

## President's Reflections

The recent elevation of Julia Gillard to the position of Prime Minister has been a source of great public interest and media comment. It has also highlighted once again the gulf between roles women now hold in the secular world and roles they are allowed in the church. It is time we recommenced this conversation in our own diocese. In recent years whenever attempts have been made to reintroduce any motion about the role of women into the synod, we have been told that the synod has already expressed its mind in opposition to the 'priesting' of women so there is no more to be said.

I have two reasons for rejecting that view. First, we have also been told that a current synod cannot bind a future synod as to its point of view. Every synod 'is master of its own business' is the phrase that is used. Secondly, Synods have been known to change their point of view. When an ordinance was introduced to the synod in 1976 to allow women to be Church warden's it was defeated but two years later it passed and today the concept of women is uncontroversial. Similarly the idea of allowing women to be deacons was initially hotly debated but eventually the synod and the Archbishop of the day were persuaded that this was a good thing to do. Throughout history, led by the spirit of God, the church has changed its mind on a whole range of issues from the abolition of slavery, the use of birth control, and the remarriage of divorced persons to name but a few.

Three recent events that I have attended have reinforced the importance of keeping the issue on the role of women on the Church's agenda. The first was a relaunching of the book, *Outrageous Women, Outrageous God, Women in the First Two Generations of Christianity* by Ross Saunders, an Anglican Priest who died in 2005. The first edition of the book has been out of print for some time but Ross's widow, Lula, discerned a continuing demand for it so she found a publisher, Acorn Press who was prepared to publish a revised edition. It was launched at All Saints' Hunters Hill on 30<sup>th</sup> May. In this book Ross argues that both Jesus and Paul encouraged women to have a role in the early Christian community which directly challenged the social conventions of their day. In his words, "What I want to do is to outline those social aspects of the Mediterranean

world that will help you to understand the place of women and show how early Christianity went about trying to change some of the social relationships that seemed inappropriate for those who chose to follow the Way of Jesus." Ross starts with women in Mediterranean Societies, then examines in detail: **Women in the Gospels, Women in the Acts of the Apostles, Women in Paul's epistles, and then concludes by looking at Women in the post Apostolic era when women rapidly became excluded from leadership within the Church.** This is a very helpful book which sheds light on many episodes in the Gospels especially, allowing us to understand afresh how radical Jesus was in his attitude to women.

The second event I attended was Dr. Graham Cole's lecture at St. James' Church Hall on the topic '**The Trinity without Tiers**'. The title of Graham's lecture was derived from the fact that in recent years a debate has been going on about the relationship between Father, Son and Holy Spirit within the Trinity.

Against the teaching of the Athanasian Creed that: "*in this Trinity none is afore, or after other: none is greater or less than another*", some evangelicals have been teaching that there is an eternal subordination or hierarchy within the Trinity. **In particular the teaching has been that the Son is eternally subordinate to the Father. One of the places this is taught most explicitly is in the 1999 Sydney Anglican Diocesan Doctrine Commission Report on *The Doctrine of the Trinity and its bearing on the relationship of Men and Women.***

In his paper Graham Cole gave a very clear summary of the history of the present debate and referred back to the Church Fathers and the early debates about relationships within the Trinity, especially the Arian controversy. He then addressed the Biblical texts that have been used to support a subordinationist view. While acknowledging that some Biblical texts like **John 14.28** could be interpreted as affirming eternal subordination of the Son to the Father, Graham sided with those, like Millard Erickson, who argue that what is in view is 'economic' subordination. That is, Christ freely took upon himself the form of a servant 'for us and for our salvation'. At this point one might be tempted to ask, why does this matter? **What difference does it make what we believe about the Trinity? It matters because**

what we believe about the Trinity has profound implications for what we believe about the nature of human relationships. Proponents of the subordination view believe this gives us a model for relations between men and women, i.e. women are to be eternally subordinate to the headship of men. While arguing that women and men are equal in terms of salvation, they believe they have different roles which cannot be altered. For a woman to be a priest and have authority over men is seen as a repudiation of an eternal principle. Graham Cole's paper is now available on our website and I encourage you to read it.

The third event I want to refer to is the Centenary Conference of the Melbourne College of Divinity (MCD) held in June at Trinity College, Melbourne. My wife Rosemary and I attended this Conference in the first week of July. The MCD brings together a number of affiliated colleges which include several different denominations. **The conference theme was the rather broad topic, 'The future of religion in Australian Society'.** One of the recurrent themes related to that was the theme of 'the Word in the world'. This topic was addressed by one of the Keynote speakers, *Professor Sandra Schneiders* from the Jesuit School of Theology in Berkeley, USA.

**It was refreshing to take part in a Conference where there were many women speakers and where the equality of women in ministry was taken for granted. Yet, sadly, Sydney's influence in matters of gender relations is now being seen in Melbourne where some recent male graduates from Ridley College have refused to acknowledge the validity of women's ministry or to accept a woman bishop having authority over them.**

Those of us who believe that God calls women and men equally into leadership and ministry in his church cannot and should not remain silent.

*Philip Bradford*  
Parish of Hunters Hill

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## INDUCTION OF THE NEW RECTOR St James' Church, King Street, Sydney

**In the calendar of *A Prayer Book for Australia*, 1 July is listed as the feast of the Coming of the Light. The festival commemorates the arrival in 1871 in the islands of the Torres Straits, of Christian missionaries sent by the London Missionary Society.** This year the festival took on another meaning for the parishioners and friends of St James' King Street, for it also marked the **Induction of the 16<sup>th</sup> Rector of that Parish, the Reverend Andrew Sempell**

The church was packed for the occasion, both downstairs and in the gallery. A highlight of the service was the music, bells and the brass fanfares, presented by the St James' Brass, the St James' Queen's Square Guild of Bell Ringers, the choirs of St James' church and All Saints' Cathedral, Bathurst and the organist and organ scholar of the parish. The hymns were all well known to the congregation, with descants and choruses. It was a music festival indeed.

