



'ORA ET LABORA'

Greetings in Christ,

The word '*liturgy*' is derived from two Ancient Greek words; '*laos*' meaning 'people' and '*ergo*' meaning 'to do' (or work). In other words, what we do as we gather in church is meant to be **our work as the people of God**; but what does this work actually involve and what is meant to be achieved by it?

WORSHIP involves several elements; including prayer (comprising confession, intercession and thanksgiving), engagement with the Scriptures (through the readings and sermon), and participation in the receiving of God's blessing through the sacrament of Holy Communion. These activities all involve a movement of offering and reception; such that we offer our gifts (including the elements for communion, our money and ourselves) to God and the reception of these same things back but in a transformed and blessed form.

It is intended that through the process of offering and reception that we are transformed, so that we become more and more the people that God wants us to be and, by extension, be a renewing presence in the wider world.

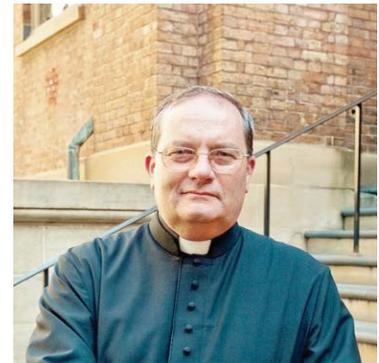
It reminds us that we are a people in process; called to become more like Jesus Christ in our lives day by day. This is an intentional thing and the sign of God's blessing in our lives is change. To be sure, if we are not changing and growing, then it perhaps means that we are stagnating or dying. Our gathering

together for worship and fellowship is therefore a most important part of the process - for we are not called to be people living in isolation from one another but rather in community. We therefore need one another.

The work of the people of God then is to grow both individually and corporately into the people and community that God wants us to be. Through prayer, reading of the Scriptures, participation in the sacraments, and the practice of goodness we are empowered for this process. However, it is vital to remember that **we are transformed for a purpose, which is not only for our personal enrichment but also for the benefit of those around us – being the exercise of God's grace.**

A SUSTAINABLE CHURCH?

Following from the article in the last newsletter, I now turn to 'Issues for the Church'. There are many reasons for the current structure of the Anglican Church in Australia; including its social and political history, demography, geography, economics, and churchmanship. While one may appreciate why it has been shaped a particular way,



it is not helpful to argue that it should stay that way. Indeed, maintenance of the current structure is slowly sending the church broke, sapping its energy and causing it to fail in its mission.

Ten years ago *Mr Vern Harvey* and *Dr Bruce Kaye* produced a report, on the governance of the Anglican Church of Australia titled *Exercising Responsibility*. At the same time I wrote a paper regarding sustainable pastoral units (parishes) in regional NSW. Others in the church were likewise reviewing its strategic and operational life. Nevertheless, little improvement has been achieved in the intervening time.

My paper focussed on the Diocese of Bathurst and questioned its capacity to maintain its structure of parishes and regions. **The issue at stake was not just about survival of the church but rather its ability to grow and flourish.** The structures and resources of the church, it was argued, need to be shaped to facilitate this outcome rather than restrict or destroy it.

The issue arising some ten years ago was that the human, financial and property resources of the church were in such a

state that they were hindering its effective operation rather than enhancing it.

In Bathurst, the small rural parish was becoming unsustainable because of an inability to maintain its plant properly, fund its clergy, and harness enough lay people with the appropriate skills to oversee and administer it. It was argued that a new structure needed to be developed.

While the problem can be seen at the parish level, it is equally applicable to our national structure of Provinces and Dioceses.

In short, we have a top-heavy administrative infrastructure that is using up valuable resources to maintain itself without providing any real benefit for the mission of the church. The argument is not about getting rid of bishops as the pastors and leaders of the church, but rather one of addressing the administrative costs of the church by reducing the number of dioceses. At the same time it is argued that governance structures and standards that make best use of the people who have these skills should be adopted, while also creating a culture that better reflects community expectations of accountability.

The matters of governance and management have emerged as crucial ones in recent years, especially with respect to the handling of child protection and management of church resources. These areas may not be the core mission of the church but they are vital to its facilitation.

For the past 50 years there has been a series of scandals across the national church involving misappropriation of funds, mismanagement of assets, and poor oversight and application of governance principles both pastorally and administratively. We are paying dearly for this neglect.

The church's intransigence toward change often arises out of **self-interest, narrowness of thought, defensiveness toward scrutiny by the wider community, and tribalism at both the inter-parish and inter-diocesan level.** Much of this seems to be driven by fear and a lack of trust. Meanwhile, the wider community looks on at this behaviour and concludes that the church is dysfunctional. The public is now losing patience with the church. The ministry of Christ deserves something better.

