

### **THE TINY ANGLICAN PROVINCE OF PAPUA NEW GUINEA GRAPPLES TO SUPPORT ITS DEVASTATED ISOLATED HIGHLAND CHURCH COMMUNITIES**

It will be months, if not years, before the people in the Highlands of Papua New Guinea will get their lives back on track following the first catastrophic earthquake on 26, February 2018, and now a further one in early April. Once again buildings were damaged and many people injured in these remote Highland areas of Papua New Guinea.

Widespread damage was caused to the land and the infrastructure, which affected homes and livelihood.



**PHOTO:** The quake and aftershocks have caused widespread damage to infrastructure. (Supplied: Catholic Bishop Donald Lippert)

The epicentre of the quake was a full day's drive from the nearest town and two day's drive from the nearest port. This meant the first news, and then aid was a long time in getting to the devastated villages. (Photo: John Hewart CARE Australia)



For several weeks after the initial earthquake most of the communities hardest hit remained cut off from the outside world. Entire villages were wiped out by landslides and broken dams.

Because of the isolation, the first response Aid Agencies like CARE had to be innovative in dealing with the emergency. Instead of distributing bottled water (as normally), they had to use collapsible jerry cans and compact water purification kits. These take up less space, are easier to transport and don't create as much waste. Now, following the first response there have been moves to distribute fast growing seed crops, so subsistence farmers can quickly re-grow essential food in their gardens.

Papua New Guinea, and in particular the isolated Highland regions, lack media coverage and so there has been a corresponding lack of the usual comparable donations to provide relief. It's a silent emergency where the suffering is largely out of sight.



Families shelter in makeshift tent in Pimaga, PNG, after their homes damaged or destroyed: Photo supplied by Thomas Nybo

One observer commented: "This is a disaster the likes of which we haven't seen for decades. And I'm not just referring to the scale of the destruction. There are few places in the world as remote, and inaccessible, as the highlands of Papua New Guinea where the earthquake occurred".

The Anglican Board of Mission, the long time Partner with the Anglican Church in Papua New Guinea, has launched an Emergency Appeal for urgent aid to be forwarded to support the small poor isolated Church communities in the affected areas. To donate to the Appeal, contact ABM on-line: [www.abmission.org](http://www.abmission.org) Telephone: (02) 2964 1021

**ARCHBISHOP ALLAN MIGI, ACPNG**  
**has written a prayer for use following the disaster:**

*God our Creator, we ask your blessing and comfort during this time of disaster*  
*We pray for all those whose lives are affected by earthquake through loss of life, loss of homes and livelihood.*  
*We pray for the rescue workers as they work together to bring hope to communities torn apart by natural forces.*  
*We pray for courage and strength to rebuild lives and move into the future.*  
**Amen**

# SOCIAL COHESION HUB

Another new initiative by the Parish of St Paul's Anglican Church Burwood

Have you ever had to contact Centrelink?

Then you know how hard it is to get onto them and the difficulty in getting all the information you need – (being transferred from one person to another) - in one visit or phone call.

Perhaps you are seeking help for an aged relative or a friend who has been badly treated by the authorities – surely there must be something that can be done? Well there is, if you know who to approach and what documentation you might need to provide.

**St Paul's Anglican Church, Burwood came up with an answer to this dilemma. On Thursday 8<sup>th</sup> March, the Parish organised and hosted its Social Cohesion Hub.**

Providers from many different services; *Housing NSW; Births, Deaths and Marriages: Centrelink;*



*Legal Aid; Anglicare; Dressed for Success; Mates on the Move; Vinnies; the Ombudsman; the Police Local Area Command* and other services came together in this one place. This gave people an opportunity to access all these services, and where necessary they could visit several different services all on the one day.

**St Paul's was ably assisted by the team from Anglicare** who put on a sausage sizzle for everyone, as well as non-stop morning tea. In addition there were gifts for everyone - men and women.

Rosemary King, Lay Minister said: "We are very grateful that so many service providers gave up their time to come.

"The Anglicare team, especially *Narelle Hand* and *David Ip* worked so hard behind the scenes and on the day to make sure that everything had been thought of. *Natasha Williams*, from Burwood Council gently encouraged providers (that I had been unable to access) to come. *Jacqui Thorburn* from *Jodi McKay's* office worked the whole morning supporting people with various needs, especially with the Ombudsman and Legal Aid. *Vanessa Papastravos* from our Federal member, *Craig Laundy's* office was also in attendance. He also spoke at length with the Rector, *Fr James Collins* about our next project – **a mobile medical clinic.**"

All the providers plan to meet within a fortnight to decide the way forward from here. There is one thing fairly certain - this is just the first of many.

**The hall was crowded and humming with activity. All clients left saying that they had had their needs met.**

**There was enormous goodwill on the day.**

Finally from the St Paul's Church organisers: "**Thank you to everyone who contributed in any way at all. It was much appreciated and went towards the success of the day. Thank you.**"

**Photo L-R** - Rosemary King, John Faker, Mayor of Burwood, Fr James Collins, Rector of St Paul's Narelle Hand, Anglicare.

**Photo Caption**:- Column 3  
**The Right Reverends Greg Thompson, Ken Mason, Dr Greg Anderson, Clyde Wood**

## A GOLDEN JUBILEE

The Diocese of the Northern Territory and *Bishop Ken Mason*, its first Diocesan Bishop, celebrated the Golden Jubilee of the inauguration of the Diocese on 1st March, 1968.



The celebration took place in Sydney in St James' Church, King Street. Bishop Ken lives in a Retirement Facility in Mosman, Sydney.

