Welcome to the fourth edition of Red Wings for 2012.

On Page 2 this issue we have a report on our “Sunday Afternoon Delight”, high tea at St James held last Sunday.

For Page 3 I have chosen one of my favourite poems by Alice Walker, “Calling All Grand Mothers”. The image I’ve used is from the webpage of the The Nathaniel Dett Chorale who perform with the choir of St. Timothy’s Anglican Church, Agincourt, Ontario.

From the Chaplain’s Desk
A short article called “What’s in a prayer: Teresa of Avila and other thoughts” and some information on the Hospital chaplaincy from Jean Shannon.

On Page 7 we have a report of the St James Planning Day held in May 2012 and a summary of some of the outcomes.

Page 8 is a reflection on the end of life from a website called the Buried Life.

Burning Issues includes an article on the refugee situation not here here in Australia, but as a result of the ongoing crisis in Syria. It is written by Jolie Chai who has worked with the UNHCR in Jordan.

With a Progressive Bent has another short reflection from the progressive author Chris Glauser.

Kid’s Corner has an “Earth Day, Every Day” card for the kids to make, reminding us all to “re-use, refuse, reduce and recycle” which is always good advice for us as a church, in our community and at home.

Editorial
Last month I took a journey to Walcha in the north-west of New South Wales. The New England region of NSW is always picturesque, and flying in over the chequered paddocks, green after the recent rain, dotted with pools and ponds of water, it looked very beautiful in the afternoon light.

I was there to visit my family and to farewell an aunt, the youngest sister of my mother, who had just passed away the day before, at 90 years of age.

Walcha and Armidale, the closest large city in this region, share similar weather conditions as Canberra, and frosts and fogs are common.

The morning of the cremation for Aunty Viv dawned cold and there was dense fog. I found myself driving behind my cousin’s van along a pot-holed road from Walcha to Armidale, in the fog and therefore poor visibility.

Usually I would find this a pleasant situation as a passenger, peering out at the scenery, or snatches of it, as trees appeared, or the strange odd shaped rocks of the region, hills and valleys beyond.

Instead I found it a challenge to my driving ability, trying valiantly to avoid the pot holes as I tried to navigate a few metres ahead. At the end of what seemed an endless 60 kilometres or so, the sun appeared and finally the fog cleared just near our destination.

I reflected on this a few days later as I flew back to Canberra, having said good bye to my favourite aunt and put her to rest.

It seemed to me that often our lives are lived at least sometimes in a “virtual fog”, or in conditions where we don’t always know where we are headed, at times trusting in God to show us “the way”.

There are not always signs to lead us, and there are often “pot holes” and “speed humps” on the way that will make our journey difficult, but we need to be positive that when we travel even “sight unseen” God is beside us, and around us, to keep us from harm.

Psalm 143:8
8 Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I lift up my soul.
SUNDAY AFTERNOON DELIGHT

A few Sundays ago, the 11th August, the St James Social Justice and Inclusiveness Committee organised a “high tea” which was held in our hall in Gillies Street.

While the crowd of 100 or so gathered, they were soothed by the gentle strains of the double bass and guitar duo Max & Jack from the Music School at ANU.

Sandwiches appeared early in the piece, followed by cup cakes and slices, and finally scones with jam and cream, lovingly prepared by our “master chef”, Marika Simpson.

While patrons feasted on the remains, they were serenaded by Jocelyn Jensen and Michael Dooley on piano.

Guests included Suzie Proctor, who thoroughly enjoyed the music, and Doug Miles, who gave some of the “workers” a rousing rendition of an old blues number in the last few moments of the day. Doug has obviously been “hiding his light” all these years!

The afternoon was a fundraiser for Unitingworld projects in East and West Timor, and at last count we had raised around $2000.

Thanks go to all committee members, Kate, Marika, Alison, Jo, Piers, Brenton and Evan as well as many helpers on the day for a very successful event. M.T.
Calling All Grand Mothers

We have to live
differently or we
will die
in the same old ways.

Therefore I call on all Grand Mother
everywhere on the planet
to rise and take your place
in the leadership of the world

Come out of the kitchen
out of the fields
out of the beauty parlors
out of the television

Step forward & assume
the role for which you were created:
To lead humanity to health, happiness & sanity.

I call on all the Grand Mothers of Earth
and every person who possesses
the Grand Mother spirit
of respect for life and
protection of the young
to rise and lead.

