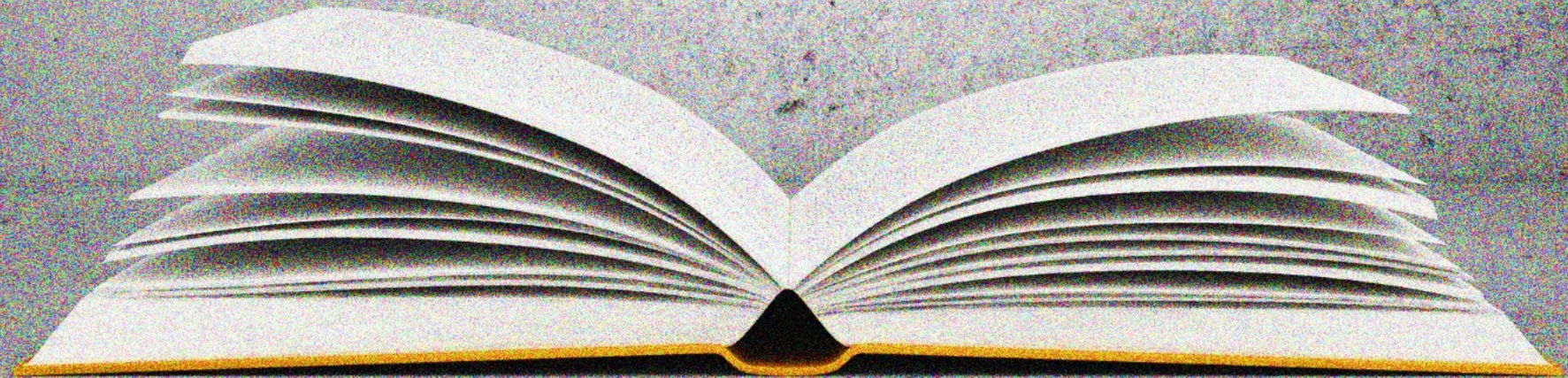


# Open Book

[ZOOM Link](#)  
[ROF Series](#)







🔊 [“Hymn of the Cherubim”](#) | Tchaikovski [USSR Chamber Choir]



# Open Book





“Turning Points in Church History II” | Lausanne Movement [here](#), 8:03-16:58

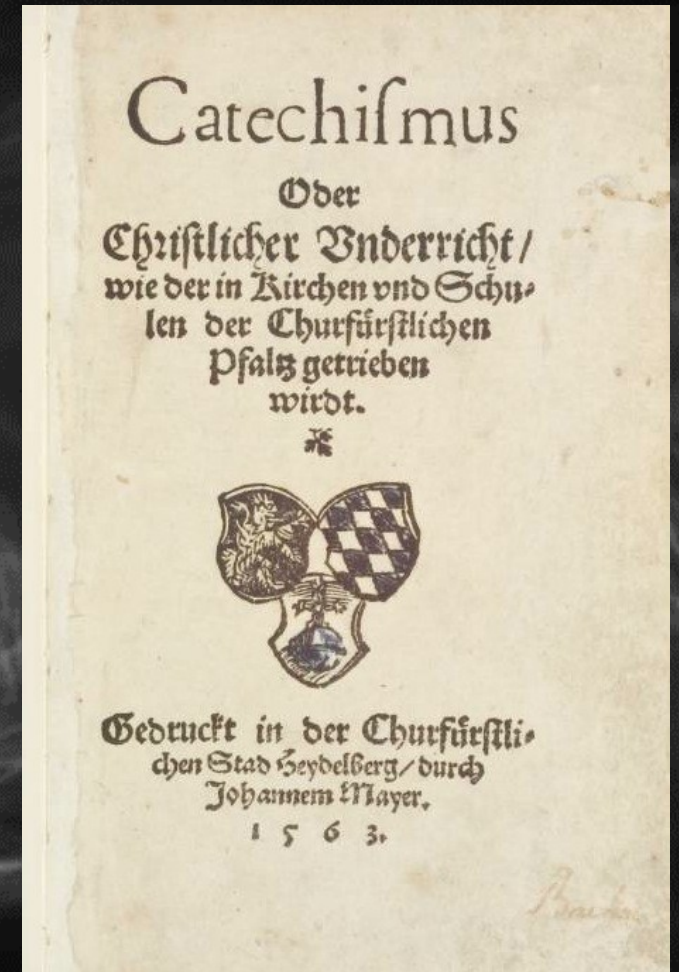
## Lighting of the Candles

We light a candle in the name of the Maker,  
Who lit the world and breathed the breath of life for us...  
We light a candle in the name of the Son,  
Who saved the world and stretched out his hand to us...  
We light a candle in the name of the Spirit  
Who encompasses the world and blesses our souls with yearning ...