**The officiant for the service was the Bishop of South Sydney, the Right Reverend Robert Forsyth, who also preached.** The Rector of Christ Church Gladsville, the *Reverend Philip Wheeler*, (brother-in-law of the new rector), gave a speech of welcome to the Diocese of Sydney. Likewise, the Dean of St Mary's Cathedral, *Father Paul Hilder*, gave a welcome on behalf of the churches of the City of Sydney. *Mrs Christine Bishop* represented Her Excellency the Governor of NSW and read a message of greeting. Various serving and retired Bishops and Assistant Bishops of the province came, in choir dress, and there was a strong representation from among the Deans of the Province beyond Sydney.

**Andrew Sempell has enjoyed a distinguished career in the Australian Regular Army and in the Church.** He began his military service in the Army Reserve of the 12/16<sup>th</sup> Hunter River Lancers, based in Armidale, the descendants of the Australian Light Horse, the Desert Mounted Corps. He undertook theological studies at St Mark's College, Canberra (B. Th., with honours, 1988), before his ordinations (deacon, 1988, priest, 1989) by the bishop of Grafton. He then joined the Regular Army as a chaplain, at the School of Signals in Melbourne, with the First Battalion, RAR in Townsville, and at the Royal Military College, Duntroon in Canberra. In 1999, he served with the Peace Monitoring Group in Bougainville and in 2001 as co-ordinating chaplain with the Seventh Brigade in Brisbane. **In 2002 he was appointed Dean of All Saints' Cathedral, Bathurst**, where his most recent achievement has been the completion of the new bell tower for the Cathedral. He is also a Chaplain to the Orthodox Order of St John of Jerusalem.

*Rosemary Sempell*, whom he married in Armidale in 1982, is a trained librarian and archivist. She is currently Archivist for the Land and Property Management Authority, working at Queen's Square, Sydney.

*Dr Ruth Frappell*

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# “Inclusive and Exclusive? - Creative Approaches to Reading the Bible Today”

## A Summer School in Biblical Studies at Ripon College Cuddesdon

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I was privileged to attend the ten-day Biblical Studies Summer School at Ripon College Cuddesdon from 5th-16th July 2010. The College was established in 1854 by Bishop Samuel Wilberforce across the road from his palace in the village of Cuddesdon, about five miles from Oxford. The College is set on a number of acres surrounded by wheat fields and bushland—quintessential English countryside. It would be hard to imagine a more peaceful and idyllic setting for a theological college and a summer school.



*Ripon College Cuddesdon*

The College was one of the first theological colleges founded in Britain. It was initially designed to form Oxford graduates for parish ministry in the Church of England. Today during term time the College is home to 130 ordinands who emanate from all schools of thought in the church. Unusually from an Australian perspective, the College only enrolls ordinands. Courses of study are validated by Oxford University and Oxford Brookes University. Some students choose to enroll in degrees of the University.

This year's Summer School is just the second Ripon has hosted. I was one of 38 participants. We were drawn from South Africa, the USA, Canada, the UK, and Hong Kong. **There were seven of us from Australia, six from the Diocese of Gippsland led by two priests Sue Jacka and Edie Ashley.** All participants stayed in the College. The food and services, I might add, were excellent.

But now to the Summer School program. Lectures were given on various aspects of the theme by Ripon and other members of the Oxford theological faculty, with the addition of *Richard Burridge*, Dean of King's College London. All meals were shared.

The focus of the lectures were biblical texts in which might be traced the themes of inclusion and exclusion. The lectures were followed by small group sessions which allowed a fuller exploration of the content of each lecture. Insights were enriched by contributions by attendees from different cultures. I came away from the School with a heightened awareness of the way in which the Bible has been used to justify slavery, apartheid and the denial of women from all forms of ministry in the church. That the School was being held at the same time as the General Synod of the Church of England at which the principle of admission of women to the episcopacy was being debated gave a sense of immediacy to a number of the discussions. That the Bible is an ancient collection of texts written in times radically discontinuous with our own means that it has to be read creatively and sensitively. **I was struck by the reminder that we have moved away from many biblical injunctions that were clearly important, such as Paul's insistence that women veil themselves (1 Cor 11:5-6).** This makes the appeal to biblical authority one that we make with due restraint since it can be shown that all of us no longer feel bound to obey all biblical commands. **The appeal to scripture, reason, tradition and experience provides, I believe, an excellent framework on which to debate the applicability of the Bible to modern issues.**

Morning Prayer and Compline were said each day in the College chapel. On four of the days of the Summer School, including Saturday and Sunday, there were tours to a number of sites of interest to Anglicans, namely, Canterbury Cathedral, Christ Church Oxford, Westminster Abbey, and Gloucester Cathedral. We attended Evensong at the first three. At the service in Canterbury there were 300 people present for the 790<sup>th</sup> anniversary of the translation of the remains of Thomas Becket from the Cathedral crypt to a shrine (later destroyed on the orders of Henry VIII) at the east end of the Cathedral. In addition there were tours of the British Museum and Oxford. Each tour was led by an expert.

