

SOME COMING EVENTS IN SYDNEY

ANGLICANS TOGETHER DINNER

FRIDAY 2ND SEPTEMBER 2016

7PM FOR 7.30PM

CITY TATTERSALLS CLUB

194 Pitt Street, Sydney

Speaker: **PROFESSOR MARION MADDOX**

"The Past, Pleasures and Prospects of Liberal Christianity"



Professor Maddox is in the Department of Modern History, Politics and International Relations, Macquarie University, NSW. She is the leading authority on the intersection of religion and politics in Australia.

COST: \$65 – (\$60 conc)
Payments with Booking
Form by 28 August to:

ANGLICANS TOGETHER,

Level 1, St James' Hall, 169-171 Phillip Street, Sydney, 2000.
Telephone: 02 8227 1300

Details and Booking Form (essential) at:
www.anglicanstgether.org

ST GEORGE'S ANGLICAN COLLEGE JERUSALEM,

A Centre for Study and Pilgrimage in the Holy Land

Alumni, Friends, Supporters & All Interested

are invited to meet and hear

**The Very Rev'd Canon Dr.
Gregory Jenks**

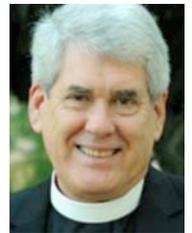
Dean of St George's College, Jerusalem

SUNDAY 7 AUGUST,

3.30pm

ST PAUL'S CHURCH HALL,

207 Burwood Road BURWOOD



Canon Jenks will speak about St George's College – its programmes, outreach, pilgrimages and living in the Land of the Holy One.

Entry by 'note donation' – Afternoon Tea provided

RSVP to: Robert_m_sydney@hotmail.com

ALL WELCOME

(See enclosed leaflet for information about The College)

EREMOS: A WINTER RETREAT DAY:

"STEPPING FROM FEAR INTO LOVE"

30 JULY 2016 9:30am–4:00pm

Canisius Centre, 102 Mona Vale Road, Pymble.

ANNUAL MOORE COLLEGE LECTURE SERIES

"Death and the Life Hereafter"

Friday 19 August 8.00pm

Monday – Friday 22 – 26 August –

Monday 10,00am, Tues-Fri. 9.00am

Speaker: **DR PAUL WILLIAMSON**, Moore College,
Specialities Old Testament, Hebrew and Aramaic.

Information: 9577 9999: www.more.edu.au/amcl

ORGAN RECITAL —

CHRIST CHURCH ST LAURENCE

Sunday 21st August 2016 at 2:00 pm,

MICHAEL DEASEY (formerly St Andrew's Cathedral, Sydney and Precentor & Director of Music at All Saints' Cathedral, Bathurst) will be the recitalist.

Venue: 812 George St, Sydney (nr Railway Square).

LECTURE - WORKSHOP

with **DR VAL WEBB:**

**"Testing Tradition and
Liberating Theology: finding
your own voice"**

Saturday 23 July 2016

(2:00–4:00pm)

Pitt Street Uniting Church



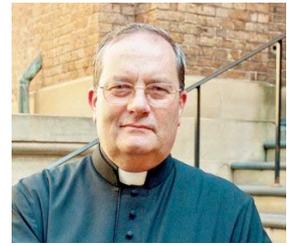
Val Webb will address the topic of her latest book. A 'Q&A' session will be moderated by Pitt Street's Minister, *the Rev Dr Margaret Mayman*.

Val Webb says: *"There has never been one truth, despite what people claim. Theological ideas have waxed and waned through history"*.

More information re cost and registration:
www.eventbrite.com.au/e/dr-val-webb
email: pittstuc@bigpond.com

'ORA ET LABORA'

Greetings in Christ,



Many Christians are starting to wonder why the world is less than enamoured with our 'good news', and why there is a growing hostility to the Church in the public domain.

A common critique goes along the line that the church is arrogant, controlling, self-serving and lacking in transparency. The critique tends to discount the good works of the church and the positive message it might otherwise have to say about humanity. Why?

MISSION AND SERVICE

Chapter 10 in the *Gospel of Mark* recounts the final journey of Jesus and his disciples to Jerusalem. It states that Jesus knew 'his time had come', and his disciples expected that he was going to enter into some sort of public conflict with the authorities. So two of them (*James* and *John*) were keen to exercise some leverage to secure their status in the 'new world order'. Unsurprisingly, the other disciples were indignant at this grasping behaviour.

'So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many"'. (Mark 10:42-45)

Likewise, *John's Gospel* described *Jesus* demonstrating the call to service by washing the disciples' feet.

He said, "So if I, your Lord and Teacher, have washed your feet, you

also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you." (John 13:14-15).

Jesus was consistent in his teaching and demonstration of servant leadership and the concept is one that is foundational for Christian mission and ministry.

Paul affirmed this view in his letter to the Philippians, where he wrote:

'Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross.' (Philippians 2:3-8)

As an expression of God's love, 'service' is a fundamental ethic of the Christian faith, which should find expression today through the mission of the church.

To be sure, church behaviour (and especially debates over differing points of view), should be conducted with respect and a desire of the different parties to help and seek the well-being of one another rather than lord it over them.

MISSION AND COMMUNITY

Another important challenge for the mission of the Church is the need for it to retain an 'outward focus'.