What might this mean for the mission of the church? Well, here is a list of things that are up for consideration at the moment:

- **Loss of the SRE programme in state schools,**
- **Removal of EEO and similar exemptions for church institutions if they are in receipt of government funding,**
- **Loss of state-funded chaplaincies in government institutions,**
- **Loss of tax concessions on some church activities,**
- **Introduction of the payment of land taxes and rates on church property,**
- **Reductions in government grants toward church associated activities (including schools),**
- **State review of the operation of church property trusts, especially with respect to the payment of compensation and bad debts, and the proposal of the establishment of a single national trust entity under new terms, and**
- **Legislated increase in professional accountability for church officers, directors and institutions (including parish clergy).**

This may well sound like doom and gloom - a Jeremiah come to judgement! Yet, there is a rising generation who do not know the good done by the church but rather have heard only of its failure and who continue to witness its inability to engage positively with the life of the broad community. They may not be as patient or

forgiving as past generations. If the church cannot reform itself, then reform may well be forced upon it by the state. It has, after all, happened before.

What can we do? Why, reform ourselves of course! Governance wise, it needs to start at the local and diocesan level with greater levels of transparency, accountability and responsibility. In a voluntary organisation it is not clever to try to hide the truth, manipulate organisational processes for vested interests, or coerce people into silence; for people will walk, and they have, many never to return. The church needs to embrace organisational change.

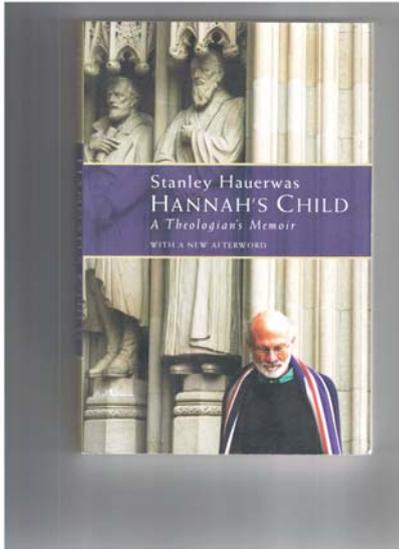
There is also the need for an attitude change that may help to grow trust. Part of this is to encourage (and rejoice in) a greater diversity of membership and practice across the church, so that more people can find a place to belong and thrive in it. Narrowness excludes people, wilful internal conflict alienates, and arrogance expresses a view that other people do not matter. These things destroy the mission of Christ.

Ultimately, being the church is not just about creating a well-run organisation. Recognising our diversity and brokenness also reminds us that we are not all the same and that we are not perfect. We are, in fact, sinners who need forgiveness and reconciliation with God and each other. Indeed, that is the point, **to regain trust both within the church and beyond it means that there is a need for reconciliation.** Yet reconciliation also requires a change of heart. We therefore need to return to 'the work of the people' through prayer, engagement with the Scriptures, and participation in God's grace and blessing through worship and the care of others; offering ourselves as a **'living sacrifice'**.

Andrew Sempell St James King St

BOOK REVIEW by Philip Bradford*

‘HANNAH’S CHILD: A Theologian’s Memoir’ by Stanley Hauerwas (Eerdmans 2012)



An autobiography written by a theologian wouldn't ring many bells for most people. **But this is no ordinary memoir and Stanley Hauerwas is not your ordinary theologian.** This is the man who when asked by a Republican Senator, "Do you believe in family values?", famously answered, "Hell no! I'm a Christian."

He has also been described by Dr. Rowan Williams as 'one of the greatest Christian minds of our time' and in 2001 was named 'America's Best Theologian' by Time Magazine.

The book not only chronicles *Hauerwas'* life but also gives a very honest account of the development of his thought. Along the way we learn of his interactions with many of the leading theologians and Biblical scholars in the U.S.A.

The 'Hannah' in the book's title is the Hannah of the Bible. When he was very young, Stanley's mother, Joanna, told him that she had experienced great trouble in becoming pregnant.

Inspired by the Biblical story of Hannah she had prayed for a son and Stanley was the result. Joanna was convinced that this child would have a special destiny. Stanley's parents were working class-his father was a brick-layer and he taught his son the trade from an early age.

When Stanley went away to college he was entering a world very different from that of his parents. He did not forget his roots. **He took into the academic world of Yale Divinity School the plain speaking and plain thinking that he inherited from his parents.** He writes: "*I hope I am a Christian because what we believe as Christians forces an unrelenting engagement with reality. That my parents let me go is a testimony to the truthfulness of their lives. Without lives like theirs, the life I have led, a life shaped by books, is threatened by unreality. I try to remember where I came from.*"

Hauerwas earned the degrees of B.D., M.A., M.Phil and Ph.D. from Yale University. Following graduation he first taught at Augustana College in Illinois, before joining the faculty of the University of Notre Dame in 1970. In 1983 he moved to Duke University Divinity School, eventually becoming the Gilbert T. Rowe Professor of Theological Ethics – a position held until his retirement in 2013.

