

### AROUND SYDNEY DIOCESE.....

St Andrew's Cathedral, Sydney was the scene for an ordination to the diaconate, on Saturday morning 16th February 2019. The Archbishop of Sydney, **Glenn Davies**, in the presence of the Sydney bishops the Dean, **Kanishka Raffel**, Archdeacon **Kara Hartley** and Air Commodore Chaplain **Kevin Russell**, ordained 28 men and women as deacons.



New Deacons outside St Andrew's Cathedral. In his sermon, the Bishop of North Sydney, **Chris Edwards**, referred to Mark 10 and 2 Corinthians 12, in urging the candidates to serve in humility. "Jesus died for us on the cross. That's humility. That's the model for ministry"



The new Deacons will go out mainly into Parish Ministry, also to Chaplaincy in Anglicare, Mission to Seafarers and the Defence Force. <https://sydneyanglicans.net/news>



The Reverend Jeff Parker, and his wife, Michelle **Reverend Jeffrey Parker** was instituted and inducted as Rector of the Parish of St Luke's Enmore/Stanmore by **Bishop Michael Stead**, Bishop of the South Sydney Region on Thursday, 31st January 2019. (Story inside)

#### A SPECIAL EVENT

**The Rev'd John Bunyan** is inviting his family, friends, former parishioners and colleagues to join him in the **Celebration of the 60th anniversary of his Ordination to the diaconate** on 17th March 2019 (St Patrick's Day - also 20th anniversary as honorary chaplain at Bankstown Hospital. The service will be held in **St Peter's Parish Church, Hornsby** at 1.30pm. There will also be a Launch of two of John's books - "**Sing Down Under**" (60 hymns) and "**God in the Golden Evening**" (poems).

**John** was ordained for the Diocese of Canberra & Goulburn and served in the dioceses of Newcastle and Sydney. In retirement **John** has been traveling, writing and composing poems and hymns.

### EUCHARIST OF THE OILS & RENEWAL OF MINISTRY VOWS 17 April 2019 -10:30am



The 2019 Chrism Eucharist will be held at **St James' Church, King Street, Sydney** Wednesday 17 April 2019 at 10:30am.

**Bishop Michael Stead** will preside.

A invitation is extended to clergy and parishioners to attend this service. Clergy and lay ministers are invited to robe and renew their vows at this service. The colour is white. The oils will be available after the service for decanting into parish stocks.

A light lunch will follow in the St James' Hall. Please RSVP to [office@sjks.org.au](mailto:office@sjks.org.au) or 8227 1300 if attending the lunch.

# **‘ORA ET LABORA’**

## *Greetings in Christ,*

### **‘Living Together in Unity’**

*‘Behold how good and how lovely it is  
when brethren live together in unity’*  
(Psalm 133:1)



#### **Community - Club or Communion?**

In recent years, many social commentators have argued that as people have become more urbanised, they have also become more disconnected from each other. Popular writings and media-comment suggest that there is a longing for ‘community’, but it seems to be on quite restricted terms. In this respect, people want to choose the ‘community’ to which they belong – which suggests more a matter of mutual association than real community.

A community is not something created through the will of a group of individuals but rather a context in which humanity lives and operates. It therefore includes all people, both the likeable and unlikable, the good and the bad, the saint and the sinner. We belong to a community because we live in it rather than because we subscribe to a set of ideals or beliefs about it. Community can be likened to citizenship (or possibly family) – which is a state of being connected to each other politically, culturally and situationally, rather than belonging to a particular group of like-minded people who choose to socialise with each other.

Conversely, while the institutional church also articulates the modern desire for community, it nevertheless operates more as a religious club by emphasising membership to it through adherence to particular beliefs and the exhibiting of particular behaviours. On the one hand, it seeks to include

people (and sometimes says it is open to all), but on the other hand it still seeks to exclude people who do not believe or do the right things. Of course, the narrower the definition of membership the more exclusive and sectarian it becomes.

Rather than offering a radical critique of the exclusiveness of modern pseudo-communities, much of the institutional church has instead become a reflection of the spirit of the age – competitive, controlling materialist and discriminatory. It therefore fails to connect with many people, intentionally excludes others, and often lacks the diversity and openness expected of a healthy organisation.

This is probably one reason why, as **McCrimble Research** has reported, only around 8% of Sydney’s population now has any regular church involvement.

