

Week of Prayer for Christian Unity, Australian Centre for Christianity and Culture, Wednesday 15 May.

Bishop Philip Huggins.

Sharing our gratitude for learnings as we try to follow Jesus in faith, hope and love.



[Image from the St. John's Bible.]

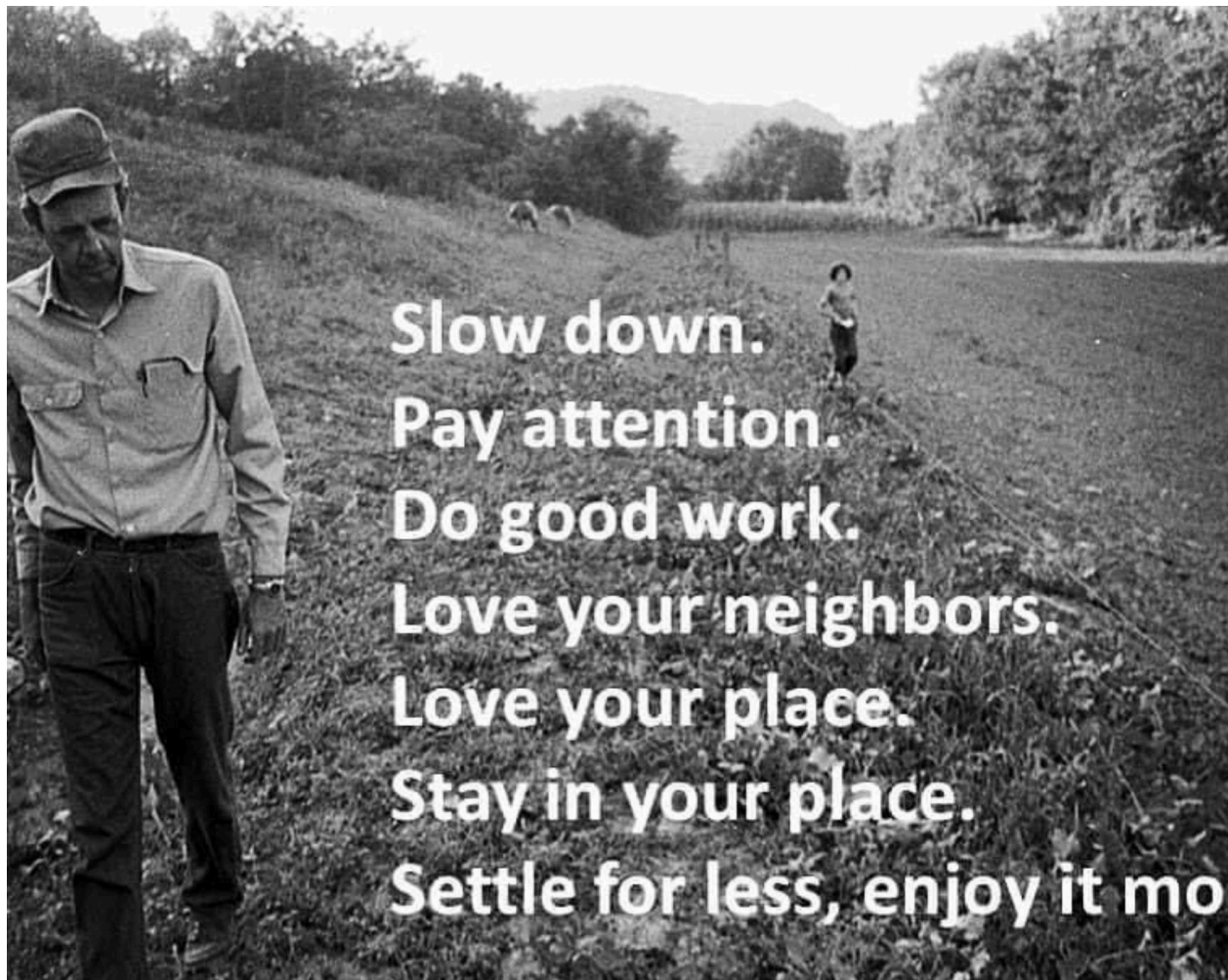
Sharing our learnings helps us to renew our faith in spiritual conversation.

