start of the Christian year. It is a time when we can decide on changes and new directions in our lives. We can be God's instruments in a hurting and broken world, full of crises – wars, terrorism, global insecurity and economic problems – a world this year which has seen a 21st century record of more than 60 million displaced people due to war and persecution, half of them children.

How can we make a difference in the face of these realities? The Light that broke into the world long ago still shines and cannot be dimmed. We see the Light whenever one person helps another, when communities gather together to shelter, clothe and feed the vulnerable, when young people speak up and say, "We have to help."

Our challenge is to discover what God wants to achieve through us. What is God's purpose for us, as individuals and as a church? How shall we live out that purpose in his service?

Advent A Season of Hope & Expectation

This Advent, let us pay attention to the people and situations we encounter, and ways we can make a difference.

Let us be more aware of the ways God works in and through us. Let us dream God's dream and then act on his vision. Let us share Christ's light with all the world.

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SERVICES AT ST LUKE'S

Sundays

- 9 a.m. Sung Eucharist (1st, 2nd, 3rd, 4th Sundays)
- 9 a.m. Sung Matins (5th Sunday)

Week days

- Wednesday: 7:30 a.m. Holy Eucharist
- Thursday: 11 a.m. Holy Eucharist and Healing Service

CHRISTMAS SERVICES

Sunday 18 December 7pm Festival of Nine Lessons and Carols
Followed by a light supper in the Lower Hall

CHRISTMAS EVE

Saturday 24 December 5pm Family Christmas Service
Children are encouraged to bring a gift

9pm Night Eucharist of the Nativity

CHRISTMAS DAY

Sunday 25 December 9am Sung Eucharist of the Nativity



2017 DIARY

FEBRUARY*

- 13 ICC annual dinner
- 18 Trivia Quiz Night
- 28 Shrove Tuesday – Pancakes

*Parish groups begin, dates to be advised

MARCH

- 1 Ash Wednesday
- 12 Parish AGM
- 19 Michelle Urquhart Concert

APRIL

- 9 Palm Sunday
- 13 Maundy Thursday
- 14 Good Friday
- 16 Easter Day

JUNE

- 4 Pentecost
- 11 Michelle Urquhart Concert
- 17 ICC Hymnfest (St Luke's)

JULY

- 8 Parish Themed Dinner

SEPTEMBER

- 16 120th anniversary High Tea
- 24 Diana Weston Concert

OCTOBER

- 22 Patronal Festival and Luncheon
- 29 Michelle Urquhart Concert

NOVEMBER

- 5 All Saints
- 12 All Souls
- 26 Christ the King

DECEMBER

- 3 Advent 1: Michelle Urquhart Concert
- 10 Advent 2
- 17 Advent 3: Nine Lessons and Carols
- 24 Advent 4: Family Christmas Service
- 25 Christmas Day

From the Rector



As we journey through the season of Advent towards Christmas, we welcome a number of additional visitors, relatives and friends

to our major services. Here at St Luke's, our Advent and Christmas celebrations generally follow more traditional Anglican liturgical formats: Advent Sunday services with the lighting of the Advent Wreath, Nine Lessons and Carols, and Sung Eucharist of the Nativity. Good, solid and traditional styled worship which was developed and has stood the test of time for a reason.

So with this approach to worshipping the Advent and Nativity of our Lord in mind, what are we to make of events such as Carols in the Domain and other similar gatherings at this time of the year? To be honest, as an adult, I have been quite dismissive of them. Even putting musical preferences aside, and the fact I have never really liked sitting on the grass, the focus of them ultimately seems more on Santa than the birth of our Saviour. The Christian understanding of the significance of the coming of God in the form of Jesus is substituted for some baseline message of "have fun and be nice to each other". So if 80,000 people want to attend and a commercial broadcaster wants to screen such an event from coast to coast, good luck to them all, but respectfully, count me out.