Exclusivist behaviour works against the spirit of ‘covenant’ that I addressed in my last article. Today, society tends to seek a ‘social contract’ by getting people to agree to a code of beliefs that then result in a set of behaviours. In contrast, a covenant acknowledges a series of relationships that in turn bring identity and transformation. In baptism, the church follows the notion of covenant by welcoming a person into ‘God’s family’ rather than into the institutional church and, like the prodigal son, that person remains a member of God’s family even if they ‘wander far off’ (Luke 15:11-32). It therefore seems

that neither the terms ‘club’ nor ‘community’ adequately reflect what the church should be.

Moreover, the mystical church (as against the institutional one) is principally the gathering of God’s people in all their diversity and brokenness with a view to their being the continuing presence of Christ in the world today and of becoming part of God’s kingdom in the future. In this context, God resources and empowers people for mission in the world. However, this concept is multi-dimensional, for it extends down through history (over time) and across cultures (or space). It is for this reason that we tend to talk about the church in terms of being a ‘communion’ and emphasise the relational connectedness between peoples, which better satisfies the idea of covenant.

#### **Unity and Diversity**

The New Testament describes the gathering of Christ’s followers in terms of **‘koinonia’**, a Greek word meaning ‘communion by intimate participation’. It emphasises the aspects of sharing and fellowship in communion with one another. The concept appears in the Book of the Acts, where part of the early church is described in these terms:

*“They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and*

*had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people.”* (Acts 2:42-47)

It may well look like an unobtainable ideal, but it is the goal of Christian communion. Nevertheless, there is clearly a problem; for the Bible talks in terms of unity, yet how do we account for the myriads of divisions, schisms, sects and failings of a body that is meant to be a sign of God's presence in the world? Responses to this vary from an apathetic shrug of the shoulders in acknowledgement that 'it is the way of the world, nothing can be done, so we should just all keep doing our own thing', to a more belligerent position that suggests 'of course we should be unified, and as my church is the 'right one' then everyone else should join us!'

Part of the solution to this dilemma is to appreciate the distinction between the present state and the future hope; which is to say that the church lives and operates in the flawed present world and reflects this, but it is meant to become God's kingdom in the future. In theological terms, it is a matter of eschatology. Schism, failure and sin may occur in the institutional church however we have no excuse but to recognise this, change our ways, and seek God's transforming power to become more a reflection of the mystical communion. To fail to acknowledge this or to seek to excuse or defend bad behaviour is to choose to remain in sin and brokenness, and the transforming power of God is therefore diminished, both in the life of a

person as well as in the church and the wider world.

It is also important to recognise that the church is a very diverse organisation, and an aspect of this diversity is to recognise that God provides a huge range of gifts for the benefit of its corporate life. As St Paul wrote:

*'Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.'*

(1 Corinthians 12:4-7)

The implication of this is that the church needs this diversity of gifts (and people) to remain healthy, and that the gifts given it are for the corporate good, not for the benefit of an individual. To be sure, the nineteenth century idea of robust individualism and self-interest would seem to have little Biblical warrant.

The church is therefore unified in its service of God, yet it lives in diversity because it is made up of a complex set of peoples that are resourced by God in a variety of ways. People are not all the same, either socially or psychologically and this fact finds expression through a range of different cultures and behaviours. The church reflects this diversity through its different cultural expressions, structures and practices but is unified in its following of Christ. It therefore needs diversity so as to remain strong and ready to engage with a world that is both fragmented and rapidly changing.

### ***Sacrament to the World***

The Anglican Catechism states that a sacrament is 'an outward and visible sign of an inward and spiritual grace' (APBA p 817). The Anglican Church recognises the two great sacraments of Baptism and

Communion (which we often call the Eucharist, a Greek word meaning 'thanksgiving'), and also the five 'sacramentals' (or means of blessing) of Confirmation, Confession, Ordination, Marriage and Anointing. However, it may be understood that there are many other ways by which people inwardly experience the grace of God, expressed through outward actions and signs.

The church, as *koinonia*, demonstrates the intimacy of relationships in communion; which in turn reflects the communal nature of the Trinity – Father, Son and Holy Spirit. Just as the Trinity is a set of relationships so too is the church, especially in its gathering together of which the Eucharist is its sign.

Through the Eucharist, God and his people meet and have fellowship. An aspect of this fellowship is the nurture of God's people through word and sacrament, by which they are empowered to carry out God's mission in the world. It is also here that the people of God are unified as followers of Christ (both with those present as well as the wider mystical communion down through time and across the world), and here the Holy Spirit provides the church with gifts and empowerment for ministry.

