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**President's Reflections**

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Late last year, Rosemary and I were privileged to enjoy some Long Service Leave, spent in Malaysia, the United Kingdom and France.

During our six weeks away we had the opportunity of experiencing worship

in a variety of different churches and were reminded again of the richness and diversity of our Anglican Communion.

**KUCHING**

Our first week was spent in Kuching, Sarawak where we were guests of the Dean of Kuching, the *Very Rev'd Michael Buma*, staying in a flat within the Cathedral's extensive grounds. (Michael had been our guest in Sydney a few years ago). **Kuching has a very vibrant Anglican community. On Sunday we attended the early morning Holy Communion Service in the Cathedral at 6.45 am, which had a congregation in excess of 600 and a robed choir leading the singing.** This service, in English, was followed by two other morning services; one in Mandarin and a second English service. At 5.30pm there was Evensong with Holy Communion.

In Kuching, in addition to the Cathedral which is in a prominent place near the centre of the city, there are several other Anglican parishes. Next to the Cathedral there are two Anglican Schools, one for boys and one for girls. Both were established in the nineteenth century and are very well regarded in the community.

**ENGLAND**

From Kuching we flew to London. As we were staying in a flat not far from Westminster Abbey, most mornings Rosemary and I were able to walk to the Abbey to attend Morning Prayer and Holy Communion. **We were warmly welcomed by Sister Judith, a member of the Community of the Sisters of the Church (CSC). Sister Judith spends several days each week at the Abbey and has a ministry to the large number of staff working there.** Most mornings the congregation at Morning Prayer was quite small, consisting mainly of Abbey clergy, so a couple of Australians rather stood out. **However, we were warmly welcomed and even more so when they learned we were from the remnant in Sydney who valued Anglican liturgy.**

**Our second weekend in England we were in Exeter**, visiting Rosemary's niece and her husband. On Sunday 15<sup>th</sup> October we attended the 9.45am Sung Eucharist in the very beautiful Cathedral Church of St. Peter. It was Harvest Festival so the cathedral had been decorated with local produce donated by the local young farmers association.

The sermon was based on the Gospel for the day - the parable of the farmer who decided to tear down his barns and build bigger ones. **The preacher noted that this was a pertinent reading to consider on the weekend that the 'Occupy Wall Street' protesters occupied the steps of St. Paul's Cathedral in London.**

The 'occupation of St Paul's steps' was given extensive media coverage over the next few weeks and was to cause considerable angst among the staff of St. Paul's. Initially the protesters were welcomed and **the Canon Chancellor of St. Paul's Cathedral, Dr. Giles Fraser told police that their presence was not necessary. In an interview with the BBC he declared 'he was very happy that people could**

**exercise their right to protest peacefully**'. However, not everyone shared his view and when the protesters made it clear that they were there for the long haul, some members of the Cathedral Chapter became alarmed.

**On Friday 21st October, the Dean announced that he was about to close the Cathedral because of health and safety concerns about the campsite.** This led to the very unhappy situation of regular worshippers and tourists arriving for Morning Prayer early on Sunday morning only to find the Cathedral doors shut and a 'clergy only' Service going on behind the Cathedral's closed doors. **It was not a good look and the press and many in the community were outraged.** (*The Cathedral had not been shut since the worst days of the Blitz in World War 2.*) The following Wednesday the Dean and Chapter voted to support legal action to remove the protesters. **At this point, Canon Fraser resigned his position at the Cathedral saying he could not condone the Chapter's action.** It soon became clear that many in the Church and the wider community were upset by what they perceived as a heavy handed reaction against a peaceful, albeit inconvenient, Protest.

**The Bishop of Buckingham accused the Cathedral authorities of acting like 'self important public schoolboys' and citing the number of bankers on the Cathedral Chapter and the thirteen pound fifty tourist fee to enter St. Paul's, another commentator described the Cathedral's clergy as dispensers of 'Harrods style Christianity.'**

In response to this criticism opinion within the Cathedral shifted again. **On Monday 31 October, Dean Knowles announced his intention to resign, as he found himself now alone in wishing to pursue legal action.** The following day the Chapter announced its unanimous decision to suspend legal action against the protesters.

**The Bishop of London then took over the spiritual oversight of the Cathedral. Bishop Chartres declared, "the alarm bells are ringing all over the world. St. Paul's has now heard that call. Today's decision means that the doors are most emphatically open to engage with the matters concerning not only those encamped around the cathedral but millions of others in this country and around the globe."**

The 'Occupy' protesters were dismissed by many commentators in the conservative press as a bunch of

layabouts, who should have better things to do, but they have drawn attention to the gross inequalities in society and the unrepentant culture of greed in many of our financial institutions. As one more balanced commentator in London put it, "*We don't have to sign up to the protesters' complete agenda to engage with what they are talking about. Church and politicians need to get back into this debate about morality in the market place.*" I think most of us would want to say 'amen' to that sentiment.

The episode made me wonder if our Cathedral authorities in Sydney would have handled things any better, but it was also a reminder that many in our community still look to the Church to champion the cause of justice and integrity in our financial institutions.

**In regard to this, on Sunday 15 April at 2 pm, the St. James' Institute is organising an Event when a number of speakers will address the issue: "God & Mammon: the Church's Response to the Global Financial Crisis."**

Details of this and the many other interesting SJI events are available on their website:

[institute@sjks.org.au](mailto:institute@sjks.org.au)

The Anglicans Together Executive Committee is planning a number of 'Events' for this year.

