



Sea of Faith
Sea of Faith Network in Australia
BULLETIN

JULY/AUGUST 2017



photo Robin Ford

A study in 316 stainless steel.
Will this over-centre latch for a yacht last forever?

The SOFIA website and archive of articles: www.sof-in-australia.org
The SoFiA blog at: www.sof-in-australia.org/blog.php

E X P L O R E
religion faith meaning

EDITORIAL

What do I do as *Bulletin* Editor?

I gather items — from members mainly, but from elsewhere too. If I'm short, I look to brother/sister organisations (eg UK SoF) for something that SoFiA members might enjoy but may not have seen. Members suggest items too. I check copyright (although it's generally ok with organisations like UK SoF).

Next I assemble what I've got. Is it enough? This *Bulletin* is twelve pages, which is about the minimum I aim for. A printed *Bulletin* must be multiples of four pages; shall I squeeze it into twelve, or pad it out to sixteen? More subtly, what order will make these articles flow? How can they best fit on the page?

Do I have a suitable cover photo — relevant yet unexpected? The photo on this *Bulletin* is a case in point; When I made this item out of 316 stainless steel it stirred up thoughts of eternity.

Then I unify the style: set out longer quotes in a block, replace hyphens with dashes

(and vice-versa), remove double spaces after a sentence, swap single quotation marks for double ones (or vice-versa). This basic stuff needs care; it can introduce errors, as it did in the previous *Bulletin* (see page 6).

Sometimes a passage would be clearer if I made bigger changes. At some point I need the author's permission to do this — a tricky decision in the face of time pressures.

At this stage I like to put it aside for a bit. Then I give it one more check and convert to pdf ready for distribution.

That's the overall process. But it all depends upon a supply of copy. So, when a thought strikes you, please write about it and send your piece to me at the email address below (even hard copy will do). Or maybe you have a photograph.

Robin Ford

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SoFiA *Bulletin* is produced every two months
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Layout Robin Ford, robinford@a1.com.au
Views expressed are those of each author and
not necessarily those of the Editor or SoFiA.
Copyright remains with the author.

Corrections

In the May/June *Bulletin* an error introduced in formatting the article *Synchronicity* by Barbara McKenzie wrongly attributed views to her that in fact belonged to a quoted author. I am sorry that this happened. The corrected version is shown on page 6.

In the Editorial in the May/June *Bulletin* Dr Michael Jensen's name was incorrectly spelt.

Winds That Blow

In the second of his series of three articles focusing on aspects of contemporary religion, Robert Culbard raises the practical problem of convincing established religions to do without God.

I squirmed as I listened to the discussion on the BBC's *Sunday Morning Live* programme. The question under discussion: "Is there an afterlife?" The protagonists said nothing that was particularly original, or newly challenging, or exciting. The antagonists said little that could genuinely enter the discussion at a meaningful level. It has seemed to me that the latter was an aspect of the gap that the *Sea of Faith* was envisaged, by some at least, to fill.

This gap is not necessarily one of belief, faith, moral and social outlook, but rather a space in the conversation that offers sensibility, if not intellectual liberation, to 21st century 'non-realists' (those who no longer literally believe in, or may have never believed in, the literal existence of God).

Further reflection suggests to me that it is becoming commonplace to speak of 'spirituality' as a replacement for belief in God. This

conversation includes all of the associated rituals, paraphernalia (personal and organisational) and writings that appear to enter easily into the concerns that once

seemed to be the very life's blood of those who saw — may still see — in the *Sea of Faith* a supportive way forward into a godless future. As well as being commonplace and convenient, this view is now *passé*.

I am persuaded that that the *Sea of Faith* movement is presently at a stage in-between 'rumouring' and 'leaping'. And I ask, is the *Sea of Faith* movement an ending looking for a new beginning — or a new beginning that is unsure where to go? Does the movement possess a melancholy for what is perceived as being left behind — or is it apprehensive about the new wisdom it may discover? Is the *Sea of Faith*

circumscribed by the limits of its present non-realist imagination?