Bishop Ken first served with the Brotherhood of the Good Shepherd. He was Dean of Trinity College, Melbourne before being consecrated on *St Matthias' Day* (24 February) 1968 in at St John's Cathedral, Brisbane - *Archbishop Phillip Strong* KBE being the principal consecrator. On *St David's Day* (1st March) he was enthroned at Christ Church, Darwin, which became the cathedral of the new diocese – one of the largest in the world at 1,420,970 km<sup>2</sup>. Cyclone Tracy destroyed this building on Christmas Day 1974

After fifteen years in Darwin *Bishop Ken* left the diocese to become **Chairman of the Australian Board of Missions** - now the Anglican Board of Mission, the national mission agency of the Anglican Church of Australia. He remained in this position for ten years, from 1983 until retiring in 1993.

Now he lives a quiet life, but continues to worship at *St James'.*

**Congratulations Bishop Ken**



## **'ORA ET LABORA'**

*Greetings in Christ,*

### **'CHURCH AND STATE – should there be limits to their relationship?'**

**The relationship between 'church' and 'state' in Western-liberal democracies has often been ambiguous and sometimes hostile.**

When church leaders make comments that are critical of government some will say that 'the church should stay out of politics'. Yet, if they support the government they are accused of 'being too close and cosy' in their relationship with it; and if they say nothing, then they are considered to be 'out of touch' and not contributing to the good of society.

Likewise, people with religious convictions who are elected to parliament often come under greater analysis and criticism as to whether their faith might have an undue influence on government policy. Interestingly, no one applies the same level of scrutiny to economists who hold to a particular economic model or scientists who employ particular ethical principles in pursuit of their research. It is a truism that everyone approaches life with a 'point of view' that shapes his or her understanding and behaviour; it is called an ethic. It is no more or less the case for the Christian politician and the church.

**Defining 'what is church' can sometimes be tricky.** In theological terms, the church is simply the body of believers who gather to worship God. However, most people understand 'The Church' to be the institutional construct that is the visible manifestation of the invisible mass

of believers. In this instance, we should perhaps talk more of 'churches' rather than of 'church' as there is no one institution that is 'The Church' – despite the few institutions that might be arrogant enough to think so!

The state, on the other hand, is clearly an institutional construct that includes land and people governed corporately with a high level of sovereignty. In theory, all people must belong to a state to which they owe some form of allegiance. In our age, not all must belong to a church.

An initial tension arises over the matter of loyalty. Most religious institutions will argue that loyalty to God must take precedence over loyalty to the state. This view has sometimes led church people into civil disobedience and even open conflict both with the state and other religious groupings with which there is disagreement. The ability of the state to cope with these tensions varies.

One may ask, does the church shape the society or society the church? Historically, religious institutions have had a significant role in both legitimising the state and shaping it. Religion played a profound part in the development of that great democracy, the United States of America. What was perhaps different in this case, however, was that one party did not dominate the other but rather influence came through dialogue in the context of a religious culture - reflecting the



principle of the separation of church and state.

#### **Be Subject to the Governing Authorities!**

It is impossible to identify a single 'biblical' approach to the relationship between institutional religion and the state. The Old Testament narrative records a movement from localised tribal religion and government, through political warlords, to a monarchical nation-state, and finally a vassal state in a much larger empire. In this context, religious leadership shifted from tribal leaders and local religious 'high places', to priests and prophets, then a form of established religion based on the temple, and finally a teaching ministry in synagogues. The New Testament likewise presents an acceptance of a variety of political and religious constructs.

Much of the church/state relationship in the Old Testament may be understood in terms of theocracy, which means 'rule by God or the religious leaders'. Here both the religious and state authorities are one – there is no concept of 'separation'. Perhaps the only surviving examples of this today are the Vatican and Iran, yet there are times in European history when something akin to theocracy has operated.

**St Paul sets out an agenda for church-state relations in his Letter to the Romans.**

*'Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore, whoever resists authority resists what God has appointed, and those who resist will incur judgement. For rulers are not a terror to good conduct, but to bad'.* (Romans 13:1-3a)

Many politicians have quoted this text in an effort to silence church leaders. Nevertheless, it has provided the main legitimising force for the authority of the state up until the modern era.

Jesus, on the other hand, seems to express a different perspective from St Paul. On the one hand when confronted by the Pharisees over allegiance to the Emperor, he says, 'Give therefore to the emperor the things that are the emperor's, and to God the things that are God's.' (Matthew 22:21) This seems to uphold a conservative view of duty to the state while also promoting one's duty to God. Yet, Jesus also challenged power-politics and the status quo in the Beatitudes from the Sermon on the Mount (Matthew 5:1-12). He also made the matter of allegiance clearer a little later, saying,

*'No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth'.* (Matthew 6:24)

The Scriptures therefore do not support anarchy, but instead uphold the importance of the order that comes from the state and ruling authorities. People are therefore instructed be obedient to the law and good citizens toward one another.

Drawing on *St Paul*, the medieval society perceived two perspectives

on the world, being the 'sacred' and the 'secular'. This was reflected in the 'two kingdoms theory' espoused by Augustine of Hippo in the early fifth century and developed later by Martin Luther. It argues that there is the kingdom 'of this world' ruled over by kings and princes, and the 'heavenly kingdom' ruled over by Christ. All authority, it is argued, has been given by God, both to the church and the state. The state is therefore called to manage the world through the exercise of law and the sword, while the church is to reflect God's kingdom.

### **The Religious Slippery-dip**

**In the early fourth century, the Roman Emperor Constantine established an alliance between the institutions of church and state.** At this point, Christianity became the official religion of the Empire. From then on up to the Reformation, it was mostly accepted that while the church and state were institutionally separate, they also provided a unity through a common purpose under God that came to be known as 'Christendom'.