**We are pleased to announce that Geraldine Doogue, AO, Presenter of the ABC's Compass programme has agreed to be the Guest Speaker at our ANNUAL DINNER - Friday, 31 August at the NSW Leagues Club, Castlereagh Street, Sydney.**

**PLEASE NOTE THIS DATE IN YOUR DIARY.**

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### **"O Little Town of Bethlehem"**



An eight-metre wall has made Bethlehem an 'open prison'.

**Christians comprise about 2% of the population of Israel. Their numbers are decreasing in such Christian centres.**

# ***SYNOD WATCH UPDATE- TWO INTERESTING MEETINGS***

**ON 16 FEBRUARY, THE SYNOD REPRESENTATIVES OF THE NORTHERN SUBURBS AREA DEANERY HELD THEIR THIRD MEETING, THIS TIME AT ST PETER'S CREMORNE.**

As I have mentioned in earlier Newsletters, St Clement's, Mosman, and Cremorne decided it would help those attending Synod to meet during the year to obtain a better understanding of issues to be addressed in Synod.

**Last year, we held two, successful meetings, the first addressed by Bishop Glenn Davies and the second by Dr Barry Newman.**

**Our guest speaker at our recent meeting, again well attended, was Mr Mark Payne, CEO of the Glebe Administration Board.** Mark gave a very clear outline of the changes which have been made in the investment procedures of the GAB and the improvements in the financial position of St Andrew's House. Mark is to be congratulated for the role he has played and also for his commitment to transparency in the activities of the GAB.

**Quarterly reports are published on its webpage.**

It would be hoped that other areas of Diocesan administration would follow Mark Payne's lead in providing adequate information to Synod representatives in a timely manner. I fear I have written these words before. I can assure you that an increasing number of us will continue to ask. ***It is just not possible for Synod representatives to perform their duties in a responsible manner without information.***

**The second, and in many ways even more interesting, meeting was sponsored by the Anglican Church League on Saturday 18 February at the Chapter House to review the draft report the Mission Board of the Diocese had presented to Synod last year— *Statement of Funding Principles* – and invited responses by March 2012.**

Very clearly there is considerable disquiet in the approach taken by the Mission Board in loading more expenditure onto parishes. All Synod representatives were invited to the ACL meeting, not just members, and a large crowd attended. Before the meeting the ACL had circulated to those attending an extremely interesting and thought provoking paper by **Canon Bruce Ballantine-Jones**. It is too long to summarise here but this paper, and the notes of some of the speakers, are now posted on the ACL website. Go to [www.acl.asn.au](http://www.acl.asn.au), on the right hand side of the home page is a heading Recent News, scroll down to an item

*Diocesan budget needs more than 'minor tweaking'.*  
Click on conference papers.

**The Conference was a very worthwhile exercise but unfortunately the emphasis was all on where the funds were to come from. There was no debate on whether the recipients' needs should be reviewed. I did ask the question.**

*Susan Hooke*

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## ***MARRICKVILLE TWINS WITH BETHLEHEM***

The Municipality of Marrickville signed a sister-city relationship with the ancient city of **Bethlehem**, Palestine in 2007.

A group called the *Friends of Bethlehem* was formed to support Marrickville Council in its sister city activities. It aims to encourage people-to-people contact between the two cities and highlight the difficulties Bethlehem residents endure.

The Group hosted **Dr Vic Batarseh**, the Mayor of Bethlehem when he visited Sydney in 2007 to sign the sister city agreement. A Bethlehem photographic exhibition by artist **Rich Wiles** was staged in 2008. In 2010 and 2011 meetings was hosted to hear **Brother Peter Bray**, Vice-Chancellor of Bethlehem University.

**Sadly, Bethlehem is a dying city.** Ten years ago this famous 'city of peace', where Jesus was born, received 90,000 or more visitors every year.



Church of the Nativity,  
Bethlehem

Tourists went to see the historic trio: ***the Church of the Nativity, the Mosque of Omar*** (visited by the first Muslim caliph in 638AD) and ***Rachel's Tomb***.

Now the number has dropped to less than 10,000 because of the Israeli "Wall" and the military checkpoints.

**The 'Friends of Bethlehem' are campaigning to get more 'Aussie' tourists to visit the Holy Land and Bethlehem in particular. They say it is safe and enjoyable. 'BETHLEHEM NEEDS US'.**

# PROVINCIAL MISSION CONVENTION

Canberra

January 2012

It was with mixed feelings and a deal of trepidation I registered for this weekend, but overall I came away feeling it was both worthwhile and positive. This feeling seemed to be shared by the 400 odd delegates, lay and clergy, who came from all over NSW and ACT.

**It was an uplifting and joyful experience to participate in the carefully crafted liturgies and the rousing singing shared with enthusiasm with people of many different churchmanships.**



*CGGGS Convention Forum*

The organisation was smooth and professional; the volunteer team was welcoming and helpful; the youthful musicians talented and spirit-led; and the openness and friendliness of the delegates refreshing. It was a great time to meet old friends and make new ones although the packed programme left little time except over meal breaks.

The Provincial, *Peter Jensen's*, opening address was both humble and thoughtful as he explored the theme "*Who are we and who should we be?*". He implored us to look outward and be willing to change by developing three themes:

1. *What is for us? - our history as a pioneer church in Australia; the positive image of the Anglican brand through our local churches and social outreach activities; a universal concern; and a great god with a life-changing message.*
2. *What is before us? - the task ahead is to understand we are now part of a different Australia with a huge ignorance of Christianity, rival ideologies both religious and secular, and a cultural drift to consumerism, utopianism and individualism marked by lack of joining and increased loneliness.*
3. *What are we for? - the promulgation of the gospel and bringing people to Christ.*

Peter admitted he could not see the way forward for the Province but asked us to commit to discerning a love-driven vision, to grow the church and build partnerships in the gospel.

