

# Parish Life

DECEMBER 2020

## Hope, Love, Joy, Peace: the Realisation of God's Kingdom

**As we journey again into the season of Advent, we remind ourselves that Advent is a time of anticipation, expectation and preparation for two important things.**

First, our celebration again of the birth of Jesus at Christmas. Second, a broader preparation for divine judgement, Christ's final advent, or perhaps better put, the time of the 'Realisation of God's Kingdom'.

But as we are all probably tired of hearing, this present Advent, Advent 2020, is different to any Advent we have experienced in living memory. The COVID-19 pandemic has changed all of our lives, the way we do basic things, including our corporate worship and fellowship together.

As with Advent themes, we too wait now in anticipation of some return to the normality of life. We want to be relieved of the exile from the basic things we remember we could do, and the oppression of the restrictions we currently face.

The Advent hope that we do have, that we can rely upon and cherish so dearly, is that through all of this, the advent of the Christ-child screams that "God is with us!" – even through the current challenges, and all the joys that we are promised are still to come.



*The Rev'd  
Dr Max  
Wood, Rector*

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## Celebrate Christmas at St Luke's Anglican Church Mosman



### A FESTIVAL OF NINE LESSONS AND CAROLS

**7pm Sunday  
13 December**

*This service will be broadcast online. Link details will be available via our website: [www.stlukesmosman.org](http://www.stlukesmosman.org)*

### CHRISTMAS EVE Said Eucharist\*

**6.30pm Thursday  
24 December**

*\*It is necessary to book to attend these services at St Luke's. Please book via our website or call the Parish Office on 9969 6910 Mon-Fri 9.30am-1pm and 3pm-5.30pm to register. Numbers are restricted due to COVID-19 social distancing requirements.*

### CHRISTMAS DAY Said Eucharist\*

**9am Friday  
25 December**

# Patronal Festival – St Luke, Evangelist and Martyr

**A Sermon delivered by the Rev. Antony Weiss, Chaplain St Paul's College, Sydney University**

From the Gospel of St Luke, we read “The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves.”

I'm not sure if you have ever been into the Chapel of Sydney Church of England Grammar School.



Designed by the architect John Burcham Clamp (1869-1931), himself educated at Christ Church St Laurence School, the Shore Chapel stands proud on the heights of North Sydney overlooking the Harbour.

It was consecrated on the 4th May, 1915, only a few days after the Gallipoli landings.

Walking into the Chapel you will notice that it is Collegiate in style with the pews facing inwards to the centre aisle. Then, just before the chancel steps and above what is the Senior Prefect's Stall on the northern wall is a stained glass window where you will find a depiction of St Luke, 'the Beloved Physician' (Col 4:14) holding the scroll of the Evangelist who is attending a wounded soldier and a New Guinea local.

The portrayal of St Luke in that window reveals a familiar face to the Shore community, Brian Colden Antill Pockley. Pockley was the first Australian Officer killed in the First World War, on 11th September 1914, in New Guinea.

Born not far from here in North Sydney on 4th September 1890,

Pockley excelled in every endeavour in and after school.

After completing his schooling, Pockley went straight on to St Paul's College and the University of Sydney to study Medicine. Soon after graduating, the 24-year-old Captain Pockley, enlisted as a newly qualified army doctor with the hastily assembled Australian Naval and Military Expeditionary Force, dispatched to seize German New Guinea. Pockley had volunteered to join an advance party of 25 naval reservists whose target was a wireless station. As they advanced in what was to become the first Australian combat of the War, Able Seaman "Billy" Williams, was shot in the stomach. Pockley went to treat him and, realising that Williams needed to be evacuated, ordered another serviceman, to carry him out. Pockley gave this serviceman his Red Cross brassard, for protection. The Red Cross armband was a clear sign to the enemy that the bearer was a non-combatant, thus unarmed. Pockley's gallant actions left him defenceless and unidentifiably as a protected medical officer. He was shot by a German sniper a few metres further along the road and died that afternoon on board the HMAS Berrima: a young man sent out on a mission, like a lamb in the midst of wolves.

So it is poignant that a selfless and a well-educated young medical doctor who laid down his life for another is portrayed as St Luke, reflecting the character and values of the patron saint to whom this parish is dedicated.