The life of our species depends on it.
And I call on all men of Earth to gracefully
and gratefully stand aside
and let them (let us) do so.

by Alice Walker

From: “Hard Times Require Furious Dancing”
What's in a prayer? Teresa of Avila and other thoughts

The theme of the readings this week is prayer. As a broad church, we recognise that there are those who believe in a direct interventionist God and those who do not... but most people still cherish the role of prayer. They use in it as dialogue (as Teresa says) ‘an intimate sharing between friends’ and as lament and see it as opening our hearts; offering our fears to God. Not everyone expects an obvious, earthly response – like a parking space to appear.

So why do we pray? Because it is a dialogue;

Because we know God works in amazing and unexpected ways;

Because we know we are loved and we can be honest in relationship;

Because, as a community, we can combine our desires for the support and love of others in greater need;

Because we have at times, experienced the joy of unexpected and overwhelming collective support;

Because many of us have experienced the joy in knowing we are heard;

Because experience has taught us that prayer, deep prayer, silent & still prayer, can create a sacred space in which the answers come.

The act of contemplative prayer invites clarity.

It awakens senses that are more capable of defining, discovering, absorbing and accepting ideas than we are in our normal active state. It makes us better, more sensitively human. This week, Teresa of Avila gets the last word:

‘One must not think that a person who is suffering is not praying. He is offering up his sufferings to God, and many a time he is praying much more truly than one who goes away by himself and meditates his head off, and, if he has squeezed out a few tears, thinks that is prayer. ’

I need your help! 9:30 in the morning is about the worst time you can have a service in a hospital. It is not visiting hours, the nurses are frantic getting people up and washed and the Dr’s and specialists are doing their rounds. We want to start a 3:30pm service on Thursdays but I need volunteers. The liturgy is already written but we need people to preside, set up the chapel and play an instrument (or run the CD player). If you can help, please contact me jshannon@netspeed.com.au.

Become pastoral carers

We are always looking for more volunteers .The Hospitals run regular induction programs and the ACT Clinical Pastoral Care Council runs regular courses in the ACT and around the region including Wagga Wagga and Goulburn. If you are considering becoming a pastoral carer, please talk to us. The link for the Pastoral Care Council training is: www.pastoralcareact.org/cpe/

Best wishes,

Chaplain Jean Shannon
A sweet lesson on patience.

A NYC Taxi driver wrote:

I arrived at the address and honked the horn. After waiting a few minutes I honked again. Since this was going to be my last ride of my shift I thought about just driving away, but instead I put the car in park and walked up to the door and knocked. 'Just a minute', answered a frail, elderly voice. I could hear something being dragged across the floor.

After a long pause, the door opened. A small woman in her 90's stood before me. She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940's movie.

By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets.

There were no clocks on the walls, no knickknacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware.

'Would you carry my bag out to the car?' she said. I took the suitcase to the cab, then returned to assist the woman.

She took my arm and we walked slowly toward the curb.

She kept thanking me for my kindness. 'It's nothing', I told her. 'I just try to treat my passengers the way I would want my mother to be treated.'

'Oh, you're such a good boy, she said. When we got in the cab, she gave me an address and then asked, 'Could you drive through downtown?'

'It's not the shortest way,' I answered quickly.

'Oh, I don't mind,' she said. 'I'm in no hurry. I'm on my way to a hospice.'

I looked in the rear-view mirror. Her eyes were glistening. 'I don't have any family left,' she continued in a soft voice. 'The doctor says I don't have very long.' I quietly reached over and shut off the meter.

As the first hint of sun was creasing the horizon, she suddenly said, 'I'm tired. Let's go now'. We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico.

Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent, watching her every move. They must have been expecting her.

I opened the trunk and took the small suitcase to the door. The woman was already seated in a wheelchair.

'How much do I owe you?' She asked, reaching into her purse.

'Nothing,' I said

'You have to make a living,' she answered.

'There are other passengers,' I responded.

Almost without thinking, I bent and gave her a hug. She held onto me tightly.

'You gave an old woman a little moment of joy,' she said. 'Thank you.'

I squeezed her hand, and then walked into the dim morning light. Behind me, a door shut. It was the sound of the closing of a life.

I didn't pick up any more passengers that shift. I drove aimlessly lost in thought. For the rest of that day, I could hardly talk. What if that woman had gotten an angry driver, or one who was impatient to end his shift? What if I had refused to take the run, or had honked once, then driven away?