The church therefore does not exist for its own sake, but rather for the sake of others. Its structures, ways of operation and goals should therefore reflect this principle. It is also in this way that the church takes on a sacramental role of being a means of God's grace (or unconditional love) to the world. In theological terms, this is called 'incarnation' or the embodiment of God in the world.

### ***Customers vs Participants***

An ongoing temptation for the church is to become consumerist in its approach to faith, by which I mean to see religious practice as a

commodity to be traded in a competitive market place. In many respects, it is unsurprising because consumerism is a dominant aspect of the culture of western society.

People have become disconnected from the experience of church as 'mystical communion' and have instead sought a church that 'provides for their needs'. In this way a more consumerist approach to church life has arisen; such that attenders are more concerned with what they receive from the experience of church rather than what they contribute to it. Indeed, what develops in this situation is a diminishing regard for the quality and integrity of relationships and an increasing concern for style and product!

In this way, church attenders have tended to become more like customers in a religious emporium than members of the body of Christ. Some church structures have embraced this model with a degree of success - if numbers are to be the gauge of success. However, it is a far cry from any sense of *koinonia*; for, as Christians, we are called to be participants in the body of Christ. Such participation is to be understood through the concept of covenant, which describes the relationship between God and people and the corresponding responsibilities they have to each other.

### **Christian Communion**

So, what might Christian communion look like?

First, it needs to be acknowledged that it is extremely diverse, because there is no 'one way' of being a Christian. The church around the world and down through the ages has, and does, operate in many different cultures and includes people of all types socially, psychologically and intellectually. It is therefore naïve and dishonest for any group to suggest that there is only one way of living the

Christian life, indeed it is a denial of reality – more the behaviour of a sect than a church.

Secondly, the binding force of Christianity is Christ himself and not the church's beliefs, behaviours, regulations or leaders. Our salvation and hope for life is to be discovered through a relationship with God through Jesus Christ and not because we do or believe certain things. Through love and trust God makes a covenant with us and promises to be part of our lives. When we recognise this, and commit ourselves to serving God, it has the power to become a transforming force in our lives and, by extension, the world around us.

Thirdly, the Christian life is worked out in the world. It is not about escaping the world, but instead a matter of engaging with it. Our participation in the work of God is to be who we are, while committing ourselves to God and using our gifts and talents within the community with the added understanding that God is present in these ordinary things of life.

Finally, Christian communion finds its fulfilment and fruitfulness through participation in life. Christianity differs from a philosophy in that it is more than just a set of human ideas about life and community. While theology is important, it is an enabling activity rather than an end in itself and tends only to make sense when lived. Worship, study, prayer and good works transform both the individual as well as the broad community, and they have the capacity to change the world when practised – a matter of deeds not words.

**The Reverend Andrew Sempell**

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### **Passion and Cross**

Sing, my tongue, the glorious battle;  
of the mighty conflict sing;  
tell the triumph of the victim,  
to the cross your tribute bring.  
Jesus Christ, the world's Redeemer,  
from that cross now reigns as King.

When at length the appointed  
fullness  
of the sacred time was come,  
he was sent, the world's Creator,  
from the Father's heavenly home  
and as found in human fashion  
offspring of the Virgin's womb.

When the thirty years were ended  
which on earth he willed to see,  
willingly he meets his passion,  
born to set his people free;  
on the cross the Lamb is lifted,  
there the sacrifice to be.

There the nails and spear he suffers,  
vinegar and gall and reed;  
from his sacred body pierced  
blood and water both proceed:  
precious flood, which all creation  
from the stain of sin was freed.

Faithful cross, above all other,  
one and only noble tree,  
none in foliage, none in blossom,  
none in fruit our peer may be;  
sweet the wood and sweet the iron,  
and your load, most sweet is he.

Praise and honour to the Father,  
praise and honour to the Son,  
praise and honour to the Spirit,  
ever Three and ever One:  
One in might and One in glory  
while eternal ages run.

**Venantius Fortunatus** 530-609\*

tr. *John Mason Neale* 1818-66 alt.

In 'Together in Song' - Hymn No. 331

•Fortunatus wrote 11 surviving books in latin. He was ordained into the church around 576 and later was made bishop of Poitiers. After his death he was called a saint, but never formally canonized. His remembrance date is 14 December.

