

PCNet Networking Day

An Authentic Spirituality for the 21st Century

Saturday Nov 18 10.30am

Three presenters, covering three different aspects of 21st century spirituality

Anne Hewitt - *Living Abundantly and Ending Well*

Jana Norman - *Ecozoic Living: A Practical Eco-Spirituality*

Ivan-Tiwu Copley - *The Enduring Contribution of Aboriginal Spirituality to 21st Century Thinking?*



The above image is from the blog “21st Century Spirituality”

http://www.huffingtonpost.com/wilamina-falkenhagen/21st-century-spirituality_b_6483768.html

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Networking Day - Saturday Nov 18th 2017

An Authentic Spirituality for the 21st Century

A panel of three speakers covering three different aspects of 21st century spirituality.

© *Living Abundantly and Ending Well*

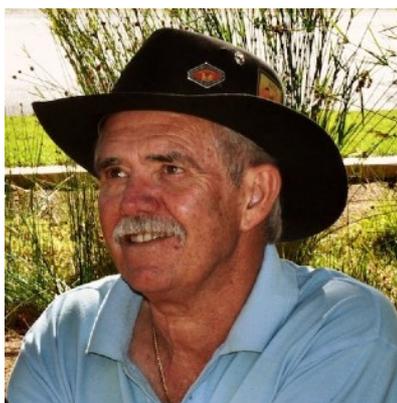
Spirituality seeps through all parts of life, and truly reflects the Great Commandment of heart, mind, soul and body. For me, right loving, right thinking, right being and right doing, are when life is in balance. Celtic spirituality reflected religious practices for everyday living that begun when you awoke in the morning to what and where ever you found yourself, and stayed with you even as you settled to the evening rest through the night. Practicing the presence of God grounds me and nourishes me in the “now”, maintaining a healthier spiritual balance, even when busy in the more cluttered planned and often demanding 21st century living. For me, it leads to practical expressions of our spirituality, assisting in the mindful practice of working, thinking and doing what we need to do in the day, while awakening and immersing ourselves through our sensory and prayerful being and loving of all God’s creation. And that, I like very much!



Anne Hewitt has been fortunate to live lives in an ecumenical family of protesting Protestants and wider inter-faith community where discussing and sharing spiritual matters were the norm not an aberration. This helped develop a sharing and questioning mind and deep listening to the other, to hear and openly discuss difference and new unfolding ways of spiritual expression and enrichment. She has a Scottish ancestry and is drawn to Celtic spiritual practices, and loves dialoguing with God about that which comes before her every day. She finds spiritual expressions with mindful practice in everyday living are just tickety boo for her

The Enduring Contribution of Aboriginal Spirituality to 21st Century Thinking?

Where does Aboriginal Spirituality sit in harmony with a modern day culture, is it lost or is it the key contributor to the evolution of mankind as the creator intended us to take note of ?



Ivan-Tiwu Copley (OAM, JP) is a Kurna Peramangk man from Adelaide Plains and Mt Lofty Ranges. Ivan is self employed as a Aboriginal Consultant, Chairperson of the TURKINDI Network of SA Inc , on the Adelaide Council Reconciliation Committee from 2003-2017 and Dual-chairperson. He delivers Cultural learning, State and National Statistics, Australian History, Missions & Homes and a Nationally registered Aboriginal Creator.

Ecozoic Living: A Practical Eco-Spirituality

Elizabeth McKinley, a researcher in the area of health and spirituality, identifies four modalities of 'mediating ultimate meaning': religion, art & music, relationships, and nature. This presentation introduces a framework for tapping into one of those deep wells: nature. The framework, called Ecozoic Living, is based on an idea from Thomas Berry called the Ecozoic Era: a time when human beings will learn to be present to the planet in a mutually beneficial manner. Ecozoic Living breaks the idea down into four areas of reflection that nourish our spirits and energise our activism.



Jana Norman, an ordained minister in the progressive United Church of Christ (USA), is a PhD student at the University of Adelaide Law School. Her research focuses on redefining legal personhood in terms of the human-Earth relationship. Jana convenes the Community of the Cosmic Person as part of this research, at www.-cosmicperson.com Jana holds a Bachelor of Science in Psychology from the University of Florida and a Masters of Divinity from Yale University, and is a certified Permaculture Designer.