**I would like to encourage as many readers of the Anglicans Together Newsletter as possible to consider attending next year's Summer School, which promises to feature the same mix of stimulating lectures and tours.** And, if the quality of this year's lectures is anything to go by, you are bound to find the School most congenial for reflection and, very importantly, for making new friends. Details of the 2011 Summer School will appear on the College's website—

<http://www.rcc.ac.uk>

*Reverend Dr Mark Harding*  
Dean, Australian College of Theology

# “TRUTH AND UNITY”

Sermon (abridged) preached at St Luke's Anglican Church,  
Enmore by the Reverend Keith Mascord

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**A promise and a prayer of Jesus are recorded in John's Gospel. The promise, in chapter 16, verse 13, is that his disciples would be guided into all truth (16:13); the prayer is that the disciples would be one (17:22).**

Looking back into church history and around us at the great variety of Christian beliefs that that history has produced, it doesn't appear that that promise and prayer have been honored or answered. No matter which way we look, we are riddled with differences.

I had this illustrated for me recently. Earlier this year, my mum passed away which was very sad. What was good was that all of mum's children, most of their spouses and many of the grandchildren could be here in Australia for the funeral. My brother from Portland, Oregon came out; as did my sister from Calgary, Alberta, along with my younger sister from Melbourne. We could all be here to honor mum's memory and to grieve together. It was very special.

But we are all very different to each other theologically, very different. We differ along the Calvinist/Arminian continuum. We differ on the way we read the Bible. Some of us are more literal; others of us are more comfortable with metaphor & myth & mystery. We differ on our understanding of the future.

And that is just within one family! Thinking between families and churches and denominations we Christians are anything but united. We are so not-at-one in our understanding of what is true. What has become of Jesus' promise and prayer? Before trying to unravel and resolve it, let me sharpen the problem a little further. There are one or two strange paradoxes about this issue of truth and unity.

One is that they seem to work against each other. It seems that those who are most committed to the truth are the least interested in unity, or they are only interested in unity with those who think like them. Passion for the truth can make people less inclined to pursue unity, except on their own terms.

Another (related) paradox is that those most convinced that they have the truth – all bottled and sewn up – almost certainly haven't. Jesus promised that his Spirit would lead his disciples into all truth, but ironically, those who believe (and perhaps trumpet the fact) that they have come closest to this 'all truth' – very often are a long way shy.

**In the light of such paradoxes, is there any way that we as Christians can be united on the way to all**

**truth?** I think there is. Let me suggest **4 guiding principles** that might get us there.

**The first guiding principle is that we need to see this as a process**, perhaps even a never-ending process, something we will need to always be engaged in – certainly in this life. Jesus said,

*'I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all truth ...'*

That side of Jesus' death and resurrection, his disciples had much they didn't understand, much that they weren't in a position to understand – but even after his death and resurrection, the disciples had a lot of processing to do – a process that took years and it continues to this day. The New Testament (which was written over a period of 50 years or so) tells the story (explicitly and implicitly) of this unfolding process of understanding & appropriation.

Every generation since that first generation; every people group to whom the gospel has come has had to do the same – to read what we now have in the Scriptures and to understand it (as best they can) and to appropriate and internalize it ... and externalize it in forms of liturgy and service. We don't stop. We never stop – interrogating and being interrogated by the story of Jesus and what that means for us.

**A second guiding principle that might help us understand and appropriate Jesus'**

**promise and prayer is that all truth is God's truth.**

We all want to know what is true. We all would like to be guided into all truth (into as much of the truth as we can find & grasp & embrace). In terms of the conservative/liberal spectrum ... literalistic fundamentalists down one end --- highly skeptical & hardly-recognizable-as-Christian liberals down the other end ... most people on this spectrum are committed to truth (in one form or another). Some think that we can't know the truth, but even they believe that is true.

And there are pitfalls at both ends of that spectrum – and in the middle and all the way through. Conservatives down through the years have too often resisted the truth (when it comes from sources outside of the Bible) even when that truth becomes plain and well-evidenced. They have held out for a flat earth or an earth-centered universe or a young earth or slavery or apartheid or patriarchy. They have even been known to lie for God – in trying to hold onto beliefs when the evidence keeps

mounting up in the opposite direction, and they have to twist the evidence to make it fit their view. Liberals, on the other hand, although they are more open, in principle, to following the evidence wherever it leads, too often have just given in to the latest fads and fashions; without being critical, as they should be, of many of these trends.

The point is that we don't have to be afraid of the truth – whatever its source; whether geology or psychology or history or archaeology or physics. **All truth is God's truth – and we need to be open to reading and re-reading our Scriptures in the light of all we know to be true. We won't be led into all truth – unless we are always open to the truth – no matter how inconvenient or unsettling.**

**A third hopefully helpful guiding principle is love.** Unity of belief is important and is something we can strive towards, but in Biblical terms more important than belief is love.

In the context where Jesus prays for unity he prays this (verse 25 of chapter 17 of John):

*'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'*

The sort of unity that Jesus has in mind here is the unifying presence of God's love; more than that it is the unifying presence of God – who is love. In John's first Epistle, he puts it this way, in chapter 4, verse 7:

*'Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, because God is love.'*

It is possible to love even those we disagree with – even those whose understanding and appropriation of the Christian story is different to ours – even if we think they could do better – if they came a bit our way!! The truest or deepest Christian unity is the unity of love.