**The highlight of the convention was the keynote speaker *Phil Potter* who spoke of his vision for a mission-shaped reawakening in "A New Church", "A New Heart" and "A New Future".**



*Bishop Stuart Robinson & Phil Potter*

His manner epitomised gentleness and humility but his message encouraged strength, purpose, and risk-taking to build a church for today's world. He outlined the changes in society we need to come to terms with – in patterns of everyday life; in ways of relating to people, in our culture – racial, religious and "tribal - and in the constantly decreasing understanding which people now share.

He spoke of how mission-shaped projects could develop and the paradigm shift in strategy we need to take in order to progress. The leadership for a missional, post Christian, church needs to work not on attracting people in but in moving out an attaching to groups and people where they are; not restructuring but re-imagining; not orchestrating but improvising; not controlling but cultivating; not retaining but reproducing.

***The new paradigms he suggested need to be:***

- ***more passion focused than project focused;***
- ***more network than neighbourhood;***
- ***more fluid than fixed;***
- ***more fragile than finished***
- ***more seasonal than permanent;***
- ***more coaching than courses; more blended than mixed;***
- ***and, more lay than ordained.***

It may have been my selection but I found the electives less inspiring. The new monasticism seemed remarkably like the Christian communes we played with in the sixties. The Newcastle scheme for growth and change through resourcing discipleship for mission turned out not to be developing lay leadership but developing local clerics. *Tom Frame* was at least entertaining and I was chuffed that many of his conclusions on where the church is going mirrored what I had published from my research almost twenty year's ago.

The big disappointment for me was the preaching. *Mike Raiter* shared some interesting experiences and developed challenging insights from the Bible readings but I found his style and length of presentation a real turn-off. The 'cosy' chats with presenters seemed contrived and the Book Reviews, though in themselves interesting, seemed just too much. This time could have been more profitably spent in discussion and more free time for mingling and fellowship.



**Bishop Stuart Robinson, chaplain Vanessa Bennett and the whole Planning Team are to**

**be commended for their planning.**

It is proposed to meet again next year and I'd recommend you take the opportunity to be part of it.

*'Tricia Blombery*

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### *Water lilies for an Irish Mass*

*Galleons of golden emigrants  
driven by empyrean and  
icy wastes,  
warily trod our soul,  
read its vanity as boring  
expanded with burning  
a defended and frightened nature  
a declared frugality.*

*reached angst in curiosity  
amongst our trees, and gently for  
cockatoos  
in drought to scoop every jewel  
and to march as fate.*

*here we have everything now  
under a cerulean pie sky  
bouquet for our embrace  
if the beginning should make us free.*

© Noel Jeffs SSF

(Composed in response to my Irish relative's request to write a prayer for a Healing Mass.)

## **2012 - THE 350th ANNIVERSARY OF THE 1662 BOOK OF COMMON PRAYER**

### **THE BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH ACCORDING TO THE USE OF THE CHURCH OF ENGLAND**

#### **THE PREFACE**

It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things .....

### **CELEBRATIONS IN SYDNEY**

May 5 **Prayer Book Day** at *St Philip's, Church Hill*

July, 8, 15, 22 **Evensong** at *Christ Church St Laurence - Addresses by Associate Professor Miller*

July 28 **The St James' Talks** – *St James Hall, Phillip Street Sydney*

Every Wednesday - 6.15 pm **Choral Evensong** *St James Church*, King Street, Sydney

Every Friday – 6.00 pm **BCP Holy Communion** – *Christ Church St Laurence, Sydney*

### **BOOKS**

**'Celebrating 350 Years of the 1662 Book of Common Prayer'**

An attractive Booklet \$6

**The Book of Common Prayer: The Texts of 1549, 1559 and 1662** - a fine hard back (\$25)

**BCP @ 2012** by *John Bunyan* 56pp. \$10 per copy

**Vol. 1 'Celebrating BCP: A Map for the Minister'**

**Vol. 2 'Morning Prayer Matters'**

Various scholars are encouraging a restoration of Sunday Matins, whilst retaining the Holy Communion at the centre of the Church's life.

**Vol. 3 'Prayer Book Patterns and Principles'**

Available from [bunyanj@tpg.com.au](mailto:bunyanj@tpg.com.au)

# THE CHURCH IN SRI LANKA: *The Challenges*

**The social context in Sri Lanka recovering from the ravages of a 29 year war between the Government of Sri Lanka and the Liberation Tigers of Thamil Elam (LTTE) is a challenge to the life, service and witness of the Church in Sri Lanka.** The continued sufferings and marginalisation of the ‘Internally displaced persons’ (IDPs) in particular, and the Tamil and Muslim minorities in general raises the question of “whither genuine reconciliation?”

The recently held local government elections in March 2011 reveal a continuing polarisation between the people of the North and the South. The Government’s failure to win in the North underlines the need for new political and economic strategies by the Government.

The Reports of the “Lessons Learned and Reconciliation Commission” (LLRC) was tabled in parliament in December 2011. Despite repeated pronouncements that the Government would abide by its recommendations, the delay in implementing at least the recommendations relating to the existing law and the Constitution maybe seen as a sign of a lack of political will by the President and the Government.