It is impossible to put *Hauerwas* in a box- he is a known critic of both fundamentalists and liberals. He is a pacifist who delights in intellectual battles. He describes himself as a "*committed Methodist*" but confesses that he

now worships at the Episcopal Church of the Holy Family in Chapel Hill, North Carolina and that "*how I think certainly surprises many who currently claim the name Methodist.*"

Hauerwas loves to shock. In 2001, he was invited to give the prestigious Gifford Lectures in the University of St. Andrew's. He accepted the offer but commented: "*I did have one big problem. Lord Gifford had wanted the lectures 'to promote and diffuse natural theology' but I have little sympathy with natural theology as Lord Gifford understood it.....Thankfully, however, he was extraordinarily generous in declaring that Gifford lecturers 'should be under no constraint whatever in their treatment of the theme'.*" As a consequence **Hauerwas** gave his lectures arguing that *Karl Barth* was the greatest natural theologian of modernity, even though *Barth* was widely known as one of the greatest critics of natural theology!

This is one of the most interesting and honest memoirs I have ever read. *Hauerwas* is remarkably honest about his own failings and foibles. His description of the painfulness of his first marriage to a woman with severe mental health problems is told with great sensitivity and enabled him to write about the issue of suffering with deep insight. **Beg, borrow or buy this book and you will not be disappointed.**

*Rector, Parish of Hunter's Hill

ST MARK'S PARISH, SOUTH HURSTVILLE

A New Rector - A New Era

The Ordination and Induction of the Reverend Peter Greenwood as the eighth Rector of the Anglican Parish of St Mark's, South Hurstville, in February, brought together many people not normally seen in the same place at the same time.

The Acting Bishop of the Georges River Region, the **Right Reverend Peter Tasker** and the retired Archdeacon, the **Venerable Ian Cox**, led the celebrations.



Those attending the Service included local Catholic and Uniting Church clergy, a large number of local Anglican clergy and others from outside the Region, including the Reverend Andrew Sempell, the Reverend Philip Bradford and other members of Anglicans Together, the Reverend Daniel Dries Rector of Christ Church St Laurence and the Very Reverend Philip Jensen, Dean of Sydney. His daughter Rachel is the new Rector's wife. Councillor Kathryn Landsberry from Kogarah Council welcomed Peter on behalf of the community. Also present were members of the South Hurstville RSL Club, for which the Rector is Chaplain.

Peter Greenwood's ordination followed the order of *An*

Australian Prayer Book, with the word 'presbyter' replacing the word 'priest' throughout; the service of Holy Communion followed the order of Sydney diocese's *Common Prayer* 2012. The Ten Commandments were read, and, for the first time, St Mark's Church saw the use of individual cups of grape juice alongside the traditional chalice of wine.

Rachel Greenwood read the first lesson (1 Timothy 4.1-16); and the Reverend Matt Yeo, Leader of the St George Mission district, read the second lesson (John 16.5-16). The Bishop Tasker's sermon was an exposition of the reading from Timothy, applied to the present

situation.

In the second part of the celebration, the Wardens, Bruce Cooke, Marty Golding and Rob Nelson, officially welcomed the new Rector to the parish, and John Kennedy presented him and Rachel with St Mark's T-shirts. Members of the parish wear these distinctive T-shirts at public functions, like the annual fete and the collection for Toys 'n Tucker at the local IGA store each Christmas.

The Service was followed by a catered supper in the parish hall.

This Service ended months of anxious waiting by the Parish,

with there being several Locums Tenens and Acting Rectors following the resignation of the previous Rector. Chris Albany had for many months only been able to perform a part-time ministry, while he cared for his wife, who was suffering from a terminal illness. Chris has now taken up a position in Perth Diocese.

The honorary assistant priest, the Reverend André Jacobs, the wardens, and several lay ministers pulled together to maintain the parish while the five nominators searched for a new rector.

The nominators were concerned that the Diocese might attempt to 'nuke' the parish, and make it conform to the dominant conservative evangelicalism of the Diocese. In the event, most of the nominators felt that Ian Cox and Peter Tasker tried hard to assist the parish to find 'the right person'



to fill the vacancy, supplying most of the names of the more than forty clergy whom the nominators contacted.

This support continued after the parish lost its right of nomination and the nominators became simply 'members of the parish with whom the bishop chose to consult'.

As the nominators began to lose heart, they were given the name of the *Reverend Peter Greenwood*, an Assistant Minister in the Crossways parish on the north side of the city.

One nominator approached him on behalf of the others; and, after several interviews, the five unanimously agreed to give his name to the new Archbishop, *Glen Davies*.



