

SYDNEY SYNOD

At its meeting in October, the Diocesan Synod discussed a wide diversity of matters.

Archbishop Glen Davies, in his Presidential Address said:



“our fellowship is not defined by our universal agreement on every

matter that comes before this house. It is defined by our unity in Christ, our commitment to love him and to serve him with all our heart, with all our soul, with all our mind and with all our strength.

Topics covered included Refugees; the Diocesan Domestic Violence Response Task Force; Parental Leave for Clergy; Ministry Growth in Brownfields and Urban Renewal.

The Same Sex Marriage Resolution was lead by **Bishop Michael Stead**, who introduced the booklet *“What has God Joined Together?”*



(left) **Bishop Michael Stead**

Further Comment on Synod proceedings on pages 6-7.

ABM-Australia Executive Director receives ACFID Award



The Rev'd **John Deane** has been awarded the

ACFID Outstanding Contribution to the Sector Award 2016 by the **Board of the Australian Council for International Development.**

The ACFID President, **Sam Mostyn** said: “The award is in recognition of your many years of outstanding service on the Committee for Development Cooperation (CDC) to the benefit of the Australian aid and development sector. Your service on the CDC for 18 of its 41 years makes you the longest serving committee member of the Australian Aid Program’s longest running stakeholder committee with citizen run development *Non Government Organisations.* You have engaged with the Australian Government in mediating relations with common sense, good grace and diligence.” **John Deane** said he was honoured to receive the award.

It is his final year as a member of the ACFID Committee for Development Cooperation.

ABM-A assists and partners Churches in Mission, in Australia and internationally, so all may *‘Witness to Christ's saving, forgiving and reconciling love for all people’.*

Central Africa applied “embassy” protocol for Visiting Female Priests

When the *Anglican Consultative Council* met for its 16th plenary meeting (ACC-16) in Zambia in April 2016, female priests and bishops, who were part of the ACC, were able to celebrate the Eucharist within the Cathedral of the Holy Cross in Lusaka, even though the province of Central Africa does not ordain women.



The **Rev'd Rose Hudson-Wilkin** celebrated the Eucharist at the Cathedral of the Holy Cross, Lusaka. (Photo credit Gavin Drake/ACNS)

The **Revd Canon Bob Shiubula**, who co-ordinated much of the worship during the ACC meeting said: “The Archbishop and the other bishops sat down and agreed that within the confines of the meeting, the women priests could celebrate the Mass; but when we move out to our parishes, they are under the rules of the Central Africa Province.

Canon Shiubula explained that the “shock” of women priests has been taken away by the number of female clergy who have visited the Province from elsewhere in the Anglican Communion.

Posted April 25, 2016 ACNS





Induction of Sixteenth Rector of St Luke's Parish, Concord and Burwood, NSW

A cool, damp October evening 27th October 2016

The church and grounds are well lit. The car park fills in an orderly manner. The ushers and sides people consult their printed lists and hope they put the right people in the right seats. The gallery fills with past and present *St Lukians*, while invited clergy, visitors, friends and VIPs find their way to labelled pews.

At 7.30pm, the organist gives the grand chords of “*Praise, my soul the King of heaven*”, and we are on our feet for the hymn as the crucifer leads in the short official procession: *David Warner*, Acting Rector, *Michael Stead*, Regional Bishop, the *Rev'd Dr Hugh Cox*, his Executive Assistant, and the *Reverend Kenneth Robert Fenton* our incoming leader and pastor.

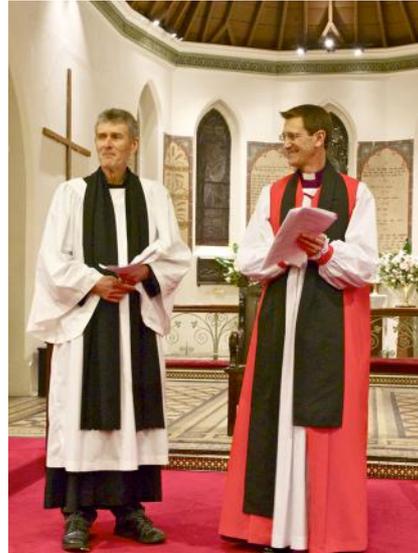
Ken and his wife, Gail are both originally Sydney people. Ken trained at Moore College in the early 1980's. However his ministry experience has been outside Sydney in the Dioceses of Armidale and Grafton. He comes to St Luke's from Port Macquarie. Our nominators are confident he will be “the right fit” for our parish.

The traditional service follows with strong hymns: “*Christ is made the sure foundation*”, “*Your hand O God has guided*” and “*Now thank we all our God*”. There is also a lovely rendition of John Stainer's, “*God So Loved the World*” sung by *Paul* and *Margaret*, two of our best voices.

The Old and New Testament passages, are the basis of *Bishop Michael's* sermon on the nature of servant leadership. He identifies a Rector's role as threefold – to teach,

to protect and to lead. All three aspects are equally important, but he warns that no priest can expect to be Jesus.

The Bishop asks the big questions as Ken makes the big promises and receives the Archbishop's license. Delighted applause from the congregation.