The UN Human Rights Council currently meeting in Geneva could raise the issue of purported violations of International Humanitarian Law especially during final the stages of the war. The international image of Sri Lanka could be seriously tarnished if the LLRC is not effectively followed up.

**The Church in Sri Lanka is called by God to engage in God’s Mission in such a socio political context and at such a time as this.** The Church in our country is challenged to go beyond its traditional ministry – evangelism, the nurturing of congregations, the proclamation of the Gospel, the offering of worship and service to its own members and the service to the wider community through its institutions.

**In today’s context all the churches are struggling to face up to the demands of the prophetic ministry through focussing on Peace with Justice.** To do so effectively the Roman Catholic Church, the Churches related to the National Council of Churches, the Evangelical Alliance and the new churches must unite in joint action for Mission. Ecumenism thus assumes a new urgency. It is imperative that church leaders speak to our national leaders with one voice. They must demonstrate courage and unity in advocacy.

Leaders in all the Churches, must after consultation, present a critique of the Government’s policies and efforts towards a just peace and reconciliation among all the communities.

However, Christian Unity is always meant to be for the sake of our common humanity which transcends

caste, class, creed, ethnicity, ideology and nation. Cooperation and dialogue with leaders of other faiths is therefore vitally important.

**Specifically the following priority areas should be identified as mission areas by Christians in all the churches:**

- Meeting the present needs of ‘Internally Displaced Persons’ – rehabilitation, resettlement and integral human development.
- Addressing the grievances of the minorities, women and youth within the life of churches.
- Dialogue, friendship and common action with people of other faiths in the search for peace with justice.
- Addressing the needs of the poor and the oppressed - especially victims of Human Rights violations.
- The struggle against increasing poverty due to the escalation of the cost of living. Sustainable Development and Eco Justice programmes to be promoted in co-operation with relevant agencies.
- Theological formation and training of ordinands and laypersons towards an integral and holistic mission. (eg equipping for new forms of ministry)
- Cooperation to be fostered between all Theological Seminaries/Colleges involving the fullest sharing of resources and faculty members, moving toward an Ecumenical Federation of such institutions
- The Church must strengthen its links with people’s organisations and movements, and join networks where it discerns the values of God’s reign/rule are operating. **There is a challenge for the Church to affirm such organisations and movements engaged in generating ‘koinonia’ within the struggles of humanity.**

**To be obedient to the Holy Spirit at such a time as this and to be open to the demands of the Lord of human history requires a paradigm shift in the Church’s spirituality.**

**What is meant by the term spirituality?**

*“Spirituality is one’s whole attitude to life and informs all our relationships with other people and the community at large. It enables us to live with and for others. It involves prayer and action held together. It is an expression of an outgoing spirit reaching out to the whole creation in loving and just relationships. It moves from the visible (the people) to the invisible realm. Those who are enlightened by this spirit are in communion with the people and all living beings. They express a love for life and respect for everyone and embody a non-violent attitude. In dealing with our neighbours we invariably have to deal with human*

structures and organisations. Spirituality involves ensuring of relationships of justice and equality in such structures and organisations.” (‘Sustaining Spiritualities’ p.46. A report of the 5th Asian Theological Conference organised by the Ecumenical Association of Third World Theologians (EATWOT), KANDY Sri Lanka 2000).

Such a contextual spirituality is rooted in the “dialogue of life’. This spirituality celebrates not only the goodness of all creation but is deeply aware of its inter-connectedness. This awareness is very often threatening to religious people who so often prefer the easy path of believing in dichotomies (e.g. spiritual-material, body-mind, spirit-body, rich-poor, male-female, political-religious, works-faith, action-contemplation and sacred-secular) and seek the security of our own comfort zones.



Deacons ordained Priests by the Most Reverend *Dr. Harold Anthony Perera*, Bishop of Kurunegala on the January 2011 St. Anne's Cathedral Kurunegala

The tragedy of institutionalised Christianity,

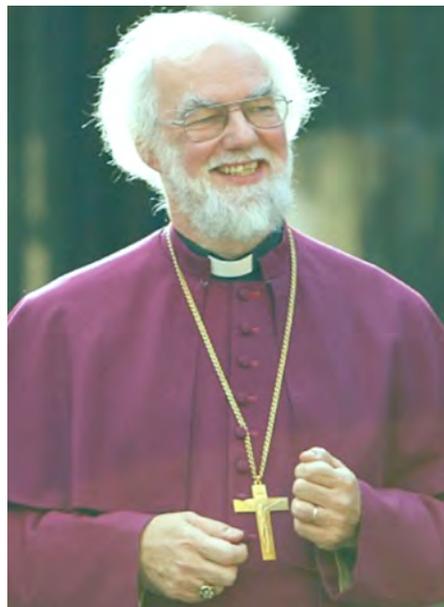
and of those of other faiths, is the desire to find escape routes in fundamentalism and in a spiritualising of our core beliefs. We are today being challenged to be engaged in some learning and unlearning; and to be critical of our institutions, often tied to wealth and power, and of own selves and life styles.