Peter Greenwood's Induction at St Mark's

On the first Sunday, following Peter's induction, St Mark's discovered that we may no longer be a 'stole parish'. The stoles Peter was presented with at his ordination and induction remain unused. At the 8am Service, he appeared in 'choir dress' with an academic hood. (He has a Bachelor of Engineering in IT from UNSW and a BD from Moore College). At the 10 o'clock Service, he has begun to discard clerical dress, and wears a suit with clerical collar. Some of the older regulars complained after the first Sunday, but most either did not notice or were not concerned.

A few of the hymns at 10am are now being projected on to the

wall, rather than coming from the hymn book. **More change is promised, along the lines which the nominators had discussed with Peter beforehand.**

More important to the nominators and the majority of the parish council, our main service, the 8 am Choral Eucharist continues to follow the liturgy of *A Prayer Book for Australia*;

Our ministry to the four nursing homes in the area also

continues (some of the clergy the nominators contacted would have focused elsewhere). So do our Bible studies and the community activities which have won us two supportive grants from the State government. **We are being encouraged to continue to do what we do well, and to improve what we do not do so well, with a**

new emphasis on the guidance of the living Word.

Peter's sermons are Biblical-expositories, but continue to be broad and inclusive; some members of the parish have been relieved to find new energy, new life and new hope - in the Rector, amongst the Wardens, and the parish councillors. It is great to have a young family, including three small children, living in the



rectory.

Our new Rector is consultative: he continues to meet with the wardens and other

members of the parish council regularly and informally and to hasten slowly as he deals with those who are 'agin' any change, however slight. **The future is full of promise.**

Douglas Golding

St Mark's South Hurstville

(Photos: 1.Bishop Tasker, Peter Greenwood; 2.Clergy involved in the ordination; 3.Peter Greenwood with Bishop Tasker & Archdeacon Cox; 4. Peter & Rachel's St Mark's T-shirts.)

ASSURANCE

*O Creator Spirit
as you have been with us
all the days of our lives
in beauty grief
love and loneliness
we walk with you
into the unknown
the end of this world's
thinking feeling
seeing hearing*

*Leaving loved ones
yet holding them
with songbird and milky
way
in web of being
content that all is well
we rest in your embrace
Parent Lover Friend
entrusting to you
the last journey
as we did unknowingly
the first*

*Through spirals of time
body of space
believing what you
so intricately created
to spirit us
will not be lost
in that dark crossover
to the bright cloud
of your full
and loving presence*

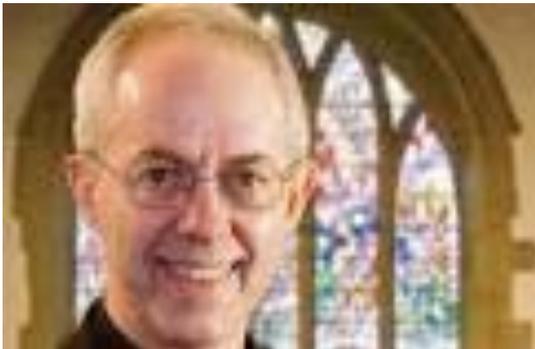
Pat Patterson, Claremont, California, formerly United Methodist Board of Global Ministries, New York.
A tribute to *Ruth Harris*, formerly with Methodist Board of Global Ministries.

JUSTIN WELBY, POPE FRANCIS AND ECUMENISM

by Mandy Tibbey*

Justin Welby, the Archbishop of Canterbury, has made ecumenical engagement a significant aspect of his work and life as Archbishop of Canterbury. “What’s it got to do with us?” some may ask about ecumenism. The Archbishop evidently thinks it has a great deal to do with us. His term has been marked by attention to ecumenism.

The most recent indication of this is that he has invited a Roman Catholic order committed to ecumenism to send four members (Anglican, Lutheran and Roman Catholic) to live at Lambeth Palace, to join the community of prayer that is offered continually at



Lambeth for the mission of the church.

Other indications of the significance that he attaches to ecumenism can be seen in his very well received address to the recent World Council of Churches Assembly in Busan, Korea; in his visit to Rome, to **Pope Francis** in June 2013; his welcoming the Eastern Orthodox churches to Britain for the Anglican-Eastern Orthodox dialogue (on-going since 2001) and his address to the Methodist Conference in Westminster. He has made ecumenical engagement a

significant way of being Archbishop of Canterbury.

This comes at an interesting time, a “*kairos time*” perhaps, with the consecration of *Pope Francis*, who has turned (or re-turned) the Roman Catholic church towards being a church more at one with the poor and open to ecumenism. *Pope Francis* is reported as frankly saying that “*I am a Vatican II man.*” This is short-hand for welcoming a Church of and for the poor; taking social justice seriously; engaging with the world and being open to the insights of those outside the Roman Catholic Church.