Both church and state had their own hierarchies, the church under the Pope and bishops and the state under the emperor and nobles. The church blessed the state, and the state protected the church. Even after the great schism between the Eastern and Western traditions of Christianity in 1054, there continued to be two commonwealths.

Nevertheless, not all were convinced of this compact and several Christian groups sought to dissent from the arrangement. But for the most part it prevailed through the Middle Ages. The Reformation brought an end to the unity of the Western church which also led to the end of Christendom.

The Renaissance, (and its subsequent religious manifestation in the Reformation), brought about several changes to the understanding of state and church. This era saw the rise of the nation state, a political construct based upon a people of a common culture and economy under the rule of a single leader. Nation states sought to have greater control over their destinies and therefore over the legitimising and socially cohesive powers of the church. National leaders wanted a say concerning the appointment of church leaders and, for the most part, obtained such from the Pope.

However, those nations where the Reformation held sway were increasingly outside the Pope's sphere of influence. A new religious polity of 'established religion' emerged as an answer to this dilemma. In this case, the state legitimised the national religious institution by making it the official one for the nation. While this may have seemed to be a solution, not all were convinced of the need to abandon their allegiance to the Pope and adopt the new 'official' religion. The practice often led to bloodshed and persecution. Toleration of dissenters finally proved to be a solution as long as they remained loyal to the state.

In many instances, established religious institutions became an arm of the state and worked to support it. Any feature of a prophetic or reforming agenda was suppressed, while promotion of clergy in the church became more a matter of state patronage supporting those who were considered 'reliable' and likely to maintain the status quo. Unsurprisingly, the established churches became self-satisfied and lazy, as *Anthony Trollope's Barchester* books revealed. Public dissatisfaction arose regarding these churches, which in turn gave rise to new religious movements and

denominations in the eighteenth and nineteenth centuries.

As religious expression became more diverse and the link with the state declined, the ability of the churches to speak with one voice weakened. Christians seemed to spend more time emphasising their differences from each other rather than proclaiming a unified gospel to the world. It is therefore unsurprising that the twentieth century became the era of further church fragmentation and religious marginalisation. Christianity now struggles to be heard in a world that cannot understand the church's way of thinking and behaving; and the churches fail to help themselves because of disunity, self-interest, arrogance and intellectual mediocrity.

### **Descending and Ascending Theories of Authority**

**A big issue in the debate about church-state relations is the question of authority.** Christians argue that authority comes from God and is given to people and their institutions for the good order of society. If we accept this view, we still have the question of 'how this authority comes from God?' and 'what is the process that allows us to identify such authority?'

There is a divergence of opinion at this point. Some will argue that authority has been given to the institutional church as the 'body of Christ present on earth' – but does this mean the hierarchy or the whole body of believers and if so, how do all contribute? On the other hand, others argue that authority is to be found in the Bible, which should provide all guidance for the shaping of God's kingdom here on earth. Yet who is to have the authority to interpret or apply the Bible and especially when it seems to be contradictory or says nothing about a particular matter? Is this an activity for experts or for the whole

people of God? If a collective democratic approach to this authority were to be accepted, is truth to be determined on the power of a simple majority at a synod? As one can see, there are more questions than answers to this dilemma.

The Christendom and medieval view of authority described it as descending from God down through the civil and ecclesiastical hierarchies to the people. Hence, in the feudal system, every person had responsibility and allegiance to some overlord all the way up to God, as that is the way that authority was seen to flow. Happiness and contentment came therefore once one knew one's place in society and accepted it. As the hymn, 'All things bright and beautiful' put it:

*'The rich man in his castle, the poor man at his gate,*

*He made them, high or lowly, and ordered their estate'.*

(CF Alexander, 1848)

The enlightenment and the development of modern democracy saw a reversal of the descending theory of authority to an 'ascending theory', which means that authority comes from the people and is given to the state and its leaders. Elections are therefore a means by which the people give authority to those who govern them. This change in understanding, (known as political secularisation), had a dramatic effect on the role of the church in society causing it to become marginalised from the seat of power.

From the fifteenth century onwards, a series of social developments in the western world served to reshape society and the role of the church. They included the Renaissance and new learning, the Reformation (and counter-reformation), the development of science and

technology, and new economic and political practices - including nationalism, colonialism and globalisation.

In this respect, secularisation has been more a matter of process rather than ideology. It created a shift in the social role of religion from explaining and governing all aspects of life to being more narrowly focused on specific spiritual issues of meaning, purpose and morality. Nevertheless, the secularisation process seems to have taken on a life of its own, especially for those who would wish to distance themselves from the activities of organised religion.

It is now fashionable to be an atheist as a way of signalling that one is neither bound to any backward ways of thinking nor part of an institution that has become corrupt. There is, however, a little irony in this as the early Christians were declared to be 'atheists' by the Roman authorities because they did not respect 'the gods'.

### **When All is Said and Done**

**As was the case in the pre-Christendom era, the post-Christendom church cannot expect to be supported by the state; and neither should the state seek to be legitimised by the church.** Yet, the church does have a duty to be an advocate and practitioner for justice, compassion, transcendence and hope in the world as it seeks to proclaim and live out the gospel of Christ. Its mission therefore does not diminish but rather expands in this way.

As religion has been pushed more to the margins of life so too has faith become more a matter of 'private' rather than 'public' concern. Society has tended to organise itself more around humanistic rather than theistic concerns, leaving religion to become a cultural artefact

seemingly disconnected from the concerns of the ‘real world’ - an activity consumed by those who are ‘into that sort of thing’. Once it is privatised and consumerised, religion then has little to say to the society around it and is easily ignored. The exception to this being those areas where it maintains high levels of capital, such as schools, hospitals, retirement villages and the like.