Parishes, like many institutions, are of their nature inward-looking organisations that are principally concerned with their own welfare. **The church, however, should be bigger than this: bigger than the denomination, the institution, or the parish.**

Moreover, we should seek to avoid the temptation to commodify religion and behave like customers in some sort of religious department store purchasing bits of religion as and when required.

The Christian faith is not a product to be sold, but instead a worldwide community of faith called by God into action.

As the *Gospel of John* states, "it is not that we chose God but that God chose us and gave us the task of bringing his love into the world" (John 15:16-17).

The Christian Church is diverse and often fractured, but as a community we are stuck with one another; and we need one another.

This situation is 'writ large' in the story of the people of God in the Old Testament, who were meant to be 'a light to the nations' but were more often concerned with themselves and the sectional interests within the community. **God regularly sent prophets to call them back to faithfulness and mission, but it was not an easy task.**

The mission of the Church needs to be a disciplined activity if it is to remain focussed on the needs of others. It also needs to be an holistic activity that seeks to address the total person; physically, mentally, emotionally and spirituality. All this, while at the same time recognising that 'wants'

are not necessarily 'needs' and that people's needs are not all the same. In other words, missionary activity is not about processing people through some sort of programme without reference to their specific concerns and cultural context.

CARING FOR THE VULNERABLE AND PROVIDING HOSPITALITY

Mary, the Mother of Jesus, proclaimed in the words of the Magnificat:

"He has put down the mighty from their seat: and has exulted the humble and meek. He has filled the hungry with good things: and the rich he has sent away empty" (Luke 1:52-53).

The *Gospel of Luke* promotes the view that God has a priority for the poor, the weak and the marginalised. Indeed, the Gospel pursues a strong theme of social justice throughout and is critical of the 'rich' who are portrayed as greedy and exploitative. The message to the poor is one of ultimate justice, which is to come in the Kingdom of God. This is compared with the message to the rich, which is personified in the story of *Zacchaeus*; who recognises his sin and seeks both to change his life and make restitution to those that he has wronged.

Luke's purpose is not just to condemn the rich but rather to get them to change their ways and behave in a Godly manner by showing a concern for justice and integrity. *Jesus* therefore concluded: *"From everyone to whom much has been given, much will be required; and from one to whom much has been entrusted, even more will be demanded."* (Luke 12:48)

As Christians, we have a duty to act justly and care for the vulnerable in society. It is not appropriate to claim that it is someone else's problem (or even God's problem), or that the poor are so because God has ordained it. Our

faith is meant to make a difference to the people around us; otherwise it is meaningless. In this way, we continue the ministry of Christ to the world.

Hospitality is a ministry of outward-focus that is principally concerned with meeting the needs of others. It has the intention of providing welcome, and with that, an invitation to join in engagement with others. Like caring for the vulnerable, Godly hospitality is not just directed to 'people like us', but rather is for all. It is for this reason that many Christians have taken up the cause of justice for those who are refugees.

Both the Old and New Testaments affirm the need to care for strangers. The *Book of Leviticus* makes it clear where it states,

'When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God.' (Leviticus 19:33-34)

Similar stipulations are found in *Matthew 25* and *Hebrews 13*. Showing hospitality to the stranger is an act of unconditional love that does not require anything to be given in return for the love shown. It is not a contract but instead a sign of God's presence.

FEEDING BODY, MIND AND SOUL

Our faith is to be an activity that touches every part of our being and that reaches out and touches every part of society. *Matthew's Gospel* records *Jesus* sending his disciples out into the world to *"...make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."* (Matthew 28:19-20)

Conversion is a process transforming the total person over time; it is not just an event. It begins with an awakening or consciousness of God's presence in our lives, and grows through an acceptance of God's love for us and a commitment to pursue God's calling. We often describe this process of transformation as 'discipleship'. Moreover, this spiritual journey of transformation encompasses the physical, emotional and mental aspects of life.

The *Benedictine Rule* gave expression to this process by affirming the importance of physical labour, the study of the scriptures and other religious writings, and of regular prayer and corporate worship.

This remains as relevant to us today as it ever was and serves to focus our lives on the 'work of the Lord' that transforms both the individual and society.

It is through service we work out Christ's mission in the world, demonstrating God's unconditional love to all and giving life to the Gospel.

The Reverend Andrew Sempell
President, Anglicans Together

14TH JULY

Besides being France's National Day – Bastille Day – it is also the date on which the famous Assize Sermon entitled 'National Apostasy' was preached at St Mary's Oxford. It was the annual address to judges from the high court in Westminster and marked the official opening of the Assize session.

In 1933 it fell to *John Keble*, Fellow of Oriel College to preach to the Assize judges. This famous sermon is recognized as the beginning of a 'Reformation' known within the Church of England as the **Oxford Movement**.

Gippsland's Prophetic Voice

A Man Called Johnny Mac: Selected Writings of Bishop John McIntyre.

Muriel Porter (ed)

Northcote (Victoria): Morning Star Publishing 2015. \$30.

Available online from publisher, and some church bookstalls

(eg. St Luke's Church, Enmore: rector@stlukeesenmore.org.au or Mob. 0401 727 718

After *Bishop John McIntyre* died following a brief illness in 2014, the Melbourne writer *Muriel Porter* edited this selection of his writings, culled from his addresses, articles, sermons and Synod charges. Dating from 2002 until just before his untimely death, they therefore include some pieces from his 15-year ministry at St Saviour's Redfern, but they are mostly the product of his time as Bishop of Gippsland (2006-2014).