On a quick review, I don't think that I have done anything more important in my life.

We're conditioned to think that our lives revolve around great moments.

But great moments often catch us unaware-beautifully wrapped in what others may consider a small one.

The Buried Life is "four regular guys on a mission to complete a list of 100 things to do before you die and to help and encourage others to go after their lists."

http://theburiedlife.tumblr.com/post/27015424273/a-sweet-lesson-on-patience-a-nyc-taxi-driver
On May 12, 2012 we met as a congregation and looked at what we do well and where we might go in the future. We were fortunate to have Duncan McLeod to facilitate the discussions and there were some vigorous and interesting discussions on the day. Below is a summary of our strengths.

We also talked about hopes, concerns and ways to strengthen the congregation for the way ahead. Some of the ways suggested for doing this were:

Community Development; Being Out There; Spiritual Reflection; Finances; Advertising Better; Nurturing Music Leaders; Attracting Younger People; Inclusiveness; Mentoring and Effective Communication.

Since then the Church Council has met and summarised the outcomes. Based on these the following priorities were highlighted for the coming year:

- Outreach Projects
- Financial stability
- Maintenance of Buildings and Admin
- Closer links with South Woden
- Building a Sense of Mission

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Fellowship

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This collection of essays published last year has had a varied reception, but still stands as an interesting commentary on the topics of sexuality and scripture. It could be read by individuals or used as a guide for group study, as suggested by one of the reviewers.

The essays include:

- *Were the Sodomites Really Sodomites? Homosexuality in Genesis* by Megan Warner;
- *On ‘Not Putting New Wine into Old Wineskins’, or ‘Taking the Bible Fully Seriously’: An Anglican Reading of Leviticus 18:22 and 20:13* by Richard Treloar;
- *Reading Romans as Anglicans Romans 1: 26–27* by Peta Sherlock;
- *Keeping Lists or Embracing Freedom: 1 Corinthians 6:9–10 in Context* by Alan Cadwallader
- *Rules for Holy Living: A Progressive Reading of 1 Timothy 1:8–11* by Gregory C Jenks

**Reviews from ATF**

“The ‘uneasy pieces’ of this book are well-written, challenging and stimulating. They come from the pens of Australian biblical scholars within the Anglican communion, who are skilled in both exegesis and hermeneutical theory.

Each essay addresses the question of homosexuality in the Bible, looking at passages in the Old Testament and the New Testament which are often used as a basis for rejecting homosexuality in Christian ethics. Each essay argues, on the contrary, that there is no biblical warrant for condemning either a homosexual orientation or a faithful and committed homosexual relationship.

The book, as a whole, makes it crystal clear that both sides of the debate take seriously the Bible as the inspired word of God, and both are seeking to discern the Scriptures in order to hear God’s voice speaking to us today.”

*Dorothy A. Lee Dean of Trinity College Theological School, Melbourne*

“These Five Uneasy Pieces are uneasy as to the topic they canvass: the handful of Biblical texts which are most often used to pronounce on the wrongness of homosexual activity. They demand a lot of the reader, calling us into serious textual study of Biblical material from Levitical proscriptions to Pauline vice lists. They are honest, naming the social and theological complexities of the worlds in which the Biblical texts were written and are now read. And they are hopeful, showing Anglicans how disciplined reading of the Bible on the subject of human sexuality can be liberating for both straight and gay Christians who want to live together with a spirit of generosity in the 21st century Church. Read this book in a group, with conversation partners, taking your time with the complex and fascinating material. The five pieces may be uneasy, but they will be very rewarding.”

*The Rev’d Dr Elizabeth J. Smith Anglican Diocese of Perth.*
Caught in the regional crossfire in Jordan

The crisis in Syria has pushed another wave of refugees into Jordan, which already has an enormous displaced population, writes Jolie Chai in Amman

06 August 2012

THE affluent residential neighbourhood of Deir Ghbar sits unobtrusively on the Western periphery of Jordan’s capital, Amman. In the early hours of the morning, tucked beneath the shade of sculpted trees and gated villas, asylum seekers gather across the street from the office of the UN High Commissioner for Refugees, or UNHCR, taking respite from the relentless Ramadan heat. The Arabic licence plates lining the street read like an updated list of the regional hot spots: Homs, Dara’a, Damascus, Hama and Baghdad. Yellow taxis, overflowing mini-vans, battered trucks and crammed buses approach the Mufawadiah, or Commissioner, as the organisation is colloquially known. This is the office where I have worked for four years.