The church has sought to push back; yet despite the adoption of contemporary management and marketing structures, ‘relevant’ liturgies, a plethora of evangelism programmes, and the creation of political lobby groups it has continued to decline. The problem is that while it remains reactionary to society, obsessed by matters of internal polity, and self-justifying in matters of thought and belief; the church will ensure that it remains outside the central activities of society. It will therefore remain of little interest to the state and hardly an enhancement to the wider community. But it does not have to end here.

The secular world-view struggles to understand the religious and often seeks to deny it a place in society. Such a denial also carries with it a rejection of the spiritual aspect of human nature; but it is our spiritual nature that helps us to understand the inner workings of our human nature, making life meaningful even in the face of hardship and disaster. Interestingly, spiritual yearning remains even in those who would not consider themselves religious. Here lies the opportunity for mutual engagement.

In a post-modern world the ‘separation of church and state’ has become a non-issue, for such a duality has become an abstraction built on a past world-view. Instead, a new type of relationship should exist; one based not on the exercise

of power and control but rather on dialogue, exploration, justice and the common good. The church therefore needs to change its ways and become more vulnerable, diverse, hospitable, and attentive to the needs of others.

This is the way of incarnation and grace – and where grace is, there is the kingdom of God.

*Andrew Sempell*  
Rector, St James’ Church, Sydney

## NEW BISHOP OF LONDON

**Dame Sarah Mullally has been elected Bishop of the Diocese of London.**

Her installation will take place at St Paul’s Cathedral on 12 May 2018. Bishop Sarah will be the 133<sup>rd</sup> Bishop of London, and, of course the first female. **The Bishop of London is the third highest position in the Church of England** after the Archbishop of Canterbury and the Archbishop of York.

**Bishop Sarah’s** first career was in nursing where she reached the position of Chief Nursing Officer with the Department of Health and was made a Dame for her services to Nursing in 2005. She was ordained as a priest in 2001. She was Canon Treasurer at Salisbury Cathedral, before becoming Bishop of Crediton in the Diocese of Exeter in 2015

**Media reports have described the new Bishop as a ‘nice decent person and a committed, almost certainly evangelical, Christian’. The video clip\* below presents a warm person with great interest in pastoral care.**

London is an area where congregations are growing but a

diocese with a strong presence of conservatives, from both Anglo-Catholic and evangelical traditions.

**Bishop Sarah** has said she respects those who cannot accept her ministry as a bishop because she is a woman, and will work closely with the Suffragan Bishops who minister to clergy and congregations who do not accept female priests.

**Bishop Jonathan Baker, Suffragan Bishop of Fulham has asked people to ‘have confidence in your new Bishop’,** and says he



looks forward to working with her.

**Tony Robinson**, Bishop of Wakefield and chairman of Forward in Faith has said the appointment would result in a deeper impairment of communion. WATCH, of course, is overjoyed.

A church friend in London considered that, more interesting and significant than gender is that **Bishop Sarah** has come up through the ranks of self-supporting ministry, through a non-residential training course; not from one of the traditional sources. It is also good that she is so experienced in community welfare, and is a strong team player. My friend also considered that **Bishop Sarah’s** brain, courage, compassion and public service background will be assets in the House of Lords.

*Susan Hooke*

\* Video clip of London’s new Bishop can be found on the Diocese of London website: <https://www.london.anglican.org/articles/bishop-london-anniversary-2017-attack-westminster/>



## TRADITIONAL CHRISTIAN MUSIC VERSUS MODERN CHRISTIAN MUSIC?

Thoughts from a Church Organist of Sixty Years

*Alan Munday, Organist St. Edmund's Church, Pagewood*

I first went to church at the age of thirteen. I was baptised as a baby, confirmed at fourteen and have attended an Anglican church ever since. My mother ensured that I learnt the piano, studied through the various grades and sat for examinations.

This led to the Rector of St. Paul's Redfern giving me the opportunity of learning the organ, and paying for my tuition if I played for some services. My organ teacher was **Beadman Brown**, Church, Hunters Hill. I have now been an organist for the past 60 years and still continuing.

I want to address this topic with the experiences gained as Organist at **St. Edmunds Anglican Church, Pagewood** for forty years.

When I took up my organist position, there were well attended 8.00am and 9.30am Services with a four-part harmony choir; traditional Christian music; musical settings at Holy Communion and Morning Prayer (canticles and anthems). The change at that time was that the Evening Prayer Service was closing down due to lack of numbers.

At that time, on my staff at Seaforth TAFE College, there was a tenor with the **St. Nicholas Chorale Choir**. St. Edmund's Church is a beautiful building with excellent acoustics and we were privileged to have a visit from **the St Nicholas Chorale** singing Handel's *Messiah*, Haydn's *The Creation* and Operatic Highlights.

I have served as Organist under four ministers and had a good relationship with them.

I was fortunate to travel overseas on a number of occasions in my first twenty years as Organist. and observed traditional music in all its glory.

I attended an organ recital in **Notre Dame Cathedral, Paris**, which has one of the greatest organs in the world. We could not find a seat and

had to sit under one of the vast pillars. After the recital we stayed for a Service. As the procession entered the Cathedral monks were chanting beautifully.



Organ, Notre Dame Cathedral, Paris

There was a visit to an organ recital in **St. Stephen's Cathedral, Vienna**. It was cold night and a very large queue waited to enter. When we arrived in the Cathedral it was very full. The interesting observation was that half of the audience were young. At **St. John's Cathedral, New York** we attended Choral Eucharist on Easter Day. We were told the attendance was over 2000.