I conclude with some words of wisdom by the present Anglican Bishop of Colombo, **The Right Rev'd Dhilo Canagasabey**, (Address to the Diocesan Council 14<sup>th</sup> October 2011): “*The wounds inflicted by the war are still visible and the healing process leading to reconciliation, peace and justice to all is far from over and at times not visible at all. Our nation needs healing to move towards the path of reconciliation and nation building. The temptation is to bury the past and to move ahead. But, the victims want to know what happened to their loved ones in order to move on. That is not much to ask and the truth should be revealed for the healing process to begin and forgiveness to be imparted, received and experienced .....I am of the view that our entire nation is wounded. Whether people come from the North, South, East, West, or the Central Parts of the island they need healing. At the same time there is also a culture influenced by militancy and hate feelings which prevent the process of reconciliation and healing.*”

**Jeffrey Abayasekera**

Retired Priest of the Diocese of Kurunagala of the Church of Ceylon (Anglican), presently residing in Australia.

## THE ARCHBISHOP OF CANTERBURY



**DR ROWAN WILLIAMS HAS ANNOUNCED HE WILL STEP DOWN FROM THE OFFICE OF ARCHBISHOP OF CANTERBURY AT THE END OF DECEMBER, 2012.**

*Dr Williams said, “It has been an enormous privilege being Archbishop of Canterbury. You are given access to the life of churches worldwide, in a really unique way.”*

Appointed in 2002, *Archbishop Williams* was the one hundred and fourth Archbishop of Canterbury.

In a tribute to the Archbishop Williams, the **Archbishop of York, Dr John Sentamu** said he was saddened to hear the news: “*Our partnership in the gospel over the past six years has been the most creative period of my ministry. It has been life-giving to have led missions together, gone on retreats and prayed together. In his company I have drunk deeply from the wells of God’s mercy and love and it has all been joyful. He is a real brother to me in Christ. “The last decade has been a challenging time for the Church of England and the Anglican Communion. Thankfully, Archbishop Rowan is a remarkable and gifted leader who has strengthened the bonds of affection.”*

The Chair of the Anglican Consultative Council and Standing Committee **Bishop James Tengatenga** of Malawi, and Vice Chair **Elizabeth Paver** said “*it has been a great privilege to work with Archbishop Rowan Williams for so many years. Always approachable, always available, he has embodied the best of the position of Archbishop of Canterbury as it relates to the Anglican Communion”.*

**In November this year, Archbishop Williams will attend the 15th Gathering of the ACC (his last as President) in New Zealand, and from there will visit the Church in Papua New Guinea.**

# Learn to Live through Death

**Death is the one experience through which each one of us, sooner or later, must pass.**

There is scarcely a civilization in history that has not a view that there is another world to which men and women go after they die in this world. It is almost a universal thought for most people that there is such a thing as survival after death.

Death is never an easy experience for any of us to face in the lives of our loved ones and friends. It is part of human nature to be emotionally tied to our family and special friends. It is for this reason we feel their death as a great emotional wrench. It is time, and the will to carry on, that helps us overcome this emotional crisis.

Many in the Christian church are offended by the maudish sentimentality and false emphases that are often associated with death. As well as sentimentality about death there are often false ideas in the minds of people. It is not true, for instance that death is a calamity. I admit that it is hard to accept when it comes early in life and in painful circumstances. But it is not something so calamitous that it is to be avoided at all costs. We have a will to survive and God has given us this will, but he has not so made us to live forever in this world.

*If you have read Gulliver's Travel you may remember the adventures of Gulliver where he visited the people called the Struldbrugs. They had a mark on their foreheads which indicated they could not die. They just got older and older and older and increasingly lonely. Finally they became objects of pity and remained so forever. Death was to them a calamity they avoided, only to become tragic objects of pity. That story is a parable which tells us that death is not a calamity. It is the natural outcome of the way God has made us for this world.*

Along with sentimentality and false ideas there is often resentment in the minds of many about death. Some people regard death as a robber taking people away from the material possessions and trappings of this life. There may not be many of us that would be guilty of this attitude. Nevertheless we may take the resentment out on God for taking from us the life of someone we have come to love and rely on. We often wonder why a particular person should have to die, especially if they have a lot of talent and seem to be making a contribution to the welfare of the world. **But God has his plans and his reasons that are not always clear to us at the time. I believe he is love and has the greatest good for all us at the heart of all his plans.** I cannot see that we should take our resentment out on God.

*Death is a universal experience for us all. I think we ought to adjust ourselves to this fact of our existence. God has made us this way; he has included it in our way of life; he has indeed shared this experience with us in the death of Jesus of Nazareth.*

It is from **Jesus** that we, as Christians, should take our example of our attitude to death. When you study the gospels you come to the conclusion that Jesus lived expecting death to come. He faced this expectation with calmness and confidence. He had this confidence because, as he said to his disciples, I know from where I came and I know where I am going. He lived his life in the confident expectation of entering and living in another world.

**This is the first point we should take from him as our attitude, is that we should live our lives in the confident expectation of entering another world on the other side of death.** We can only use images and examples to describe what this other world will be like, but nevertheless we can live now without the fear of thinking there is nowhere. Many people today have become so scientific in their thinking that it is hard for them to conceive of another world existing apart from this material and chemical one in which we live now.

One writer I was reading recently said people today have lost the sense of the spiritual and that we need to recapture the spiritual dimension in our thinking.