He was known, his friend *Archdeacon Philip Muston* writes, as '*Johnny*' to his family, '*Johnny Mac*' to his friends, and to many others around the country as '*Bishop Johnny Mac*'.



He had spent the first 16 years of his life in Sydney (and remained a keen player of rugby league

thereafter), and he then moved with his parents and family to Melbourne. It was here that his formation as a theologian, preacher and missionary took place. *Philip Muston's* introduction outlines a gradual movement towards his vocation, from teenage reading and discussion about their middle class Anglican church life, particularly the failure of working class people to participate in it, to his dropping out of University, and work as a fork-lift driver, to an interest in the possibility of being a worker-priest, and study at Ridley College.

"As a sideline we [Muston and McIntyre] formed a low-brow music group to go into schools, jails, cafes, juvenile detention centres – anywhere we could reach secular young people, earn entry with music and then engage with the gospel. Mac sharpened his wits in preaching to unchurched people. Apart from the songs, content was never prepared for these gigs, but intuited."

This apprenticeship, 'sharpening' his wits and calling for 'intuited' sermons, trained him for curacies in two working class suburbs, followed by a period on the staff of Ridley developing a youth ministry training course, and then an acceptance of an appointment back in Sydney as pastor of a parish which '*nobody else was willing to go to*' – Redfern.

His work in Redfern, characterised by involvement with the local community, local Kooris and marginalised people generally, led eventually to his consecration as a bishop for the people of Gippsland.

Readers of this collection will hear the prophetic voice of *Bishop Johnny Mac* throughout his writings – not from his sermons perhaps, since of them he apparently left nothing much written down -- but especially in his charges to synod, and his regular column in *The Gippsland Anglican*.

The topics covered range over asylum seekers and refugees, the environment, homosexual people and the church, indigenous people, social justice, the Anglican Communion, the mission of the church, the nation, war and

international conflict and women bishops. **It is in some sense a liberal agenda, but also a definitely evangelical one.**

His persistence in advocating his chosen topics is untiring; he returns to them in synod after synod from differing perspectives. **Thus he raises the topics of indigenous people, and the mission of the church, in six succeeding Synods.**

McIntyre's usual method in his addresses to Synod was to begin by describing current issues in church or state, then to analyse them carefully and to relate his ethical analysis to a scripturally-based theology, and so finish by challenging synod members to reflection and action.

To take one example, from his Synod Charge in 2009, the year of the global financial crisis (GFC). He begins with the assertion that the GFC is a less important social issue than global warming, which he says has greater potential for long-term disastrous impacts. Further, the GFC provides an excuse for inaction by national leaders, who worry that responding to global warming will destroy the fragile economy.

He continues to argue that scientific evidence and economic scenarios support carbon trading. The mining industry fights against this, so vested interests '*threaten the very existence of the whole of life! What perversity is this?*'

(It is perhaps worth recalling at this point that in the Bishop's synod audience would have been representatives from the leading parishes of the Latrobe Valley,

where brown coal mining and power generation were important employers and sources of wealth for the community).

Finally the Bishop concludes that the Christian imperative for action is clear from the two creation stories in Genesis, and that the prophet Micah challenges us to do justice and show compassion, 'for it is the poor who stand to suffer most when the impact of global warming strikes access to the basic necessities of life... it is an issue of the human soul'.

Often in these writings, reflection leads to practical action. The spiritual gifts of indigenous people must be fostered, so funding will be immediately set aside for employment of Aboriginal people in the Diocese, and ultimately the ordination of Aboriginal Anglican priests 'as a sign of our affirmation of their ministry among, with and to us'.

Prayer 'is rightly understood as the expression of the relationship between God and human beings

through which God is at work in the world. Both have a part to play if God's will is to be done', so 'we are redeveloping our property on Raymond Island as a place of prayer and retreat', and as 'one key initiative ...to take seriously the environmental challenge'.

Frequently there is a clear sense of purpose, and some courage, in expressing a position. He attacks, for example, what he sees as a growth of militarism and nationalism in the official encouragement of 'the ANZAC myth' ('and so I add my voice to that of those who are calling for the centenary of Gallipoli next year to be the last time we celebrate ANZAC Day').

Addressing the Annual Dinner of the Evangelical Fellowship of the Anglican Communion in Melbourne 2006, he says:

"I admit to being concerned about the direction that Australian Evangelicalism seems to be taking. True Evangelicalism, as I understand it, is committed to the

truth of Scripture and emphasises the need for each person to make a personal commitment to Jesus Christ and his way in community together. It has a tradition of engagement with the world for the sake of Jesus Christ and consequently a strong emphasis on both evangelism and social justice.

Those who lay the sole claim to the name "Evangelical" and exclude people like me from their number do us all an injustice in their drive to gain political power in the life of the Australian Church, and even beyond it in the Anglican Communion."

A Man Called Johnny Mac is a good record of the thoughts and aspirations of an engaging 'Anglican Christian Evangelical human being', a challenging collection of work which repays reading and dipping into again from time to time.