**We light three lights for the trinity of love:  
God above us, God beside us, God beneath us:  
The beginning, the end, the everlasting one.**

# Heidelberg Catechism (1563), Q&A 1

My only comfort in life  
and in death is that I am not my own,  
But belong—body and soul,  
in life and in death—  
to my faithful Saviour Jesus Christ.  
He has fully paid for all my sins  
with his precious blood,  
And has set me free  
from the tyranny of the devil. ...





## Heidelberg Catechism (1563), Q&A 1

**He also watches over me in such a way  
that not a hair can fall from my head  
Without the will of my Father in heaven:  
In fact, all things must work together for my salvation.  
Because I belong to him, Christ, by his Holy Spirit,  
assures me of eternal life  
And makes me wholeheartedly willing and ready  
from now on to live for him.**



*Anima Christi*, attributed to Ignatius of Loyola (1491–1596 AD)

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O Good Jesus, hear me.

Within your wounds hide me. ...





*Anima Christi*, attributed to Ignatius of Loyola (1491–1596 AD)

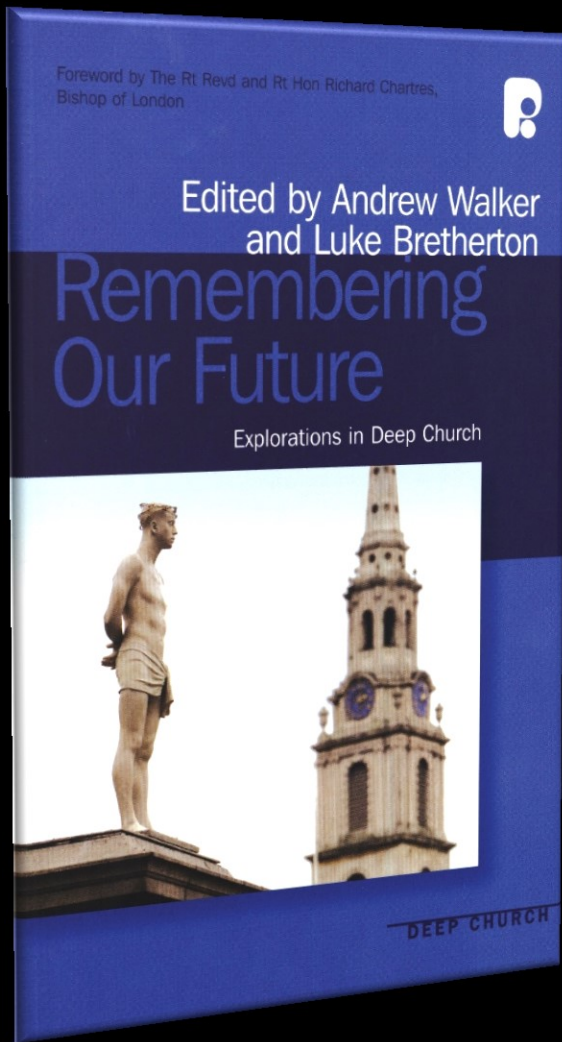
**Permit me not to be separated from you.  
From the wicked foe, defend me.  
At the hour of my death, call me  
and bid me come to you  
That with your saints I may praise you  
For ever and ever. Amen.**





**October 25: *ROF*, 207-252 (Ch. 9-10)**  
**Community Formation + Mundane Holiness**





*How can we both  
listen to the wisdom of ages past  
and be open to the ongoing  
creative work of God today?*