In our office in Amman, we receive a call from the Jordanian Residency and Border Directorate and I find myself en route to a large detention facility in the capital. A refugee has been working illegally and a deportation order has been issued. We are granted access to a heavily guarded detention facility only to learn that the refugee has already been transferred in preparation for deportation. In desperation, we trace his journey and locate him at a police station awaiting a bus that will remove him from the country. Only through a formal intervention are we given a short period to find an alternative to expulsion.

The root of the problem is that refugees are tolerated in Jordan as “guests” but not afforded legal rights under the 1951 Refugee Convention. Instead, customary refugee law, international human rights law, and the 1998 Memorandum of Understanding signed between the UNHCR and the Jordanian government outline general principles of international protection. Those formally recognised as refugees are granted six months of legal status in Jordan, during which time a “durable solution” – as the UNHCR calls it – must be identified.

In the case of the Syrians, the United Nations has not implemented large-scale individual refugee status determination for those seeking asylum in Jordan. Instead refugees are granted de facto temporary protection, a tool typically used in situations of mass influx. But the legal parameters of this form of protection are ambiguous and continue to raise uncertainties about available long-term solutions.

THE problem seems likely to intensify. Just three weeks ago, on 15 July, the International Committee of the Red Cross declared the Syrian uprising a civil war. Power outages, food shortages, armed checkpoints, roadside bombs, and the continuing use of force by pro-government and rebel forces alike have not only put an end to any semblance of normality in the Arab Republic of Syria but also prompted hundreds of thousands to leave their homes in search of safety. For many, this has meant crossing into neighbouring countries, such as Lebanon, Turkey and even Iraq. By late July approximately 10,000 Iraqis who had previously fled from their home country to Syria had chosen to return home, preferring threats of persecution in Iraq to the escalating bloodshed in Syria, a dramatic reversal of roles. Meanwhile, more than 8500 Syrians have been registered as refugees in Iraq.

Given common languages, open borders, relative stability and support networks based on historical trade and inter-marriage, and despite the relatively high cost of living, Jordan remains a desirable refuge for Syrians. The four transit sites along the Jordanian side of the border have reached capacity. The fact that the newest site, at Za’atri in the desolate northeastern town of Mafraq, was designed to accommodate more than 100,000 refugees illustrates the scale of the calamity that is now expected.

Jordan, with little more than six million citizens, is once again at the geographic centre of regional upheaval. Having absorbed large numbers of refugees from Palestine in 1948 and 1967, the country’s population is currently estimated to be
Jordan, with little more than six million citizens is once again at the geographic centre of regional upheaval. Having absorbed large numbers of refugees from Palestine in 1948 and 1967, the country’s population is currently estimated to be 60 per cent Palestinian. In 2006, the rise of sectarian violence in neighbouring Iraq once again confronted Jordan with mass displacement. More than 30,000 Iraqis were officially registered as refugees in Jordan, but given that more than two million Iraqis were reported to have fled their home country, the actual numbers are believed to be much higher. Jordanian government statistics put the number in the hundreds of thousands.

The recent arrival of scores of refugees from war-torn Syria may very likely jeopardise the fragile demographic balance in Jordan. According to the United Nations, 120,000 Syrians have recently been registered in the region. In Jordan, the number reached 37,000 in late July, with an additional 50,000 in need of assistance, according to local humanitarian organisations. With an estimated 1500 people crossing into Jordan each day, the number of Syrians has for the first time surpassed the number of registered Iraqis, Jordan’s most recent benchmark for a humanitarian crisis.

At first sight, refugees from Iraq and Syria seem comparable: they have fled from sectarian conflicts and, given their cultural backgrounds, the prospects for integration in Arab Jordan seem high. But there are important differences. Wealthy Iraqis from the mostly urban elite were persecuted because of their former association with Saddam Hussein’s regime or for their religion, and have ultimately settled in Jordan’s capital, causing real estate prices to soar and fuelling an unprecedented construction boom.