Ronald Henderson, Priest
Oratory of the Good Shepherd



THE FEAST OF THE COMMEMORATION OF THE NEW GUINEA MARTYRS
FEAST DAY – 2ND SEPTEMBER

EUCCHARIST
SATURDAY
27TH AUGUST
11.00 AM

ST JOHN'S
CHURCH
DEE WHY

87 Oaks Avenue Dee Why
Phone: 02 9971 8694 or 02 9971 8252

Rector: THE REVEREND STEVEN SALMON
SSC

Guest Preacher:

THE REVEREND KEN SPREADBOROUGH

Fr Ken is a native Queenslander. He graduated as a teacher in 1962. He served as Registrar of the Port Moresby Teachers'

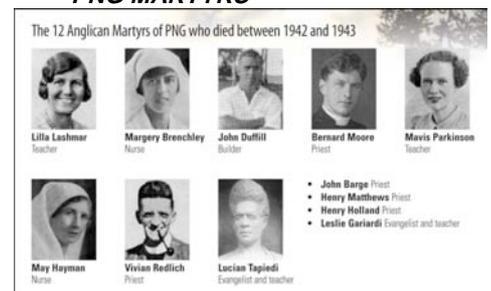


College in 1967-8 and in 1969-70 was Principal of the school at the Moem Army Barracks, Wewak, PNG.

He was ordained Deacon in 1992 and Priest in 1997. Now retired he lives near Jimboomba inland from the Gold Coast. Fr Ken has been a member of the Brisbane ABM Committee since 2006 and Chair of that committee since 2011.

RSVP: receptionist@abm.asn.au

PNG MARTYRS



West Sydney Parish lives out the Gospel whilst restoring and beautifying its historic church

St Paul's Church Burwood has multiple Projects happening

THE PARISH PANTRY didn't have a starting point – it just began...

It began with the contributions in the 'Tin Bin' being given to people who came to the office asking for help.

Fr James, the Rector, started telling parishioners about the frequency with which people were coming so parishioners began to bring in more food. He talked also about people sleeping rough, and gradually people began to realise such people were in the Burwood area.

As the Parish's outreach became known more people came, asking for food. The word was out that people would not be turned away. That was five years ago.



Today the 'Parish Pantry' has grown from having on its shelves small cans of food to be eaten cold and straight from the tin, to a much more extensive range of foods. All are preserved and packaged in a way that needs little or no preparation.

Originally it was only people sleeping rough that came. But now it is the homeless; those moving from one friend's house to another; couch surfing; those sleeping on floors, in garages, in cars as well as those in boarding houses. There are people who have been laid off work; casual workers; workers whose jobs are weather dependent;

single parents struggling to bring up children; the elderly; people straight out of gaol and those with psychiatric illnesses. Some of these people have been so institutionalised that they have no idea how to cope in the outside world without a framework to put structure into their day.

Most of the people who turn up at the Rectory/Office door would be over 23 years, with a number in the 50s to 60s age group – some are fit and healthy and are seeking work, but their age precludes them, while others are old before their time. It isn't just men, women come too, especially women in their

Poverty does not discriminate - it is a cycle that is very hard to break

thirties and forties struggling to bring up their children. Often the children have disabilities of their own, autism, Type 1 diabetes, self harming with rock bottom self esteem and parents who have had to give up work just to try to look after them. In such cases pensions do not even go near to covering expenses and it becomes – *'what do I have to pay first?'*

The need grows day by day. For those sleeping rough we now have, in the Rectory grounds, an accessible toilet and shower, as well as a washing machine and some lockers. Soon we will have a clothes dryer installed. Here at St Paul's, we can offer people a towel and a blanket and a veranda to sleep on. It can be pretty cold out there at night and sometimes wet as well, but at least *it's a safe space*.

All this is all done with donations from St Paul's parishioners who

are generous to a fault with their contributions to the Pantry. Anglicare has started helping by providing some additional food once a month. *The Mayor's Christmas Appeal 2015* helped us move to a new level in the number of people we can help. Even so we still have to limit our people to 10 items of food each per week, otherwise we would not have enough to go around.

On average forty to fifty people a week come, who have to swallow their pride and ask for help. No questions are asked – no charge made. Most people are just grateful for what they can select from the Parish Pantry shelves.

In June, the Parish started *Project 'Life Jacket'*. An initiative developed in the United Kingdom and brought to Australia by a parishioner, Dr Bob Woods. **It involves the collection and redistribution of warm, weatherproof jackets** to those sleeping rough. During the winter months it can be so cold that people get very sick, suffer all types of respiratory diseases and some die.



Parishioners sorting the donated jackets

If we can prevent this by providing them with a *'life jacket'* then it is a small thing for us to do. We hope to distribute over 100 jackets to those in the city sleeping rough.

THE SERVICE OF BLESSING

The long awaited day - Sunday 12th June 2016 - dawned bright and clear and Fr James was in high spirits.

By 9.30am the parish church of St Paul's on Burwood Road, Burwood was filled with parishioners, visitors and invited guests; people who had played a part in the many different aspects of the restoration. - the painters, electricians, builders and cleaners; the Heritage architects, and our generous benefactors were all there, along with local politicians.

All were there to join in the Eucharist to celebrate the restoration of the interior of the church - including the painting of the ceiling in true heritage style, and the cleaning of the stained glass windows and the sandstone walls.