And a good reason for that can be seen when we consider **one final** and most important guiding principle. There is every good reason to think that when Jesus promised his disciples that the Spirit would lead them into all truth, the 'all truth' that he was referring to - primarily, if not exclusively - was the truth about Jesus. **Jesus, in John's Gospel, is the truth. Jesus is the truth about God. In the quest for truth, Jesus is the primary referent. He is the major destination.**

**Where would the Spirit lead the disciples? The Spirit would lead the disciples back to Jesus ... always. The Spirit of God never-endingly leads us back to Jesus – to this amazing Word of God (revealer of God) – full of grace and truth ... full of love, for God is love.**

In all of my 57 years, throughout all of my Christian life – filled with many turns, filled with many paths – often away from understandings I had had as a child – through many incarnations of faith; sometimes this way, sometimes that way, sometimes backwards, sometimes forward, sometimes doubtful, sometimes more certain – I have always been led back (time and time and time again) to Jesus – to this wonderful man, to this wonderful God in human flesh.

Jesus' promise has proved true for me – and it is this Jesus and his love and grace that keeps me united – despite our many differences – with my brother and two sisters and with a host of other people I know I don't see eye to eye with. When I spoke and my siblings all spoke at my mum's funeral, we were united in our love for our mother (who knew and loved this Jesus), we were united in our love for each other, we were united in our love for Jesus – who keeps on teaching us the meaning of love; who keeps on showing us the Father, whose Spirit continues to produce Christ-like love in each and every one of us – as we continue to be led into all truth. **Amen.**

## FULLY HUMAN, FULLY ALIVE LEARNING TO LIVE CONTEMPLATIVELY



Icon with Lavender, Earle Backen 1984

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# PRAYING CONSTANTLY

In the letter to the Thessalonians, Paul urges believers to “pray constantly” (1 Thess 5:17). As far as one can tell, this was the lived experience of the earliest Christians in the British Isles. Celtic Christianity is characterized by, among other things a life imbued with prayer to the Trinity. From the moment a person rose, to the last thing at night, they were in conversation with the Father, the Son and the Holy Spirit. This does not appear to have been a self-conscious attempt at piety, but a reflection of a genuine relationship between an individual and the three-fold God. A life of prayer was not separated from day-to-day reality, but was an integral part of everyday existence.

There were prayers for washing in the morning, prayers for milking the cows, prayers for walking to work and prayers for laying the fire at the end of the day. It seems that there was not a moment of the day in which the presence of God was not known and acknowledged. Imagine beginning each day splashing your face with water as you recite:

*“The palmful of the God of Life  
The palmful of the Christ of Love  
The palmful of the Spirit of Peace  
Triune  
Of grace.”<sup>1</sup>*

Think how the drudgery of housework might be relieved if it were understood as prayer:

*“I make this bed  
In the name of the Father, the Son and the Holy Ghost,  
In the name of the night we were conceived,  
In the name of the night that we were born,  
In the name of the day we were baptized,  
In the name of each night, each day,  
Each angel that is in the heavens.”<sup>2</sup>*

With daily prayers such as these, it would be impossible not to be aware of the presence of God in every aspect of our life. **More importantly, the God to whom these people prayed was decidedly a Triune God which required no complex theological explanation, but simply was.** So appealing is this form of prayer that an Irish blessing:

*“May the road rise up to meet you, may the wind be ever at your back. May the sun shine warm upon your face and the rain fall softly on your fields. And until we meet again, may God hold you in the hollow of his hand”* is well-known and used even by those who have little

religious background. It graces bookmarks and tea towels and is regularly sung at weddings.

Of course, constant prayer was not the preserve of the Celtic Christians. The early Christian community took very seriously the injunction to pray. There was already a tradition within Judaism to pray three times a day – at morning, noon and night – and scriptural references support a pattern of regular prayer (especially *Psalm 119:64* which suggests prayer 7 times a day).

The idea of a pattern of prayer obviously had appeal. In the 2<sup>nd</sup> century the *Didache* urges Christians to pray the Lord’s Prayer three times a day (Chapter 8) and the Apostolic Constitutions of the 4<sup>th</sup> century encourages believers to gather in the mornings and the evenings which may be the beginning of the cathedral office<sup>3</sup>.

In the West, the practice of regular daily prayer was gradually overtaken by the monastic office which became more and more complex. During the Reformation there were many attempts to restore the practice of daily prayer. Of these, those of *Cranmer* and the English Church were the most successful. Over time, sadly this practice became confined to the monasteries and became extended to seven offices which began in the early hours of the morning and continued throughout the day. ***Cranmer* greatly simplified this pattern leaving us with morning and evening prayer – the basic format of which is still in use throughout the communion today. The alternate placement of canticles and lessons is unique in the history of liturgy.**

*Cranmer’s* order reduced the number of Psalms and included a large amount of lectionary material. The offices were to be said in the church and in the language of the people and were to be used daily by all Priests and Deacons. ***Cranmer’s* intent is clear in the preface of 1662 which states that a person reading of the whole Bible every year would: “be stirred up to godliness themselves and be more able to exhort others by wholesome doctrine” and those who daily heard the word “Might continually profit more and more in the knowledge of God and to be more inflamed with the love of his true religion”.**

Though it is often said alone, the Daily Office is intended to be corporate worship through which we join in the worship of the church which is being offered when we join in and will continue when we conclude. Unlike “private” prayer, its intention is not to provide a spiritual experience, but is a dispassionate attempt to focus on God, to encounter God’s revelation and to respond to

<sup>1</sup> Quoted in Esther de Waal. *A World Made Whole: Rediscovering the Celtic Tradition*. Great Britain: Fount Paperbacks, 1991, p 19.

<sup>2</sup> op cit, 19.

<sup>3</sup> White, James F. *Introduction to Christian Worship* (3<sup>rd</sup> Ed). Nashville: Abingdon Press, 2000, 133.