So, what's the medical association with Luke? In his Letter to the Colossians, Paul the Apostle warmly



*Above: Rev'd Antony Weiss delivering his sermon*

*Left: St Paul's window in the Chapel of Sydney Church of England Grammar School. Photo: Rev'd Weiss*

speaks of Luke as “the beloved physician” (Col 4:14), hence Luke is considered as the patron saint of physicians, doctors and surgeons as well but also of artists, bachelors, students and butchers – so you don't have to go through the rigours of medical school to call him your own!

Luke is attributed as the author of both the Gospel bearing his name and the book of Acts so whilst we hear much *from* Luke regarding Jesus's life and the early days and mission of the Church, there is relatively little information *about* him hence we have few biographical details about Luke though we learn a lot about his character and what he saw as being critical to record through his writings.

According to Eusebius, the 3rd Century Church historian and early Church Father, Luke was born in Antioch, a populous city of ancient Syria (now a major town of south-central Turkey). Eusebius records that Luke was a Gentile) though we know nothing of the circumstances of the conversion of St Luke. In Paul's Letter to the Colossians, when speaking of his companions, Paul always mentions first “those of the circumcision” (that



is, the Jews), without including Luke among them (cf. Col 4:10-11).

However, from the Acts of the Apostles we can deduce at what point Luke joined forces with St Paul enabling us to follow the extensive trail of Luke's Christian ministry.

Luke explains in the introduction to his gospel that his writings were inspired by close association with Paul and his companions, "...it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you..." (Luke 1:3)

Paul speaks of Luke with affection as his 'fellow-labourer' (Philemon 24), and along with Titus, Luke is 'the brother whose praise is in the Gospel throughout all the churches (2 Cor 8:18).'

Luke is the loyal and tireless gospel worker who stays with Paul when he is imprisoned in Rome around the year 61: "Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and **Luke**, my fellow workers" (Philemon 24).

And later, after everyone else abandons Paul in his final imprisonment and sufferings, it is Luke who remains with Paul to the end: "Only Luke is with me" (2 Timothy 4:11) demonstrating his tireless love for and faithfulness to Paul.

Regarding Luke's Gospel account, his unique perspective on Jesus can be seen in the six miracles and eighteen parables not found in the other gospels, including the Parables of the Prodigal Son (Luke 15:11-32), the Good Samaritan (Luke 10:29-37) and the Pharisee and the Tax Collector (Luke 18:9-14)

Luke's is definitely the Gospel of the poor, marginalised and of the evangel of social justice but according to Dallas Theological Seminary Professor Darrell L. Bock, Luke's



Gospel did not always receive a lot of attention.

Bock says, "For a long time, Luke was the most neglected of the Gospels. Matthew was the most popular Gospel in the early church, because of its apostolic roots. John was always highly regarded because of its explicit presentation of Jesus. Mark came to be an important Gospel in the nineteenth century, when many scholars began to argue that it was the earliest; its association with Peter also did not hurt its reputation. Luke was often the odd man out."

But for many modern readers, Luke is an extremely compelling Gospel. After all, it has a keen focus on Gentile inclusion into the kingdom of God and, along with its sequel, the Acts of the Apostles, it reveals how Jesus's ministry became a movement that changed the world.

Luke is the one who tells the story of Lazarus and the Rich Man who ignored him. In the beatitudes, Luke is the one who uses "Blessed are the poor" instead of "Blessed are the poor in spirit".

Only in Luke's Gospel do we hear Mary's Magnificat which we sing or recite at Evensong, where the Blessed Virgin proclaims that God "has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good

things, and sent the rich away empty" (Luke 1:52-53).

Compared to all the other gospel writers, Luke has a special connection with the women in Jesus's life. It is only in Luke's Gospel that we hear the story of the Annunciation when an angel of the Lord appeared to Mary as well as Mary's visit to Elizabeth also included in the Song of Mary, the Magnificat. Luke is also the only evangelist who records Jesus's Presentation in the Temple, and the story of Jesus's disappearance in Jerusalem.

It is Luke that we have to thank for the Scriptural parts of the Memorial of the Incarnation: "Hail Mary full of grace" spoken at the Annunciation and, "Blessed are you and blessed is the fruit of your womb Jesus" spoken by Mary's cousin, Elizabeth.

Forgiveness and God's mercy to sinners is also of first importance to Luke. Only in Luke do we read the story of the Prodigal Son welcomed back by the overjoyed father. Only in Luke are we presented with the story of the forgiven woman disrupting the feast by washing Jesus' feet with her tears. Furthermore, throughout Luke's Gospel, Jesus takes the side of the sinner who wants to return to God's mercy.