**ROF 207-252  
(Ch. 9-10)**



# ROF 207-252 (Ch. 9-10)

Introduction: Why Deep Church? <i>Andrew Walker and Luke Bretherton</i>	xi
1. Recovering Deep Church: Theological and Spiritual Renewal <i>Andrew Walker</i>	1
2. Beyond the Emerging Church? <i>Luke Bretherton</i>	30
3. Deep Church as <i>Paradosis</i> : On relating Scripture and Tradition <i>Andrew Walker</i>	59
4. Reading Scripture in Congregations: Towards an Ordinary Hermeneutics <i>Andrew Rogers</i>	81
5. 'Deep Calls to Deep': Reading Scripture in a Multi-faith Society <i>Ben Quash</i>	108
6. Holding Together: Catholic Evangelical Worship in the Spirit <i>Christopher Cocksworth</i>	131

7. God's Transforming Presence: Spirit Empowered Worship and its Mediation <i>Ian Stackhouse</i>	150
8. Baptism and Catechesis as Spiritual Formation <i>Alan Kreider</i>	170
9. Education, Discipleship and Community Formation <i>Mark Wakelin</i>	207
10. Mundane Holiness: The Theology and Spirituality of Everyday Life <i>Luke Bretherton</i>	227

**How can we both listen to the wisdom of ages past and  
be open to the ongoing creative work of God today?**



# Community Formation + Mundane Holiness

**Question  
Challenge  
Implication  
Application**





**Question**  
**Challenge**  
**Implication**  
**Application**

What didn't make sense?

What did you think was wrong?

If this is true, then what does it mean for how we bring Christian tradition into dialogue with our contemporary context and church practice?

What does it look like for us to live out of this vision, "remembering our future" as deep church, journeying where the current is strongest?







*What practices or traditions have been meaningful to you?*



*RESPONSE?*

Implication & Application

*How can we both listen to the wisdom of ages past  
and be open to the ongoing creative work of God today?*