**It is the spiritual dimension that is at the back of the minds of the writers of the New Testament. There is never any doubt in their minds that the unseen God has so created this world that it is only a stage on the way to another world beyond the door of death. Jesus called it Paradise. He said on the cross to the thief that was along side of him, "Today thou shalt be with me in paradise." No Christian can honestly think that this world in which we now live is the be all and end all of what God has created.**

*There is no better image to keep in our minds than the one given to a very sick child who knew she was going to die. What will death be like? The answer is given: the room will go dark as if you have closed your eyes, but a door will open and in the light of another room you will see the outstretched arms of Jesus standing waiting for you to come to him. Do not hesitate to walk to him from the darkness to the light, of the world he is in.*

**Secondly, we should live now with the hope of eternal life in our minds.** *St Paul* tells us that we should not be as men without hope. He said that we should be very miserable indeed if there had been no resurrection of Jesus from the dead. *St Peter* said we have a living hope because of the resurrection of Jesus

from *the dead*. *This hope is based on the words of Jesus to his disciples when he said, "Because I live you shall live also. In my Father's House are many mansions if it were not so I would have told you." He also went on to say, "I go to prepare a place for you so that where I am you may be also."* Our Prayer Book calls this 'the sure and certain hope'. That is, it takes the words of *Jesus* seriously and trusts them to be true. The promise is that because he lives so shall we, if we trust him and put our faith in him.

**Thirdly, we should prepare ourselves now. Jesus offers eternal life to all who come to him. This is his gift to his followers.** We can have a taste, as it were, of this eternal life now, and live with the confident hope that following death we will receive it in all its fullness. We can taste it now and through death come to see it as a small part of a greater whole.

Have you ever seen people sitting listening to music? Some can close their eyes and enter a world of music appreciation even though they are still in the room. They can be in one world and enter another. Eternal life is something like that illustration. **It is a gift from Jesus that we can have now, that which takes us into an experience of viewing life in a different way; and of seeing other people in a relationship with God that makes all the difference to the way we act and think. Having it now gives us the hope of having it in its fullness on the other side of death.**

C.S Lewis in his wonderful little book, "**The Great Divorce**", illustrates death as taking a bus ride. Many people on the bus do not like the ride. They grumble and complain about the whole trip. Others on the other hand enjoy the trip. When the trip is finished and it is time to leave the bus those who did not enjoy the trip find they cannot walk on the grass of the beautiful green paddock. The grass is hard and sharp and it is so painful on their feet that they cannot make any progress. The others, who enjoyed the trip, find the paddock a pleasant place and the grass in no way hinders their progress across the paddock. The suggestion is that those who join the bus ride of death, having experienced something of eternal life, alight from the bus and enjoy the pastures of paradise.

**The Christian has all that is needed in this life to live through death. Through faith in the living Jesus he can confidently expect to enter a spiritual world of God's creation; the Christian has the certain hope that God has prepared a place for him to live; and he can expect the gift of eternal life, received in Jesus now, to grow to its fullness.**

*Extract from a sermon by Fr John Holle – 1971*



## *Requiescat in Pace*

*John Holle, Priest*

**9 June 1926 – 22<sup>nd</sup> November 2011**

**John Holle** was born in Sydney, where he received all his schooling until he was fifteen, when he took up an apprenticeship as an electrician. He had wanted to prepare for the ministry, but his uncle, his guardian, told him to train for a 'real job'. Following his time in the electrical and lighting industry, John again sought to train for the Church. On the persuasion of a Sydney liberal parish priest, **Canon Bill Siddons**, he decided not to apply to St John's Morpeth, but seek admission to Moore Theological College, Sydney to enable him to work in the Diocese of Sydney.

On completing his ThL (Hons) he was ordained deacon in March 1958 and later priested on St Thomas' Day. During his residential period in College he served as Catechist at St John's Ashfield and then at St Alban's, Epping, where he was appointed Curate after ordination.

When the Parish had difficulties providing married accommodation in 1960, he accepted an offer from **Bishop Theodore McCall**, Diocese of Rockhampton, to be Superintendent & Chaplain of the St George's Homes for Children, Parkhurst. While there he was responsible for the residential care of sixty boys and girls. During that time he largely rebuilt and modernised the old buildings; managed a small 200 acre farm; raised the Homes' finances and stimulated awareness and interest in the care of children as he travelled extensively throughout Central Queensland.

In 1964 he returned to Sydney at the invitation of **Canon Frank Coaldrake** to be the ABM Missionary Recruitment Secretary and Chaplain at the ABM Training College (The House of the Epiphany), where he lectured, particularly in New Testament. During that period, until 1974, he was honorary Assistant Priest at St Luke's Church, Enmore.

On resigning from ABM, to remain in Sydney, he went as Assistant Priest to the Parish of Hunter's Hill (1975-1977).

In March 1977 he was appointed Rector of St Paul's Church, Burwood. For John, being Rector of St Paul's was the fulfilment of his calling to be a Parish Priest. There he delighted in the pastoral ministry associated with baptising; training young people for confirmation; preparing and officiating at weddings. He was particularly diligent in his preparation for preaching and in conducting the Church's worship with dignity, beauty and reverence.

Following his retirement in 1993, John continued his parish ministry as long as he was able. He was Acting Rector or Locum Tenens in the parishes of John Mark Chester Hill, St Luke's Enmore, St Basil's Artarmon, St John's Balmain, St Peter's Cremorne, St Augustine's Neutral Bay and St John's Gordon. For a period he celebrated Holy Communion on Thursdays at St Andrew's Cathedral, Sydney and also for the Sisters of the Church, Glebe.