## Institution and Induction of Rector of St Luke's Parish Enmore/Stanmore

On a hot and windy Thursday evening - 31st January - parishioners, past and present, many visiting clergy, the local Council Representative, friends and family crowded into St Luke's Church to witness an important, memorable occasion - **the Institution and Induction of the Reverend Jeffrey Parker as Rector of the Parish by Bishop Michael Stead, Bishop of the South Sydney Region.**

Following the enthusiastic singing of the first hymn and 'Acknowledgement of Country', **the Reverend Philip Bradford**, the Interim Rector (for four years) commenced the Service saying "we come together to meet God and to take our place in building the Body of Christ... to welcome our brother, **Jeffrey Ross Parker** as Rector of this parish".



Ministers and Congregation during singing of first Hymn

The Readings from the Old and New Testament were read by the new Rector's two daughters, **Prue Perram** and **Penny Parker**. and by **Stuart Veitch**, a parish nominator.

The Institution followed the Bishop's sermon, when the Bishop asked the **Reverend Jeffrey Parker** questions regarding his willingness to perform the duties of a Rector. Having answered these questions, the Bishop then hands the new Rector his Licence, 'bearing the seal of the Archbishop'.



After this, the Assistant to the Bishop the Reverend **Hugh Isaacs** and the Churchwardens of the Parish gave the new Rector a **map of parish** to be 'evangelised'; a **Prayer Book** requiring him to "be faithful in prayer and Divine Service"; a **Bible**, saying "be faithfully in reading the Scriptures..."; a **Chalice and Paten**, saying "be faithful in administration of



the sacraments".

**Jeffrey Parker** is presented to the parish congregation as Rector and Pastor and they receive him with acclamation.



The new Rector, **Fr Jeff** then continues the Service with the Creed and Prayers.

Photo left: **Eddy Reddy**, Warden, **Bp Stead**, **Fr Jeff Parker**

The new Rector was welcomed by **the Bishop** on behalf of the Diocese; by **the Wardens** on behalf of the parish (**Michelle Parker** was presented with flowers); by **the Reverend Roger Bray**, the Inner West Mission Area Leader, and by **Councillor Anna York** for the Inner West Council.

The final hymn "Tell out, my soul, the greatness of the Lord!" was followed by the Bishop's blessing.



Celebrations continued on in the parish hall, where there was much food (including the favourite 'Thai') and drinks. It was an occasion when Fr Jeff

and his family were warmly welcomed by parishioners past and present; neighbouring churches, and clergy from near and far.

**PHOTOS:** Left column: -Bp **Michael Stead** Fr **Jeffrey Parker** Bottom left: Church Wardens, **Ruth Champion** and **Fabian LoSchiavo**; and **Alex Hill** for the Youth Warden



**Above:** Bp Michael, Bro. Christopher John SSF; Fr Jeff, Michelle Parker, Fr Eric Hampsen

**Opposite:** Food & friends in the Parish Hall after Service.

**Photos:** Copyright - **Halyucinations Studios 2019.**

# THE BIBLE and THE WORD OF GOD

Growing up and attending a Baptist Sunday School, one of the choruses we often sang had the words, "*The best Book to read is the Bible, X2, if you read it every day it will help you on your way, O the best book to read is the Bible.*"

I came from a home where the Bible was read often - my Dad started every day reading the Bible and praying before he left for work at 6.30am. (A practice he continued his whole life.) My sister and brother and I were given our own Bibles as soon as we could read and also Scripture Union notes which gave us a passage to read each day with a brief commentary.

We were taught to read the Bible and to trust what it said. So we believed the world was created in six days and that Adam and Eve were real people who encountered a snake that could talk and discuss theology. People who said that the Bible might contain myth or allegory were dismissed as dangerous liberals and unbelievers.

It wasn't until I was in senior High School years that I met Christians who didn't read the Bible as literally as I had been taught. At University I attended the Evangelical Union and started to study the Bible with a slightly more sophisticated approach but was still afraid to question anything the Bible appeared to teach.

**How we read and interpret the Scriptures is one of the great questions of our age. The debates within the Church on issues such as the ordination of women or same sex marriage often come down to differences in the way the Bible is to be read.**

I remember hearing my Rector, the late *Laurie Pullen*, whom I greatly admired, saying: "*I have no problem with the view that the Scriptures are inspired, it's the*

*interpretation of Scripture that troubles me.*" I suspect most of us can relate to that!

**It is important to remember that the first few generations of Christians had no Bible.** Jewish Christians knew the Hebrew Scriptures, though they did not have access to the written word - scrolls were held only in the synagogue or temple.