Once inside the church, the Blackett designed, neo gothic structure, you just had to look around - it's magnificent! *Fr James* said we mustn't be proud, but it really is something very beautiful. It would be very easy to become proud, it is so spectacular but we remember it is has been done to glorify God.



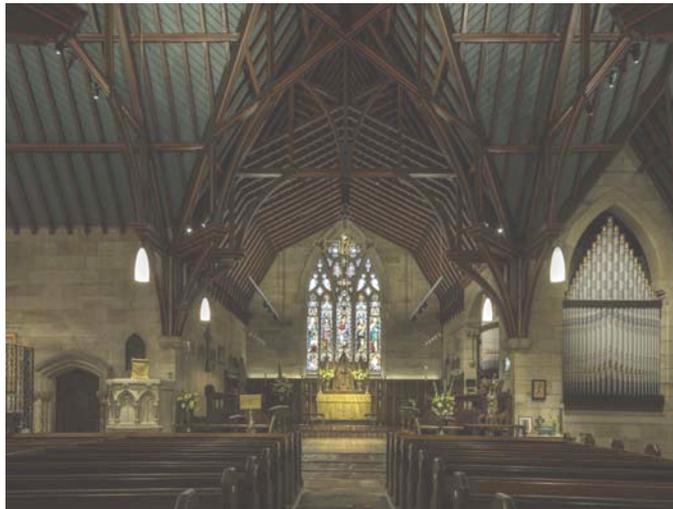
The painting of the ceiling lifts the eye to the heights. For the first time the giant timber hammer beams are actually seen in all their glory.

Now that the eye reaches to the pinnacle of the ceiling, the viewer realises just how big the church is. Previously hidden in the darkness it has now revealed itself in its true grandeur. The lines from *Gerard Manly Hopkins, God's Grandeur*, come to mind -

"The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness,"



St Paul's east end interior, showing blue ceiling

The church is sympathetically lit, removing the deep shadows and the blinding glare. A soft warm light now fills the church, highlighting the altar, the pulpit and the lecterns. There are eight different computer balanced lighting combinations set for different services and occasions. All compliment beautifully Blackett's (the original architect) design

The choir, augmented with extra members, sang the Service. St Paul's will now offer a fully Sung Eucharistic Service once a month. The choir is reaching new heights under the baton of our amazing Director of Music, *Mrs Sheryl Southwood*. A wonderful way to glorify God and offer praise for all God's gifts given to us.

Everything in the church has been done in love. Those who have worked on this Project have

said what a joy it has been and how privileged they have been to be allowed to do this work. They are all quietly pleased with what they have helped to achieve.

Whilst surrounded with all this beauty, it is incumbent on us to remember that the mission of the Church, and the mission of Jesus is not contained within our immediate surroundings. This church, our church, is God's church and it exists in the world for the sake of others. We must be outward looking to the

people beyond our immediate precinct, to those of other faiths and none, to the sick and infirm, to the homeless and dispossessed.

For this reason, immediately following the Blessing of the work done in the church, the Rector, the sanctuary party, together with the choir, moved to the Rectory grounds **to bless the new ablutions facilities: shower, wash basins, toilet for those sleeping rough; wash basins; kiddies loo; and a storage area (for pantry food and the toys for Play Group); and the refurbishment of the small hall to make it child friendly for the Play Group that meets there.**

We must not lose sight of this other part of living out the gospel.

Such things do not just happen. It is easy to see the tangible - the work of the artisans, but we must remember that without the heritage architects, the Wardens and the vision of Fr James this project would never have been achieved.

The Parish of St Paul's has reached a turning point in our community thanks to the vision of Fr James and his determination to see it through to its conclusion.

Sunday the 12th June was indeed a splendid day.

To God be the glory!

Rosemary King
Lay Minister, St Paul's Burwood Parish

A Not So Inclusive Church!

James Moore writes a follow-on to the article - "An Inclusive Church" in the last issue of the Newsletter

The Rev'd Dr John Bunyan raised some interesting issues in his reflections on An Inclusive Church? (March Newsletter) and mentioned his exclusion from participating in services at an Anglican church in Sydney because he did not subscribe to the diocese's interpretation of the doctrine of the Atonement.

It is clear that the diocese has selected substitutionary atonement as the only acceptable interpretation of the death of Christ. **John Bunyan** notes that adherence to this view is a shibboleth for membership of school councils. This has a long history, as I had experience of it in the 1980s on the board of an Anglican University College, when board members were asked to sign a declaration of faith which included acceptance of substitutionary atonement. I struck out the relevant paragraph and said that I accepted the scriptures and the creeds and heard no more about it. Perhaps this "clemency" resulted from the fact that **Rev Dr Stuart Barton Babbage**, a man of genuinely inclusive views, was the Master of the College, and I may not have survived under the present diocesan regime.

In fact, substitutionary atonement is only one of a number of theories attempting to explain the profound mystery that the Cross is the supreme demonstration of God's love for humankind.

Fr Richard Leonard in his helpful little book *Where the Hell is God?* said that Jesus did not simply come to die, but rather came to live - "as a result of the courageous and radical way he lived his life and the saving love he embodied for all humanity, he threatened the political, social and religious authorities of his day so much that they executed him".

Leonard mentions that substitutionary atonement is often called "satisfaction theology" because of the theory that it was through the violent death of Jesus that God's wrath was satisfied. He concedes that there are some elements of 'satisfaction theology' in Catholic belief as well, but says that his church has never held that humanity is totally corrupt or depraved, or that God had only one option in appeasing his own anger. Many would agree with **John Bunyan** that it is unbiblical and immoral.