Some of my learnings from other folk of faith:

- Listen well to people, try to love them as you find them;
- Be grateful for all your opportunities to help and serve;

- Pray for each other, especially Saturday night before Sunday worship.
- Be a risk-taker in divine love. Keep perspective, remembering the international church in its sufferings and resilient faith;
- Be open to all;
- Keep reviewing how you are balancing internal and external commitments; family and wider commitments.
- It is important to not appear so busy as to be inaccessible; so preoccupied as to be unapproachable;
- It is so important to drop everything 'to be there' when it really matters;
- How do we say our Saviour's name? What is in our tone of voice?
- It's the apparent little things that can really matter..the phone call, the visit, the letter..
- Pray that 'none come to you and go away sad'
[Alcuin]
- "God will always have more to teach us, and we will always have more to learn from God."
[Ireneus]

Wendell Berry:



“Live the life we are given..even if this is different to the one we might have planned.”

- “Notice everything; turn a blind eye to some things...cherish God’s people”
[Bro Lawrence]



(PHOTO: LAURENCE FREEMAN, BONNEVAUX, FRANCE)

(...) we need a little act of attention in order to initiate this process of emptying. It is a decisive act of faith. When we say the mantra, this is an act of faith. And as Fr John describes it, in many passages in his teaching, it is an act of generosity. Remember what Simone Weil said, and I am more and more struck by resonance between John Main and Simone Weil. She says, 'the act of attention that we give to someone is the greatest act of generosity we can make'. And Fr John brings us into the work of understanding meditation, when he says that 'we meditate in order to respond to the generosity of God in creating us', the total generosity, the self-emptying of God. And our response to that must be generosity. Generosity inspires generosity.

([Attention and Love 1](#) by Laurence Freeman OSB)

-'Until one has loved an animal,a part of our soul remains unawakened.'Anatole.



Diamond Firetail pictured.

- People who have been models for us?+Desmond Tutu and the model of forgiveness, great forbearance...

https://cdn.csu.edu.au/_data/assets/pdf_file/0007/3959143/The-Opportunity-of-a-New-Beginning.pdf

I met a Priest a few years back who memorised St. John Chrysostom's Easter Sermon for when he visited Sancta Sophia in Istanbul, [now a mosque]. He experienced the Holy Spirit descend as he quietly remembered, speaking what he had memorised.

*The importance of 'receptive ecumenism' as a way forward in better relationships.

https://cdn.csu.edu.au/_data/assets/pdf_file/0020/3411434/Huggins-Leaning-Into-Spirit-review.pdf

What can we learn from other faith traditions that helps us be better disciples of Jesus, more loving?

-“There can be no keener revelation of a society's soul than the way in which it treats its children.”

<https://heritage.saintjohnsbible.org/posts/2023/12/what-we-learn-from-our-children-episcopal-church-of-the-transfigurations-childrens-edition-of-the-saint-johns-bible/>

*The weighty matter of Reconciliation in the years ahead. There are important matters we have learned.

The Four Pillars

History

People

Associated Groups

Facilities

Latest News

The Reflection – Reconciliation

12 Jun 2020 - by Philip Huggins



Last weekend some of us put signs like those below on our fence. It all got me thinking again about our rather sobering awareness of what true reconciliation takes. Here are some learnings you may be able to develop further. They are learnings I have picked up and tried to apply:

1. The process of reconciliation is always complex, but we all have to take what initiative we can. The initiatives we take should come from listening carefully, imagining together a better future and taking the actions that go in this direction.

2. History Matters. The wounds of history must be acknowledged. When previous history has not been reconciled, trust is low. Building trust starts with those things asked. In our current circumstance, concerned by brutality by some police, it means returning to the unimplemented Royal Commission's recommendations on Deaths in Custody.

It also means insisting that the Statement of the Heart (from Uluru in 2017) is revisited with respectful openness to its implementation. Additionally, of course, it means research, services and advocacy to overcome structural inequalities.