**Networking Day Program - further information and RSVP request
will be sent out soon**

We were born to make manifest the glory of God that is within us.

It's not just in some of us, it's within everyone.

*And as we let our light shine, we unconsciously give other people
permission to do the same.*

*As we are liberated from our own fear, our presence automatically
liberates others.*

Nelson Mandela

Authentic Spirituality and the Emperor's new clothes - Helen Wiltshire

Just as in the story, when it becomes clear to you (as it did to one small child) that the emperor is naked, it becomes nigh impossible to see his ermine robes - even if you still wanted to.

Despite the encouragement of friends and community, and despite the crowd cheering in unison, once you have seen his nakedness, it is not possible to retreat from that truth.

And so it is, when new life-affirming thoughts and truths are revealed, it is not possible to go back to what we once believed was important, even if we wanted to return to that place. It may be a strange and at times a lonely place to stand, especially when many around us are still cheering enthusiastically for the old.

When an authentic spirituality invites us to strip away our old garments, we may shiver in the nakedness of new understandings. Our search for truth may lead us think quite differently about our world, its evolution, and on-going issues such as climate change. Wise voices speaking of cultures and creeds, of justice and equality call us to new insights, and once we have seen the nakedness of old understandings and attitudes, we cannot go back.

Like the child in the story, this can be a bewildering and isolating experience, a lonely place. There is a sense of relief in letting go of that which is no longer life-giving, yet there is a cost. We may no longer be accepted by the communities and friendship groups to which we once belonged. Our insights might be questioned, rejected or ridiculed. We may find ourselves alone in a crowd.

And yet, we are not alone. There are new companions, fellow travellers to journey with us, new pathways to discover, treasure to be glimpsed and life to be lived in all its fullness - with honesty and nakedness.



The Emperor's New Clothes

Food for thought in a troubled world

“I don’t believe...”

I don't believe God is an omnipotent being - indeed not a 'being' at all. I don't believe that God made people from dust, put them in an original paradise, and then cast them out when they wouldn't keep to 'His' rules. I don't believe there was a literal Garden of Eden. I think we have always had the propensity for both good and evil, and we evolved that way. The first few chapters of Genesis are an interesting tale of origins, but are as real as the god Maui fishing up the North Island of New Zealand.

I don't believe in a male God who has favourite races, cultures, genders or individuals. There are holy men and women in every race, culture and religion. I don't believe in a God who does or allows violent acts in order to get people to agree with 'Him'. I don't think God caused Noah's flood, drowned Pharaoh's army, or destroyed the Jewish Temple in Jerusalem. I think such depictions of God are the result of violent leaders and their followers projecting onto and shaping the Divine in their own image.

...

I believe that God is the power of transformative love. God is not omnipotent in the sense that God has the power to make changes and determine results like some autocratic king. Auschwitz and similar terrors makes such an omnipotent God into a monster.

Extract from "An Easter Faith" a paper by Glynn Cardy, April 2017
you can read the full text on our website <http://pcnetsa.org/links/glynn-cardy-an-easter-faith/>

Re-Thinking Faith in the 21st Century - Seminary of the Third Age 2018

In 2018 PC Net will be hosting the inaugural program of the Seminary of the 3rd Age.

The program, conducted by respected theological scholars and leaders, offers persons young and old, of any faith or no faith, the opportunity to explore and reflect on questions of faith and spirituality relevant in the 21st century.

The seminars are designed to enable free discussion and debate as to what faith, spirituality and identity might mean amid the paradox of knowledge and mystery we now associate with the 21st Century.

Each topic in the Seminary of the 3rd Age is of four weeks' duration, taking place on Thursday evenings during the months of March, May, August and October 2018.

There are four themes: the God Factor, the Interpretation Factor, the Jesus Factor and the Soul Factor.

More information in December!