However some comments I have reflected upon recently by Bishop Tom Frame, former Anglican Bishop to the Defence Forces, in a book on belief and unbelief in Australia, have challenged me to reconsider how quickly people of active faith should dismiss this and other types of 'civic

festivals and ceremonies'. These type of events often draw upon some aspects of our Christian story and provide people with what might be termed 'spirituality without dogma'. They are accessible and inclusive, offering some meaning to those who want to resist the occasional Christian reference, yet at the same time acknowledging that people who hold Christian beliefs exist. Bishop Frame maintains that these type of civic festivals allow participants to take as much or as little meaning from them as they want, leaving undecided the place and function of God. Their ongoing popularity suggests that they are gatherings through which some Australians participate to assist them in their quest for the transcendent and sacred.

All this is still a long way from how we will worship and celebrate the Advent and birth of Jesus and the content of this wonderful story. Such events are also no substitute for authentic Christian worship and devotion. But nevertheless, I am warming to Bishop Frame's view that civic Christmas festival events such as Carols in the Domain, bring some of the many people, who for whatever reason are unlikely to walk through a church door this Advent and Christmas, into contact with snippets of the Christmas story and the realisation this story is still important to some people.

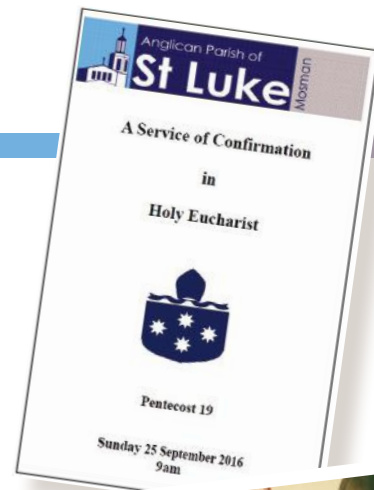
This all helps to keep at least something of the rumour of God alive in our world today.



Confirmation in 2016

THIS year seven candidates were presented for confirmation. They were Matilda Chesterfield, Henrietta Heintze, Isaac Heintze, Alastair Mc Diarmid, Chloe Turner, Henry Walker and Sophie Watson. Five of the candidates were confirmed by our regional Bishop, Chris Edwards at our morning service on 25 September. Two (Henrietta and Henry) were confirmed by Bishop Hurford during our Patronal Festival service on 22 October.

The confirmees had all undertaken a preparation course for some months with the Rector assisted by our Parish Reader, Natalie McDonald, leading to them becoming full communicant members of the Anglican Church of Australia. Our prayers are with them all as they take this significant step on their faith journey.



Sermon Sunday 14 August 2016

Mary, Mother of our Lord



Abridged sermon by our Parish Reader, Natalie McDonald, 14 August.
Natalie's sermon is worth a read as we approach Christmas.

"The Virgin Mary is a girl gang leader in Heaven. She's a Hell's Angel, and she rides a Harley." That is how Clarissa Pinkola Estes, author of *Untie the Strong Woman*, views Mary, mother of our Lord.

It's certainly different to the impression that art, music and sermons give us. They portray her dreamy look and submission to God's will as passivity, her obedience as subjection, and her "Yes" to God as something sweet, small and feeble. It's the impossibly perfect image we often see on Christmas cards.

But... nothing could be further from the truth. So what do we really know about Mary, the first of all the saints? What do Scripture studies, archaeology and the literature of her time tell us about Mary?

Mary was actually named Miriam, after the sister of Moses. She was probably born in Nazareth, a tiny town of about 1600 people in Galilee, during the reign of Herod the Great, a violent puppet-king propped up by Roman military might. Mary spoke Aramaic with a Galilean accent, but she also heard Latin from Roman soldiers, Greek in commerce and educated circles, and Hebrew when the Torah was read in the synagogue.