Most of the books of our New Testament were in circulation by early in the Second Century but there was no attempt to make an authoritative list of books until much later in that century.

*'The Word of God' was not a description of the Bible....*

**The faith of the early Christians was grounded in a person, not in a book. The expression, 'The Word of God' was not a description of the Bible but always a reference to Jesus or the oral witness about Jesus.**

So in the Acts of the Apostles, *Luke* uses the expression '*the word of God*', 12 times, and '*the word of the Lord*' 6 times. **In every instance it is a reference to the message about Jesus.** It was not until the 3rd Century at the earliest that '*the Word of God*' was referenced to the Bible. **It is always good to remember that we worship a person, not a book.** Having said that, the Book is important because in the book we meet *Jesus*, and that is the first reason that we read the Bible.

**The early Christians accepted and continued to revere the Hebrew Scriptures because they kept seeing signs in them which pointed to Jesus. The passage from Isaiah that Jesus quoted in**

**the synagogue in Nazareth being a case in point. (Luke 4:18-19)**

The Bible as we know it is remarkable because it is both a human and a divine book. **It is a collection of sixty six books, containing history, poetry, narrative, law, songs, parables, and allegory.**

**We believe that those who wrote the books of the Bible, did so moved by God's spirit but they also expressed something of their own personality and experience of life.**

Take one small example. It is interesting to compare the Greek of the Gospel writers. *Mark's* Greek is clumsy and sometimes difficult to follow. *Luke's* is polished and learned, so beginners find it difficult to read because his vocabulary is so large. *John* by contrast is much easier because his vocabulary is smaller and he uses many of the same words over and over again.

Take another example. It is interesting to compare *Mark's* and *Luke's* accounts of 'the healing of the woman with the bleeding disorder'. *Mark* declares: "*She had endured much under many physicians and had spent all that she had and she was no better but rather grew worse.*" (Mark 5:26) ***Luke, the physician***, is more measured and protective of his profession writing: "*(she) had been suffering from haemorrhages for twelve years and though she had spent all she had on physicians, no one could cure her.*" (Luke 8:43)

Clearly God did not dictate the words of Scripture but he used fallible human beings to convey his message and that in my view is one of the amazing things about the Bible. So the Bible is God's gift and we should read it often. I no longer read the first chapters of

Genesis as a literally true story, but I am immensely grateful that my parents taught me to read the Bible (in the AV) from an early age.

And each time we open the Bible to read it we should ask the *Holy Spirit* to reveal more of himself to us. As the hymn writer put it: "beyond the sacred page, I seek you Lord, my spirit longs for you, O living Word." It is the Holy Spirit who takes the words of Scripture and brings them to life. Without the Holy Spirit the Bible becomes just another book.

**Karl Bath** wrote that "The Bible is God's word to the extent that God causes it to be his Word, to the extent that He speaks through it... the Statement that the Bible is God's Word is a confession of faith, a statement of the faith which hears God himself speak through the biblical word of man."

*The Reverend Philip Bradford Stanmore*

**ANGLICAN BOARD OF MISSION 2019 LENTEN APPEAL**

This is being launched on Ash Wednesday – 6th March 2019 at 11 am in St Luke's Anglican Church Enmore Parish Hall.

ABM staff Members, *Robert McLean, Wilnor Flores and Simolyn Delgado* will be present to provide up-to-date information on the three **SPECIAL LENTEN PROJECTS**.

These Projects will provide money to support:

The Aboriginal and Torres Strait Island Mission Fund; St John's Anglican Seminary Sambia and the Gender and Governance Initiative in Zambia.

**LAUNCH OF DONALD ROBINSON'S SELECTED WORKS –**

Volumes 3 and 4

Saturday 16 March 2019 – 9am 12pm  
Moore College, Carillion Ave.,  
Newtown

**SPEAKERS:** *Glenn Davies, Rory Shiner & Lionel Windsor.*

**LENT IS THE FORTY-DAY PERIOD IN PREPARATION FOR EASTER - the greatest Feast of the Liturgical Year** - a penitential period of fasting, prayer and alms-giving. There are some symbols which are helpful during this period.

**Ashes** remind us of the Creation story. We are made from dust, (*Gen 2:7*).



symbolizing our human mortality and need for forgiveness humility purification and sorrow for our sins.