My last trip overseas was an organised tour of the beautiful English Cathedrals. There was the traditional music in the form of organ recitals - the choirs singing Evensong. Imagine on a Saturday night attending Evensong at **York Minster** with approximately five hundred people.

**The final part of my article relates specifically to St. Edmund's Church.** Fifteen years ago the attendances were dropping, the choir retired due to lack of numbers and because finances were low the parish lost its right of nomination for a new Rector. The retiring Rector negotiated with a planted church at the University of NSW to use our church building for their services for a small fee. When the Rector retired the Diocese of Sydney arranged for a planted church to become part of the parish with their leader as the new Rector. He was ordained a priest and inducted. He is still our Rector.

**A traditional service is held every Sunday at 8.30am with the organ.**

**The new 'planted' church was named 'Wild Street' - very modern, no prayer book and modern Christian music with a band.**

As an Organist, I thought I might not be able to cope with this considering my previous history of forty years in the parish. I stayed on and worked with the new Rector and we clicked. He was thoughtful and considerate. Although the music at the new congregation is modern Christian music, we still have traditional Christian music which the Rector likes. Our 8.30am service is small whereas the new congregation is very large and a lot of children attend.

The interesting part to all of these events in this church is that I still have a role in the church's mission to the world. I am convinced that while modern Christian music has become more popular and encourages more people, particularly young people, to attend, all is not lost.

**One of the interesting things we do at St Edmund's is to have combined services with the traditional and the modern music. Half the music with the organ and the other half with the band.** It works, and after the service a lot of people including young ones speak to me to let me know that they enjoyed the organ. Some of the young people have never heard an organ before.

A final word to church-goers, and particularly musicians, we can compromise on traditional music versus modern Christian music.

**ANGLICANS TOGETHER  
NEWSLETTER**

published by "Anglicans Together"  
**Opinions expressed are those of the contributors**

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## HOPE AT THE HOSPITAL

### Thank You

Nearly two years ago, (July 2016) **Anglicans Together** members kindly donated over \$1500 (\$500 remains) within three weeks to a small appeal tucked away in an article I wrote about my work as a volunteer chaplain in Bankstown/Lidcombe Hospital. **It was for the purchase of laminated cards, made by volunteers of the Amos Scripture Care Trust.** On one side is a picture and on the other a text or a prayer. In addition to standard ones, we can design our own. For example, I have an icon card (with 1 Cor.13.13) especially for the many Antiochan, Armenian, Assyrian, Coptic and other Orthodox – the most devout – patients. Sometimes I visit the Roman Catholics - we lack a regular R.C. chaplain.

Some of the money is spent on ‘**tea-lights**’ which are also much appreciated. Yesterday (16/3) one family sent one little light to their old, but very devout mother, in New Zealand, a token of their prayers.

We also distribute the Bible Society leaflet, ‘*In Hospital*’, and for new mothers, there is a small gift and Mothers’ Union material. However, we greatly need (what even the 1788 convicts had,) copies of the Gospels (St Mark and St Luke) “without notes or comment”, acceptable to all Churches.

On Ash Wednesday, as well as our Chapel Communion and *Imposition of Ashes*, this year we had a ten minute Service of Bible reading, prayer, and the Imposition at noon for staff. Then throughout the day, patients, staff, and visitors, seeing the ashes on my forehead, asked for them also. They are not there to show off - something Jesus warned about in the day’s Gospel. They are a very important witness in a place where Muslims are so evident, even though a minority. In Holy Week, our Wednesday chapel service draws together the whole story (as did the ancient liturgy) and includes a blessing of palm crosses, hot-cross buns, and Easter eggs!

These are in no way “dark and dumb ceremonies” or superstitious scams. but ways of bringing light and the word of God. At Bankstown Hospital, I see how many ‘Sydney Anglicans’ miss out with their common disdain for simple signs and symbols (even the puritan *Bunyan* appreciated the latter).

Anglicare has come to recognise the value of the Bankstown Hospital Chaplaincy which hardly existed twenty years ago. Although it has not been able to find a suitable half-time paid priest to join our team. Many clergy want to “evangelise”.

**However it is the keeping in touch with ordinary people, especially in their final years, and caring for them, that is surely part of the ‘Gospel’.**

For visiting priests, (sadly we have few Anglicans), unashamedly wearing a clerical collar is so important (essential in Emergency), but also in the street, and on trains and buses - an example of witness needed *outside* the church walls.

John Bunyan, Honorary Chaplain

## MISSION MATTERS John Bunyan <bunyanj@tpg.com.au>

Now quite old, opinionated, and idiosyncratic, and certainly unorthodox to some on both sides, I remain passionately concerned for the cause of Jesus and of our Church and of the wider kingdom. This is a puzzling world, which has changed so greatly in recent times, although one where ‘God’ and the ‘Kingdom’ are nonetheless already present in so many different and wonderful ways.

In *The End of the Journeying: Sydney Anglican Valedictory Essays @ ce.au*, I courteously question, the ‘Gospel’ our Archbishop tweeted at Christmas. The essays are not for those content with their faith, nor for those who would be disturbed by such a challenge, but they set out why I now both do not believe and do believe.

I have many books on the mission of Jesus, and our Church today. I see some of this being demonstrated, in churches of all traditions - two examples - the congregation of St Luke’s, Enmore with ordinary Anglican APBA eucharistic worship at its best, and Nathan Nettleton’s imaginative liturgy at South Yarra Baptist Community Church.