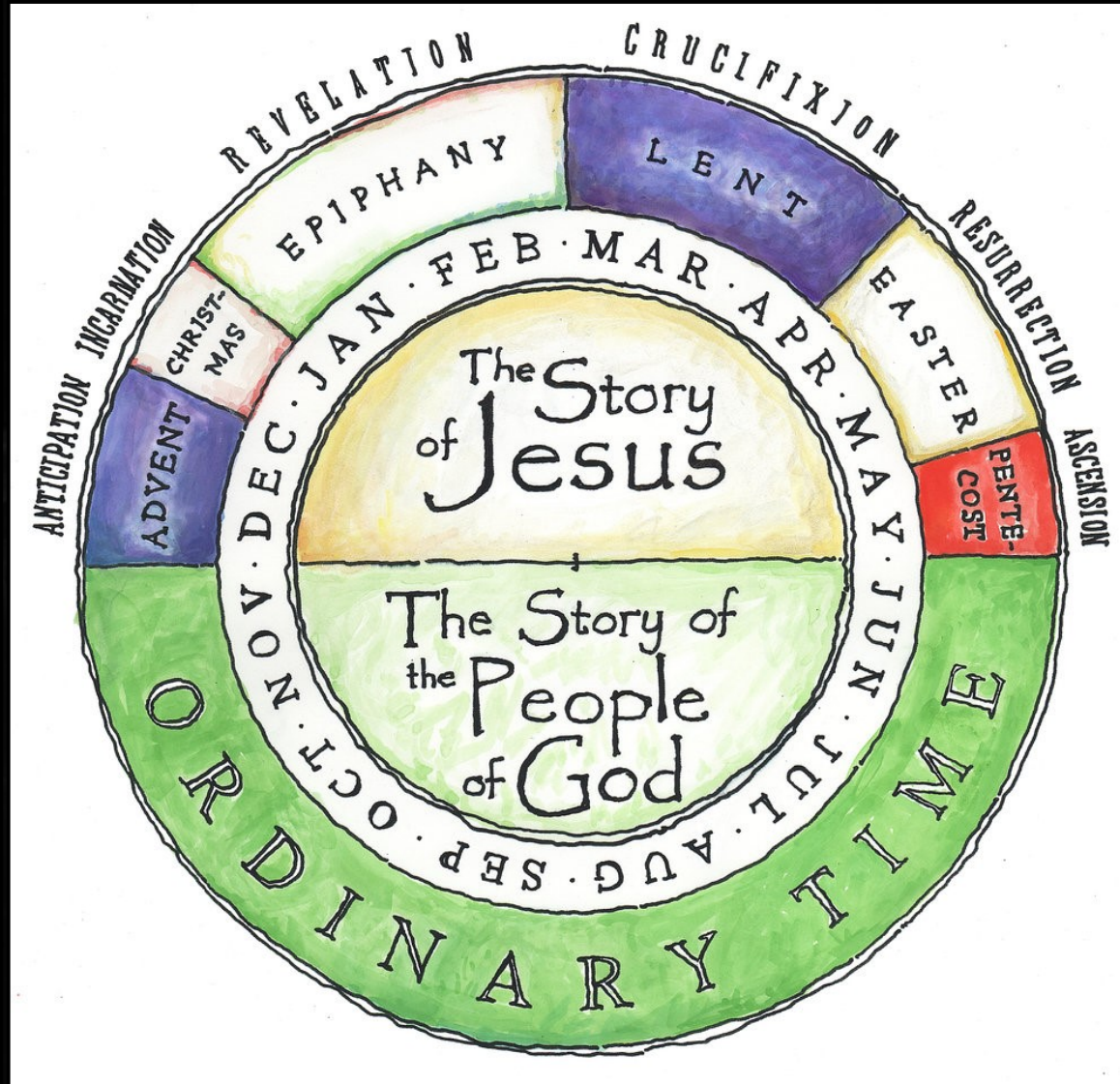


... rich and repetitive actions we do,  
over time and often together,  
which engage our senses and imagination,  
reminding us of God's presence  
and aiming us at His Kingdom



# The Church Calendar

| Living the Christian Year





# *Kingdom-tide/Ordinary Time (Empowered in the Pouring Out)*



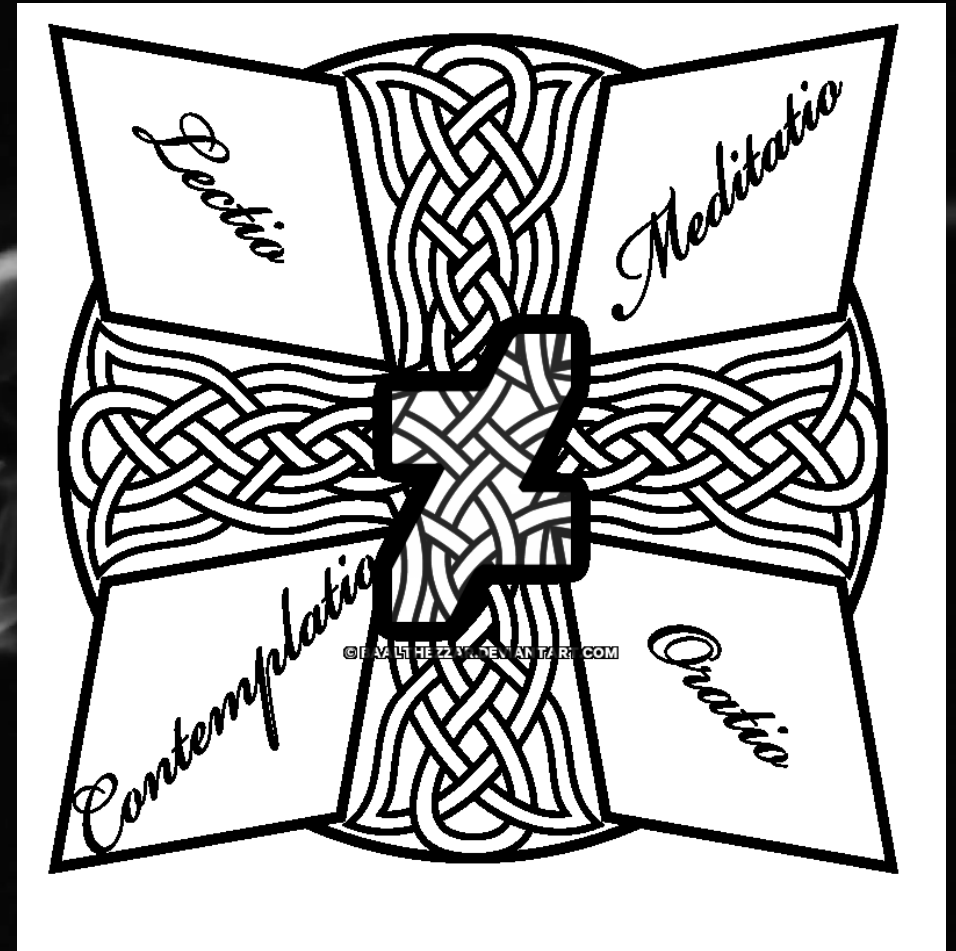
“Australian Rainforest – Nature Sounds” [here](#)