Reverend Ken Fenton & Bishop Michael Stead

Our Wardens, **Andrew, Brian and Margaret** now come into the chancel and Dr Cox leads them through the symbolic presentation of symbols of a Rector's responsibility. **He formally presents the parishioners to Ken, and we say: *We welcome you among us as our pastor and Rector and commit ourselves with you to the service of God in this parish.***



Wardens presenting items to new Rector, including scroll, bible, chalice with Dr Hugh Cox attending

Lots more applause.

Ken leads the Creed and Lord's Prayer and speaks to us now as our Rector. His warmth and humour are well revealed – he describes his role as that of a ‘player/coach’, but he also reflects seriously on two verses from The Acts on the nature and importance of Grace, which “*can have a profound influence on people.*”

The Public Welcome speeches follow - from: **Cr Helen McCaffrey**, Mayor of Canada Bay, **Mr Robert McLean** from ABM, the **Rev'd Andy Bleach** from our neighbour, Point Church, the **Rev'd Roger Bray**, Rector of St Stephen's, Newtown and Convenor of the Inner West Mission Area, the **Rev'd Paul Weaver**, Chaplain at Concord Hospital, and on behalf of the parish, **Andrew Lane**, Warden and Nominator and on behalf of the women of St Luke's, **Glenda Bolitho**, Pastoral Assistant, who presents a gift and flowers to **Mrs Gail Fenton**, recognised as Ken's “partner in ministry”.

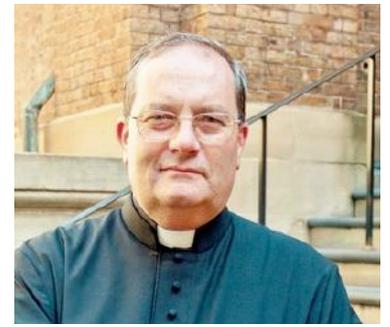
We go in peace and joy, to greet our new Rector and out into the hall to enjoy a scrumptious supper and lots of happy conversation.

Lucky St Luke's, Concord.

Elaine Peterson

'ORA ET LABORA'

Greetings in Christ



It is National Church Life Survey time and church-goers across Australia are filling out forms about what they like and don't like about church, along with what they want and don't want.

In a mission-oriented Church, I would have thought that we would have put a higher priority on finding out what the people on the fringe of the church want - or possibly those of good-will but who are not participants. Sometimes our surveys are far too self-interested and self-justifying and therefore fail to help us to have an outward vision.

A good book that might help us understand the emerging group, who describe themselves and 'spiritual but not religious' is Hugh Mackay's "Beyond Belief."

Hugh is one who has surveyed the people on the fringe and discovered something of what is important to them. Moreover, **Keith Mascord's** book *Faith Without Fear* raises several intellectual and moral issues currently facing the Church and asks if it has the capacity to change. In an era when church participation has hit an all-time low church professionals who are interested in mission would do well to listen to those who are searching for spiritual meaning but do not find it in the church.

Church participation is clearly not attractive to many people, and this is a spiritual problem for the church. To be sure, what drives our personal spiritual lives will tend to become evident in our corporate life. In other words, for good or ill the things that motivate us (including what we believe and the things we do) find a greater

expression through the life of the wider community of faith. If we are to be an effective representation of the kingdom of God, our personal and corporate motivations need to be grounded in the life and teaching of Jesus, as revealed in the gospels.

Belonging

It is said that people in western cultures are losing a sense of 'belonging' because of social fragmentation and alienation. That is, there is growing individual isolation as people disconnect from their neighbours, families and social institutions, which leads to increased emptiness and loneliness. To address this, people often contrive a new 'tribalism' based on social affiliations such as class, belief, politics and even sporting activities. These sometimes lead to the shadow side of 'belonging', which is 'exclusion' – a means of defining ourselves based on 'what we are not'

As Christians, we are called to participate in the kingdom of God

The Christian faith has much to say about community and belonging, yet the church has not always been welcoming - especially to those whom it declares 'do not belong'. Indeed, churches have often been havens for hostility rather than hospitality and have reflected more the aspects of 'worldly institution' rather than 'heavenly communion'. Unsurprisingly, institutions are often engrossed with issues of power and authority, thereby demanding submission and obedience from

their members. Jesus, on the other hand, taught that the nature of God's rule is love and service; which remains a continual challenge for organised religion, even today.

Nevertheless, Christianity affirms that all things belong to God – that is all creation. Moreover, people have a special relationship with God, not only belonging to him but also being the objects of his love. Our faith, therefore, turns belonging on its head by affirming God's sovereignty over all things and proposing that human beings find their ultimate meaning, purpose and life in the creator and sustainer of the world, rather than in social constructs. We therefore make a universal claim by affirming that **all things belong to God and that all people therefore ultimately belong to God's kingdom.**

Participation

The kingdom of God is not a passive thing, and it is also not a place for smugness or arrogance. As people encountered Jesus, they recognised their need for something better than what their current circumstances allowed; and many found healing and/or deliverance from those things that stopped them from being the people that God intended them to be. The conceited, such as the Pharisee praying in the Temple (Luke 18), saw no need for change and therefore found no justification before God.