There are ideas about ‘mission’ that I could suggest might well be shared in a thoughtful, informal conference on church worship.

Mine would include –

1. far more sermons on living the Christian life (rare according to an evangelical survey of sermons in Sydney parishes);
2. whatever the ‘tradition’ (in a land where people often move) sharing the many Anglican customs – seasons and saints’ days, simple robes, simple customs;
3. allowing people’s questioning - courteous feed-back re sermons and services, - ‘gifts’, insights and experience, and having lay parishioners’ support for major changes;
4. where people outside or on the fringe, are unlikely to come to Holy Communion, having a flexible, imaginative Morning Prayer, or e.g. a 3-part service of *Matins, Munch and Mass*. (I challenge the common paradigm in a revised, 2018 edition of my *Morning Prayer Daylight*) - supported by twelve scholars of all traditions.)

5. encouraging the use of the Psalms. ‘*Sing Heart and Mind*’ has 112 psalms or portions of the psalms for the mornings and evenings of the month, (1662, still usually sung at Matins and Evensong, but with unobtrusive annotations).

6. For those who rarely open the Bible I have produced a coffee-table book - *PAR for the Course: prayers and readings for the Christian Year*, strongly bound, - it is intended to be accessible (as well as introducing the beauty of the classical translations). It has 400 Scripture readings printed in full (2/3rds AV, 1/3 from the RSV with minor revision) plus two hundred collects, probably the first ever revision of the BCP Communion lectionary, but, more importantly, a book that any one could just dip into anywhere.

I have paid for the printing of these publications, so all book money is shared between the *Cerebral Palsy Alliance* and the *Foundation for Relief and Reconciliation in the Middle East*, helping Iraqi and Jordanian refugees.



# THE EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

The Episcopal Church (the Anglican Church in the USA) is not well known in Australia.

Whilst we have considerable contact with the Church of England in Britain, we seem to have much less contact with The Episcopal Church (TEC).

**Anglican worship (the TEC website tells us) was first celebrated in North America on the coast near San Francisco by Sir Francis Drake's Chaplain in 1579.**

**The first regular worship began in Jamestown in 1607.** English missionary societies, especial the Society for the Propagation of the Gospel, supported the early work under the direction of the Bishop of London. The American Revolution led to great tension for American Anglicans and some left for Canada and other parts of the British Empire. Others stayed and built what is now known as *The Episcopal Church*.

I recently travelled to the USA and worshipped and visited a number of TEC churches, from New York across the country to San Francisco.

A visit to *Trinity, Wall Street, New York*, with its historic



graveyard in which many eminent historical figures are buried indicates the significant role of the Episcopal Church in the growth of a young country.

**The beauty of the church and the liturgy, presided by a young female priest, and the familiar hymns made me feel quite at home.**

The daily *'Brown Bag lunch'* - a lunch for everyone: distributing 'brown bags' of fresh vegetables that can be cooked, as well as lunch to eat, was a tangible sign of commitment to the poor in the heart of New York. People of all backgrounds and cultures are drawn in and meet others there. Before long, some have joined the church.

**The sister chapel, *St Paul's*, very close to the World Trade Centre, reached out to the victims of the 9/11 tragedy, providing medical and first-aid help, food, counselling and spiritual encouragement in the days, weeks and months afterwards.** The solidarity they received from all over the world is epitomised in the Japanese paper cranes that commemorate that tragedy and the church's response to it.

The enormous *Cathedral of St John the Divine in New York* is of similar size to *Sacre Cœur in France*.



*St John, The Divine Altar*

The program of *St John the Divine* includes encouraging the arts. An installation focussed on

welcoming diversity through a sculpture depicting a dance of different animals was one creative offering.

In *Georgetown, Washington*, near the Potomac River, on a Saturday morning, the gardens of a *small Episcopal church* are lovingly tended by parishioners - a sign that people care about their church. The furnishings are of beautiful dark wood, in fine proportions. There is also a lunch for the poor on Saturdays, again reaching out in a very tangible way.

In *Springfield, Illinois*, in the centre of the country, the small cathedral has a beautiful communion service - again with some very familiar hymns. We were given a warm welcome. **The Rev'd Canon Deacon Martha Bradley, the historian of the church, retrieved the parish register to show us the entry where Abraham Lincoln and Mary Todd were married.**

The warmth of the congregation on a Sunday over a cup of tea was delightful.

I also had the impression that many of the church members were as concerned about their President as many people in other parts of the world, especially his interventions on North Korea, which were feared to be heightening tension as well as his responses to white supremacists in the south of the US.

**In San Francisco, *Grace Cathedral*, based on the design of *Notre Dame in Paris*, is enormous and imposing.**

The walls have murals, much like the old Italian churches, as well as contemporary religious art, beautiful stained glass and a mural in memory of those who died of HIV/AIDS in the 1980s. *Grace Cathedral* provided a special ministry to the gay community that was reeling from the epidemic at

that time. *Grace Cathedral* was also in the forefront of the movement for women's ordination.

Evening prayer in the side chapel was simple and very similar to evening prayer in Australia, including prayers for peace and for an end to racism. The clergy were warm and welcoming.



*Labyrinth, Grace Cathedral*

The following day, the Cathedral was involved in an interfaith walk calling for peace instead of possible nuclear war with North Korea.

In New York, I also dropped in to other Episcopal churches. In all the churches I entered, there was a sense of reverence and beauty, with the Gospel front and centre and people warmly welcomed. Tradition is clearly valued as well as a contemporary edge.

Beautiful polished wooden pews, lovingly preserved, meaningful statues such as *St Francis* with arms outstretched to welcome visitors, made such visits special. There was a liveliness and depth that stood out, from pew sheets and brochures to people caring for their heritage and their shared life together.