# Lectio Divina | Matthew 6:25-33 (*Sermon on the Mount*)

**READ** | *What does Scripture Say?*

MEDITATE  
PRAY  
CONTEMPLATE  
ACT





Lectio Divina | Matthew 6:25-33 (*Sermon on the Mount*)

25 “That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn’t life more than food, and your body more than clothing? 26 Look at the birds. They don’t plant or harvest or store food in barns, for your heavenly Father feeds them. And aren’t you far more valuable to him than they are? 27 Can all your worries add a single moment to your life? ...



Lectio Divina | Matthew 6:25-33 (*Sermon on the Mount*)

28 “And why worry about your clothing? Look at the lilies of the field and how they grow. They don’t work or make their clothing, 29 yet Solomon in all his glory was not dressed as beautifully as they are. 30 And if God cares so wonderfully for wildflowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?”



Lectio Divina | Matthew 6:25-33 (*Sermon on the Mount*)

31 “So don’t worry about these things, saying, ‘What will we eat? What will we drink? What will we wear?’ 32 These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs. 33 Seek the Kingdom of God above all else, and live righteously, and he will give you everything you need.





***MEDITATE*** | *What is standing out to me?*  
*What is this Scripture saying to me?*

*READ*  
*PRAY*  
*CONTEMPLATE*  
*ACT*





**PRAY** | *Speak to Your Father about  
what you have meditated on*

*READ  
MEDITATE  
CONTEMPLATE  
ACT*





**CONTEMPLATE** | *Spend time looking at God and letting God look at us.*

*Create space that if God wants to give you a special grace gift in relation to this passage, he will.*

*If not, just relax with him.*

READ

MEDITATE

PRAY

ACT





**ACT** | *How would God have me respond?*

READ

MEDITATE

PRAY

CONTEMPLATE



# *Kingdom-tide/Ordinary Time (Empowered in the Pouring Out)*



Gordon Syron "Where the wildflowers once grew" (online [here](#))  
This is a painting of Gordon's homeland on the mid-north coast of NSW.

## Doxology.

THOS. KEN.

(Old Hundred. L. M.)

LOUIS BOURGEOIS.



Praise God, from whom all blessings flow; Praise him, all creatures here be-low;



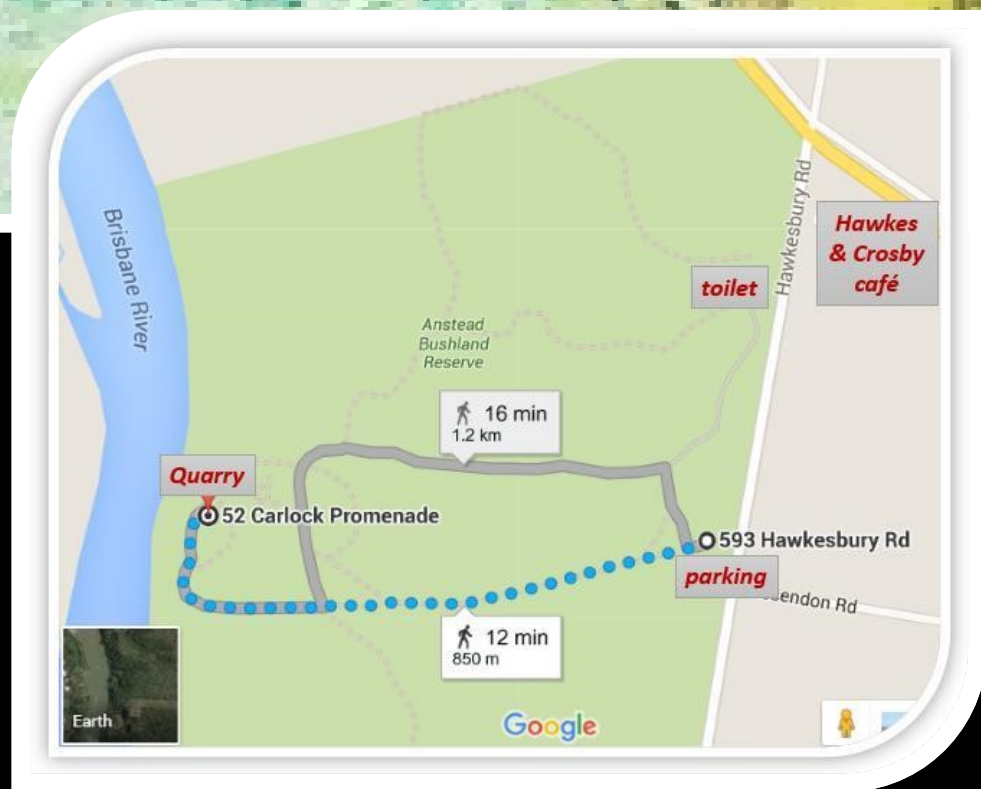
Praise him a-bove, ye heav'nly host; Praise Father, Son, and Ho-ly Ghost.