As Christians, we are called to participate in the kingdom of God. A significant part of that participation is worship; but it also involves caring for one

another, teaching the faith and evangelism through sharing the good news of hope with others. This is the work of God's people, seeking to bring transformation both to individuals and society. Yet, it is common to hear people say that *'I don't have to go to church to be a Christian'*.

Logic might say that this is true because being a Christian is about having a relationship with God rather than being a member of a church institution. On the other hand, there is disingenuousness in this claim because it is a position that is not congruent with the life of Jesus.

Being a citizen of a nation entitles one to many benefits such as residency, protection under the law, the opportunity to work and so on. However, it also brings obligations such as to obey the law, pay taxes and participate in the political process. There is no privilege without obligation. **In a similar way, being part of the kingdom of God brings obligations to participate in its life.** If we are to perform the work of the people of God, then participation in the community of faith is vital.

We are called to be bearers of the image of Christ to the world, and this is not done for our own benefit but for the benefit of others. Participation in Christ is therefore done in the context of the people of God, which is the Church. It is for this reason that we cannot be 'lone Christians', disconnected from each other, as this would be a denial of participation in the mystical *'body of Christ'*.

As St Paul wrote to the Church in Corinth:

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—

Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many." (1 Corinthians 12:12-14)

Life in Community

T S Eliot wrote in his poem *'Choruses from the Rock'*;

"What life have you if you have not life together?"

There is no life that is not in community, and no community not lived in praise of God."

Back in the 1930's *Eliot* could see the disintegration of much of western society and argued that this was a spiritual problem because people had rejected God, not for other gods but, to worship aspects of human nature such as reason, power, wealth and status. Humanity therefore became estranged from God, which in turn created a process of alienation from each other, ultimately leading to meaninglessness and isolation.

The rise of nihilism, the destructiveness of the First World War, the atheism of Communism, and the effects of the Great Depression had opened *Eliot's* prophetic eyes to the problems emerging in society since the Enlightenment. **His critique was that life had lost its spiritual balance; in worshipping reason, we lost sight of the importance of love, beauty and justice; in worshipping power, we ended in war; in worshipping money, we found economic misery; in worshipping status, we achieved social alienation and class conflict.**

To appreciate the nature of community is to understand the interconnectedness that exists between all people, and creation itself. *'Everything is connected with everything else'* is a popular quote of our times that says something about community, because a well-

functioning community understands that all people have an important part to play within it. This is what creates social cohesion and commitment to the well-being of the whole, and may be contrasted with a club or association that has sectional interests.

Nevertheless, a community does need an underlying meaning and purpose if it is to provide cohesion.

Eliot, drawing on his Christian faith, understood that cohesion is to be found in God and that a true community is based on its spiritual commitment to praise God. We therefore need to be careful not to confuse the clubs, classes and tribes of our own creation (especially within the church) with the context of community in which we *'live, move and have our being'*. (Acts 17:28).

A Future Community

The Christian faith talks not only of this world but also of the world to come, arguing that the kingdom of God is both now and more fully in the future. Theological study of the future state of things is called *'eschatology'* and often focuses on the ideas of death, judgement, resurrection, heaven and hell. These are not very popular dinner-party topics these days, yet they do remain ultimate concerns.

An important factor in this is the idea of justice. It is easy to see that all is not right with the world and that humans are inclined to act badly toward each other if no restraint is placed upon their behaviour. God constantly acts to draw humanity back to righteousness, which is revealed in the person of Jesus. The message is that justice will prevail in the end and that there will be hope and new life for those who seek to be faithful.

The Christian community is therefore both now and more fully in the future, and we discover a foretaste of that future community through the experience of a loving community in the present.

Being an active part of the community of faith has many dimensions to it, but in general, it is about being transformed, both individually and corporately, into the likeness of Christ. An image of this new community is that of the 'heavenly banquet', which is prefigured in the Eucharistic banquet that we share in our present worship.

The Reverend Andrew Sempell
President, Anglicans Together

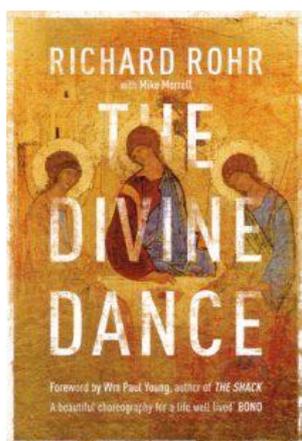
The Divine Dance

Richard Roh
Publisher: SPCK £9.99
From the publisher:

“This superb new book on the Trinity is vintage Rohr: clearheaded, provocative, inspiring, challenging and suffused with the presence of the Holy Spirit.

The Trinity is supposed to be the central, foundational doctrine of our entire Christian belief system, yet we're often told that we shouldn't attempt to understand it because it is a 'mystery'.

“The word 'Trinity' is not found in the New Testament.”



Richard Rohr, O.F.M. (born 1943) is a Franciscan friar ordained to the priesthood in the Roman Catholic Church in 1970. He is an internationally known inspirational speaker and has published numerous recorded talks and books.



He often refers to his position as being on the "edge of the inside" as a prophetic place from which to challenge and encourage the Church.

A Review of The Divine Dance will appear in the next issue of the Newsletter.