In *Mere Christianity*, **CS Lewis** admits that substitutionary atonement does not seem quite so immoral and silly as it used to, but what he came to see later on was "that neither this theory nor any other is Christianity. The central belief is that Christ's death has somehow put us right with God and given us a fresh start". The diocesan insistence on substitutionary atonement is just another example of the human desire to have everything neatly packaged.

Subordination within the Godhead

The substitutionary atonement theory received a boost from nineteenth century revivalism. However I remember a few years ago in my parish we heard an excellent Trinity Sunday sermon which expounded the Trinitarian teaching of the church and its relevance to our daily lives. In addition, our Parish Bulletin contained an extract from the *Athanasian Creed* which describes each Person of the Godhead as uncreated, eternal and infinite, with no suggestion of any subordination. I later discovered that **Sydney Diocese, in 1999, had ratified a statement of faith which**

countenanced subordination within the Godhead, a belief which is still accepted by many Sydney clergy.

The notion of a hierarchical order within the Trinity seems to have been introduced into the diocese by **Dr. Broughton Knox** as support for the subordination of women. The result of **Dr. Knox's** debating point has been damage to one of the central doctrines of the universal church, the idea of the Son being in a subordinate position in eternity being exactly what the Arians argued.

The 4th century heretic **Arius** taught that the Father alone is God in the full sense, and theories of subordination within the Godhead have a natural drift in this direction.

"Black letter" preachers

The continuing debate about biblical interpretation runs parallel to arguments about legal interpretation. Some judges are described as "black letter" lawyers who base their decisions on a strict reading of the written laws, but in fact, most legal disputes are about what the law is, and judges usually find that more than solution is available.

As Professor Julius Stone once remarked, "Not even the most immaculate, strict and complete legalist can decide such cases without making choices left open by the law. The court makes its choice and by its choice prefers some values or policies to others".

Our Diocese of Sydney contains a high proportion of what could be called "black letter" preachers, who similarly claim that they preach nothing but the words of the inerrant scriptures. But they also are making choices and practise "selective literalism" and seem unwilling to concede that the Bible records a

growing understanding about the nature of God. The violence allegedly ordered by God in the Old Testament is a case in point, and the genocidal slaughter commanded in 1 Samuel 15 would these days lead to a charge before the International Criminal Court.

CS Lewis was right to say that problem texts must be tested by the doctrine of the goodness of God as revealed in Christ. Attempts to cling to belief in Biblical inerrancy or the idea that every part of the

Bible has the same value lead to theological gymnastics and are barnacles on the proclamation of the Gospel in contemporary society.

Conclusion

John Bunyan's reflections give a negative answer to his question whether the diocese is an inclusive church. Any Anglican from a mainstream or "traditional" parish who has served on Sydney Synod, or has been a parish nominator would quickly agree.

Chris McGillion's "The Chosen Ones - the politics of salvation in the Anglican Church" was published in 2005 but still provides an accurate, if depressing, picture of the move to exclusivity.

James Moore
Kingsgrove

BEING A HOSPITAL CHAPLAIN IN THE MIDST OF MULTI-CULTURAL LIFE

In the heart of the diverse, multicultural suburb of Bankstown is the (about 400 bed) Bankstown/Lidcombe Hospital.

The Rev'd Dr John Bunyan has been volunteer Anglican chaplain at the hospital for the last eighteen years. Originally, he found that there was one part-time paid general chaplain (Baptist), and Mr and Mrs Wildbore from the Uniting Church, visiting psychiatric patients in Banks House.

A Pastoral Care Department. has now been long established. It has a Uniting Church chairman, the *Rev'd Dr Bob Wyndham*; *Mrs Noha Karajayhi*, an experienced Arabic speaking (Assemblies of God) Maternity Chaplain; *Mrs Dorothy Wildbore*, at a goodt age still visiting Banks House, and leading chapel services; *Fr Jacek* a Roman Catholic priest; *Fr Peter* the Greek Orthodox chaplain; *Mr Mohamed Elshafei*, an Islamic Council paid Muslim chaplain; *Dr John Bunyan*, retired Anglican priest; and *Susan Curd*, a registered nurse, trained in pastoral care at the Assemblies of God, Alphacrucis College and John Bunyan.

To these has now been added another 'one day a week' Anglican chaplain, the Rev'd Peter Ellem, Chaplain at the Royal

Alexandra Hospital for children, Westmead. He is the first chaplain appointed to the hospital by Anglicare (HMS) for very many years.

Speaking of his work *John Bunyan* said: "Most Maronite Catholic and many Orthodox patients, identify simply as 'Christian', so I see them as I receive the 'Christian' and 'C.of E.' and 'Anglican' and sundry 'Protestant' lists, as well as the "unknown". **Recently on one day my lists totaled 119 people – a record. At Bankstown the great majority of patients do identify with one or other religion or denomination.**

"When visiting, I leave a card with some patients, when it seems appropriate, as well as the general chaplaincy leaflet. These attractive cards come from the 'Amos Scripture Care Trust' in Edinburgh – Made by volunteers, they are laminated with a drawing, symbol or picture on one side and a Bible verse on the other. A new card the Trust has specially designed for me has on one side a beautiful Eastern Orthodox icon of Jesus with his mother, and on the other either the verse from 1 Corinthians 13.13 or Romans 8.38-39.