Or, perhaps there is the need to face-up to the challenge presented by Richard Dawkins:

There is deep refreshment to be had from standing up and facing straight into the strong keen wind of understanding: Yeats' 'Winds that blow through the starry ways' (*The God Delusion*, p.355).

Perhaps it is inevitable that those who sail on the sea of faith are susceptible to the winds that blow.

One thing seems incontrovertible, namely, that the history and traditions of the Christian church, no matter what branch, pre-suppose a belief in a God who is regarded by the faithful as real and active in human affairs. The traditional narrative is meant to be understood in a 'realist' way. This is axiomatic in each of the great monotheistic world religions, and the religious world from which these faith systems derived.

This belief in a supreme divinity has had profound influence on the thinking, development and practices of the Christian Church. It follows, therefore, that to adopt

the (still) radical notion that there is no God is to adopt a situation-in-life that will have equally radical consequences for the adoptees. Further, it is a 'revisionism in extremis' to suggest (as seems increasingly to be the present-day case) that Jesus was simply an apocalyptic (a word that affords revelatory or prophetic powers to whomever it is applied) preacher/teacher of a humanitarian ethic that required to be practiced in the 'new age' that was imminent.

This view requires qualification in terms of the genesis and 'humanitarian' nature of these ethics within the life and experience of Jesus, as well as a critical contemporary appraisal of the practicality and consequences of its mass

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adoption. So too, the humanitarian ethic that is being put forward as the intention of the teaching of Jesus does not appear to have been original.

Apart from the teaching of the Noble Eightfold Path — the core ethical teaching of the Buddha (India) — other great philosophers/teachers of what has been termed the First Axial Age (800-200 BCE) conveyed similar and complementary ethical ideas. Zoroaster (Persia), being concerned to maintain truth, considered that this was achieved through participation in life and the exercise of constructive thoughts, words and deeds. Still earlier, the ethical philosophy of Confucius (China) emphasized personal and governmental morality, correctness of social relationships, justice and sincerity.

Of course, these teachers, including Jesus, were embedded within a particular context. They were not universal figures in possession of a universal message. This fact cannot be conveniently ignored. Jesus was a Jew, not a Christian. He was thoroughly schooled in the Jewish Law and conversant, at least, with the Jewish prophets. The latter were themselves active during the First Axial Age and were very likely the pre-cursors of the apocalyptic events about which Jesus is reported to have preached.

Amongst other responses to his radical message, there was the requirement to practice a new ethical life-style. However, even though he instructed in what we could term a 'new age' ethic, Jesus was a Jewish Rabbi and carried with him all of the nuances that such an office carried with it. Therefore, this raises the issue as to the sources of religious (and specifically Christian) ethics, and the inter-relationship between ethics and beliefs.

Despite, perhaps in spite of, the views of influential theologians and philosophers of religion, it is axiomatic that the Jesus movement

(the community of the Jewish followers of Jesus), and its parallel formation in the 'Paulinist' approach to the Jesus legacy (with its tentacles into Jewish Law and Greek philosophy), both possessed beliefs in a personal and institutional God. Each is a major factor in the genesis and growth of the Christian religion.

The Jesus movement had to deal with internal divisions as it sought an identity that was distinct from its Jewish origins. The theology of the Apostle Paul is riddled with other-worldly, mythical ideas of existence, divine figures and events almost beyond human understanding — what Ronald Dworkin calls “a Sistine God” and “extensions of the human imagination”. From such beginnings came the Christian Church. The rest, as they say, is history.

Today, the Christian Church's vast system of sacred law, order and dogma, its realist belief in a divine being, and the prescribed institutional and personal ethics that eventuate from such belief, is seriously being called into question. The *Sea of Faith* movement is one outcome of this critique, even if significant numbers of its membership maintain institutional links with the assemblies of this church.