**Violet/purple colour** - a sombre colour used in the Church throughout the Season of Lent.

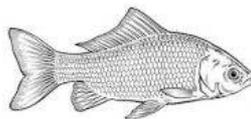
**Stones** remind us of Jesus' experience in the desert for forty days and being tempted by the devil to change stones into bread.



**Stones** symbolize

austerity and rigor, desolation, misery and sadness.

**Fish** - a symbol of Lent calls us to fast on



**Ash Wednesday and Good**

**Friday.** It further reminds us of abstinence throughout Lent.

**Incense:** a symbol of prayer (*Psalm 141:2*) 'Let my prayer come like incense before you.'

It was customary to burn incense in the Temple to worship God (*Lk 1:9*). In **St John's** vision of heaven the elders "eBach held bowls filled with incense which are the prayers of the holy ones" (*Rev 5:8*). As **incense** smoke curls upward our prayers rise upward to God; as the fragrant fumes have a pleasing aroma, so may the sincerity of our prayer be pleasing to God.

**CONSECRATION OF ELEVENTH BISHOP OF NORTH QUEENSLAND**



*The Reverend Dr Keith Joseph* has been elected Bishop of the Diocese of North Queensland.

The consecration and installation will take place in St James Cathedral, Townsville on Sunday 31st March 2019.

The Diocese of North Queensland was established in June 1883 from the Diocese of Sydney. It is the third oldest diocese in Australia.

It is also one of the largest in area, stretching from the small sugar town of Sarina in the south, then north to take in all the Torres Strait Islands; from the east coast and west to the Northern Territory border.

Its outreach is diverse in character; having a ministry to the cities and towns, to the **Torres Strait Islanders** locally and where they live around Australia and to the many **Aboriginal communities** in the north and in the towns.

*Keith Joseph* was ordained to the diaconate in 2005, and priested in **St Barnabas Cathedral Honiara, Province of Melanesia**. He was lecturer at the *Bishop Patteson Theological College*, Guadalcanal between 2006-10; Co-ordinator of Degree Studies - 2006-09; Co-ordinator Theological Education 2010.

Since 2013 he has been Dean and Incumbent of *Christ Church Cathedral, Darwin*, Diocese of Northern Territory.

## **RESPONSE TO THE ARTICLE - 'Reflections from Synod 2018'** (AT Newsletter No 67 Nov 2018)

The Reverend *Dr Stuart Piggins'* article 'Reflections from Synod 2018' in *Anglicans Together Newsletter* (No 67, November 2018) was an interesting and heartfelt contribution towards solving the financial crisis that confronts Bathurst diocese.

In his article *Dr Piggins* wrote that he "was encouraged" by the decision of Synod to give \$250,000 per year for a period of six years to the diocese of Bathurst in return for Sydney's approval of the next bishop. However, before such assistance is accepted some serious consideration should be given towards the possible effects that such a gift might have on Bathurst diocese.

While each diocese has different needs and a different character they all fit into the whole of Christ's body - the Church.

When a diocese chooses a bishop the Synod or Committee established to make that decision seeks guidance from the Holy Spirit through a process of prayer, reading of scripture and consultation with church members regarding the needs of that particular diocese. It is very possible that if another group (in this case Sydney Diocese) becomes involved, without being through this careful process, that a compromise will occur that will see the Holy Spirit marginalized.

*Dr Piggins* argues that it may not be a problem if "the Archbishop of Sydney respects the distinctive culture of those dioceses, such as their support for women priests". But what if the diocese chooses a woman to be bishop? And surely if the Archbishop "respects the

distinctive culture" of other dioceses he will not put a condition on their choice. Whatever happened to unconditional love?

Added to this concern is what is happening in other dioceses. *Muriel Porter's* booklet, 'A New Exile? The Future of Anglicanism' should be compulsory reading for all who believe the Anglican communion should be a broad church. In Chapters 1 and 2 she details how Sydney is eager to send clergy to cash strapped country dioceses suffering from the vestiges of drought and declining incomes.

*Muriel Porter* also describes how the nature of these dioceses has changed. In her own words: "In their vulnerability, it has been relatively easy for their churchmanship style to change as energetic, well-funded evangelicals have targeted them in various ways. Sydney diocese is generous with its financial donations to some. In 2014, the Diocese of North-West Australia received \$47,000, while the Northern Territory - a diocese with a Catholic heritage which has just consecrated a Moore College trained man as its bishop - has received \$38,000." (*Muriel Porter, 'A New Exile'*, Northcote Vic., Morning Star Publishing, 2015, p. 25).