God's grace. The Office is not a spontaneous response to God's presence, but an act of the will, a discipline of prayer and the reading of scripture. **Saying the Office has little to do with our own needs but is more a decision to pray regularly. While it is an obligation, it is also a privilege as we join with the whole church in one continuous act of prayer.**

One of the problems of our modern individualistic age, and perhaps one of the consequences of the charismatic renewal, has been the emphasis on "private prayer" and "individualistic spirituality". **The Australian Prayer Book of 1978 made an effort to re-introduce the idea of daily prayer for all believers.** The prayers for every day of the week offer both a regular pattern as well as providing variety and were intended both for personal prayer and for family worship. The pattern and the order of prayer has the potential to address the modern constraints of busyness and complexity. It provides liberation from the need to make decisions and it frees the one who prays from distraction and isolation.

For a culture which is more pragmatic than mystical, the daily office provides not only a framework for regular prayer but also a pattern for a regular reading of scripture. When we say the Office we join with Anglicans throughout the world who are praying with us.

In recent times we have recognised that different personalities thrive of different styles of prayer. Some find the discipline of a regular time and standard format helpful. Others are more comfortable in continual conversation with God. **What matters is not so much how we pray, but that we pray and that praying we know ourselves united not only to Christ but to Christians throughout the world whose prayers join with ours.**

*The Reverend Marian Free*  
Parish of Hamilton, Brisbane

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## Sacred Light

*words streamed  
rising to speak of resurrection  
as an experience for now  
and this had a surprise for me*

*an insight came  
as the gleaning that  
I would suffer  
and to accept this philanthropy,  
after touching bare  
in the veneration of the cross  
the crucis of my flesh  
-and not to hurt, nor heal*

*was this old age's  
story of a resurrection body  
gazing on its wounds  
as a story making history  
beyond life,  
and the light of yesterday  
a gift beyond embarrassment  
and weight of shame.*

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## SPCKA - 2010 Australian Christian Book of the Year SHORT LIST

SPCKA has short listed seven Australian books for the 2010 Australian Christian Book of the Year. The winner will be announced and prizes awarded at a Lunch in Melbourne on 10 August 2010.

SPCKA and the Australian Christian Literature Society provide books and bibles to Christian institutions in need of Christian literature. Recently the Society pledged \$3,5000 to the Berea Bible School library in the Anglican Diocese of Kindu, in the Democratic Republic of Congo. Website:



[www.spcka.org.au](http://www.spcka.org.au)

# A VISIT TO BIBLE LANDS

by Paul and Sarah Weaver, Epping

Sarah and I, late last year, spent some weeks in the lands of the Bible: in Turkey, visiting Istanbul and other centres, including a morning at Gallipoli, as well as walking through the impressive remains of Ephesus, and seeing places mentioned in the Book of Acts. We spent our last week in Jordan, visiting not only Petra and Wadi Rum (where Lawrence of Arabia was active), but also Mount Nebo, from where Moses saw the promised land, the most likely site of the baptism of Jesus, and the Dead Sea. In Amman the capital, we spent time with *Les and June Macqueen*, CMS missionaries serving at the English-speaking church.

**The central part of the trip was our participation in the course, “The Palestine of Jesus”, run by St. George’s College, Jerusalem, a Continuing Education Center of the Anglican Communion.**

The building is situated next to the Episcopal/Anglican Cathedral 10 minute’s walk from the Damascus Gate in Jerusalem. We had very pleasant accommodation at the College and all meals were provided.



(Section of the College building)

**The College conducts a range of courses on Biblical subjects, enabling people to study and to visit places associated with the Bible’s story.**

Our main lecturer, *Canon Andrew Mayes*, an English clergyman, has been involved in training people for ministry over many years. He had an excellent knowledge of scripture and its background, and was able to share his insights on a wide range of relevant subjects. He was interesting and informative, without being too technical and heavy. He was assisted by *Archdeacon Lois Symes*, from New Zealand, who (as in Sydney) was required in the Diocese of Jerusalem to function officially as a Deacon rather than a Priest. Lois served as Chaplain, arranging times of reflection and worship, and making herself available to talk with people when required.

**Forty people took part in the course: the majority were Anglican/Episcopal, but some were Roman Catholics and others belonged to the Presbyterian or other protestant churches.** More than half came from USA, while the rest of us came from UK and Australia. There was one other couple from Sydney Diocese, *Tom and Tricia Mayne*: Tom has been an active member of Synod with a particular concern for indigenous people. We were divided into “Families” of 4: Sarah and I were paired up with a delightful clergy couple who minister in the vicinity of Niagara Falls. This arrangement meant that only 10 families (rather than 40 individuals) had to be accounted for when getting on and off the bus: at another level it enabled people to get to know some others more closely and to deepen relationships during the course.

**The course mainly followed the Gospel of Luke: the lectures covered background and particular themes, and linked up with visits to significant sites from the Gospel story.** After an introduction to the course and to Jerusalem itself, we visited Bethlehem and reflected on the story of Jesus’ birth. We then spent 48 hours in Galilee, staying in a guesthouse in Nazareth run by an order of Catholic sisters. Underneath the building was an archeological site going back to the time of Jesus, which included a tomb with a round stone, such as would have been used for the burial of Jesus. During this time we visited Sepphoris, a wealthy Roman city near Nazareth, Peter’s town of Capernaum, the Sea of Galilee, and sites traditionally associated with the Sermon of the Mount, the transfiguration, and the feeding of the five thousand. Of course, the authenticity of some of these sites is highly questionable: but we recognized that these places had a long history and tradition (many going back to the time of Constantine in the 4<sup>th</sup> Century), and they represented for us the reality of the gospel events.