"The cards are much appreciated by patients, (the new ones especially

by devout Middle Eastern Christians: including those Maronites, who seem not to be visited by their clergy, and the Orthodox of whom usually only the Greek other patients appreciate them. I have heard that one dear old C. of E. lady later asked that her card be buried with her.

"As these cards, and the postage do cost money, I am making an appeal for any small donations towards the ongoing cost. I should be very grateful for any help you can give. Cheques can be made out to me.

If you cannot assist in this way, we should still value your prayers for hospital ministry at Bankstown and elsewhere – and for more qualified volunteers to join chaplaincy teams."

John Bunyan,
Hon C. of E. Chaplain
PO Box ,N109
Campbelltown.North 2560

ANGLICAN TOGETHER NEWSLETTER

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SYDNEY DIOCESE NEWS

HISTORIC MERGER OF TWO DIOCESAN ORGANISATIONS

A special session of the Sydney Synod was held on Wednesday 27 April 2016 to consider the merger of Anglicare and the Anglican Retirement Villages.

Anglicare (formerly the Home Mission Society) established 150 years ago, is the “urban mission and welfare arm of the Sydney Diocese”.

Whilst the **Anglican Retirement Villages** was established and opened in 1959, under the initiative of Mrs Dorothy Mowll, wife of Archbishop of Sydney at the time, Howard Mowll. The first Village at Castle Hill was named Mowll Village.

Anglicare (as its former name indicates) was responsible for the mission and welfare outreach within the Diocese. Its major welfare and community services included aged care, community and day centres; home care services; emergency food and financial services throughout the greater Sydney. It operated a number of Nursing Homes (Chesalon) in different areas; arranged foster care for children and had Op Shop outlets. It supported Christian ministry and chaplaincy teams – to prisons and hospitals.

The latest major initiative before the merger was the establishment of a Retirement Village at Oran Park – 100 bed residential aged care facility

The Anglican Retirement Villages expanded extensively after its establishment in 1959, when a large estate at Castle Hill on the outskirts of Sydney was originally purchased. It has now built a number of independent living facilities throughout the great Sydney area - from the inner city, stretching to

the north west, the northern beaches and down to the Illawarra area.

A statement following the merger said:

“**Anglicare will now operate a range of services across the Greater Sydney and the Illawarra region,** including community services programs such as migrant and refugee services, emergency relief, counselling, foster care and adoptions, disability support services for young people as well as chaplaincy services. Anglicare's 22 Retirement Living Villages serve more than 2,500 people, there are 22 Residential Aged Care Facilities serving 2,180 people. Home Care services to 1,500 people and services to over 6,000 people in Commonwealth Home Support Programs, in their homes and through 20 day and respite centres.” (Sydney Diocese website)

The title of the new merged organization will be ‘Anglican Community Services’.

It will operate under the name ‘Anglicare’ - with a new logo (below).



The Anglican Community Services Board announced the appointment of *Grant Millard* as CEO of the newly merged organization –The merger took effect from 1st July 2016.

RETIREMENT

THE REVEREND GREG JOB Rector, St Jude’s Anglican Church Randwick retired on 1st July 2016.

He had been Rector of the parish for twenty-four years. During that time he had overseen the development of the church buildings and property, consisting of five acres. This includes the oldest cemetery in the eastern suburbs, which now also includes a memorial garden.. St Jude’ is a parish with a long tradition, going back to the erection of a church-school in 1857. The foundation stone of the present church, designed by Edmund Blackett, was laid in 1861. Greg Job said “I think people would say St Jude’s has a strong sense of community and people who come to the parish get embraced into that community” (Southern Cross July 2016)

RARE DOCUMENTS

A major collection of Australian Christian history – an eclectic, group of “treasures” at the library of Moore College,” will be housed and exhibited in the College’s new library, due for completion in 2017.

This includes two of the first books ever printed by press, the first book distributed in Australia, an ancient Hebrew parchment, a first edition of the King James Bible and also rare photos of the building of the Sydney Harbour Bridge.

ECUMENICAL AND OVERSEAS NEWS

BISHOP PHILIP HUGGINS, Diocese of Melbourne, was installed, as the 8th President of the National Council of Churches in Australia on 26 June 2016.



(Photo Credit: Diocese of Melbourne)

He succeeds the *Rev'd Dr Mike Semmler*, of the Lutheran Church, who had served as President for the past three years.

Bishop Philip was ordained in 1977, and consecrated bishop in 1995 for the Diocese of Perth. He was Bishop of Grafton (1998-2003). Since 2004 he has served as regional bishop in the Archdiocese of Melbourne,

THE NATIONAL COUNCIL OF CHURCHES, AUSTRALIA is an ecumenical organisation which brings together nineteen Christian denominations, including Anglican, Catholic, Orthodox, Methodist, Lutheran, and Congregational churches.

Bishop Huggins has reflected: *"At the heart of our ecumenical work is friendship in Christ. It is this which gives meaning and direction to our work."*



The NCCA is the umbrella for a number of agencies including **"Act for Peace"**, the international aid agency which aims to empower war-torn communities to protect refugees, reduce poverty, prevent conflicts and manage disasters.