The *Episcopal Church* has been criticised for ordaining homosexuals but it seemed to me that it should be known and

appreciated for much more than that. It appears to have depth and spirituality, and to engage with society, with a generous concern and advocacy for the poor in a society where glitz, glamour and a "survival of the fittest" ethic often prevail. It would be good if we had greater contact with this church.

**How we see The Episcopal Church is not just a matter of distant or academic interest, lacking in significance for Australia.**

The Appellate Tribunal of the Anglican Church of Australia dealt with a case brought by the Primate, *Archbishop Dr Philip Freier*, and several dioceses regarding participation by some of our Australian bishops in consecrating a bishop of a breakaway from The Episcopal Church. That case has been settled but the issues that gave rise to it have not disappeared.

**I was impressed by what I saw of the Episcopal Church in the USA.** It is true that TEC did not abide by the consensus reached by the Anglican Communion that member churches in the Anglican Communion should refrain from ordaining practising homosexual clergy, so as not to strain our unity as a Communion beyond the endurance of some provinces. But on the other hand, it appeared that there is much in the life of The Episcopal Church that is commendable and a wonderful witness to our Lord.

*Mandy Tibbey*

**THE DAY OF PENTECOST**

**Sunday, 20th May**

**Come Holy Spirit**, our souls inspire,  
And lighten with celestial fire,  
Thou the anointing Spirit art,



Who does thy sevenfold gifts impart.

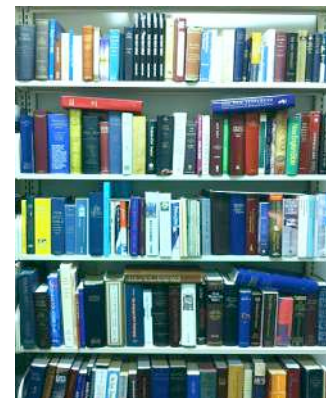
**Thy blessed unction**  
from above

Is comfort, life and fire of love;  
Enable with

perpetual light

The dullness of our blinded sight;

**THE INTERNET PROVIDES A CHOICE OF 53 ENGLISH VERSION OF THE BIBLE.**



**Translations of the Bible fall into two categories, those written by the individual translator and the others made by a Committee of scholars. This second category is because the Church has wanted to "avoid bias or idiosyncrasy".**

*John Wycliffe* is often credited with the first translation of the Bible into English, but there were many translations of large parts of the Bible centuries before Wycliffe's work. The major period of Bible translation into the English language, began with the introduction of the 'Tyndale' Bible. (New Testament published in 1526).

**Then came the well known, well loved and widely read 'King James Bible'. King James I convened the Hampton Court Conference in 1604. Forty seven scholars from around the nation formed six committees to undertake the translation.**

The Authorised Version was published by the King's Printer in 1611.

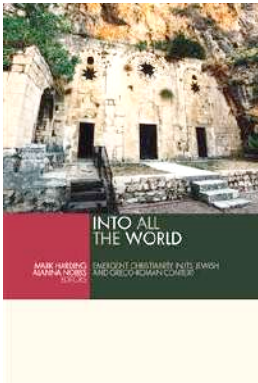
In the last century there have continued to be numerous English translations, published in the UK and the USA both by Committees and individuals.

The 20th century has seen a desire for so-called 'modern' translations. **Some come from Committees** – The Holy Bible Revised Authorised Version (1884); The American Standard Version (1901); the Revised Standard Version (1959); the New English Bible (1977); Revised English Bible (1989); Jerusalem Bible (1966).

Others have come from individuals – *James Moffat* (1901); *J.B. Phillips* (1958) The New Testament in Modern English. Now *N.T. Wright and David Bentley Hart*.

*Moya Holle*





# INTO ALL THE WORLD

EMERGENT CHRISTIANITY IN ITS JEWISH AND GRECO-ROMAN CONTEXT.

EDITORS: **Mark Harding** (formerly Dean and CEO, Australian College of Theology) and **Alanna Nobbs** (formerly Professor, Department of Ancient History, Macquarie University)  
Published by Eerdmans

**INTO ALL THE WORLD**, looks at the New Testament in its first century setting. It is the third and final volume in a series edited by *Mark Harding* and *Alanna Nobbs*.

The first volume, *The Content and Setting of the Gospel Tradition* was followed by *Into All the World: Paul among Jews, Greeks, and Romans*.

In a ‘Retrospective’, *Professor Nobbs* acknowledges the seminal influence of *Edwin Judge*, founder of the Department of Ancient History at Macquarie University, Sydney.

In addition to the *Retrospective*, the book contains 13 chapters divided into three main sections.

The first section, ‘the Spread of Christianity to AD 100’, covers the Book of Acts, the Fourth Gospel, unity and diversity in early Christianity, and Christian ethics. The second section, *Christians among Jews*, deals with Jewish

Christianity to AD 100. The third section, *Christians among Romans*, includes divine cultic activities and the early church, with the final chapter looking at how the Church was perceived by Clement of Rome at the end of the first century

The book is aimed as a resource primarily for undergraduates in theology or history. However the bibliographies and the wider issues make it useful for scholars at all levels, so the editors have retained quotations in the original Greek.

In “Reading Religion”, a Publication of the American Academy of Religion, a review is provided by *Rebecca Denova*, a senior lecturer in the early history of Christianity in the Religious Studies Department, University of Pittsburgh. In part she says:

“*Into All the World* is a compendium by scholars associated with Macquarie University in Australia and the Australian College of Theology. It is dedicated to *E. A. Judge*, who is credited with promoting the necessity of studying early Christianity in its historical context

of both Second Temple Judaism and Greco-Roman culture (*The Social Pattern of the Christian Groups in the First Century*, Tyndale Press 1960).