That *Pope Francis* is living this out can be seen in his taking the name of *Francis* (after Francis of Assisi); washing the feet of male and female prisoners during Lent (instead of the customary foot-washing of the feet of cardinals); eschewing elaborate costume; living in simple quarters rather than like a “prince of the church”; getting out of his vehicle to hug a disabled person; calling on churches in Rome to open up to refugees; going to Lampedusa to tell Europe to treat refugees as human beings and decrying the use of human beings for slavery of various sorts.

These steps have been breathtaking in a church that looked, at least to some during the last two papacies, as though it may have lost its way, with

too great an emphasis on matters such as contraception, divorce, abortion and too little focus on justice in the wider world. *Pope Francis* reminds us of “*good Pope John*”, *John XXIII*, who initiated Vatican II.

***Pope Francis* may not be a revolutionary on social issues, but his comments such as “*who am I to judge?*” in relation to gay people, the suggestion that divorcees and single mothers be able to receive Holy Communion and that the children of single parents be baptised, give great hope for a less judging and more generous Roman Catholic Church.**

He has called a synod on family life that proposes to include women participants and may face the sexual abuse scandal from the perspective of the laity to a greater extent than has hitherto been the case in the Vatican. He has called for women to have greater decision-making roles within the church.

The huge growth of



Protestantism in Argentina, where he was the Bishop of Buenos Aires, apparently

encouraged him to have his clergy leave their churches to spend much more time among the poor and to go to where the people were rather than waiting for them to come to the big cathedrals. His own writing quotes the Bible to a greater extent than is probably common for Roman Catholic prelates.¹ This is probably a Protestant influence.

Pope Francis apparently also thinks that “Anglicans should be allowed to be Anglicans”, rather than converted to Roman Catholicism, as **Benedict** advocated, with the Ordinariate. That is an ecumenical approach! It is respectful of the gifts that we bring to the wider church without saying that those of other churches must “return to the one true church” (meaning the Roman Catholic Church).

The visit of Archbishop Justin to Rome has led to various interactions, including his giving a message at Christmas on Vatican Radio and inviting the Roman Catholic ecumenical Order to live at Lambeth.

Both leaders seem to hold in common a strong sense that the church ought to be a church that lives advocating justice and peace and reaching out beyond denominational boundaries to the real needs of humanity. This is an ecumenical approach, “oikumene”

¹ Pope Francis: Open Mind, Faithful Heart: Reflections on Following Jesus, Claretian Publications, available from St Pauls Bookshop, Castlereagh St, Sydney. It is a collection of his addresses, especially to clergy, over some years.

meaning “the whole inhabited earth”.

Archbishop Justin² was converted to evangelical Anglicanism whilst at university, heavily influenced by the charismatic movement and Vineyard movement in the United States.

His years in the oil industry led him to participation in a joint Roman Catholic-Anglican Commission on banking and social justice. He deeply appreciated Roman Catholic social teaching such as *Rerum Novarum* (an encyclical on the dignity and rights of all workers).

In his years at Coventry Cathedral, which was mixed, with Evangelicals and Anglo-Catholics as members of the Cathedral parish, **Justin Welby** was very involved in reconciliation work in the Middle East and more especially Africa, including francophone Africa (he speaks fluent French). This gave him an exposure to a broader variety of church traditions including the Orthodox and Roman Catholics.

Archbishop Rowan Williams tasked him with being an emissary for justice and peace in several countries in Africa, which is why his election as Archbishop of Canterbury was greeted with pleasure in Africa as well as the United States, because he had come to know the churches in both parts of the world. He has

² Archbishop Justin Welby: The Road to Canterbury, Andrew Atherstone, Darton Longman and Todd, 2013 London, available at Koorong Bookshop, West Ryde.

also welcomed women bishops in the United Kingdom.

In that work in Africa, Justin Welby became more aware of how much Holy Communion meant to those in situations of deep conflict and began receiving it daily himself. He joined the Anglican Benedictine Order as an Oblate (like a companion to the Order), valuing the “common sense” rule of the Benedictine tradition.

Francis and **Justin** seem to share an appreciation for church (and other) traditions outside their own, and a real willingness to engage more broadly than only within their own denominations, both calling their Churches to faith expressed in action. Both seem to understand the role of the laity; want greater participation for women in the church and for all to feel welcome and included.

Let us hope and pray that this happy conjunction of an Archbishop of Canterbury and Bishop of Rome, who share a common concern for the “whole inhabited earth”, will be a blessing for our world and provide leadership towards justice and peace. “Thy Kingdom Come!”³

*Barrister, Parishioner St Luke’s Enmore, Anglican Rep, NSW Ecumenical Council



³ See generally Anglican Communion website.

NEWS OF MOVES AND EVENTS

PARISHIONERS OF ST LUKE'S CHURCH, MOSMAN said farewell in early March to their Rector, the **Reverend Bruce McAteer**, who has retired after being at St Luke's Parish since 2008. Bruce was formerly General Secretary of the General Synod of the Anglican Church of Australia.