She belonged to the peasant class, which eked out its living through agriculture and trades like carpentry, the occupation of both Joseph and Jesus. This class made up 90% of the population, and bore the burden of

supporting the state and the small privileged class. Their life was grinding, with a triple tax burden: to Rome, to Herod, and to the Temple (to which they owed 10% of their harvest). Tradesmen, who made up about 5% of the population, had an even lower income than those who worked the land. So, to have a steady supply of food, they usually combined their craft with farming.

Our picture of the Holy Family as a tiny group of three people living tranquil but solitary lives in a carpenter's shop is highly improbable. Like most people at the time, they would have lived in an extended family unit, where three or four households, of one or two rooms each, surrounded an open courtyard. In the courtyard, relatives shared an oven, a cistern and a millstone for grinding grain. This is also where the domestic animals lived.

Like women in many parts of the world today, Mary would have spent, on average, ten hours a day on domestic work - carrying water, gathering firewood, cooking and washing. In Palestine at that time, women ordinarily married at about thirteen, so it's likely that Mary's espousal to Joseph and the birth of Jesus occurred when she was very young.

Luke indicates that Jesus was born during a census required by Rome around 6 BC, in a cave or stall where animals were stabled. A feeding trough served as his cradle, just as today, poor refugees use cardboard boxes as makeshift beds for their newborns.



Mary was not weak or fragile, even at thirteen. As a peasant woman able to walk the hill country of Judea while pregnant, give birth in a stable, make a four or five-day journey on foot to Jerusalem each year, sleep in open country like other pilgrims, and do hard daily labour, she probably had a robust physique in her youth, and even in her later years.

Mary is often pictured as blue-eyed, blonde and light-skinned. But she probably looked like Jewish and Palestinian women today, with dark hair and dark eyes. Police today would describe her as "a young woman of Middle Eastern appearance".

The Song of Mary - or *Magnificat* - which we heard the choir sing earlier, gives us an insight into what Mary's attitudes might have been on social issues. Was Mary a Marxist?

The Song of Mary is a subversive song. So much so, that during the 1980s the government of Guatemala banned its public recitation. It was also banned in the 1970s in Argentina after the Mothers of the Disappeared used it to call for nonviolent resistance to the ruling military junta.

It's a very traditional expression of Jewish faith in a God who hears the cry of the poor, exalts the lowly and brings life out of sterility. It's also a very Christian expression of the Resurrection faith; it sets out, in a nutshell, the program of Jesus.

But a closer look, reveals Mary's faith in the reality of God's love for her. Her faith impels her to declare that

her status as a nobody, a woman in an oppressed society, is the very cause of God's favour towards her. She tells us that God's favourites are the despised and the exploited. She asserts, as Jesus did, that God will always have the last word.

Mary is convinced of God's power of reversal. She believes that the last are first, the weak are strong, and the crucified is risen. She says that the mighty are not mighty at all - they are all sprawling on the throne-room floor. It's no wonder that ridiculing rulers is outlawed in totalitarian states.

So why do we focus on the historical Mary? Because her history brings her nearer to us - Mary becomes more real. While a gorgeous Madonna is depicted by medieval artists, this first-century Jewish woman, living in a peasant village, was much more like billions of women today, than the women in those beautiful paintings.

Mary's culture was quite different from that of 21st-century western society. But it was not unlike that of women in thousands of villages in Asia, Africa, Latin America and even the Holy Land today. Her daily life was hard. With Joseph, she raised Jesus in oppressive conditions, struggling to pay taxes by which the rich became richer.

Today we recognize Mary's *Magnificat* as a rousing freedom song of the poor. Mary, the lead singer, epitomizes the lowly of Israel, those marginalized by society, for whom there is "no room in the inn". God is her only hope, and she sings his praise with confidence.

It may be hard to imagine this revolutionary song coming from the Madonna painted by Caravaggio or Lippi. But it is easy to imagine it coming from the lips of the historical Mary. Galilee was the spawning ground for first-century revolts against a repressive occupying power.