ACT FOR PEACE manages the annual **Christmas Bowl**, which has been supported by Australian churches since 1948.

The Central Committee of the WORLD COUNCIL OF CHURCHES met in Trondheim, Norway from 22-28 June 2016 (it meets every two years whilst the WCC meets every seven years).

At that meeting, two Anglicans were elected to serve on the Executive Committee of the



World Council of Churches.

Dr Agnes Abuom will continue in her role as Moderator of the WCC's Central Committee. Dr Abuom, is a member of the **Anglican Church of Kenya** and made history when elected in 2013 as the first woman, and the first African, to hold the post.

The other Anglican member will be the *Rev'd Rex Reyes Jr*, of the **Episcopal Church in the Philippines**.

The Executive Committee, which meets twice a year, has fiduciary responsibility for the governance of the WCC (which only meets every seven years. The Central Committee meets every 2 years)). It ensures implementation of the strategic objectives set by the Central Committee, oversees the finances of the council, approves the budget, and monitors ongoing programs

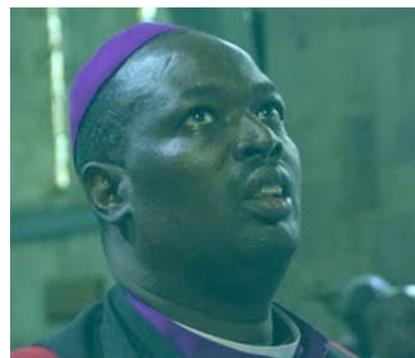
SIXTH ARCHBISHOP OF KENYA IS FROM THE MASAI PEOPLE

JACKSON OLE SAPIT, formerly Bishop of Kericho Diocese, Kenya was enthroned on 3 July 2016 as Primate and Archbishop of all Kenya.

The Anglican Church of Kenya, composes thirty three dioceses and is a member of the 'Global South' - the 'Fellowship of Confessing Anglicans'.

Archbishop Sapit was born in 1964 into a large and polygamous family. His mother was the 7th of his father's 11 wives. On his father's death, he and his mother were sent back to his mother's relatives.

Receiving a World Vision scholarship allowed him to finish secondary education in 1984. Then



returning to his mother's village, he met an English missionary and became her interpreter. He became an Evangelist, also teaching young Masai warrior to read and write.

Archbishop Sapit said *"Children and the youth will be key areas of focus because of my passion for a better future for this country and the world."*

He also said *"The Anglican Church has a bright future. Of course we have a lot of challenges, especially in the area of sexuality with the issue of marriage and homosexuality, which is one dividing aspect."*

He went on to say *"I see there is hope of a journey towards understanding each other."*

Falling and Flying *Poems on Ageing*

Edited by **Judith Beveridge** and **Dr Susan Ogle**, illustrated by **Dr Richard Wu**

Published by Brandl & Schlesinger, Blackheath, NSW. 2015

Available through the publishers or at Gleebooks, Glebe: Cost: \$29-95

Old age is not worth waiting for if you are ill, frail, infirm, pessimistic or you have a bleak outlook. If you are vibrant, optimistic and keen to keep on learning then **“Falling and Flying”** is the book of poems for you.

This short anthology edited by **Judith Beveridge** and **Susan Ogle** and imaginatively illustrated by **Richard Wau**, is divided into six sections and encompasses poems which are whimsical, and amusing and sombre.

Some of the poems overcome the constraints of grammar, syntax, punctuation, but all of them evoke some emotional response. Perhaps that’s why poetry is the highest form of literature. Every time you turn a page there is a poem to ignite your imagination.

Here are a few snippets of lines which might grab your attention.

From the first poem - **“In the Small Hours”** by Peter Doyle – *‘Darkness falls around me like*

soft snow’. Surely that urges the reader to turn the page.

“Lucky for Some” by Michael Sharkey reminds us *‘Not because you put your trust in words’* Sensible advice!

“The Art of Disappearing” by Sarah Holland-Batt – *‘that something is always about to happen’*. In other words life is not a rehearsal – read on!

“The Baby Boomers” by David Musgrave paints this lovely picture *‘An osprey gathering up the day..... the masses’ stoichiometry, the city’s ravelled streets the sky is bubbling like a spoon’*

“Nursing Home” by Philip Martin – *‘outside the trees wrestle with spring wind’*

“Notre Dame de Rouviere” by Adam Aitken – *‘and adding a poisonous tincture to the air.’*

Molly by Ron Pretty – *‘he kisses her cheek, soft as old chamois’*

“Tending the Graves” by Jennifer Strauss – *We must tend the grave and walk away; unrewarded, Unreproached, unforgiven; our feet heavy with life.’*

Ah, yes, life is not a rehearsal.

“Vivaldi” by David Brooks

‘What are these taut and wild confusions, this shimmering light, these exquisite tensions of quavers these tumbling and gold constellations if they are not memory?’

The whole selection of poems has a line or two of beautiful thoughts, elegantly expressed. While reading poetry by one’s self is satisfying, having it read to you is even more rewarding. Try it!

Perhaps one day some enterprising composer will find the divine spark to set some poems to music.

REVIEWED by John Richards
St John’s Retirement Village, Glebe,

MEMBERSHIP 2016-1217

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SUBSCRIPTION FOR 2016-17 (June 2016-July 2017) : \$30. IT CAN BE PAID BY:

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