One strand of this critique is the idea that the Christian Church can be saved from the God-believers and be resurrected into some Christian 'other' — something, it is tenuously suggested, more purely representing the historical intention of Jesus. It is further insinuated that, in the process, this 'other' would facilitate the overturning of nearly 2000 years of what the New Testament historian Bart D. Ehrman has called the victory of “proto-orthodox church history, teaching and tradition”.

The whole enterprise of rescuing the Christian Church from its historical and theistic owners seems to me to be an attempt, in words purportedly spoken by Jesus, to put “new wine into old wineskins”. Why bother!?

To Blaspheme Or Not To Blaspheme

Greg Spearritt has found something from our past that illuminates the present.

William Lorando Jones decided to blaspheme.

He stood up in Sydney's Domain and, according to Senior Sergeant Kelly of the Parramatta police, proceeded to tell the gathered throng of around 100 people (other witnesses say 200) that:

...the Bible was the most immoral book ever published, that it was a mass of immorality and a lie, that it was not a fit book for any female to read, it was corrupt and immoral, that Moses was a cruel old wretch and a murderer of the deepest dye, without mercy; that the elect of God stole golden ornaments; murdered the Egyptians, burned anybody that interfered with them and that the barbarous wretches cut up the people with harrows, swords, and axes of iron; that Jehu was appointed King of Israel for the purpose of committing barbarous atrocities; that 70 children were murdered, and their heads put into baskets; that thousands of women were murdered in cold blood; and 32,000 virgins were given to the soldiers for debauchery; that the Israelites were murderers, robbers, and thieves.

Not one for holding back, ol' Mr Jones. It was 18 February, 1871.

The *Sydney Morning Herald* of 20 February that year tells us that when the case came to court the defendant's attorney gave a "forcible and eloquent" speech defending the right of his client to freely express his opinions on matters of religious belief. Any jury, he said,

...who would convict a man as guilty of blasphemy when he had merely given utterance to the convictions of his soul for the benefit (as, he however, wrongly thought) of his fellow-creatures, were individually and collectively worthy of being held up to the utter scorn and contempt of the entire civilised globe.

The courtroom, it seems, was packed and the defence attorney's speech was well-received, with "audible expressions of approval, which,

however, were promptly suppressed by the police". The jury, however, was not persuaded and, without leaving the jury box, found Mr Jones guilty of blasphemy.

Judge Simpson told the gathering that it was an "extremely grave" case; he said he would "do his utmost by making an example of the defendant to prevent a repetition of such an offence". The elderly William Jones copped a two year sentence of imprisonment and was ordered to provide her Majesty the Queen with 100 pounds. Australian popular sentiment in the late 1800s, however, was not sympathetic to religion that took itself so seriously. Mr Jones was released because of public outcry some four weeks later.

This is the only successful case of prosecution in Australia for blasphemy. Laws still exist in some Australian jurisdictions which are relevant to charges of blasphemy, but the record on prosecutions really says it all.

Stephen Fry has been under scrutiny recently in Ireland for public comments he made in 2015 describing God as "capricious", "mean-minded", "stupid" and an "utter maniac". Once police determined that only one person could be found who objected to these remarks, however, the investigation was dropped. To boot, the episode prompted the New Zealand parliament to repeal its blasphemy laws.

Sadly, as we know, blasphemy is not such a trivial matter for many other countries, and especially those with a Muslim majority.

In Australia these days blasphemy is bound up with the vexed issue of free speech and racial discrimination. How would Mr Jones's spray on the Bible be received in the current context if it had been about the Qur'an? Or even on its own terms with respect to anti-Semitism?

References

<http://www.lawreform.justice.nsw.gov.au/Documents/Publications/Reports/Report-74.pdf>

https://en.wikipedia.org/wiki/Blasphemy_law_in_Australia

'Stephen Fry blasphemy investigation prompts New Zealand to repeal its law', *The Independent*, 9 May 2017 (<http://ind.pn/2r2yxDt>)

Announcements and Notices

Membership Application/Renewal

Subscriptions, due January 2017, can still be paid (\$20.00 for ten years' membership). If you are not sure of your membership status, email robinford@a1.com.au. See page 12 for forms (if you need them - many renewals won't) and what to do.