The Christians of Jerusalem, the nucleus of the new church, suffered from real hunger and poverty. Like the members of this community,

Mary believed that God can turn the world upside down, making the last first, the first last, those who mourn rejoice, those who laugh cry, the mighty cast down from their thrones, and the lowly lifted up.

Dietrich Bonhoeffer, the German Lutheran theologian killed by the Nazis in 1945, wrote of the Song of Mary, "This is not the gentle, tender, dreamy Mary whom we sometimes see in paintings; this is the passionate, surrendered, proud, enthusiastic Mary who speaks out here... This song... is a hard, strong, inexorable song about collapsing thrones and humbled lords of this world, about the power of God

and the powerlessness of humankind". He says this "passionate, wild and revolutionary song of Mary... should be sung, with full voice, exulting in God, reckless in the knowledge that we are loved, committed to the total ongoing personal and communal conversion required by the Gospel, and to act from the stance of joyful but weeping disciples".

As we celebrate the life and example of Mary this morning, let's shatter those impossibly perfect images. Instead, let's look with new eyes at the historical Mary and emulate her radical ideas.

A dreamy, blonde, blue-eyed, serene, passive, impossible image of perfection? Or a real woman, hungry and oppressed? Perhaps a Marxist, a political activist? Or a girl gang leader in Heaven, riding a Harley?

Farewell Chris Shadforth

On Sunday 6 November, the parish farewelled Chris Shadforth, who is moving from Mosman to live near family members in Queensland. Chris has been a parishioner here at St Luke's for several decades. He was a member of the group of sixty people in 1998 who took part in the first of eight Alpha courses run at St Luke's by the then Rector John Seddon. Since joining St Luke's in the 1990s, he served the parish faithfully in a variety of roles, especially as parish councillor, and for several years as Rector's Warden for both Bruce McAteer and Max Wood.

We wish Chris every blessing in the years ahead and assure him that we will keep him in our prayers. We hope when we go north we will see him in his new abode and assure him of a very warm welcome from all at St Luke's when he visits Sydney at any time.



Chris in action through the years

Some special people...

In 2017 St Luke's marks 120 years as a Christian community in Mosman. Beginning as a branch church in Bond Street in 1897, St Luke's became a separate parish in 1909, moving to Heydon Street when the second St Luke's opened in 1910. We now worship in the third St Luke's, which opened in 1958. Throughout the years, many faithful St Luke's people have left their mark.



Kit and Joyce Milner

KIT and Joyce Milner were deeply involved in the life of St Luke's from 1952 until their deaths in 1998 and 2005. These words were spoken by their daughter, Jocelyn Chey, at the dedication and blessing of the Milner memorial garden on 21 August this year:

Joyce was for some time President of the parish branch of the Mother's Union and Kit was a server for many years and Parish Reader. If there was one place they really felt at home, it was here on the corner of Heydon Street and Ourimbah Road. It was very important in their daily lives, not just as a Sunday morning venue. Kit used to say that his car knew the way here so well that he didn't need to control the steering wheel (a bit scary, knowing how absent-minded he often was).

Kit and Joyce lived in Mosman when we were growing up. Then, after we

four children left home, Kit and Joyce moved to Northbridge. The garden they made at 23 Dalkeith Street, now in the care of their granddaughter Laura, was one of the first in Sydney to be planted exclusively with Australian native species. They were passionately committed to protecting and promoting indigenous plants, as against what I would term "botanical colonialism". This passion also led them to found the Reconciliation Group in this parish and do what they could to right historical injustice to our Indigenous brothers and sisters. This memorial garden, featuring two native species, gynea lilies and a tristianiopsis ("water gum"), embodies their commitment to these causes. Kit and Joyce would be very pleased.