THE REVEREND JAMES BUTT, RECTOR OF ST JOHN'S CHURCH, BALMAIN retires as from the end of March, 2014. Fr James has been Rector of St John's for the past fifteen years.

THE REVEREND DR GEOFF BROUGHTON has accepted **THE PARISH OF ST GEORGE'S PADDINGTON**. Geoff, a former Rector of St John's Glebe, has since studied for his doctorate and is currently Acting Director of St Mark's Theological Centre, Canberra. His Induction will take place on 24 July 2014. He will combine part-time in the parish and a part-time lectureship. In addition 'a Ministry Couple' – Bryon and Jess Smith will work three days in the parish.

IN ST ANDREW'S CATHEDRAL, earlier this year there was great rejoicing and excitement when **ARCHBISHOP GLENN DAVIES**



presided over his first Ordination Service, ordaining 31 men and 4 women as Deacons. They will serve in a variety of capacities within the Diocese – some in parishes, but some in chaplaincy and in church planting.

The Reverend Dr Andrew



Cameron, Senior Lecturer in Christian Thought at Moore College, has been appointed **Director**

of **St Mark's National Theological Centre**, in the Diocese of Canberra & Goulburn

The announcement of Dr Cameron's appointment said, *"the appointment follows a careful, thorough and rigorous selection process by St Mark's Council and the consent of Bishop in Council."*

His appointment will be effective from 1st July 2014. He succeeds the **Right Reverend Dr Tom Frame**.

Dr Andrew Cameron ordained in 1993, obtained a Bachelor of Theology (Honours 1) through the Australian College of Theology and a Master of Theology while ministering in the Parish of St Phillip's Caringbah, Sydney.

Andrew Cameron obtained his Doctorate from the University of London in 2003 for his dissertation entitled *'The logic of love: a theological approach to the relationship between ethics and emotion'*.

THE 58TH SESSION OF THE UNITED NATIONS COMMISSION ON THE STATUS OF WOMEN (UNCSW) met in New York City from 10 to 21 March.

The 2014 theme is *"Challenges and Achievements in the Implementation of the Millenium Development Goals for Women and Girls."*

Anglican and Episcopalian representatives were selected by their primates to attend on behalf of their province. They monitored plenary sessions and attended parallel events (panels and meetings) on topics that speak to that theme.

The women who attended on behalf of the Anglican Communion were from *Australia, Bangladesh, Brazil, Canada, Central Africa, Congo, England, Hong Kong, Indian Ocean, Japan, Korea, Myanmar, New Zealand, Pakistan, Rwanda, Scotland, South Africa and the United States.*

The Australian representative was the **Reverend Dr Sarah Bachelard** an Anglican priest and theologian based in Canberra.

The Episcopal Presiding Bishop, **Katharine Jefferts Schori** greeted Anglican and Episcopal participants.

"The advocacy work that you are doing here and the empowerment work you are doing in your own contexts makes an incredible difference," she said. *"I wish you well. I pray for your work these two weeks. I pray that you may continue to be effective agents of change and transformation in this world. That's what we are about in seeking the kingdom of God."*

The Anglican Church – Oceania - Africa

THE ANGLICAN CHURCH OF MELANESIA (which includes Solomon Islands, Vanuatu and New Caledonia) consecrated and installed, on Sunday 2nd March, 2014, the **Reverend Patteson Worek** as the third Bishop of the Diocese of Banks and Torres.



Patteson Worek was consecrated by the Archbishop of Melanesia, **the Most Reverend David Vunagi**, and installed as Bishop of the Diocese of Banks and Torres by the Vicar General of the Diocese, **the Reverend Benjamin Gislapwos**.

Preaching to a large crowd, the **Bishop Michael Tavo** (retired bishop of the Diocese) quoted from Isaiah to highlight the qualities of a 'good bishop'.

He said, *"A bishop must be a man of vision, be a man of wisdom and must be a man of integrity. A bishop must be a man who can read signs in these ever changing times and can meaningfully relate to the people in the community; and to the Government of the day; and to the greater Anglican Church and the Province of Melanesia."*

Bishop Worek in his Inaugural Address stressed that his mission for the Diocese of Banks and Torres would involve a **holistic** approach. *"The holistic development will include*

spiritual, social, political and economic aspects of people".

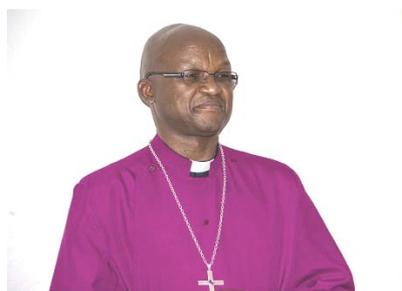
The Consecration in the Torba Sports Complex in Sola, Vanua Lava was witnessed by **more than two thousand people** living in and around the Diocese of Banks and Torres. A team from the Provincial Head Quarters of the Church of Melanesia, led by **Archbishop David**, traveled across from Honiara in the Solomon Islands.