“The current volume considers the remaining literature of the New Testament (Acts, Hebrews, James, 1 & 2 Peter, Jude, the Johannine epistles, and Revelation) to demonstrate the influence of both Judaism and the Greco-Roman world on the Christian communities in the first century

“*Into All the World* is a necessary volume for anyone working in the New Testament. The footnotes are phenomenal. They include the history of scholarship, the primary sources, and the contributions of historians, classicists, archaeologists and social scientists. This volume succeeds in demonstrating that “sharing the wealth” of all disciplines can illuminate ancient texts and motivate new conversations.”

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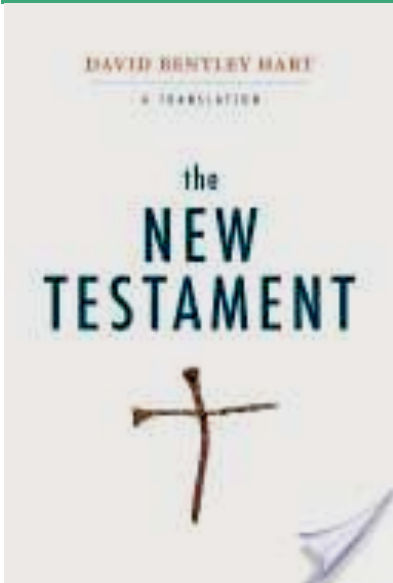


# ANOTHER ENGLISH TRANSLATION OF THE NEW TESTAMENT

Titled: **The New Testament: A Translation**

Published by Yale University Press, 2017

This recent most translation has been provided by **David Bentley Hart**, -



**David Bentley Hart** is an Eastern Orthodox scholar of religion; a Fellow at the Notre Dame Institute for Advanced Study, South Bend, who has held positions at the

University of Virginia and Duke University, USA

The publisher, in promoting the book, states:

**“David Bentley Hart** undertook this new translation of the New Testament in the spirit of *‘etsi doctrina non daretur, ‘as if doctrine is not given.’* Reproducing the texts’ often fragmentary formulations without augmentation or correction, he has produced a pitilessly literal translation, one that captures the texts’ impenetrability and unfinished quality while awakening readers to an uncanniness that often lies hidden beneath doctrinal layers.”

“The early Christians’ sometimes raw, astonished, and halting prose challenges the idea that the New Testament affirms the kind of people we are. Hart reminds us that they were a company of extremists, radical in

their rejection of the values and priorities of society not only at its most degenerate, but often at its most reasonable and decent.”

*“To live as the New Testament language requires,”* Hart writes, *“Christians would have to become strangers and sojourners on the earth, to have here no enduring city, to belong to a Kingdom truly not of this world. And we surely cannot do that, can we?”*

**The publication of the “NEW TESTAMENT - A translation” has created a seismic event in the academic sphere of New Testament translation.**

The first to enter the controversy was the very well known and widely published translator, **N.T. Wright**, writing a Review in the *‘The Christian Century’* (15 January 2018).

Not surprising **Bishop Wright**, in his Review, has cited many issues on which he strongly disagrees with **Hart’s** approach and translation.

Soon after **Wright’s** Review, **Hart** responded on the Eastern Orthodox Blog run by **Aidan Kimel**, where he defended his approach to the translation which he said was to keep to the literal rendering of the Greek text, and particularly keeping to the particular style -“voice” of the different New Testament writers – a translation “pitilessly literal”

**Hart, on the Blog, said:** “I have to confess (though it should come as no surprise to the attentive reader of footnotes) that, when I set out to translate the New Testament for Yale, the modern English translation of the same text to which I found all my hermeneutical and literary principles most starkly opposed (at least, among versions produced by respected scholars) was N.T. Wright’s *The Kingdom New Testament* (2012). My disagreements with Wright’s method in general, and with his readings of many texts in particular, were and are both large and irreconcilable.”

**There it is acknowledged - substantive disagreement between both translators.**

**Caleb Lindgren**, the Associate Editor at *‘Christianity Today’*, makes the point that the aim for **Hart** is “making English say things as “greekly” as he can manage; for **Wright** it means making English mean Greek things.”

**Wright** and **Hart’s** aims are different – it could be said - diametrically opposed. The title of **Wright’s** translation indicates his intention. It is a ‘contemporary’ translation. Also he signal’s something of his theology – it is **The Kingdom New Testament**.

Two comments on **Hart’s** translation: **Rowan Williams** writes: *“This scrupulous, knotty, learned rendering of some of the most familiar texts of our culture makes us see with new clarity just what was and is uncomfortably new about the New Testament”.*

**John MacDonald**, Retired Priest of a Sydney Parish Sydney:

**“Bentley Hart’s** criticism is that the West ignored the fact that there were dialects of Greek other than ‘Koine’ Greek.

“That we are blind to the Communist structure of the early Christian Church, and when we read about it we gloss over that fact.

“That *‘Junia’* in Romans Chapter 16 was a woman and ‘who was especially notable among the Apostles’...

“One thing, he is reminding us is that the Western Church ignored the other Greek dialects and were thus missing out on the various meanings of the early writers.

**“Bentley Hart’s** translation reads well – even though he throws in words from time to time that make you reach for the Dictionary.

I have read up to the 6<sup>th</sup> Chapter of 1 Corinthian and have found it easy going.”

This raises an interesting question for the lay person -which Bible translation should be read and studied?

(continued – page 10)