About twenty years ago Kit and Joyce separately wrote short statements for the then Rector, John Seddon, describing their faith journeys. They titled them *Fortunate Lives*. Reading these I can hear their voices as if they were physically present today:

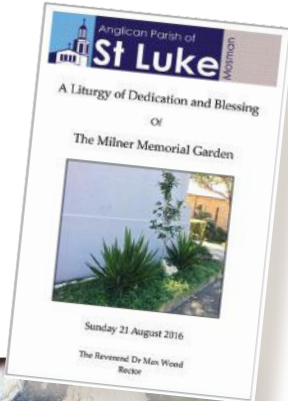
First, Joyce: *When we left England and came to Australia, our parish priest wrote an introduction for us, which was sent to the Archbishop of Sydney. He passed this on to the then Rector of St Chad's Cremorne, who visited us and welcomed us... We found our spiritual home at St Luke's Mosman; and here all the children, with Kit and myself, developed spiritually through close involvement in ...Sunday School teaching, choir, youth fellowship,*



Milner extended family at dedication

Mothers' Union... Through reading and discussion and contemplation I realise that difficulties and challenges are presented constantly. ...Before my life ends I hope to have learnt enough understanding to show love and tolerance towards divorcees, young people living together, homosexuals, lesbians, and Aborigines – possibly even fundamentalists! So this charts a steady progression in Christmas discipleship, and for this I thank God who has guided me by the example of many other dedicated Christians whom I have been privileged to know.

Kit began by stressing that he was both a scientist and a Christian and found no incompatibility between these



two position statements, particularly relating to the concepts of time and determinism and the Christian doctrines of the Fall and Redemption. He quoted one of his favourite novels, *John Inglesant* by J H Shorthouse, where two characters engage in the following dialogue: *How then can we know the truth at all? We cannot say how we know it, but this very ignorance proves that we can know. From the very earliest dawn of creation we have known nothing, ...but for the existence of some divine principle within us... The Founder of Christianity said, 'the kingdom of God is within you'. We may not only know the truth, but we may live even in this life in the very household and court of God.*

This was the pattern Kit set for himself, as can be seen in the prayer he composed for John Seddon:

All through the day, O Lord, let me touch the lives of others for good by the power of thy Spirit, whether through the word I speak, the prayer I breathe, or the life I live. In the name of Jesus, Amen.

Ian Neill

THE involvement of the Neill family with St Luke's spans many decades. **Ian Neill**, who died in June this year, knew every St Luke's Rector from Fred Reeve, our first Rector, to our present Rector, Max Wood.

For nearly sixty years Ian, with Ann, was very active at St Luke's. Ian was a Parish Councillor, Church Warden and Treasurer. In the early years, with young children growing up, Christmas was a great challenge for him. There were Christmas Day services at 6, 7 and 9 a.m. Ian had to count the offerings from each service for banking. He would leave home at 5.45 a.m. and returned about 11 a.m.

Ian often recalled the exciting time in 1966 when he was told by the Rector, Noel Delbridge, that the mortgage on our present church had been paid off in full by an anonymous donor – a wonderfully generous gift!

On Pentecost 24, 30 October, during the service of Sung Matins, a plaque installed in the church in Ian's memory was dedicated and his ashes interred in the memorial rose garden.



The following prayers were said during the dedication:

Father in heaven, we praise your name for all who have finished this life loving and trusting you, for the example of their lives, the life and grace you gave them and the peace in which they rest. We praise you today for your servant Ian Gordon Neill and for all you did through him during his earthly life, and especially in the service of this parish. Fill our hearts with praise and thanksgiving, for the sake of our risen Lord, Jesus Christ. Be with us now most loving God as we set apart, dedicate and bless this memorial plaque to your honour and glory, and in memory of our brother Ian, through Jesus Christ our Lord. Amen.