Canterbury, UK finds its New Archdeacon on the other side of the World

Posted: September 13, 2016 ACNS



The Very Reverend Jo Kelly-Moore, Dean of Holy Trinity

Cathedral in Auckland, New Zealand, has been appointed to the Senior Archdeacon's role in the Church of England.

Before her ordination, the new Archdeacon was a lawyer in both London and New Zealand. This will be valuable in her new role. Archdeacons in the Church of England have specific legal responsibilities. In Canterbury UK, *Bishop Trevor Willmott*, said. *“We have found in Jo an excellent and astute theologian with wide-ranging leadership and management skills”.*

The Grey iron bark

You stand in empty voice as
unspoken in a park
Hallowed by scarring on your side,
has a leaven
Is it fire to touch you and play the
ancestral bark?

Before you, a pediment for history
given plaque
A little stonewalling as to be true
makes heaven
You stand in empty voice as
unspoken in a park

Leaning against dark walls, makes a
history stark
Gathered before you are still
histories as driven
Is it fire to touch you and play the
ancestral bark?

A gallop of the scarred, as taken
from you dark
As young soldiers mastered you
formed a Severn
You stand in empty voice as
unspoken in a park

Leaning against, as if made taller a
wall of quark
Time grimaced your crouch, as
hourglass swiven
Is it fire to touch you and play the
ancestral bark?

Were you there holding fort against
a light's task
Bringing us to a new loom,
dependent as scriven
You stand in empty voice as
unspoken in a park
Is it fire to touch you and play the
ancestral bark?

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(A memorial of the scarred tree, one of the grey iron barks in the Glebe church yard)

ANGLICAN TOGETHER NEWSLETTER

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**Opinions expressed are those of
the contributors.**

Editor: Moya Holle,
Email: mjholle@bigpond.com
PO Box 429, GLEBE NSW 2037

Last Session of 50th Sydney Synod Concluded

Topics discussed - and Resolutions passed - included Refugees; Domestic Violence; Ministry Growth in Brownfields; Same Sex Marriage

The Synod met over four days 10-17 October. Following are only a few selected business items. Read the full Synod Proceedings on line: <http://www.sds.asn.au/assets/Documents/synod/Synod2016.Ordinary/2016.SynodProceedings.full.pdf>

Refugees

(Resolutions 11/16 and 27/16 – see Proceedings text at pages 43 and 48)

There were two resolutions:

- i) calling for greater efforts by our Government to enact changes to current detention arrangements, which impact on all affected, but especially children;
- ii) seeking faster processing, especially of Syrian refugees; and
- iii) thanking and encouraging Anglicare and parishes for their efforts.

Parishes are encouraged to consider sponsoring a refugee family under the visa sub-class 202(g) category (cost may be up to \$25,000). The speakers were passionate in their concern about our country's treatment of refugees.

One speaker had reservations about such motions being put as he had left the Uniting Church as it was “too political”. This drew a response about our responsibility as a church to seek justice for all.

Domestic Violence

(Resolution 24/16 – text at page 47)

The seriousness of this issue was acknowledged, including the sad acknowledgement that abuse occurs within church communities.

A Diocesan Domestic Violence Response Task Force is continuing work on developing policy and pastoral guidelines, and education, especially for clergy and others having to deal with these matters.

The view of the Diocese is that ‘complementarianism’, as taught at Moore College, is not a negative influence. This theology is that women are “equal but different”, the male is the “sacrificial head of the wife” and women cannot be in leadership roles over men, such as being rectors. I have absolutely no doubt that the vast majority of complementarians denounce completely any abuse. But, I am told that, in some local churches, women may not ask questions (eg in Bible study) without their husband's permission. **This is in itself abusive, being controlling and dominating behaviour.**

Parental Leave for Clergy

(see Ordinance at page 198)

An Ordinance was passed putting in place frameworks for parental leave for clergy members (male and female) who are licensed to parishes.

As ministers are not employed under the *Fair Work Act 2009*, they are not classed as employees. This Ordinance addresses that inequity.

Muslim Neighbours

(Resolution 18/16 – text at page 45)

A welcoming and respectful acknowledgement of our Muslim neighbours. Do read it.

Ministry Growth in Brownfields

These are existing parishes. This topic covers a number of related, but separate matters that came to Synod, which need to be brought together to grasp the implications:

i) Non-parochial forms of Anglican Ministry

(Resolution 3/16 – text at page 40).

The Department of Evangelism and New Churches Board (ENC)

has oversight of this and increased funding is sought (funding source was not identified) to assist parishes in these ventures, aimed at reaching those who will not engage in ‘church’ as we know it: eg a gathered indigenous community meeting outdoors, or gathered group in rented premises; missional activities in public spaces; or ministries that meet in clubs, pubs, or even play groups.

ii) Inter-parochial partnerships for church planting in urban areas (Resolution 4/16)

The background to this is that 70% of Sydney's growth is predicted to be in existing urban areas. Church plants to accommodate this are proposed. **Again the ENC has oversight and the Large Receipts Policy was identified as a possible funding source.**

iii) Community Chaplains

(Resolution 12/16 – text at page 40).

As 90% of Sydney is unchurched, community chaplains can help reach out into communities (beaches, pubs, ESL classes, nursing homes etc).