John knew and was certain that through his Baptism, **he was a member of Christ, the child of God and an inheritor of the kingdom of heaven.**

*Moya Holle*

## RECENT NEW APPOINTMENTS

### BISHOP OF CANBERRA-GOULBURN, *THE RIGHT REVEREND STUART ROBINSON*, ANNOUNCED:

Following the resolutions of our most recent Synod and with the blessing of Bishop in Council, the Primate and the Bishops of the Province of NSW, I am writing to advise you that I am appointing from March, 31, 2012, **Archdeacon Genieve Blackwell** as Assistant Bishop region of Wagga Wagga, North-West and South-West and **Archdeacon Ian Lambert** as Assistant Bishop region of the Coast, Southern Monaro and the Snowy.



*Genieve Blackwell*

*Ian Lambert*

The consecrations for Bishops-designate Genieve and Ian will take place in St. Saviours Cathedral, Goulburn on Saturday March 31, 2012 at 11.00am. The chief Consecrator will be the *Right Reverend Dr Brain Farran*, Bishop of Newcastle. Bishop Brian is the most senior Bishop in the Province and he stands in for the Archbishop when he is unable to be present at certain events.

Please do uphold Bishops-designate *Genieve* and *Ian* in your prayers. We anticipate they will be the focus of media attention (for a season) and they will need wisdom, patience and grace as they field a range of enquiries. This news is cause for great celebration.

Warmly, *+Stuart*

### IN SYDNEY

*The Archbishop of Sydney, Dr Peter Jensen*, has appointed *the Reverend Kara Gilbert*, a graduate of Sydney Missionary and Bible College and Moore College, and formerly Minister at St Paul's Carlingford, as Archdeacon for Women's Ministry.

### IN CANBERRA-GOULBURN

*The Reverend Karen Kime* was collated, on 26 February, as the first Aboriginal woman Archdeacon in the Anglican Church, in St Saviour's Cathedral Goulburn. She will be archdeacon for indigenous ministry in Canberra and Goulburn and manager for indigenous services, culture and education for Anglicare. *Archdeacon Kime* will work in three dioceses – Canberra-Goulburn, Riverina and Bathurst.

### FROM SYDNEY TO MELBOURNE

*Dr Brian Rosner* has been appointed the new Principal of Ridley College, Melbourne.

*Dr Rosner* grew up a Baptist in Sydney, but has spent 16 years overseas - in Dallas, Texas, then to Clare College, Cambridge, where he studied St Paul's First Letter to the Corinthians. More recently he has been Senior Lecturer in New Testament and Ethics at Moore College, Sydney. He was ordained a deacon at St Paul's Cathedral on 4 February 2012 – fulfilling a requirement for Ridley's leader to be ordained. *The Reverend Dr Rosner* will take up his appointment later in July.

### FROM SYDNEY TO NORTH WEST AUSTRALIA

The Synod of the Diocese of North West Australia has elected a Sydney priest, *the Reverend Gary Nelson*, as seventh bishop of the Diocese of North West Australia. Mr Nelson is currently Director of External Studies at Moore College, having also served in several Sydney parishes.

### THE HEALING MINISTRY CENTRE, Golden Grove, Newtown

has recently undergone major renovations.

The Centre provides residential and conference facilities.

There is comfortable accommodation, as well as a courtyard and gardens for prayer, quiet meditation, reflection and relaxation.

Telephone (02) 9557 1642

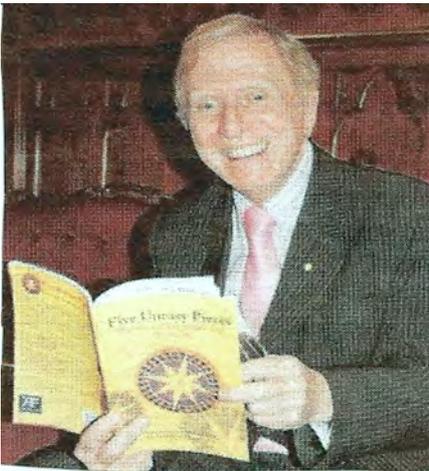
## BOOK REVIEWS

**'Five Uneasy Pieces'** is a book containing five essays by five Australian scholars who are all members of the Anglican Communion, addressing the question of Scripture and Sexuality.

Each essay examines a passage of Scripture in the Old or New Testament which has been used to condemn homosexual behaviour. The scholars are *Bishop Mark Burton, Dr. Alan Cadwallader, Dr. Greg Jenks, Dr. Peta Sherlock, Dr. Richard Treloar, and Dr. Megan Warner.*

The book has a forward by *Professor William Countryman* and an introduction by the *Hon. Michael Kirby* who launched the book first in Melbourne and later in Sydney.

All five authors are of the view that when the context



and purpose of the passages are examined, then it becomes evident that they cannot be used to condemn homosexual orientation or indeed a loving, committed homosexual

relationship.

I suspect that one's reaction to this book will be partly determined by one's view of Biblical interpretation. Those who believe in a so called 'plain reading of the text' are unlikely to be persuaded. However, those who believe that Scripture must be read in the light of its context and historical setting will find much that is instructive and illuminating.

Given that the debate about homosexuality and Christian ethics is going to be with us for a long time, *'Five Easy Piece's* is a helpful contribution and should not be ignored.

*Philip Bradford*  
Parish of Hunters Hill

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### **'Reclaiming the Bible for a Non-Religious World'**

*John Shelby Spong's* latest book is based on a series of lectures on the Biblical books in a retirement community. (Extract in SM Herald – February 15)  
Bishop Spong says some important things, but is quite dogmatic. He has rightly taken into account the work of UK scholars, *Michael Gulder* and *E.P. Sanders* (although not the

latter's major study, *'The Historical Figure of Jesus'* (1993), nor *Maurice Casey's* recent *'Jesus of Nazareth'* (2010). Bishop Spong's lectures do not translate well into a book.