Notice of a Special General Meeting of SoFiA

A Special General Meeting of SoFiA will be held at the start of the regular Brisbane CBD Group meeting as follows:

1:00pm, Sunday 20 August 2017; Meeting Room 1.9; Level 1, Brisbane Square Library

The meeting will be brief, with just one item on the agenda: the presentation of SoFiA's audited accounts which were unable to be presented to the Annual General Meeting held in the State Library in June. A general meeting is required to complete the audit process.

The regular Brisbane CBD Group meeting will follow, at which Glen Beasley will lead a discussion on the topic *Reasoned Morality: Kant's Categorical Imperative*.

Correction

Correction to *Synchronicity* by Barbara McKenzie

Barbara McKenzie's article on Synchronicity in the May/June Bulletin was corrupted in the editing process. This gave a false impression of her views. To make this clear, on the next page the Editor compares the relevant part of the article as it appeared in the Bulletin with how it was submitted. It's a good read.

When I changed the formatting of *Synchronicity* to the style of the *Bulletin* I unwittingly introduced an error that attributed views to the author that, in fact, belonged to a quote. I'm sorry that this happened, but more importantly I want to make Barbara McKenzie's views clear.

On the next page are the final few paragraphs of Barbara McKenzie's article, with

the corrupted and correct versions side by side. The misplaced sentence is highlighted in grey.

There is enough text to make the context clear, and provide a comprehensible stand-alone story for those who did not see the original article. To fit it all on one page I have moved the relevant references to the bottom of this page.

I enjoyed reading this for a second time and I hope that other readers will too.

References in the text.

Dr Bruce Goldberg (1982), *Past Lives, Future Lives. Accounts of regressions and progressions through hypnosis*, Newcastle Publishing Co. Inc., North Hollywood, California.
The Akashic records purport to be 'a compendium of all human events, thoughts, words, emotions and intent ever to have occurred' (Wikipedia)

As published in May/June 2017

I had synchronicity in mind when I visited the recent Lifeline book sale in Toowoomba, and I picked up a book with the promising title *Past Lives, Future Lives*. Sure enough, synchronicity figured, and the author offered the following 'physiological' explanation:

There are two hemispheres of the brain, the left and the right. Synchronicity actually entails the communication of the intuitive right brain (the subconscious and superconscious) with the analytical left brain (the conscious mind) through the use of symbolic events. Thus, these so-called coincidences represent the purposive communication of the subconscious and superconscious minds with our conscious minds. Since the right hemisphere of our brain contains all knowledge of past, present and future lives through the Akashic records, and since the left hemisphere of our brain barely keeps up with our present life, it is no wonder that consciously we call these events a 'coincidence' and dismiss them from further thought or consideration.

I personally feel that absolutely nothing happens by mere chance or coincidence. It's open to question how faithfully the various New Age groups and writers have adhered to Jung's carefully formulated theory of synchronicity, about which he published extensively (and, in my limited experience, somewhat impenetrably). But it's largely thanks to the New Agers that the word itself has become so well-known and commonly used, if loosely applied. Many in the New Age movement would accept Jung's concept of archetypal symbolism as part of the deal, whereas in common parlance the term 'synchronicity' is more often used in the sense of simultaneous occurrence. It's the word that comes to mind when something happens fortuitously, at exactly the right place and time — something that feels as if it's *meant* to happen.

So are such occurrences pure chance, or are they able to be explained rationally — by Facebook's 'Big Brother' reach, for example? Sceptics would say they are. Personally, I'd prefer to keep an open mind.

As submitted

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Point of view

SoFiATalk Mailing List versus Sea of Faith in Australia Facebook Group

Jim Norman has provided these notes to help readers get the most out of the SoFiA virtual presence. There's a sample of what you might find there in Digitalia (next page).

Background

Currently the [SoFiATalk] mailing list has twenty members and very little traffic – David Miller makes occasional posts regarding activities for members living in Melbourne.