A PRAYER FOR THE EARTH AS A HABITABLE PLANET

In his contribution to the book entitled "*The Once & Future Faith*", a collection of essays by progressive theologians published in 2001, Roy Hoover quoted from an email he had recently received from a friend:

"I am uncomfortable on a Sunday morning when I go to church and hear a preacher painstakingly ... attempt to unravel the words written 2000 years ago. It seems like much of the preacher's effort – and ours as listeners – is spent trying to translate and make meaningful words set in a foreign culture and hidden in parable and myth ... The question I am raising is whether we are religiously a backward-looking people? Should we not be looking for the revelations of God in our present time and culture and civilization? Should our religious questing not be focusing on listening for the voice of God in the now? ... So the question troubling me that will not go away is: why do I spend a major portion of my time focusing on an outmoded Christianity? Why do I go to church that insists on adherence to a biblical lectionary approach which each Sunday attempts to look for the truth laid down in scriptures long ago? Why does much of mainline Christianity ... seemingly turn a dull ear to any new gospel? If one of the central teachings of Jesus concerned our need to discover the realm of God all around us, why are we digging in ancient scriptural beds? If, as I believe, God is speaking through new prophets about a new peril facing the world [the threat posed to global ecosystems by reckless exploitation of the earth] why am I not paying more attention to the present than the past?"

As we, too, ponder these same questions, we might also ask: what exactly is the peril currently facing more than six billion members of the human species and the rapidly diminishing number of plant and animal species with which we share this finite planet? The answer is provided in another book several of us have just started reading as part of a Lenten Study: *all life on Earth is in danger of extinction*.

With that alarming thought at the forefront of our minds, let us turn to our prayers for others

Lord of all good thinking, by your life and teaching you have shown us that we should be *ever mindful of the needs of others*. Yet most of us would be appalled if we knew the full extent of the damage we do to this planet and all life on it, simply by feeding ourselves and making a home. For example, just feeding us requires almost 3 tonnes of water per person per day. Over our lifetime, each one of us (at our present rate of demand) will

- Use 100,000 tonnes of fresh water, two thirds of it in the form of food
- Waste 13.4 tonnes of that food
- Cause the loss of 750 tonnes of topsoil
- Consume 720 tonnes of metal, manufactured goods and construction materials
- Use 5.4 billion BTUs of energy (mainly fossil fuels); and
- Cause the release of 288 tonnes of CO₂ and 320 kg of industrial chemicals, many of them toxic, into the atmosphere, oceans and terrestrial environment.

If we remain on the same trajectory of consumption, in pursuit of a comfortable life and in unquestioning acceptance of the need for continuous economic growth and an expanding global arms industry, the possible consequences for God's creation are daunting. They include

- Severe climate change, collapsing food supplies and ecosystems, leading to mass migration, resource wars and disease pandemics
- Runaway climate change, causing the Earth to overheat to temperatures at which it becomes physically uninhabitable by humans and other large animals
- Nuclear wars arising out of religious, ethnic or political disputes, followed by a 'nuclear winter' of collapsing social order, widespread famine and disease; and
- A process in which delusion becomes so paramount in politics, business, economics, religious beliefs and the everyday behaviour of society that it paralyses our ability to take effective action to save ourselves.

Lord Jesus, by your life and example, you showed us what it means to be fully and responsibly human. And so, with the University of Chicago's Doomsday Clock now set at 3 minutes to midnight, and for the sake of our children and grandchildren and the wider human community, we pray for the courage not to opt out. When we, or others living in much less congenial circumstances, are confronted by oppression, injustice, evil – or indeed the threat of extinction – grant us the power of hope, the realisation that things do not have to be this way.

Hope draws its power from the glimpsed alternative, as seen in the life and person of Jesus Christ. It prompts us to ask ourselves: what are we prepared to forgo to address the problems now confronting the world, problems which are largely of *Homo sapiens* own making? It reminds us that as members of his body, the Church, we are his hands and feet. In other words, it down to us to act on behalf of all life on Earth.

Lord, grant us the courage to say: "Here I am, send me".

Meanwhile, let us not forget the work and joy of being connected to each other. And so, again this morning, we humbly resolve to affirm and encourage each other to live fully in a spirit of authenticity and service.

We pray as adults for whom the life of Jesus has been, and remains, both a challenge and an inspiration, Amen.

David McKirdy (with help from Roy Hoover, Bernard Brandon Scott, Ted Burge & Julian Cribb)

Sources

Armstrong, K. et al., 2001. *The Once & Future Faith*, Polebridge Press.

Burge, T., 2011. *Lord of All, Hear Our Prayer: Intercessions and Meditations for Public Worship and Private Prayer*. Canterbury Press, 2nd edition.

Cribb, J., 2017. *Surviving the 21st Century: Humanity's Ten Great Challenges and How We Can Overcome Them*. Springer.