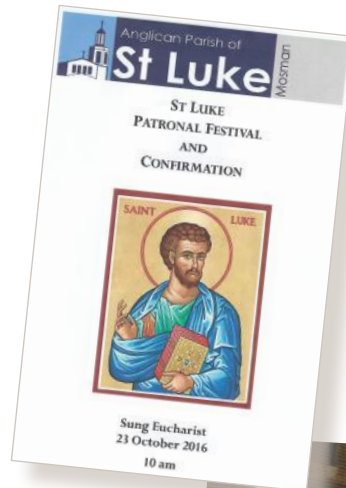
The Rector continued with these words at the memorial garden *God our Father, we thank you for Ian, the years we shared with him, the good we saw in him, and the love we received from him.*

We thank you that he is in your care and trust in your promise of eternal life through Jesus Christ our Lord. Amen.

Patronal Festival of St Luke

OUR Patronal Festival on 25 October was slightly different to previous years. This year the confirmation of two of our young people who had been unable to participate in the September confirmation service was included in the service. Our special guest for Patronal Festival was Bishop Richard Hurford OAM, former Bishop of Bathurst. We thank Bishop Hurford for being with us and for confirming Henrietta and Henry during the service.

The service was followed by lunch in the Parish Centre. The lunch was catered again by Family Affair Catering. Special thanks to all those who helped make the day such a success.



Christmas with Love...

Looking for a special gift for someone? Just two ideas...

Support the St Luke's Mini Market on 11 December

Mary Cunnington's mission fundraising initiative, *Made with Love*, Mini Markets were very well supported in October and November. Mary reports there's a lot of 'buzz' about them. In October, \$550 was raised and in November, \$630.

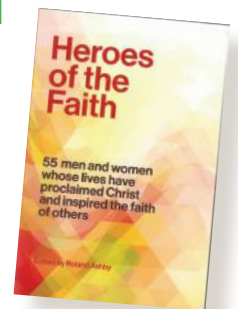
We are hoping for a big success in December with the market's Christmas focus. Along with other Christmas gift goodies, the wreaths shown here will be for sale.

A huge thank you to all the volunteers who have contributed and will contribute in December, and also those who assist on the day in setting up, selling and dismantling. Mary says she could not have done it on her own!

The **Christmas Made With Love Mini Market** will be held in the lower hall during morning tea on Sunday 11 December. Remember that proceeds go to our parish mission giving.



Purchase some good holiday reading for yourself or a friend



Heroes of the Faith

This book is edited by the award-winning journalist Roland Ashby, editor of *The Melbourne Anglican* since 1995.

The Archbishop of Melbourne says: *Through the lives of remarkable men and women insightfully portrayed here, the reader is given a glimpse of the love of Christ and the power to transform. Each profile is a profound testimony to the belief that God is, and that God is love*" in the words of one of the book's subjects, John Main...

The book is a collection of short but in-depth profiles – men and women of faith who have had a profound and lasting effect on the world. These include political leaders, like Abraham Lincoln, pioneering women writers, like Julian of Norwich and Hildegard of Bingen, philosophers Saint Anselm and Soren Kierkegaard, mystics Julian of Norwich and John of the Cross, workers for the poor, David Sheppard, poets Gerard Manley Hopkins and Seamus Heaney, theologians Thomas Aquinas and Karl Barth, monastics, Saint Benedict and Thomas Merton, Church leaders, reformers Francis of Assisi and Martin Luther, biblical scholars Tom Wright and Richard Bauckham, modern teachers of prayer Brother Roger of Taize and John Main, and Australians Catherine Hamlin and Leon Morris.

The writers also give personal insights into how their Christian heroes have helped to shape their own faith and lives. They include, Roland Ashby, Barbara Darling, Tim Costello, Phillip Huggins, Muriel Porter, Graeme Rutherford and John Stewart.



Through the St Luke's Lens



ON Saturday 12 November, the Rector, Wendy Payne and Helen Bell attended an all-day Red Cross First Aid Training Day, organised by the Diocese of Sydney. This practical component of the course involved practising performing CPR, using an Automated Electronic Defibrillator (AED), assessing an emergency situation and bandaging various injuries. Before the day, they each had to complete a detailed online course, in order to be able to participate. The Red Cross First Aid Training Day was challenging and exhausting, punctuated by some hilarious moments. All three attendees successfully completed accreditation and are now awaiting the arrival of their official certificates.