Currently around 70 are employed; 1,000 is the goal. This involves a partnership of Anglicare, Anglican Deaconess Ministries, Moore College, and ENC. No specific funding has been sought yet. There appears to be overlap with i) above.

iv) Funding for Urban Renewal

(Resolution 14/16 – text at page 44)

After lengthy debate, the final Resolution was a greatly modified version of the original. This proposal was the only one of the four proposals debated. **The original motion had proposed grand plans to significantly**

increase the land levy, now imposed on parishes to assist buying property in new housing developments, plus a significant raid on the Diocesan Endowment, plus an early grab for funds from a proposed new Large Receipts Levy. In this way, it was proposed, an **'Expanding Churches for Expanding Communities Fund'** would be created from which parishes could seek grants to expand/renovate/repair existing parish properties. It was proposed that this fund would be managed by a new Committee for the purpose, despite the existence of the existing Mission Property Committee, and the ENC.

There were a number of excellent speeches in the debate on proposal (iv), including those by Bishop Michael Stead and Mark Payne (Diocesan Secretariat's CEO). They emphasised the need to maintain and preserve the Diocesan asset base, in its recovery phase after the 2008-09 multi-million dollar losses and while investment portfolios are yielding low returns.

However, other speeches revealed that there are those in Synod who seem not to have learnt anything from that financial crisis: eg: *"We must throw millions at these urban renewal issues and trust God"*. That speaker cannot have been in Synod in 2009 when we thought about what God might be teaching us from the crisis and the chastened majority concluded, requiring little grey matter, **that God does not reward profligate spending and irresponsible investment behaviour.**

Others speakers focussed with concern on the proposals to increase levies on parishes many of which are trying to support, from within, their own ministry growth plans. But one speaker put the view that parishes can cope with increasing levies, as it's like the GST - you just get used to it after a time.

All four of the above proposals raise obvious questions about uncoordinated ideas for growth and ministry in existing urban areas, especially governance of, and funding for, these.

The final Resolution on iv) recognises these issues and creates the expectation that Standing Committee will bring more integrated funding proposals back to Synod.

At the same time, Synod received advice about parishes in highly socially disadvantaged areas with little to almost no income. It seems to me that there is insufficient expectation on parishes to resource their own growth plans. What happened to good old local 'fund raising'? Also, loans are available on extremely low interest rates at the moment. **I am disturbed by the current mind set of robbing all St Peter's to pay a few St Paul's, rather than, at most, looking to help those parishes in very low socio-economic areas.**

Same-Sex Marriage

(Resolution 26/16 – text at page 47)

It had been planned that Synod's debate on this Resolution would be in the context of a plebiscite, but that was being killed off in Federal Parliament during Synod. **Bishop Stead** presented a draft a booklet titled **'What Has God Joined Together?'** to assist Sydney Anglicans engage in the plebiscite debate in the community.

The Resolution does essentially encourages Sydney Anglicans to still engage in the ongoing public debate and democratic processes, using the booklet (final to be made available in near future) as our theological resource; at all times being courteous and respectful towards the LGBTIQ community. **During the debate on this matter, Synod was assured that it is a safe place to express all view-points, but the elephant in the room was palpable –ie the media attention to**

the de-licensing of the *Rev'd Dr Keith Mascord* for his public stance on his Biblical understandings on, inter alia, 'same-sex marriage'.

Only two speakers opposed the overall direction of the booklet 'What Has God Joined Together?' which, in essence, concludes that sexual relations between same-sex people is a sin, and that marriage, as ordained by God, and as the Church formularies uphold, is between man and woman. If you are interested in an essay by *Rev'd Andrew Sempell*, putting an alternative perspective on same-sex marriage, go to: <http://www.anglicanstogether.org/journal/Same%20Sex%20Marriage%20statement.pdf>

Conclusion

Synod sessions are conducted with grace and respect. The Archbishop said in his Presidential address:

"Yet our fellowship is not defined by our universal agreement on every matter that comes before this house. It is defined by our unity in Christ, our commitment to love him and to serve him with all our heart, with all our soul, with all our mind and with all our strength. This is the strength of synodical government, where opinions can be expressed without fear or favour, knowing that we are loved as members of a family whose ultimate responsibility is to our heavenly Father. I know that Synod has not always been like this, but I sense a growth and maturity in our debates and in our love for each other. May such love, even when expressed in disagreement be an ever growing characteristic of our sessions, indeed of all our diocesan dealings."

Lyn Bannerman,
Lay Representative,
Christ Church St Laurence

ALL SAINTS STUMBLE AND FALL

An Exploration on the Liturgy - All Saints Tide at St. Basil's Anglican Church, Artarmon
by the Reverend Clive H Norton

An Exploration

My personal understanding of the 'mixture of ancient and modern' in what we call "**Holy Communion**" is that the better name is 'Eucharist'. **This is because when Jesus Christ instituted the eating and drinking of bread and wine, as the supreme act for his followers, he "gave thanks"**.

We are taking part in a life-giving and deepening drama, a **play** that brings to the forefront what is required in our generation.

Shakespeare in his play '*Hamlet*' (Act 2, scene 2) stated an enduring truth: "*the play's the thing wherein to catch the conscience*".