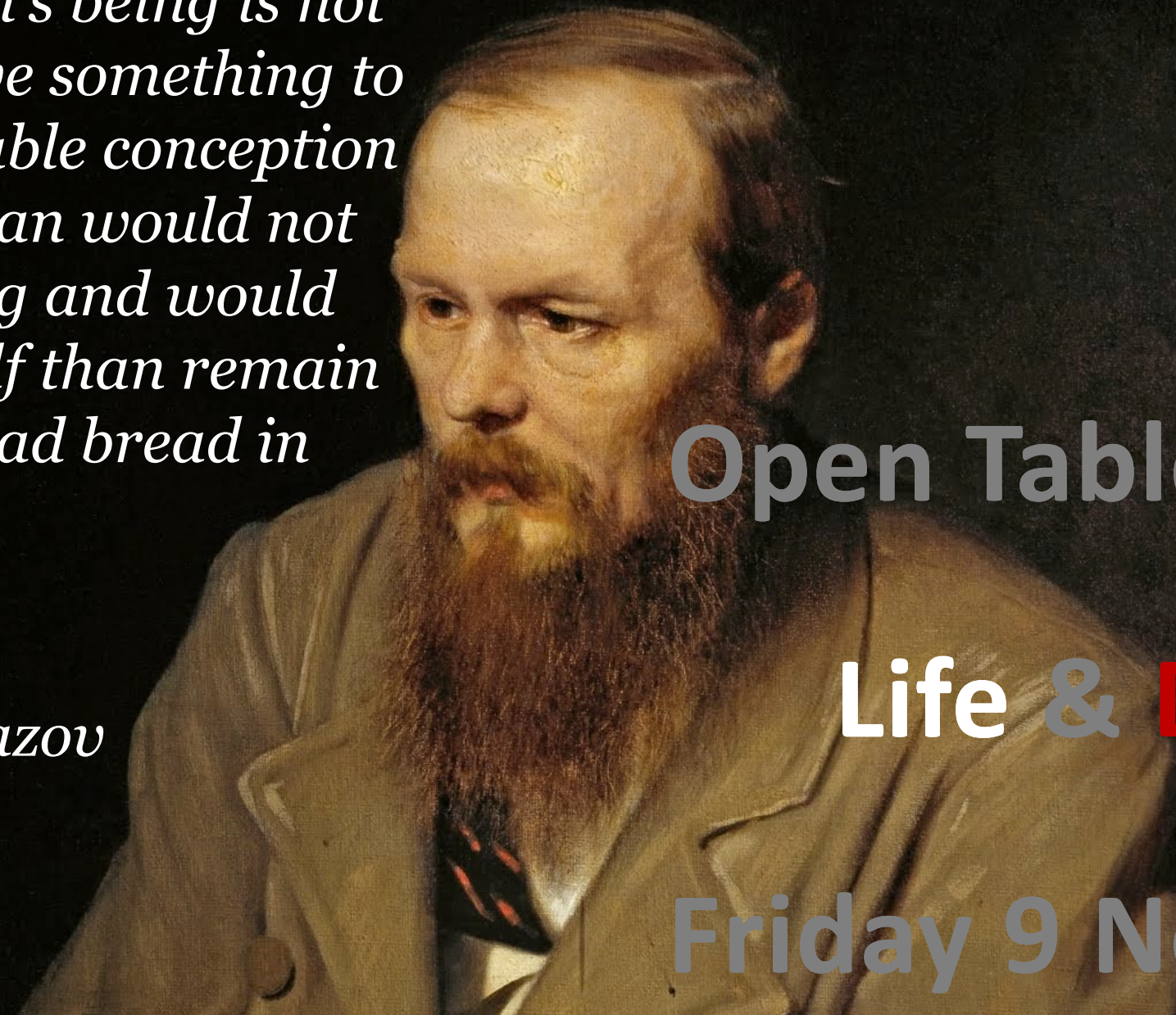




# Quarry Church

Sundays, 8am



A portrait of Fyodor Dostoyevsky, a man with a long, dark beard and mustache, wearing a brown coat. He is looking slightly to the left of the viewer.

*“For the secret of man’s being is not only to live but to have something to live for. Without a stable conception of the object of life, man would not consent to go on living and would rather destroy himself than remain on earth, though he had bread in abundance.”*

Fyodor Dostoyevsky,  
*The Brothers Karamazov*

Open Table

Life & Death

Friday 9 Nov

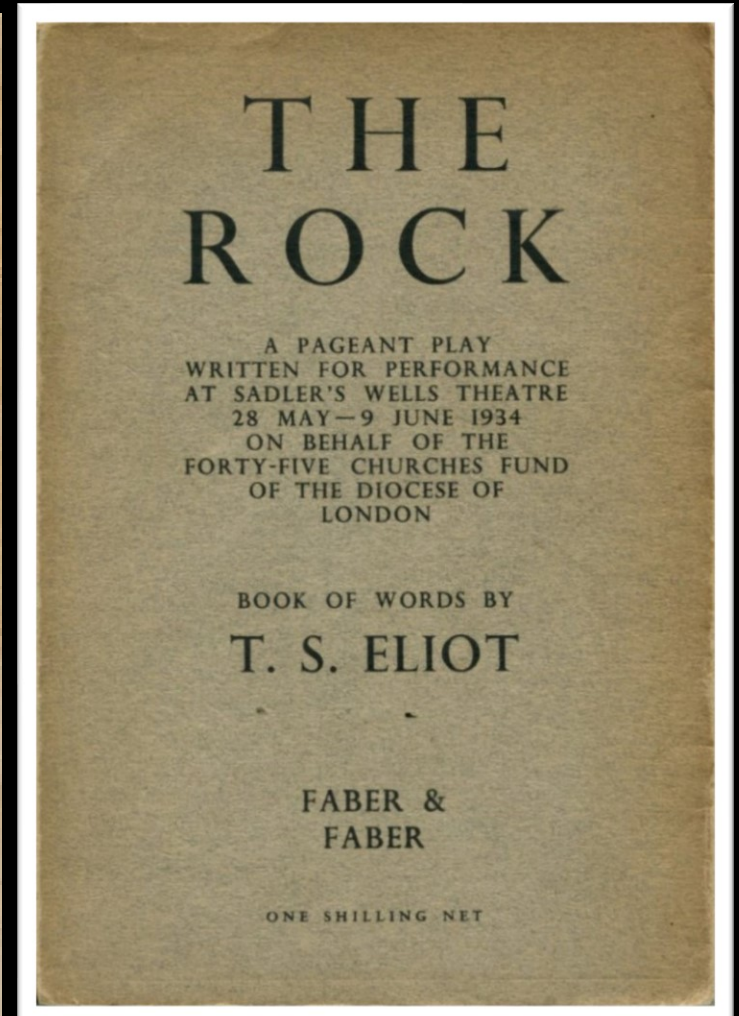


# November 22: T. S. Eliot (1934) “The Rock”

## The Power of Poetry

Poetry is above all a concentration of the power of language, which is the power of our ultimate relationship to everything in the universe.

*Adrienne Rich*





# The Romance of Orthodoxy, G. K. Chesterton



This is the thrilling romance of Orthodoxy. People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum, and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity: and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary and the accuracy of arithmetic.... It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a modernist; as it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom – that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect.