The Facebook group currently has twenty-eight members, several probably not members of the Sea of Faith in Australia physical group. When I discussed this with Rodney Eivers [our President, Ed] early on I suggested as I have no 'official' status other than being a financial member, it didn't seem quite right that I would only be allowing people to join the Group if they were already current financial members. I reckoned that we really wanted to reach out to other 'seekers' and that as the Group administrator I could weed out anyone who wanted to distribute spam mail.

Mailing list

Anyone who is on the mailing list will know that there is the occasional piece of mail that purports to come from a real member, but these can be identified by not being from Her genuine email address. Also, the message is just a link to some dubious sounding website; when anything like this arrives I immediately delete the message.

Do not click on links in unsolicited emails – it only allows spammers to harvest your name and even to capture the email addresses in your account.

This remains the greatest problem with email. It may be simple, but it is not secure for the most part.

You will also note that people, especially me, have not been posting articles or links to articles – the reasons given above are the main ones.

Facebook

Facebook is not without its problems either; the more you follow links, the more they get to know your interests, and the more specifically they can target you with the advertising that actually pays their bills and makes Mark Zuckerberg (the boss of Facebook) a very wealthy man.

Posting something on Facebook

I have been a little more diligent in posting occasional links to articles that could be of interest to members of our Facebook group, but I'd prefer that members do this – I'm more interested in being the background administrator. Additionally, I am quite busy with my other Facebook activity of running a Page as 'The Reluctant Camper'.

As those of you who are registered on Facebook will probably know, when you click on the Facebook logo on an interesting web page, a new window (often smaller), opens with "Share On Your Timeline" in a box at the top left. If you click on the down arrow you get additional options:

- Share On A Friend's Timeline
- Share In A Group
- Share In An Event
- Share On A Page You Manage
- Share In A Private Message

Drag your mouse pointer down to "Share In a Group" and an additional line opens – Group: Group Name. Start typing "Sea of Faith in Australia" which usually shows when I start typing the 'S'.

Once the Group Name is selected, type a short description of what the article discusses, then click on the Publish or Post button at the bottom right of the window.

All members of the group will then receive a notification by email and also within the Facebook page itself if you happen to be browsing there at the time.

It is easier, as far as I am concerned, than going to your email application and trying to cut and paste a web link.

Alternatively, you can navigate to the Sea of Faith in Australia Facebook page – there should be a link in the left hand column of your main Facebook 'home' page, and just "Write Something..." in the box.

In this way members are commenting and discussing things; no need to wait for me to find something to provide proof of life

Regular Items

Digitalia

The Editor's review of activity on the SoFiA website, the SoFiA blog, Facebook and sofiatalk. See the SoFiA website www.sof-in-australia.org for instructions and links on how to access the SoFiA Facebook page and SoFiATalk.

SoFiA website www.sof-in-australia.org : [My state school scripture classes taught me about hell. I wouldn't change a thing](#) (Sydney Morning Herald). This angle on scripture classes in schools was fun. Here's an extract to show the flavour: "Deploying the peculiar manipulative intelligence only available to teenage girls, we undermined Mrs Bickel's authority by asking increasingly precocious questions...We mentioned sex as often as possible."

SoFiA blog at www.sof-in-australia.org/blog.php (also accessible from the website): I found notices for two interesting *Eremos* events. Has anyone attended either of them?

Facebook Sea of Faith in Australia: In his article on page 8, Jim Norman hoped for more input. I'd say that this community is building.

Sofiatalk No new postings.

Announcement

SoFiA Victoria

Thursdays, 7.30pm. Gold coin donation appreciated.

Lectures are followed by questions, discussion and refreshments.

All viewpoints are welcome.

VENUE: Carlton Library Meeting Room, 667 Rathdowne Street (corner Newry Street), North Carlton.
Melways Map: 2B J2.
SoFiA Victoria email - sofmelb@yahoo.com.au

17 August 2017

Jennifer Jaeger ([Ankh Antiquarian Books](#))

Aspects of Kingship in the Old Kingdom of Egypt.