Over the centuries the meanings and the contexts of words used in the original languages of the Bible have changed. We live now in a world where such changes take place over a few weeks or months.

Much of the Hebrew and Christian scriptures is poetry; as we ponder it, new insights and inspirations come to us. Mentally and spiritually we are called to join in the poetry, songs, dancing, fears and hopes of the **Liturgy**.

Our **Anglican Liturgy** gives opportunity for the ordered reading of the Holy Scriptures (over a three year cycle) and, as the Church's Year unfolds, the telling of God's purpose for his people in the life, death and resurrection of the Messiah, Christ **Jesus**.

For **All Saints Day** the opening Scripture sentence is:
"Blessed are you when people hate and revile and defame you on account of the Son of Man.

Rejoice in that day and leap for joy, for surely your reward is great in heaven." (Luke 6:22-23)

The Opening hymn:

"Seek, O seek the Lord"

J P McAuley, 1917-76, (TIS 464)
Seek, O seek the Lord, while he is near; trust him,
speak to him in prayer, and he will hear.

God be with us in our lives, direct us in our calling;
break the snare the world contrives,
keep us from falling.

God, increase in us the life that Christ by dying gave us:
though we faint in mortal strife his blood will save us.

Collect of the Day

"Eternal God, neither death nor life can separate us from your love:

grant that we may serve you faithfully here on earth with all your saints who ceaselessly proclaim your glory;
through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever."

The Old Testament Reading is from the Book of Daniel. The scene is set in the first year of King Belshazzar of Babylon - the Dictator.

Psalm 149

**"Praise ... sing a new song!
...praise his name with dancing."**

Here's a problem for those who try to take the Bible literally!
How come that some calling themselves 'Christians' oppose dancing? "*The Lord takes pleasure in his people*" (v.4) However verses 6-9 in this Psalm cannot be taken literally. They encourage the taking of vengeance and warfare. Jesus taught a different **Way** – and he died doing so.

Today some speakers - 'religious' and 'secular' – get onto modern media and spout their ignorance and reject new discoveries. We cannot be followers of **Jesus of Nazareth** and allow ourselves to be silenced by those who try to read the Bible so 'literally' and ignore changes discovered by science.

The Epistle: from Ephesians 1:11-23 "*In Christ we have obtained an inheritance*"!

In our generation there are saints. **Dietrich Bonhoeffer** (1906-45) is recognised in Christian denominations all over the world as a martyr, executed by the Hitler Gestapo just before the end of the war in Europe.

Bonhoeffer is the author of the hymn:

"All go to God"

1. All go to God when they are sorely placed:
they plead to him for help, for peace, for bread,
for mercy, for them sinning, sick or dead.
3. God comes to us when we are sorely placed,
body and spirit feeds us with his bread.
For everyone, he as a man hangs dead:
forgiven life he gives all through his death. (TIS 240)

The Gospel Reading - Luke 6: 20-31 with the heading

'Blessings and Woes' (New Revised Standard Version (1989).

Jesus looked up at his disciples and said, "*Blessed are you who are poor ... hungry ... who weep now ... when people hate you, exclude you, revile you, defame you on account of the Son of Man ... rejoice your reward is in heaven ... But woe to you who are rich ... who are full now... who are laughing now, for you*

will mourn and weep. "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

At the Offertory - the hymn

"All saints? How can it be? Can it be me,?" by Brian Wren, 1988.

"All saints? How can it be? Can it be me, holy and good, walking with God?

How can we say that we're all saints? O that we could!

All saints stumble and fall. God, loving all, knowing our shame, longs to reclaim: standing or falling we're all saints. Treasure the name!

Come, saints, crowds who have gone beckon us on, hindrances shed, joy in your tread, one in the Spirit with all saints, looking ahead"

With this *Exploration* goes my deep thanks to a remarkable woman who died this month, aged 103 years. **Mona Birrell** was part of a group of distinguished members of the ABC when I came to Australia in 1962. As a British newcomer I was asked to speak on the ABC. Mona took me in hand and taught me the rudiments of clear radio speaking: you are speaking only to ONE person at a time, not to a crowd. I have tried to do that and that is the basic thrust of my Explorations nowadays. To me many people seem to be obsessed by repeating themselves three or four times or more, and with increasing speed, thinking they will convince others by their enthusiasm. I owe much to **Mona Birrell** and to other mentors who have so deeply shaped my life.

As this *Exploration* was being prepared, ABC Radio 702 aired something that most Australians may never have heard about. **It is encapsulated in a desert location and name Maralinga.** **Dr Liz Tynan** a science writer,

and senior lecturer at the James Cook University Graduate Research School has just published *Atomic Thunder: The Maralinga Story* (publisher: NewSouth Books; Review: www.smh.com.au/)

September 2016 - **60 years since the first British 'mushroom cloud' rose above the plain at Maralinga, South Australia.** The atomic weapons test series wreaked havoc on Indigenous communities and turned the land into a radioactive wasteland. Australia's then Prime Minister, **Robert Menzies**, agreed to provide land and support to the British nuclear test program. **It was at Maralinga, the British exploded seven mushroom cloud bombs (the 'major trials').** Elements of the program were shrouded in secrecy. Prior to 1978, most people had never heard of **Maralinga**. Then whistle-blowers and journalists began to expose the extent of the environmental and human costs of the program.