Often we would encounter large numbers of tourists and pilgrims: many of the sites provided multiple locations which were set up as chapels, enabling different groups to gather together, and providing the opportunity for worship, talks and the sharing of the Eucharist. We went to a site not far south of the Sea of Galilee set up to commemorate the baptism of Jesus. It is very unlikely to be authentic, given the information we have in the Gospels about the locality where John ministered. But it was beautifully set up for those who wished to be baptized, or to renew their baptismal vows. This

we did, standing ankle-deep in the waters of the Jordan, our feet being nibbled by tiny fish!



(In the Jordan River)

Returning to Jerusalem via Jericho, we saw how badly the Jordan Valley had been affected by the increased use of water in recent decades, especially through irrigation for Israeli agriculture. We were able to visit the place where the Dead Sea Scrolls were found, to learn about the community which produced them, and to see some of the scrolls themselves. Travelling back up towards Jerusalem, we had the opportunity to observe the barren areas on either side of the Jerusalem-Jericho road, and the places which would be suitable hiding places for thieves such as those mentioned in the story of the Good Samaritan.

**We visited many of the locations in and around Jerusalem mentioned in the Passion narrative, including the Church of the Holy Sepulchre. Towards the end of the course, we got up early to walk the traditional Way of the Cross, reading the relevant scriptures and praying at the different Stations of the Cross. On the final day, we walked on the remains of the road to a possible site of Emmaus, reflecting on the significance of Jesus' resurrection.**

At the conclusion of the course, Sarah and I had a few extra days in Jerusalem. We visited some places we had not seen up till this point, including the Knesset (the parliamentary complex), and Yad Vashem, an extraordinary museum and memorial, telling the story of persecution of Jews throughout the centuries, and focussing especially on the Holocaust.

During the course we heard from both Jewish and Palestinian people giving their viewpoints on the current situation. We also were privileged to share in a traditional Sabbath meal with the president of the Council of Christians and Jews. Israel is in a very difficult situation, with both sides apparently unwilling to take seriously the experiences and grievances of the other side. I stood at the Wailing Wall, still standing from the time of Herod and Jesus, with the Islamic Dome of the Rock almost

above, and I prayed for the peace of Jerusalem – knowing that I was praying for a wondrous miracle.

**One highlight was attending a service of Sunday worship with the combined English and Arabic-speaking congregations of St. George's Cathedral.** At this special service, a covenant was signed between the Diocese of Jerusalem and the Diocese of Washington, USA by the Bishops of both dioceses. Many visitors were present. I gave greetings to the Bishops on behalf of the parish, and also greeted the Bishop of Washington on behalf of **many** Anglicans from Sydney. Sadly, not all Sydney Anglicans would want to share in that greeting!

**Our involvement in the course at St. George's was for us a wonderful way of experiencing the Holy Land, and we would recommend it strongly, especially to anyone who would value the opportunity to share this experience with a mixed group of committed Christians.** It is not unreasonably expensive for what it provides. You can find information about the courses and costs from the St. George's College website:



[www.sgcjerusalem.org](http://www.sgcjerusalem.org).

Sarah and I are happy to tell anyone about the course.

*The Reverend Paul Weaver*  
St Alban's Church, Epping

## **ANGLICANS TOGETHER INC**

### **ANNUAL GENERAL MEETING**

**SUNDAY 10TH OCTOBER AT 2.30PM.**

**All Saints Hunters Hill Parish Hall,  
Ambrose Street, Hunters Hill**

**AFTERNOON TEA**

**3PM OPEN FORUM**

on topics before the Sydney Synod  
commencing Monday 11<sup>th</sup> October

**ALL SYNOD REPRESENTATIVES**  
encouraged to come and participate in  
discussion

# Book Review by Philip Bradford

## *One Church, One Faith*

**Centenary History of St. Peter's Anglican Church Cremorne 1909-2009** by Dr. Ruth Frappell

Parish histories aren't usually noted as being 'page turners' so I approached this volume with a degree of caution only to be pleasantly surprised. Ruth Frappell has used her skills as a historian to produce a very readable yet scholarly account of St. Peter's first one hundred years.

**The author commences by giving a very interesting social background to the beginnings of the Parish which was known as St. Peter's Neutral Bay North until 1971.** As well as the social context, *Dr. Frappell* puts the parish in its ecclesiastical setting. *St. Thomas' North Sydney* established in 1844 and the first church consecrated in 1846, was the first parish on the northern side of the harbour. Subdivisions soon followed: *Christ Church Lavender Bay* (1870); *St. Stephen's Willoughby* (1871); *St. Augustine's Neutral Bay*, (1887); *St. Clement's Mosman* (1889); and *St. John's Gordon* (1893). *Dr. Frappell* informs us "at the end of the nineteenth century, St. Thomas' was in the middle of high church tradition and part of a ring of similarly minded parishes."

With the rapid growth in the 'marine suburbs' in the early twentieth century, there was a need for the creation of more parishes. In 1907, an influential parishioner of St. Augustine's Neutral Bay, the city solicitor, *A.J. Reynolds* suggested to the Rector, the *Rev'd George North Ash* that part of the Neutral Bay parish north of Military Rd. should be separated to form a new parish area. Although initially reluctant, *Ash Brown* eventually agreed to this proposal and the process of creating a new 'mission district' began. The first incumbent of the new Parish as it was to become, was the *Rev'd James Herbert Chaseling*, the curate at St. Thomas' North Sydney, his name having been put forward by two prominent laymen in that parish. **The new church was opened for worship on the 9<sup>th</sup> May 1909, a little over twelve months after the first service was held in the local Progress Hall.**

**In many ways the first Rector laid the foundations for the later development of the parish as a Church in the Anglo Catholic tradition and with a strong emphasis on good liturgy and music.** *Chaseling* was Australian born and had been a stipendiary lay reader in the Parish of Tumut before being made deacon by the Bishop of Goulburn. He served his curacy at Albury under *Canon George Spencer*, an 'advanced' high churchman. Following his 'priesting' he moved to Melbourne, then Ballarat before coming to St. Thomas' as Curate. He poured a great deal of energy, enthusiasm

and money into his new ministry at St. Peter's. The original furnishings and stained glass in the Church were gifts from the Chaseling family. Sadly, the last two years of Chaseling's incumbency were marred by his ill health and lengthy periods of absence from the parish which proved unsettling for the congregation.