The irony is that Sydney sets up hurdles for priests trained in other dioceses from becoming rectors in Sydney, but is very keen to send its priests to other parts of Australia. Sydney is like a powerful country that wants free trade with other dioceses for its clergy, but places tariffs on priests coming into its own diocese. What we need is a fair interchange!

Before Bathurst accepts such

a "gift" the whole Anglican Church in Australia should look at other solutions. One possible solution would be for each diocese to donate \$10,000-00 and each metropolitan diocese \$20,000-00 thus bringing in a similar amount to Sydney's offer. Or maybe crowd funding could be tried by appealing to sympathetic Anglicans throughout Australia and the world. Or Sydney could, in a tremendous example of Christian charity and respect for other forms of churchmanship, give a donation of \$250,00 a year with no strings attached thus reflecting God's unconditional love for us all. And I am sure others can think of more creative solutions.

**The great genius of the Anglican Church has always been its acceptance of different ways of approaching God and its respectful listening as to how others understand God.** We have parishes where worship is conducted by priests wearing chasubles and other parishes where worship is conducted by clergy wearing jeans and T shirts. All these approaches have a place in the Anglican Church if they bring people closer to God. It would be a pity to see this diversity being submerged into one monochrome culture.

**We don't learn and grow from people who think the same as us; we learn and grow from people who think differently from us.**

*Tony Brownlow  
Glebe*



## **THE TRANSFIGURATION OF OUR LORD**

A reflection comparing and contrasting the light of the Transfiguration and the light of Hiroshima (the atomic bomb was dropped on the Feast Day of the Transfiguration)\*.

**"Now there are two ways to walk:  
Towards the radiance of the transfigured Christ  
Or the radiance of the Bomb.  
Towards the radiance that descends to touch, to  
heal, to restore.  
Or towards the radiance that descends to defend,  
to murder, and to destroy.  
Towards the radiance that glorifies  
Or the radiance that vaporizes.  
This day I set before you life and death,  
a blessing and a curse:  
Choose this day whom you will serve."**

*(Unknown source in the USA)*

\*Originally observed on August 6; the Transfiguration is observed now on the 1st Sunday in Epiphany. (An Australian Lectionary –APBA - this year March 3)

The following poem was written originally to mark the **'100th Anniversary of the End of the First World War'** - more latterly to mark **the beginning of the New Year.**

*Faithful Father, minder of our yesterdays,  
We thank you for your blessing and cherishing,  
For your care which has brought us and all creation to this  
day.  
Forgive the failings of our past,  
the false steps and paths that we have taken in our lives  
and in our histories,  
As individuals, as nations, as members of your own  
people.  
Grant us the courage not to forget,  
Not to stifle the sounds of suffering in which we have  
been complicit;  
Encourage us also to trust in your power to redeem,  
Your willingness to work with flawed humanity and re-  
create an earth  
Which all can celebrate with you as truly good.*

*Holy Spirit, hope for our tomorrows,  
Grant us vision of the future of this world as you would  
have it be.  
Inspire us with your power and grace us with your gifts  
and fruits –  
Love, joy and peace, generosity and gentleness,  
Faithfulness and kindness, patience and self-control.  
May they become seeds in us, taking root deep within our  
lives,*

*Starting-points for change and growth.*

*Speak into the divisions and hatreds of these days,  
In the turmoil, open our ears to catch your quiet breath,  
And give us voice to echo your aching and longing for the  
promised time,  
When in communion with you true life and freedom will  
be shared by all.*

*Christ, comforter yet challenger of our todays,  
You are the beginning and end of creation,  
Drawing together past and future,  
Threading them into the texture of the present.  
Through your life and ministry you showed us the  
importance of 'today',  
Of carrying out God's mission in the world of here and  
now.*

*You did not allow yourself to be bound by time past  
Nor await impassive for an unseen future.  
Still, today, you do not let us stand aside and delay,  
But urgently you offer us both salvation and judgement.  
You demand that we choose, and invite us to work with  
you  
To accomplish God's purpose, yesterday, for ever, and  
today. Amen.*

**Clare Amos**

*Dr Clare Amos* worked for the World Council of Churches, with responsibility for inter religious dialogue and cooperation. Previously in 2011, she was Director for Theological Studies in the Anglican Communion Office. A biblical scholar by background, **Dr Amos** studied and taught in Jerusalem, Beirut, Cambridge, London and Kent. Her particular interest is in the biblical story of the Transfiguration of Christ. **Clare Amos** is currently working on a book that reflects on the motif of transfiguration in Christian theology."