21 September 2017

Reem Sweid ([Muslims for Progressive Values](#))

Can Islam be a Progressive Religion?

19 October 2017

George Paul (Coptic Christian)

The History of the Situation in the Middle East.

Regular Items

Science & Religion

The intersect between religion and science seems to be one of perpetual interest. Here is some recent scientific research that may have implications for our understanding of religion, or for religious belief and practice.

'Good' is bad for business

A new study finds that investing time and money in Corporate Social Responsibility (CSR) activities is bad for a company's bottom line. CSR is defined as strategies that appear to foster some social good, including programs that benefit community engagement, diversity, the environment, human rights and employee relations. A focus on CSR strategies diverts a firm's resources from its core business and results in losses from distracted CEOs and foregone investment opportunities.

Web reference:

www.sciencedaily.com/releases/2017/06/170606135446.htm

Stereotypically bad behaviour

Researchers from Washington State University have found that college women who believe in traditional gender stereotypes were less likely than their peers to reject unwanted sexual advances and more likely to be involved in unhealthy sexual consent negotiation.

Web reference:

<https://news.wsu.edu/2017/06/02/stereotypes-and-unhealthy-sexual-relationships/>

That old helping hand

While older people treat friends and kin the same as younger people do, they are more generous to strangers. Study-leader Assistant Professor Yu Rongjun of the Singapore Institute for Neurotechnology at the National University of Singapore noted that this generosity may be

an avenue for emotional gratification and sense of purpose for the elderly:

Greater generosity was observed among senior citizens possibly because as people become older, their values shift away from purely personal interests to more enduring sources of meaning found in their communities.

The effect in the study was the same as if older participants had been given oxytocin, a hormone related to maternal love and trust.

Web reference:

www.sciencedaily.com/releases/2017/06/170612094136.htm

Unsuccessful genocide

Perhaps God didn't make himself clear, or maybe it was those Israelites messing up again, but it seems His command to "utterly destroy" the Canaanites (Deut 20:17) was not carried out. Research in the *American Journal of Human Genetics* shows that over 90% of the ancestry of modern-day Lebanese people is from the ancient Canaanites.

Web reference:

[http://www.cell.com/ajhg/fulltext/S0002-9297\(17\)30276-8](http://www.cell.com/ajhg/fulltext/S0002-9297(17)30276-8)

Does religion protect against suicide?

Research at Michigan State University suggests that participation in local religious communities does have a protective effect against suicide. Where religious expression is more individualistic (e.g. in Buddhist/Confucian East Asia), or where secularisation is evident, this effect is reduced.

Web reference:

<https://www.sciencedaily.com/releases/2017/06/170628102328.htm>

SoFiA Crossword #29

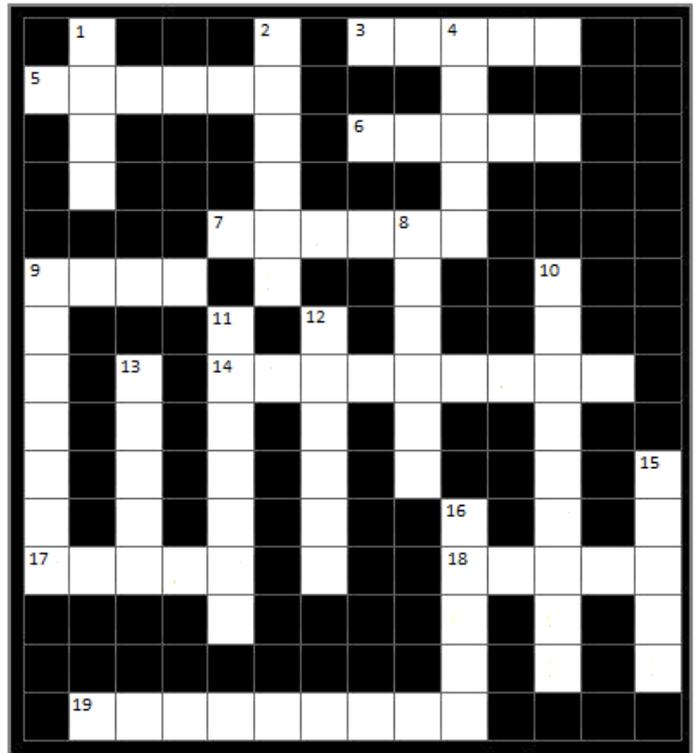


Theme: Holy Writ

Across

- 3. 'String' or 'thread' in Sanskrit; Buddhist sacred text
- 5. Hebrew Bible
- 6. Sacred Islamic text
- 7. Reports of the sayings and deeds of Muhammad
- 9. A spiritual practice which in Vedic Sanskrit means "to add" or "to unite" (and in the West usually just means "to exercise")
- 14. One of the concluding texts of the Vedas
- 17. Council at which the current Catholic biblical canon was "infallibly" declared
- 18. Ancient Greek epic poem
- 19. Semi-sacred texts excluded from the Christian canon (but added later by Roman Catholicism)

SoFiA Crossword #30 Prepared by Greg Spearritt



Down

- 1. Dialect in which Buddhist sacred texts first appeared
- 2. Non-canonical sayings gospel
- 4. Jewish term for the Pentateuch
- 8. Religion/philosophy for which the *Tao Te Ching* is a key text
- 9. One of the four sources of the Pentateuch, according to the documentary hypothesis
- 10. L. Ron Hubbard's key text for Scientology
- 11. 4th-century Latin translation of the Bible
- 12. Jewish compendium of law, lore, and commentary
- 13. Christian scripture
- 15. Ancient hymns (Hinduism)
- 16. Religion for which the *Book of Shadows* is a key text

Sea of Faith in Australia

promoting the open exploration of issues of religion, faith and meaning

SoFiA publishes a bi-monthly bulletin. It organises conferences, public lectures and regional meetings. Through its website it maintains an archive of articles and a blog. It also runs email discussion groups.

Contact: mail: **14 Richardson Street, Lane Cove NSW 2066**, email: **sofnetwork@gmail.com**
 web: **www.sof-in-australia.org**, blog: **www.sof-in-australia.org/blog.php**

Brisbane Acacia Ridge 3rd Sunday, 7.30pm. Contact:
 Rodney Eivers (07 3273 2049)

Brisbane Brookfield 1st Sunday, 7.30pm. Contact: Helen
 Mason (07 3870 8565)

Brisbane Bayside 3rd Monday. Contact: Judith Bore (07
 3207 5428)

Brisbane CBD 3rd Sunday, 1pm to 2.30pm. Contact:
 Rachel Matthews 0408 193 872)

Chinchilla 1st & 3rd Thursday nights. Contact: Glen Beasley
 (07 4662 7738)

Melbourne 3rd Thursday, 7.30pm at the Carlton Library.
 Contact: David Miller (03 9467 2063).

Sydney Under consideration. Contact: Lyndell and Robin
 Ford (02 9427 7078)

Toowoomba Monthly on a Monday night. Contact: Greg
 Spearritt [sof@a1.com.au]

Sea of Faith in Australia Inc.: Membership Application/Renewal New Fee Structure (AGM 2016)

From January 2017 SoFiA will have a single membership category.

The fee is \$20.00 for ten years (non-refundable).

Those who joined at or after the June 2016 AGM will have already paid for the ten years from January 2017.

The standard method for delivering the *Bulletin* is email. Paper versions are available on request at no additional charge (donations towards printing costs are welcome).

If your details have not changed there is no need to fill in this form. Just send your payment as described below, being sure to identify it as "SoFiA subs" with your name.

Name(s).....

Address.....

.....

Email.....Phone number.....

	<i>Bulletin</i> delivery	number	each	amount
Membership (10 years)	email/post		\$20	
Donation				
Total paid on line, (BSB 032 085 A/c 446904 ref your name) or by cheque (payable to SoFiA).				

Signature.....