Syrians, by contrast, have for the most part arrived from the less urbanised strongholds of the resistance in that country. While this will very likely change in the near future, most Syrian refugees are poor and often illiterate and arrive with little but the clothes on their backs. According to the United Nations, over half of the registered refugee population in Jordan is from the embattled city of Homs, with increasing numbers arriving from Dara’a, Damascus and Aleppo. Over 90 per cent of adult refugees from Homs are unemployed or unskilled labourers and over 95 per cent have nine years or fewer of school education. Almost three-quarters are women or children.

The distinctive needs of Syrian refugees might therefore prove more burdensome for Jordan than the previous Iraqi influx. Recent surveys by the international aid agency CHF International have found that the primary concern among Syrian refugees is shelter, with most families entirely dependent on charitable donations. For the few who are able to find employment, earnings are often insufficient to cover even the most basic expenses. Syrians are also very anxious to minimise disruptions to their children’s education and to have access to basic medical services. These needs are compounded by the overall level of poverty and gender-related vulnerability, and the sheer magnitude of displacement.

Although Jordan does have certain structures in place for dealing with refugees, there are concerns that the country will not be able to accommodate this third large-scale refugee intake in the longer run. What are the solutions then?

None of the United Nations’ three durable solutions for refugees – voluntary repatriation, local integration or resettlement – seem realistic at the moment. With July’s al Qaeda attack on fifteen cities across Iraq coming on top of fears about renewed violence, a large-scale return to Iraq appears improbable. Similarly, recent reports of Syrian army assaults on the northern city of Aleppo confirm that the situation is deteriorating rapidly and that repatriation is likely to remain impossible in the short term.

(continues page 8)
Local integration is severely limited by legal hurdles. Although Syrians don’t need a visa to enter Jordan, they must pass a security granted entry into the country.

Once released from the transit facilities, they move to the urban centers where they struggle to sustain themselves, usually without the option of a legal job. The result is the kind of case that took me to a large detention facility that day in Amman.

The third option, resettlement to any of a dozen or so Western countries that participate in this program, can certainly provide a much-needed solution for a small fraction of the most vulnerable. But it is too modest in scale to deal with the demographic upheaval that results from the displacement of hundreds of thousands of people.

Throughout the past few years this solution has become increasingly difficult for refugees in this region to pursue. Since the height of the sectarian violence in Iraq in 2007, when the future of Iraqi refugees was on the foreign policy agendas of major resettlement countries including Australia, interest has waned, resources have been reallocated, and quotas reduced or altogether closed.

Although the United States remains committed to the resettlement of Iraqis, the process has been stalled by enhanced security checks that in some cases can take years. Regional resettlement programs previously based in Damascus have been severely hampered by the outbreak of violence, and many of the most vulnerable cases have been left in limbo. This has disastrous consequences for the individuals concerned: complex vulnerabilities, security threats, medical issues, and cultural taboos are among the innumerable issues that cannot be resolved here and have serious political implications for Jordan.

THE absence of viable solutions for refugees places Jordan once again in an unenviable position. In the wake of the withdrawal of American troops from Iraq and with fears of long-term violence in Syria, the country could very well find itself bordering three protracted refugee crises: Israel–Palestine, Iraq and Syria.

Jordan faces the challenge of balancing the needs of large-scale refugee movements while responding to growing discontent from within its own borders. Jordanians struggle with high unemployment, rising costs of living, government corruption and limited political participation. As the experience of Iraq demonstrates, months can quickly dissolve into years of uncertainty. This long-term strain on Jordan’s limited resources could render the country more susceptible to violence, discontent and internal upheaval, a possibility keenly recognised by Jordanian officials.

Fears that Jordan may clamp down on the refugee presence continue to surface. Recently, there have been reports of Jordanians interrogating Assad opponents. Rumours have spread that some refugees, including Palestinians from Syria, have been refused entry. Human Rights Watch confirms that Syrians who are unable to secure a guarantor on arrival are being confined to a “holding centre” for weeks or months at a time.

Nevertheless, what the international community must ask is how much can reasonably be expected of Jordan given the magnitude of the Syrian crisis, the challenges of existing refugee populations, and significant domestic agitation. Given the lessons of the Palestinian and Iraqi conflicts, finding the political will to secure an immediate end to the violence in Syria is the only solution to preventing a prolonged and disastrous humanitarian crisis, a challenge that has become more daunting since Kofi Annan’s recent resignation.