Later, many groups, including **Mothers' Union** members and youths from the visiting districts, staged a lot of entertainment that brought colour to this auspicious day.

Photo Credit: **Aldrin Pelko, ACOM**

"A CHURCH SOLELY DEPENDENT ON PRIESTS WON'T SURVIVE" –

The Bishop of the Diocese of Botswana grapples with many of the same problems as does the Church in other parts of the Anglican Communion, including the Australian Church.



Bishop Metlhayotlhe Beleme of the Diocese of Botswana (Church of the Province of Central Africa), in his Charge to the Diocesan Synod, held 7-8th March, in Botswana's capital Gaborone, warned *"a church that is solely dependent on priests and consists of only Sunday*

church attenders will not survive."

It was **Bishop Beleme's** first Synod since his election in July last year.

"I think it will become increasingly necessary for us to consider how we liberate the laity, how they can be used also in public forms of worship so that the liturgy of the Church becomes the work of the collective people of God," he said.

The Bishop acknowledged the need to grow vocations in Botswana and for the Church there to *"learn to do things for ourselves."* There are 13 ordinands currently being trained at their newly established Saint Augustine Theological School.

The Synod considered the Church's place in a fast-developing economy such as Botswana and asked *"What should our strategy be for mission now? How should we serve our shifting population? Are we where the people are?"* *"Clearly we must be a Church that is a serving Church. One that serves the people among whom we live and the people who are in need who are our neighbours,"* said **Bishop Beleme**.

"Christianity is not a home for self-seekers, but a place for those who are seeking God and where God's sovereignty is acknowledged. I would rather we were good Christians, rather than just Anglicans."

ANGLICANS FROM AROUND THE WORLD PARTNER WITH MYANMAR ON DEVELOPMENT



Archbishop **Stephen Stephen Than Myint Oo**, seen here greeting Buddhist monks, talked of the Church's twin development tracks.

The Anglican Church in Myanmar is forging ahead with its strategic plans for Church and Community development, thanks to the renewed support from its international and local partners.

Following a Development Partners Roundtable in Yangon in February 2014, the attendees – 32 from overseas and 45 from Myanmar – agreed to greater co-operation, co-ordination and collaboration between themselves.

The Australia's Anglican Board of Mission, a key partner with the *Episcopal Church in the Philippines*, has worked with the *Church of the Province of Myanmar* since 2012 to prepare its Strategic Plan.

ABM's Asia Programs Co-ordinator, **Lina Magallanes**, after attending the meeting said: *"With over 14 different partners from all over the world in attendance, some supporting the development work of the Church, some missiologically supporting the Mission outreach of the Church, and others there as observers, it made for a very worthwhile time of praying, sharing, listening and learning."*

The Rev'd John Deane, Executive Director of ABM -

Australia, opened the Conference with a presentation: ***The evolving biblical and theological understanding of mission and the principles of partnership.***

In his Keynote Address, Myanmar's Anglican Primate **Archbishop Stephen Than Myint Oo** articulated the twin thrusts of the Church's strategic objectives:

Church Development and Community Development.

Church Development is defined as investing in the institutional development of the province/diocese/parish towards spiritual capacity building and financial self-support.

Community Development is defined as addressing the social development of communities consisting of both members and non-members of the Church.

There are seven Shared Themes within the Strategic Plans of the Church:

1. Education;
2. Health/Water/Sanitation;
3. Agriculture
4. Animal Husbandry;
5. Microfinance;
6. Church & Spiritual Development Capacity Building;
7. Community Development Capacity Building.

Photo Credit: ABM



Forty days and forty nights you were fasting in the



wild, forty days and forty nights tempted, and yet undefiled:

Let us your endurance share and from earthly greed abstain, with you watching unto prayer, with you strong to suffer pain.

And if Satan on us press flesh or spirit to assail, Victor in the wilderness, grant we may not faint or fail.

Keepest, O keep us, Saviour dear, ever constant by your side, that with you we may appear at the eternal Eastertide.

George Hunt Smyttan & Francis Pott

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Opinions expressed are those of the contributors.

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ORTHODOX CHURCHES WILL HOLD THE FIRST ECUMENICAL COUNCIL IN TWELVE HUNDRED YEARS IN 2016 IN ISTANBUL

(Sourced from www.huffingtonpost.com)
| by Dasha Afanasieva and Tom Heneghan



ISTANBUL March 9 (Reuters) - Patriarchs of the world's 250 million Orthodox Christians ended a rare Summit in Istanbul on Sunday calling for a peaceful end to the crisis in Ukraine and denouncing violence driving Christians out of the Middle East.