Wendy is displaying the results of the recently acquired bandaging skills of Helen and the Rector!

King and Country, a concert organized by the St Luke's Music Association

THE idea of the WWI retrospective was conceived by a local school teacher, Maureen Morcom, a member of *Loosely Woven*, an ad hoc troupe of musicians based in Sydney's northern beaches who put together and perform a number of shows each year - just for the fun of it! Jeannette Lawrence, St Luke's choir member, and Association Committee member is also a member of this group and Jeanette performed in the concert held in September at St Luke's.



St Luke's and the Mosman Neutral Bay Inter-Church Council

REPRESENTATIVES of St Luke's attended the ordination of Claire Wright at Neutral Bay Uniting Church, just one of many examples this year of ecumenism alive and well in our area.





COME ALONG AND JOIN IN THE FUN
AND HELP SUPPORT OUR MISSION OUTREACH
ORGANISE A TABLE OF 8
ST LUKE'S TRIVIA QUIZ NIGHT

Saturday 18 February 2017

in the Parish Centre

6 pm for 6.30 pm start

\$20 per person, \$10 for children (*all proceeds to missions*)

BYO food and drinks

Prize for the best decorated table

We will be taking bookings during December and January

Mark the date in your diary!

Enquiries: Denise or Chris Thomas - 9969 8408.

Those who had already signed up to attend the night we postponed this year do not of course have to pay again!



A thank you...

Just a small note to say thank you again for baptising our children at St Luke's but especially for the beautiful book our daughter received at her baptism earlier this year. Without any encouragement she is smitten with the book. It's a lovely reminder of our family history and your church as we are currently posted interstate for my husband's work.

Received after a baptism early this year



To stay in touch at St Luke's, check these regularly:

The weekly pew bulletin, *Parish Life*
Website: www.stlukesmosman.org

THE PARISH REGISTER

June – November 2016

Baptisms

30 July	Alethea Meera Donald
31 July	Lexi Mae Rich
24 Sept	Charlotte Tiffany Jones
14 Oct	Isobel Alexandra Ford Zara Elizabeth Ford

Funerals

8 June	Brigitte Louise Leddin
10 June	Margaret Heather Payne
17 June	Ian Gordon Neill
8 July	Barbara Harriet Heath
15 July	John Wright Norfor
8 August	Lloyd Wesley White
10 August	Susan Jane Gibson
2 Sept	Nerryl Lee Thoms
20 Sept	Maxwell Guy Titley
23 Sept	Rosemary Margaret Reeve Eastway
29 Nov	Mary Bethia Le Gay Brereton

Weddings

17 Sept	Sally Louise Gray and Sol Hyun-Kuk Han
22 Oct	Lucy Jane Polkinghorne and Aaron Philip Day

PARISH CONTACTS

Rector: Revd Dr Max Wood
9969 6910

Associate Priest: Revd Peter Kurti
9969 6910

Pastoral

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9954 0543

Parish Reader: Natalie McDonald
0411 646 598

Director of Music: Gareth Baard
9969 6910

Church Wardens

Rector's Warden

Paula Turner 0421151290

People's Wardens

Tony Tanner

0419 477 561

Denise Thomas AM

0417 419 535

Parish Councillors

Damien Bastock, David Burke,
John Candy, Mary Cunnington,
Robyne Hamilton, Wendy Payne

Lay Synod Representatives

Margaret Whight, Jill Edwards

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Phillip Seale, Denise Thomas

St Luke's is a place of rich and diverse liturgy, where life and faith connect.

We are a progressive community that welcomes all people regardless of age, race, sexual orientation or religion.

We support the full and equal role of women in society and in the ministry of the church.

The Parish is in association with the Mosman/Neutral Bay Inter-church Council and the NSW Ecumenical Council.