**Under the next three Rectors the ethos of the parish was to undergo considerable change.** *Dr. Frappell* summarises this period in this way: "Since Chaseling's resignation in 1926, the churchmanship of the parish had come down notch by notch from 'Prayer Book Catholic, to 'liberal evangelical' to 'conservative evangelical'." It was not until the arrival of the *Rev'd James Bagnall* as the seventh rector in 1971 that the parish returned to its more Catholic origins. This was not without some resistance from certain members of the congregation.

*Dr. Frappell* includes a story from a parishioner, *David Davies* about the Induction Service where the new rector insisted that the altar candles be lit. The Acting Rector and his 'fearfully evangelical Rector's Warden' immediately extinguished them. The new Rector had them relit. They were again extinguished. This was repeated a second time but *Tony Bagnall* was not to be deterred and relit them once again. This time the opposition retreated. A great deal was achieved during *Tony Bagnall's* incumbency - the congregation grew, offertories improved and the parish became more financially secure, mission giving was encouraged, the chancel was refurbished and the ministry of women as Warden's was encouraged. **In *Dr. Frappell's* words, "St. Peter's gained a reputation in *Bagnall's* time of being a forward looking parish, with a fine musical tradition and an innovative modern liturgy."**

St. Peter's has been fortunate in having a succession of clergy who have continued to build on the foundations laid during *Tony Bagnall's* time and the book highlights the joys and sorrows the parish has experienced in its more recent history. The author has done a great service to St. Peter's by giving them such a well researched and documented history of their parish. But the book will also be enjoyed by anyone interested in the history of our diocese and in particular the difficulties of churches which are not part of the conservative evangelical mainstream.

*"One Church, One Faith"* is available from St. Peter's Anglican Church, 29 Waters Rd. Cremorne 2090 \$35 or \$40 posted.

**ST LUKE'S BOOKSHOP, ENMORE**  
has a selection of good quality religious books

- Adults, children's books and bibles

**For information ring: 02 9798 3589**  
**Or email: [jwinton@swiftdsl.com.au](mailto:jwinton@swiftdsl.com.au)**

# NEW BOOKS

## for thoughtful Anglicans

Recommended by the Rev'd Dr John Bunyan

There are some new works relating to questions about God, science and religion that I think are of value. If I were to choose just four that would be of general interest to thoughtful Anglicans, they would be:

**Frank Schaeffer, "Patience in God: Faith for People Who Don't Like Religion (or Atheism)"** (168pp), an enjoyable account of his open and moderate faith by the son of a famous Conservative Evangelical.

**Peter Hitchen, "The Rage Against God"**, (168 pp), by another one who has changed his views, in this case (unlike his brother Christopher) returning to the Christian faith

**Ian Bradley, "Grace, Order, Openness and Diversity : Reclaiming Liberal Theology"** (190pp) by a Church of Scotland minister, theologian and author, who like myself has a broad faith, a love of traditional liturgy and "real" hymns, and a high regard for constitutional monarchy and "the best of British" (though I would not share all his views, for example, regarding abortion, euthanasia and "mercy killing")

**Gregory A. Boyd, "The Myth of Christian Religion: Losing your religion for the beauty of a revolution"** (222pp) Zondervan. A radical book for Christians of all sorts, very clear, very challenging, by the evangelical founder of a US mega-church, in the tradition of Jim Wallis and "Sojourners" so different to Hillsong.

There is still a wealth of books – some thousands – **new, near new, rare, and good 2nd hand**, available on sale at

**"Colenso Corner", 7 Richard Avenue, Campbelltown.** Paperbacks are \$5 and hardbacks \$10 : they are not listed but are generally *grouped* under headings ie Bible, theology, biography, Church history (Australian, English, Scottish, Irish, American.), liturgy, hymnody, etc. (plus more expensive works: new Folio Society collections - e.g. Austen, Gibbon.  
**Arrange a visit: [jrbpilgrim@bocnet.com.au](mailto:jrbpilgrim@bocnet.com.au) (or [john.bunyan@swhs.nsw.gov.au](mailto:john.bunyan@swhs.nsw.gov.au)) or (02) 46.272.586 with message bank.**

### A DATE FOR YOUR 2011 DIARY

OCTOBER FRI 28<sup>TH</sup> - SUN 30<sup>TH</sup>

### ANGLICANS TOGETHER WEEKEND AWAY

'Tops Conference Centre', Stanwell Tops  
A time for food, for thought, for fun and friendship

## A Sydney Anglican's SEVENTY FIVE SONNETS

by John Bunyan

Sydney 2010; 52 pp, colour cover \$10 (\$2 p&p)

John said: 'Most of these I wrote earlier this year, poems of faith and doubt, some asking hard questions, some critical of fundamentalism and intolerance, dominant and dangerous in places where fear festers'.

The seventy-five poems are on many and diverse subjects and reveal thoughtful insights, eccentricity and a quirky sense of humour.