*Continued on page 4...*

## Patronal Festival – St Luke, Evangelist and Martyr

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Reading Luke's Gospel gives an insight into his character and convictions, as one who loved the poor, who wanted the door to God's kingdom opened to all, who respected women, and who saw hope in God's mercy available to everyone.

In religious art, Luke is often shown with an ox or a calf because these are the symbols of sacrifice he witnessed and apply records in his writing, the sacrifice Jesus made for the sins of the whole world.

Today, we give thanks to God for St Luke and for inspiring his servant Luke to record and give us the rich inheritance of the Gospel and an account of the early days of the Church which he has so faithfully shared in his writings. We also give thanks to God for the lasting legacy and example of Luke's perseverance in walking in the footsteps of Jesus, seeking the lost, loving the poor and with the gospel message of the promise of everlasting life to all repentant sinners who accept the embrace of Jesus whose blood was shed for us and in whom alone rests our only hope and salvation.

May this parish and all of us be like St Luke and all the saints and martyrs, heeding Christ's clarion call to play



*Rev'd Antony Weiss and Rev'd Dr Max Wood, Patronal Festival 2020*

our part in the building up and building out of God's kingdom here on earth for, "The harvest is plentiful, but the labourers are few; therefore [let us] ask the Lord of the harvest to send [us as his] labourers into his harvest."

## Farewell

**On 11 October, we farewelled Natalie McDonald as a Lay Minister of our Parish.**



Natalie had served in this capacity for a significant number of years and has been a Parishioner since her childhood. Natalie has decided to pursue other opportunities in her professional and personal life. We all wish Natalie well in all her future endeavours and pray that God will continue to bless her richly. At her farewell, David Burke (Warden) made a presentation on behalf of the Parish and prayed the following prayer:

*Almighty God, we thank you for raising up your faithful servant Natalie.*

*We honour her work among us in this faith community over the years.*

*Grant that Natalie will always be blessed.*

*You know the plans that you have for her;*

*may she continue to serve you in the next phase of her life,*

*rejoicing constantly in your glory, through Jesus Christ our Lord. Amen.*





# St Luke's goes solar

**In early October, and after an extensive tendering process, forty Solahart solar panels were installed on the north-facing section of the Parish Centre roof.**

This installation was made possible by a Community Building Partnership Program grant that we received from the NSW State Government. The application for this grant was kindly supported by our State Member of Parliament, Ms Felicity Wilson, MP. Similar grants have previously funded the unisex accessible bathroom in the upper Parish Centre and the church driveway improvements.

In addition to providing renewable energy, the new solar panels are already reducing our Parish's electricity costs. In a twenty day sample period after their installation, the Parish used \$165.98 of electricity. During this period, the solar panels, however, produced electricity which was exported back into the power grid valued at \$69.59. This means, that with the solar panel credits, the net total of our electricity expenses for this period was reduced to \$96.39. A valuable saving which also makes us less reliant on fossil fuel generated electricity.



*Installing brackets and climbing ropes*



*40 panels installed successfully*

# All Souls' – Remembering in Faith and Love

A Sermon delivered by The Reverend Dr Max Wood – 8 November 2020

Last Sunday, at All Saints, we celebrated the contributions, and our ongoing connection, with Holy Women and Men over the centuries, some officially recognised, some not, in whose lives the Church, as a whole, has seen the grace of God at work.

We gave thanks for their example and witness, in ordinary times, as well as in times of extraordinary crisis, even extreme oppression.

And today, at All Souls, and in particular, in our Liturgy of Commemoration of the Faithful Departed, we localise, and personalise this type of celebration.

Today, is therefore not so much about the people depicted in the stained glass windows, but the people whose names and faces we actually remember. Whose ongoing presence in our memories and in the body of Christ, which we believe transcends even death, will be symbolised in a moment, by the placement of the Funeral Register and our Memorial List in front of our Altar,

symbolising our ongoing communion with them, and all the Saints and Angels of God.

And this year in particular, which we are probably all tired of hearing, has been a different year to that which any of us have probably ever experienced or expected. During these strange times, a number of our most loved and long-standing parishioners went to their Eternal Reward.





Due to restrictions and other complexities, we were not as a parish family, able to farewell, honour and mourn, all of them, as we might otherwise have done, in more normal circumstances. This is not to forget other members of our parish family who also died this year. And in our Liturgy of Commemoration of the Faithful Departed, we will remember and honour **Jill Edwards**, who we farewelled back in January, and **Margaret Saville** who we will be farewelling here tomorrow.