The most appalling outcome was that hundreds of Aboriginal men, women and children in their different tribal groups, were exposed to the nuclear explosions and burned, disabled for life, or died from exposure to nuclear contamination.

The nuclear tests were before the 1967 Referendum which acknowledged **Aboriginals were human beings** - not just part of flora and fauna. We still, as a nation, do not seem to have learned to beware of secrecy in Government decision-making. We are still pushing aside the indigenous people of this nation, when our governments don't care about people as people.

Hymn at the Dismissal on **Human Rights** by **Fred Kann**, (1929-2009). It sends us out to be concerned with the future of God's world.

(I had direct contact with **Fred Kaan** during the demonstrations against the Vietnam War, when he gave us permission for the use of his hymn.)

"For the healing of the nations, Lord we pray with one accord,

for a just and equal sharing of the things that earth affords.

To a life of love in action help us rise and pledge our word.

Lead us, Father, into freedom, from despair your world release,

that redeemed from war and hatred all may come and go in peace.

Show us how through care and goodness fear will die and hope increase.

All that kills abundant living, let it from the earth be banned:

pride of status, race or schooling, dogmas that obscure your plan.

In our common quest for justice may we hallow life's brief span.

You, Creator-God, have written your great name on humankind;

for our growing in your likeness bring the life of Christ to mind;

that by our response and service earth its destiny may find."

The Parish of Artarmon prepares to welcome its newly appointed Rector to St. Basil's. He follows in the steps of St Luke, the writer of the third Gospel and of the Acts of the Apostles.



As a doctor he ministers to the needs of children, women and men at all stages of life. **David Lim** and

Josephene, and many other members of their families, are qualified practicing medicos. **Clive Norton** said: "We will be fortunate to have their extensive ministries among us, and we will pray for them".

REFORMATION

Next year - 2017 - on 31st, October - will be the 500th anniversary of *Martin Luther* putting forth his 95 Theses at Wittenberg - traditionally seen as the beginning of the Reformation and a further great schism in Christianity, this time in western Europe.



In fact, the ‘*Reformation*’ had many causes and it was a source of both bane and blessing.

Many books have been written on the subject (see below). I also have recently compiled a small book *Beauty and Truth: Reflections and 24 Songs for a Reasonable Reformation: 2017*.

My book is intended to counter the old black and white “Protestant” account of the Reformation - the kind that *Mark Thompson* presents in the “Southern Cross” (November issue), with its broad generalizations. That approach neglects, modern historical studies - Protestant and Roman Catholic, in particular, modern Roman Catholic scholarship. I therefore include ‘**reflections upon the Reformation**’, acknowledging the great blessings it has brought, but noting also the great damage it has done.

Evil results include, for example, deep and long-lasting divisions among Christians; decades of war and violence; in Europe, the expulsion of Jews, the gaoling or execution on both sides of those

regarded as heretics; vandalising of churches and the destruction of wonderful art (despite opposition from many of the clergy and laity); the loss of cherished, familiar devotions and traditions, and the dissolution of monasteries, ending their contribution to civic life, education, and community care.

Much will be written of Protestant Reformation “heroes”. However, I cannot help associating *Calvin* with the burning of *Servetus*, applauded by many other Protestant leaders; *Zwingli* with the drowning of anabaptists, and *Cranmer* with his sentencing simple Bible Christians (in his own court) to death by burning because they could not find ‘the Trinity’ in the Scriptures. Of course, there were horrific actions by their opponents, especially in the reign of *Queen Mary I*. Earlier, *Sir Thomas More*, for all his piety, helped to hunt *William Tyndale* to death for distributing his Scripture translations.

None, however, can equal *Luther* in attacks upon Jewish people and Judaism (except perhaps *John Chrysostom* who urged their killing). Many other “saints”, including *Jerome*, *Augustine* and *Ambrose* wrote appallingly of the Jews. *Luther*, however, called for the burning of Jewish synagogues and schools, the destruction of Jewish homes, the confiscation of prayer books and sacred writings, the seizing of valuables, and their expulsion from Christian lands. He sowed evil seeds that eventually helped bring forth the monstrous deeds of Nazis who happily quoted his writings. Some Lutheran churches have repudiated these views. Too many writers have played them down as has *Mark Thompson* (absurdly claiming *Luther* “looks calm and eirenic” in

comparison with *John Knox*).

Lutheran Churches, I think, could well mark the 1517 anniversary by replacing the name “Lutheran”, where used in their titles, with “Evangelical” or “Protestant”.

It would be a good year for all of us, who claim to follow *Jesus*, to examine, with a great deal of repentance, the anti-Judaism in our own history (and in our hymns and preaching, and even in the New Testament).

And to learn more of the historic ‘Jewish rabbi’ about whom such scholars as the late *Geza Vermes* and *Joseph Neusner* have taught us.