### No 9 THE LIMITS OF VERSE

*our life and love, our vision and our doubt  
within a sonnet cannot be confined,  
so rich the oceanic word about  
and so mysterious our inner mind:*

*and trochee, anapaest and dactyl feet –  
and rhythms running free before some breeze  
about, within, without, are also meet  
to send our verse a-sailing on the seas;*

*we also needs must speak in other ways  
or wait in silence for a Quaker word,  
or simply look and wonder half our days,  
and only sometimes, then, tell what we've heard:*

*and seek not just I writing but in deed  
to show some of God's truth, for folk to read.*

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### No 68 SPACE FOR GOD

*I see, when trains come south from Hurlstone High,  
the paddocks, bare in drought and green in spring,  
Macquarie's fields, still open to the sky,  
the scattered coppice, native birds on wing,  
a classic Georgian house upon one hill  
of these long geological remains;  
how much this Austen landscape can fulfil  
if safe from cold, commercial-convict chains.*

*Look back and out, and let your spirits sing,  
seek concord wit what earth and sun supply –  
the harmony we lose when coins are king –  
the coveting "developers" defy.*

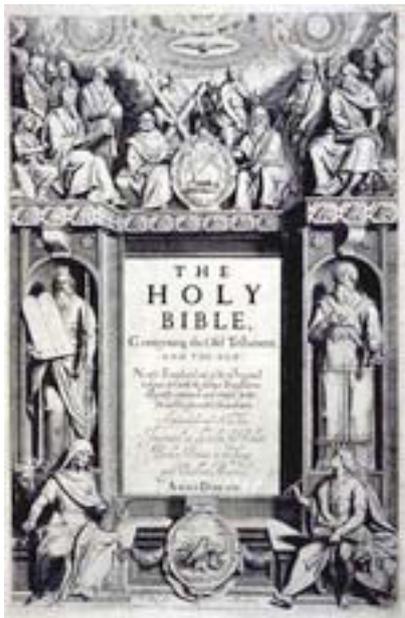
*Our journeys need such fine and open space,  
a visible and outward sign of grace.*

The Reverend Dr John Bunyan is a retired priest of the Diocese of Sydney, but still active as an Honorary Chaplain at Bankstown Hospital in south-west Sydney.

### NEWSLETTER published by Anglicans Together Inc

Opinions expressed are those of the contributors.  
Editor: Moya Holle, PO Box 429 Glebe NSW 2037

**CELEBRATING THE BIBLE IN  
ENGLISH  
400TH ANNIVERSARY OF THE  
KING JAMES BIBLE**



The 2011 Trust has been established to celebrate the **400th anniversary of the King James Bible** completed in 1611. There have been few more important single publications and its impact through history has been colossal.

The YouTube Bible is the 2011 Trust's ambitious project to create a complete reading of the King James Bible on YouTube. Readers will comprise of actors, sportsmen and women, musicians, politicians and most importantly . . . YOU!

Here's how you do it . . .

1. Take a look at the chapters we already have and choose one you would like to read that is not on the list.
2. Find a copy of the reading. You can print a chapter from the University of Michigan website.
3. Record your reading (be as creative as you can) and upload it to YouTube.
4. Drop us an email to [caroline.watts@2011trust.org](mailto:caroline.watts@2011trust.org), with a youtube link of your video clip.
5. Wait for an email from us to tell you your video has been accepted and then watch it on our site!

<http://www.2011trust.org/get-involved/the-youtube-bible/>

2011 will be launched at Hampton Court, where the translation was commissioned in 1604. The year will close on 16 November 2011 with a service in Westminster Abbey where, in the Jerusalem Chamber, the final editing of the Bible was completed.

*“The King James Bible remains a unique monument of scholarship, devotion and imagination, which has a crucial place in our common life.”*

*The Right Reverend Rowan Williams*

**You are invited to the  
ANGLICANS TOGETHER  
DINNER**

**FRIDAY 15 OCTOBER 2010  
7.00pm for 7.30pm**

**PREMIERS at NSW Leagues Club,  
165 Phillip Street, Sydney**

**Guest Speaker:  
The Reverend Dr Michael Spence  
Vice Chancellor and Principal,  
The University of Sydney**

**COST: \$45.00 pp; \$40 pensioners/students  
(Buy own drinks at Bar)**

**BOOKINGS WITH PAYMENT  
By 5th October 2009**

**Cheques payable ANGLICANS TOGETHER  
INC.**

C/- All Saints Church Office  
2 Ambrose St. Hunters Hill 2110  
Telephone: 02 9817 2167

**MOWatch INTERNATIONAL  
CONFERENCE - 2010**

**WOMEN OF FAITH...  
Imaging God to the World**

Since the early Church, women have been imaging God in the world, through various roles and ways.

**Tuesday 24–Thursday 26, AUGUST 2010**

**St Joseph's Spirituality and Education Centre,  
8 Humphreys Rd, Kincumber N.S.W.**

**KEYNOTE SPEAKER:**

**Dr Paula Gooder**, Canon Theologian, Birmingham Cathedral, UK, Lecturer, King's College, London and Birmingham University, Research Scholar.

**ALSO:**

**The Right Rev'd Barbara Darling**, Melbourne  
**The Right Rev'd Kay Goldsworthy**, Perth  
**The Rev'd Susanne Pain**, Canberra

Conference Details: [www.mowatch.org.au](http://www.mowatch.org.au)

**Conference Registrar:** Elaine Peterson, 14 La Mascotte Avenue Concord NSW 2137 Tele +61 (0)2 9747 3276

Email: [livinghope04@yahoo.com.au](mailto:livinghope04@yahoo.com.au)

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