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But in mid-August, **Brian Miles** died.

Brian had been a very loyal member of our worshipping community, in later times, at our Thursday morning Eucharist, and he was a regular attendee at various fellowship and social events.

And when those of us who could gather here to farewell him, did so, we noted that although Brian had been quite unwell for some time, he nonetheless maintained a great strength and dignity, and his broad infectious smile and positive disposition remained notwithstanding the increasing medical challenges that he experienced.

This strength, aided of course, by the love and support of Adrienne, and Brian's family and friends, was also undoubtedly grounded in Brian's faith in the enduring love that God had for him.

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In mid-September, **Bev Bashford** went to his Eternal Reward.

Bev was also a very regular and loyal attendee at our Sunday morning service, and an integral part of our

Parish life. Bev served on Parish Council, and was one of our welcomers and money counters – a very important job in a Parish!

Bev was also the Bush Church Aid mission coordinator. He regularly attended our Blokes Night dinner and with Dorothy, many if not most, of other social fellowship events.

And as one of the senior members of the congregation remarked to me upon the news of his death:

“Bev was truly one of the stalwarts of our parish”.

And this assessment is very true.

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And most recently, last month, we farewelled **Rosalie Pearson**.

Another loyal attendee of our Sunday morning Eucharist, our monthly Sunday lunch, and other social and fellowship gatherings,

Rosalie, was the person who sat here, right in front of the pulpit, and openly timed the length of your sermon, and then provided a full and frank report on its length, preferably short, at morning tea!

Rosalie was both direct and she was generous. Sometimes a little too direct, but you certainly knew where she stood, and you stood. If the sermon was too long or she didn't like the hymns, you knew about it.

But Rosalie was also very generous. She was a generous supporter of our parish in many, often unknown, but varied ways. Hosting with Denis, for example, what sounds like a lavish morning tea between the then two Sunday morning services for many, many years.

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And the common quality to all of these people – Brian, Bev and Rosalie – was their faith and trust through illness and adversity, in the enduring and immovable love of God for each of them, and all the faithful.

A belief and trust in God's love for all of us, upon which we can depend, which pervades the limitations of life, and transcends even death.

All of these people, who shared and experienced God's love here with us, in this place, in this faith community, through word and Sacrament, death will not be the end for them. For our faith, in life after death, in the communion of Saints, a faith which they all shared and manifested, holds that we can depend upon the power of the love of the God who overcame death, to be with us, even beyond the grave, where all the faithful, now rest in peace with God.

## Provisional Parish Diary 2021

None of us quite knows what the New Year will bring – whether there will be further restrictions because of the ongoing global pandemic, or whether life will begin to revert to something like normal.

This makes forward planning extremely difficult, but in the spirit of hope and expectation, the following dates have been noted in the Parish Diary for 2021:

### Shrove Tuesday Pancakes

16 February

### Good Friday

2 April

### Easter Day

Sunday 4 April

### Mid-Winter Luncheon

Sunday 27 June

### Patronal Festival

Sunday 17 October

### Nine Lessons and Carols

Sunday 12 December

Let us pray that we will be able to resume at least some of our regular activities and enjoy parish life together.

# Toys 'n' Tucker Christmas Donation

**At Christmas, St Luke's supports Anglicare's Toys 'n' Tucker Appeal; a tradition that spans many, many years.**

Normally, we would be asking you to purchase festive foodstuffs and appropriate gifts that we would collect and Anglicare would distribute to struggling families just prior to Christmas.



*Anglicare volunteer collecting St Luke's donations last year*

This year we will again support Toys 'n' Tucker, but we will NOT be collecting goods on their behalf. Instead, Anglicare Toys 'n' Tucker Gift Donation Envelopes will be available at church on Sundays throughout Advent. Please place your cash or cheque donation into the envelope and pop it into the Offertory Basket with your regular offertory.

*Remember you  
can follow*

*St Luke's on* 

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 gender, age, race, sexual orientation or religion.

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

**Editor:** The Rev'd Dr Max Wood  
**Design:** Debbie McLeod  
**Photos:** Helen Bell, Ian Dodd,  
The Rev'd Dr Max Wood

To stay in touch at St Luke's, check the weekly pew bulletin regularly, read the quarterly *Parish Life*, visit our website [www.stlukesmosman.org](http://www.stlukesmosman.org) and follow us on