Fortunately, the Reformation had other leaders. In my book I refer to the eirenic Mennonites, “Seekers”, tolerant, liberal protestants such as *Juan de Valdés* and *King John Sigismund*, and “evangelical rationalists”. There is also a list of 100 Christians who have contributed in varying ways to a reasonable, moderate, liberal reformation tradition from the 16th century to the present. They include the Roman Catholic *Erasmus*, reformer *Sebastian Castellio*, Quaker martyr, *Mary Dyer* (executed by the Boston Puritans), and radical “Digger”, *Gerrard Winstanley*

BOOKS RECOMMENDED:

Reformations : The Early Modern World, 1450-1650 by *Caros M.N. Eire* (Yale, 2016). . *Diarmaid MacCulloch’s* earlier book *The Reformation: A History* (Penguin, 2005) and *Alister McGrath’s Christianity’s Dangerous Idea: The Protestant Reformation* (Harper Collins, 2007)

Other books are listed in *Beauty and Truth : Reflections and 24 Songs for a Reasonable Reformation: 2017* (\$12 plus \$2 postage).

John Bunyan

SYDNEY ANGLICAN RECTOR GOES OVER TO ROME to meet the Archbishop of Canterbury!

Early in October, Anglican clergy and laity from all over the world gathered in Rome to attend the 50th Anniversary Celebrations of the Anglican Centre.

The Anglican Centre in Rome was established following the meeting between **Archbishop Michael Ramsay and Pope Paul VI** in 1966.

During the last 50 years, the Anglican Centre has been at the centre of ecumenical relations between the Anglican Communion and the Roman Catholic Church.

The present Pope and the Archbishop of Canterbury both have a heart for a stronger ecumenical relationship, acknowledging that the barriers to full communion are not insignificant.

The recent celebrations in Rome included a fascinating colloquium at the Gregorian University, bringing together significant theologians and sociologists who reflected on recent developments and future challenges in ecumenism.

The **Archbishop of Canterbury** also hosted a gala dinner at the *Palazzo Doria Pamphilj*.

In a week that included many profound moments and events, **Fr Daniel Dries**, Rector of Christ Church St Laurence, felt that the most significant and moving event was a **Service of Ecumenical Vespers at the Monastery of San Gregorio al Celio**.

This beautiful service was held in the Monastery where **St Augustine** was the Prior, before being sent to Canterbury with his monks in 597AD.

The service was led by His Holiness, Pope Francis, and His Grace, Archbishop Justin Welby.

Magnificent music, representing both traditions, was provided by the choirs of the Sistine Chapel and Canterbury Cathedral.

During the Service, the Pope and the Archbishop exchanged significant gifts, including the Archbishop of Canterbury being presented with a crozier. **This is a replica of the crozier presented by Pope St Gregory the Great to St Augustine, the first Archbishop of Canterbury.**

For **Fr Daniel**, the highlight of this beautiful service was witnessing the Pope and the Archbishop blessing the congregation simultaneously.

Fr Daniel said he was also **honoured to meet Archbishop Justin Welby, and to assure him of the prayers and best wishes from Anglicans in Sydney.**



Fr Daniel Dries with the Archbishop of Canterbury, Justin Welby

Fr Daniel said he was also greatly moved by the presence at the celebrations of members of the **Community of St Anselm**. *The Community of St Anselm* is a 'monastic-inspired' community



resident at Lambeth Palace. *The Community of St Anselm* is made up of 45 young people between the ages of 20-35 years. (photo above)

In a week that inevitably focussed on the hurts and divisions of previous generations, there was something powerfully hopeful about **the presence of these young people, who seemed to embody an infectious enthusiasm and a gentle spiritual presence.**

Fr Daniel described the events in Rome as a '*once in a lifetime experience*'.

“More importantly, it was a powerful reminder that we are part of an incredibly diverse and energetic worldwide communion, and an even more diverse and enlivened universal Church.”





SparkLit* COUNCIL MEMBER CONSECRATED BISHOP

On Saturday 12 November, SparkLit Council member the *Rev'd Dr Paul Barker* was consecrated a Bishop in the Diocese of Melbourne.



Also consecrated assistant bishop was the *Rev'd Dr Bradly Scott Billings*, Director of Theological Education and Wellbeing.

Paul Barker had recently returned from South-East Asia after six years as a visiting



(left)

lecturer in Biblical Theology, Old Testament and Homiletics, and as the

regional coordinator for Langham Scholar Care. He said: *"I hope that my experience in Asia will keep me living simply, loving the poor and keeping the big picture of the gospel my big picture. "Pray that God will bring to completion the ministry and work begun in Asia.*

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Historic Election breaks Episcopal Barrier for Black Women



The Revd Jennifer Baskerville-Burrows has been elected as the Bishop of Indianapolis – the first black woman to be elected as a Diocesan bishop in the US-based Episcopal Church. After her election receives the necessary consents from the wider church, the bishop-elect will be consecrated in Indiana's Butler University in April 2017.

Baskerville-Burrows was elected at the end of a two-year discernment process to find a successor to **Bishop Catherine Waynick**, who will retire in 2017.

Jennifer Baskerville-Burrows said that "the Episcopal Church is where I found my relationship with Jesus some 30 years ago. It teaches me that the world is filled with incredible beauty and unspeakable pain and that God is deeply in the midst of it all loving us fiercely.

Posted: November 3, 2016 Gavin Drake ACNS

ANGLICANS TOGETHER INC. MEMBERSHIP 2016-1217

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