Twelve heads of autonomous Orthodox churches, the second-largest family of Christian churches, agreed to hold a summit of bishops, or ecumenical council, in 2016, which will be the first in over 1,200 years.

The Istanbul talks were called to decide on the Council, which the Orthodox Churches have been preparing on and off since the 1960s. However the Ukraine crisis overshadowed their talks. As the prelates left a special service at Saint George's Cathedral, a woman in the crowd called out in Russian "Pray for Ukraine!" Two Archbishops responded: "You pray, too!"

In their communique, the Patriarchs called for "peaceful negotiations and prayerful reconciliation in the ongoing crisis in Ukraine" and denounced what they said were "threats of violent occupation of sacred monasteries and churches".

The Russian Orthodox Church, with 165 million members by far the largest in the Orthodox family, last month issued a statement along with Moscow's Foreign Ministry about what they said were attacks on revered historic monasteries in Kiev and Pochayiv in western Ukraine.

Closely aligned with *President Vladimir Putin* on Ukraine policy, the Russian

Church has a partner Ukrainian Orthodox Church mostly in the Russian-speaking east of the country that is loyal to the Moscow Patriarchate.

MIDDLE EAST CHRISTIANS

On the Middle East, the Patriarchs denounced "the lack of peace and stability, which is prompting Christians to abandon the land where our Lord Jesus Christ was born." They demanded the release of two prominent Syrian Orthodox Archbishops kidnapped near Aleppo in April 2013.

Unrest in the Middle East over the past decade has killed or driven out large numbers of Christians, many of them Orthodox. Christians make up about 5 percent of the region's population.

Metropolitan Hilarion, Head of the Russian Church's foreign relations, said before the meeting that "extremist forces (are) attacking Christians, exterminating them, kidnapping priests, bishops and nuns, destroying Christian churches and doing everything to make those who believe in Christ to leave the Middle East."

One of the main questions facing the 2016 Council will be how to balance relations among the Orthodox now that

the Russian Church, after seven decades of subjugation under communism, has re-emerged as an influential voice in world Christianity.

Ecumenical Patriarch Bartholomew is the most senior Orthodox leader, but his Istanbul-based church is tiny, with none of the resources that the large Russian Church enjoys.

The Ecumenical Patriarch will meet Roman Catholicism's Pope Francis in Jerusalem in May.

Despite the prestige of his post, the Ecumenical Patriarch has no authority over other orthodox churches, unlike the power the Pope has in Catholicism, the world's largest church with 1.2 billion members.

The 2016 Council will be held in Hagia Irene, a Byzantine church building in the outer courtyard of the Ottoman Sultans' Topkapi Palace. Now a museum, it has not been used as a church since the Muslim conquest of Constantinople in 1453.

Orthodox Christianity links 14 independent churches, based in Eastern Europe, Russia and the Middle East.

FIRST WOMAN DIOCESAN BISHOP IN THE ANGLICAN CHURCH IN AUSTRALIA

Dr Sarah Macneil, 59, a former Dean of Adelaide was consecrated and installed as the eleventh Bishop of the Diocese of Grafton in Christ Church Cathedral, Grafton New South Wales on Saturday, 1st March 2014.

THE ELEVENTH BISHOP OF THE DIOCESE OF GRAFTON



Dr Sarah Macneil is Australia's fifth woman bishop in Australia. The other four – assistant bishops in the dioceses of Perth, Melbourne, Canberra & Goulburn and Brisbane – vested Dr Macneil in her cope and mitre during the service. Australia's first women bishops – **Kay Goldsworthy** (Perth) and **Barbara Darling** (Melbourne) were consecrated in 2008. **Bishop Darling** plans to retire early next year.

In the Australia Anglican Church **there are four of**

twenty three dioceses that do not ordain women as priests: the Evangelical dioceses of Armidale, North-West Australia, and Sydney, and the traditionalist diocese of The Murray. The Murray does not ordain women as deacons.

Currently women priests constitute 20% of Australian priests overall, and one quarter of the total number of priests in dioceses that do ordain women.

The chief consecrator at the consecration service was the Bishop of Canberra & Goulburn, **Stuart Robinson**. Normally the Metropolitan of the New South Wales Province and Archbishop of Sydney would be expected to take that role. However, as the Diocese of Sydney is opposed to women as priests and bishops, **Dr Glen Davies** asked **Bishop Robinson** to take his place. Archbishop Davies sent a Letter of Greeting, which was read at the Service.

Sarah Macneil was ordained priest in 1994 for the Diocese of Canberra & Goulburn, where she served as Chaplain at Canberra GGGS; Visiting Scholar & Tutor at St Mark's Theological College; Rector of the Parish of Ainslie and Diocesan Archdeacon. In 2010 Dr Macneil was appointed Dean of St Peter's Cathedral, Adelaide. Her husband is the **Reverend Ian Chaplin**.

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