But in the absence of a political resolution, all local, regional and international efforts must be coordinated to protect refugees. Although the international community has contributed funds towards the refugee crisis, notably from the International Monetary Fund, the Arab League, the United States, and the European Union, this is simply not enough.

In my years with the UNHCR in Amman, I have interviewed thousands of refugees living under conditions of extreme vulnerability. Refugees ask for shelter, safety, opportunities for their children and, most importantly, a future.

The burden of a humanitarian crisis of this kind should not only fall on neighbours who are forced to act in the face of open wounds, trauma and violence. The international community must recognise that Jordan’s fragile peace may very well be the last remaining oasis in a region in turmoil. What remains clear is that the colossal burden of supporting refugees cannot be shouldered by Jordan alone.

Jolie Chai has worked with the UNHCR in Jordan.

This article has been provided in a personal capacity and does not necessarily reflect the views of the organisation.

A Personal Axis Mundi

Chris Glaser

My first semester of college in 1968 I enrolled in RS 101: Man’s Religions (sic), one of the first courses offered by the newly established Religious Studies department of California State University, Northridge. Taught by Dr. Thomas Love, the department’s founding chair, it was my first immersion in biblical scholarship as well as the equal treatment of the world’s major religions.

Though I had already begun my disengagement from fundamentalism and biblical literalism, it was still a shock to my system, as if I had plunged into a baptismal pool filled with ice-cold water. After the 8 a.m. class, I had four hours until my next course, so I studied beneath a young tree I nicknamed my “axis mundi,” my “center of the world,” an allusion to one of our texts, Mircea Eliade’s The Sacred and the Profane.

I usually felt depressed. The class questioned almost everything I had been taught to believe, but I wondered, why should that depress me? I could dismiss it and denounce it, as so many fundamentalists and biblical literalists do. But I realized the source of my depression: I believed the new information! I understood that to take the Bible seriously was to apply the best tools of scholarship to glean its spiritual wisdom. And I could not imagine that there was only “one way,” one spiritual path. Anyone who had hiked in the mountains and foothills of Southern California as I had knew better than that.

I woke up last Friday morning thinking of my personal axis mundi, that tree that became my place of contemplation. Years later I would discover it had grown large and tall. But on my last visit to the campus, I found it had been removed in favor of yet another building. Good thing I thought of it as a metaphor, or my whole world would have collapsed, like that tribe in Eliade’s book that died out after their totem was broken. Joseph Campbell warned that we get into trouble when we mistake our spiritual metaphors for the real thing.

During my morning prayers I’ve been reading Viktor Frankl’s classic, Man’s Search for Meaning, the famed psychiatrist’s account of his time held in Nazi concentration camps. Friday I happened onto a passage in which he describes a woman aware she is about to die, but cheerful anyway. “I am grateful that fate has hit me so hard,” she told him, “In my former life I was spoiled and did not take spiritual accomplishments seriously.” Pointing to a tree outside, of which she could only see a branch with two blossoms, she confided, “This tree here is the only friend I have in my loneliness. I often talk to this tree.” Fearing she was delirious, Frankl asked if it ever spoke back. “Yes. It said to me, ‘I am here—I am here—I am life, eternal life.’”

In my prayers that morning, I thanked God for this woman, for her life, for her wisdom, and that she too had a tree to lean on.

Wednesday, August 15, 2012

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“Earth Day, Every Day” Card

You will need:
- green construction paper or light card
  (size: A4 or A5 depending on the size of card you want to make)
- picture of the earth
- pictures of animals etc.
- pictures or symbols for recycling,
  refusing, re-using and reducing what we use of the world’s resources
- glue sticks
- scissors
- paper, textas

What to do:
- Fold coloured construction paper/cardboard in half to create a card.
- Cut two snips (approx 2.5 cm long) approx 3cm apart on the centre fold.
  This creates a ‘chair’ that pops up in the centre of the card when it is opened.
- On a piece of white construction paper, draw the Earth with textas and cut out the drawing. (Alternate: print one from the internet or from clip art.)
- Glue the Earth to the “chair” inside the card.
- Cut out pictures of animals etc. from magazines, clip art etc. and glue to the card behind, around and in front of the earth.
- Finish the card with the words “Refuse, re-use, recycle, reduce”

This activity has been produced by KUCA News in the SA Synod of the Uniting Church in Australia and is available free of charge.

We want to hear from You!
Email your articles and ideas for the next issue of Red Wings to stjames.uca@gmail.com

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