### **'Reading the Bible Again for the First Time: Taking the Bible Seriously but not literally'**

by Episcopalian convert, *Marcus Borg* is a simpler, more accessible introduction to the Scriptures for the 'lay' person, but based on good scholarship.

**'The Heart of Christianity: Rediscovering a Life of Faith'** by *Marcus Borg* is simple, but not simplistic, truth-seeking, and Scriptural, showing there is a rich, vibrant, intelligent alternative to narrow understanding of 'the Gospel'.

**'Open for You: The Church, the Visitor and the Gospel'** by *Paul Bond* Canterbury Press, 148pp 14.99 sterling This is an attractive, read able and practical book, (plenty of good line illustrations) that ministers and church-planters should read. It looks at mission associated with open and welcoming parish "houses of God" (as the Homily calls them).

**'The Welcoming Church: How to welcome newcomers in the local church'** by *Peter Corney* Aquila, 1992. Another book by this well-known Melbourne evangelical Anglican is **'Developing Congregations into Caring Communities'**, Aquila, 2003

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## ANGLICANS TOGETHER DINNER

**FRIDAY 31 AUGUST 2012**  
7.00pm for 7.30pm

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

*Guest Speaker:*

**GERALDINE DOOGUE, AO**  
Presenter of the ABC's Compass programme

**COST: 50.00 pp; \$45 pensioners/students**  
(Buy own drinks at Bar)

**BOOKINGS ONLY WITH PAYMENT**  
**By 24th August 2011**

*Cheques payable to*  
**ANGLICANS TOGETHER INC.**

C/- All Saints Church Office  
2 Ambrose St. Hunters Hill 2110  
Telephone: 02 9817 216

### **AT NEWSLETTER**

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## PALM SUNDAY

**Jesus set out on the ascent to Jerusalem.** As he approached Bethphage and Bethany at the hill called Olivet, he sent off two of the disciples telling them: *'Go into the village opposite; as you enter it you will find tethered there a colt which no one has yet ridden. Untie it and bring it here. If anyone asks why you are untying it, say, 'The Master needs it.'"*

**Luke: 28-31**



"The next day the great crowd of pilgrims who had come for the festival, hearing that Jesus was on the way to Jerusalem, went out to meet him with palm branches in their hands, shouting *'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!'* Jesus found a donkey and mounted it in accordance with

the words of scripture: *'Fear no more, daughter of Zion; see, your king is coming, mount on a donkey's colt.'*"

**John 12:12-15.**

## HOLY WEEK IN JERUSALEM *John 13-17*

It was before the Passover festival, and Jesus knew that his hour had come and that he must leave this world. Jesus looked up to heaven and said: *'Father, the hour has come, Glorify your Son, that the Son may glorify you. For you have made him sovereign over all mankind, to give eternal life to all whom you have given him. This is eternal life: to know you the only true God, and Jesus Christ whom you have sent.'* ...

After this prayer, Jesus went out with his disciples across the **Kedron ravine**. (pictured) There was a garden there, and he and his disciples went into it.

The place was known to Judas, his betrayer, because Jesus had often met there with his disciples.

So Judas made his way there with a detachment of

soldiers, and with temple police provided by the chief priests and the Pharisees. ...

The troops with their commander, and the Jewish police, now arrested Jesus and secured him. They took him first to Annas, father-in-law of Caiaphas, the high priest for that year.



## GOOD FRIDAY *John 18-19*

From Caiaphas, Jesus was led into the governor's headquarters. .. Pilate summoned Jesus. *'So you are the king of the Jews.'* ..

Pilate came out and said to the Jews, *'Here he is; I am bringing him out to let you know that I find no case against him.'* .. The Jews answered, *'We have a law; and according to that law he ought to die, because he has claimed to be God's Son.'*

When Pilate heard that, he was more afraid than ever. From that moment Pilate tried hard to release him; but the Jews kept shouting, *'If you let this man go, you are no friend to Caesar.'* ... When Pilate heard what they were saying, he brought Jesus out. ....Pilate said to the Jews, *'Here is your king'*. They shouted *'Away with him! Crucify him!'* ... Then at last, to satisfy them, he handed Jesus over to be crucified. Jesus was taken away, and went out, carrying the cross himself, to the place called The Skull (in Hebrew, 'Golgotha'); there they crucified him.

Pilate had an inscription written and fastened to the cross; it read, **'Jesus of Nazareth, King of the Jews'....**

After this, Jesus, aware that all had now come to its

appointed end, said in fulfilment of scripture, **'I am thirsty'**. Having received the wine, he said, **'It is accomplished'**. Then he bowed his head and gave up his spirit.



Since it was the eve of the Jewish Sabbath, and the tomb was near at hand, they laid Jesus.

## THE RESURRECTION *John 20*

Early on the first day of the week, while it was still dark, Mary of Magdala came to the tomb. She saw that the stone had been moved away from the entrance, and ran to Simon Peter and the other disciples, the one whom Jesus loved. ...He saw and believed. ... Mary stood outside the tomb. Jesus said, *'Mary'*. (She turned and said *'Rabbuni'*.) *'Go to my brothers and tell them that I am ascending to my Father and your Father.'* .. Mary of Magdala went to tell the disciples. **'I have seen the Lord!'**

***Almighty and everlasting God, of your tender love towards us, you sent your Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.***