3. Peace and Reconciliation can face strange resistances.

Remembering past wounds, people can become habituated to an "Us "versus "Them" identity . The whole narrative of a life may have to be re- imagined making room for a reconciled and reconciling future.

Building trust means much persisting, much giving and forgiving. It means absorbing pain rather than passing it on ..Including the pain of having our reconciling initiatives resisted , even initially rejected.. All this is to be expected. Additionally, we make mistakes even when well-intended. The many mistakes of apparently well intended people are part of the history too.

4. Reconciliation is elusive.

Reconciliation can seem quite fragile. The only way to sustain a reconciling new beginning is through a creative effort which is attentive and seeking to be grace-filled ,taking every opportunity to deepen relationships and create real friendships.

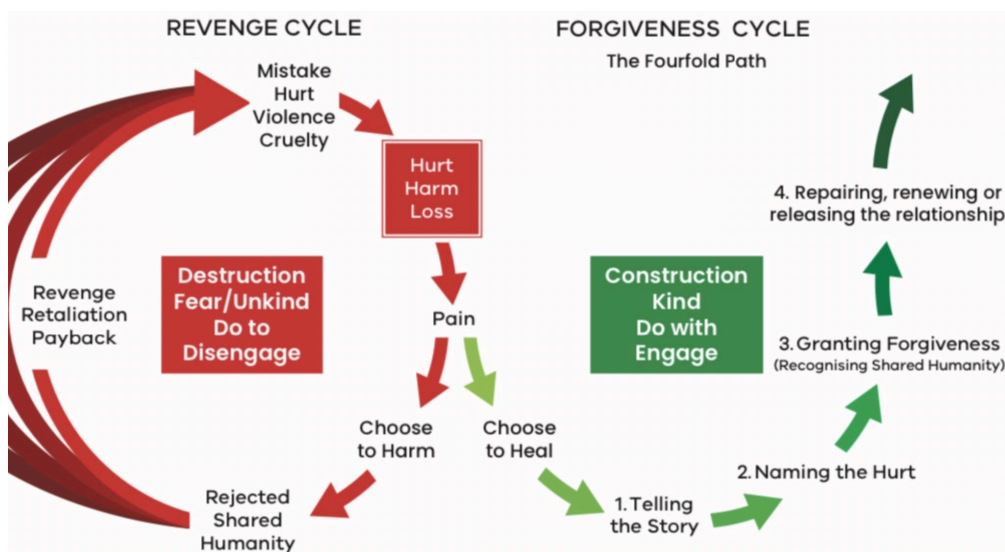
5. What we can offer, always contextually, is the Gospel of Jesus.

For, as the retiring +John Sentanau reminds us from York, "the Gospel offers forgiveness for the past, new life for the present and hope for the future".

Feedback

John 21.15-17. After the 3fold betrayal, the Risen One, in love, encourages love.
https://cdn.csu.edu.au/_data/assets/pdf_file/0012/3994176/P-Huggins-Easter.pdf

- The choice to heal, never to harm.



John Hendry's diagram is profoundly relevant, at every level.

From personal relations to international relations.

<https://johnmenadue.com/division-terrible-suffering-and-learnings-about-peacebuilding/>

<https://johnmenadue.com/the-role-now-of-wounded-healers-reflection-by-bishop-phillip-huggins/>

<https://johnmenadue.com/the-relational-consequences-of-october-7-in-israel-palestine/>

https://cdn.csu.edu.au/__data/assets/pdf_file/0011/4144592/WISDOM-FOR-THE-COMMON-GOOD-AS-REGARDS-26-JANUARY.pdf

Our spiritual practice helps with peacebuilding. Our prayers and meditations help integrate 'Inner and Outer Peace.'

<https://meditationaustralia.org.au/meditation-and-peacebuilding/>

<https://about.csu.edu.au/community/accc/about/the-four-pillars/centre-for-ecumenical-studies>

Some of your Learnings and your Prayer in this Week of Prayer for Christian Unity 2024?