### **On the Baptism of Jesus**

*Beginning here we glimpse the Three-in-one;  
The river runs, the clouds are torn apart,  
The Father speaks, the Spirit and the Son  
Reveal to us the single loving heart  
That beats behind the being of all things  
And calls and keeps and kindles us to light.*

*The dove descends, the spirit soars and sings  
'You are beloved, you are my delight!'  
In that quick light and life, as water spills  
And streams around the Man like quickening rain,  
The voice that made the universe reveals  
The God in Man who makes it new again.*

*He calls us too, to step into that river  
To die and rise and live and love forever.*

**Malcolm Guite**

Poet, singer-songwriter, Anglican priest, and academic; currently a Bye-Fellow and chaplain of Girton College, Cambridge and associate chaplain of St Edward King and Martyr, Cambridge.  
See **Blog** for poet and singer-songwriter **Malcolm Guite**

## A VOICE IN THE WILDERNESS: LISTENING TO THE STATEMENT FROM THE HEART

Author: *Celia Kemp*, Reconciliation Coordinator; Artist: *The Reverend Glenn Loughrey*

Pp110; Free PDF version or order at <[www.abmission.org/voice](http://www.abmission.org/voice)> ABM \$20+pp.



This beautifully produced book is designed as a Study of *'The Statement from the Heart'* which came out of the First Nations National Constitutional Convention at **Uluru** in May 2017. Part of the Statement said: *"We call for the establishment of a First Nations Voice enshrined in the Constitution...We seek a Makarrata*

*Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history."*

The book is divided into 8 Parts designed to take readers through the themes arising from *'Statement from the Heart'*. They include 'the doctrine of discovery'; 'lucky for who?'; 'the torment of our powerlessness'; 'a 60,000 year old church?'; 'what is land for?'

The author states: "The material is suitable for individual reflection or for a group study; each part contains Art, Stories, Quotes, Scripture,

Questions and a Prayer."

Each of the 8 Parts has factual information, quotations from wide-ranging sources, beautiful art for reflection and thought-provoking statements. These all raise many hard, unanswered questions ripe for discussion. These questions range across a landscape which embraces God and theology; justice and legality; compassion and rights; lawlessness and power; sovereignty and country; the land and its people.

This is a unique book that has great depth. It will richly reward those who grapple with the painful stories of our Australian history.

*Moya Holle*

ABM Sydney Committee

## WELL-KNOWN NEW TESTAMENT SCHOLAR, THEOLOGICAN AND TEACHER APPOINTED CHANCELLOR OF ST PAUL'S CATHEDRAL, LONDON

ACNS: Posted 08 February 2019

**The Bishop of London and the Chapter have appointed *Dr Paula Gooder*, Chancellor of St Paul's Cathedral, London. She is to be licensed and begin her ministry at Evensong on Saturday 23rd February 2019.**



*Dr Gooder*, until recently, has been Director of Mission Learning and Development at the Diocese of Birmingham.

Previously, she was Theologian in Residence at the Bible Society, having been a lecturer in New Testament and Biblical Studies at The Queen's Foundation for Ecumenical Theological Education, Ripon College, Cuddesdon, Oxford. *Paula* is a current member of the Anglican Roman Catholic International Commission ARCIC III.

***Paula* has a strong vocation to lay ministry and is a licensed Lay Reader in the Church of England.**

The Bishop of London, the *Rt Rev'd and Rt Hon Dame Sarah Mullally DBE*, said: "I am thrilled that *Paula* will be joining us at St Paul's Cathedral. Her gifts in writing, lecturing and theology are well known throughout the Church."

As Chancellor, *Paula Gooder*

will have responsibility for growing, and leading the Cathedral's expanding theological and learning programme.

Speaking of her appointment, *Paula* said: "I was honoured and delighted to be offered the post of Chancellor at St Paul's Cathedral and am very excited about working with the Chapter and the rest of the Cathedral team in the years ahead."

The Dean of St Paul's, the *Very Rev'd Dr David Ison*, said: "This is a ground-breaking appointment, as the Chancellor, up to now, has been ordained; *Paula*, a Licensed Lay Minister, will attend the governing Chapter and exercise her ministry in and for the Cathedral alongside her ordained colleagues."

# Lambeth Conference: Archbishop of Cape Town calls on bishops to “express your difference”

ACNS: Posted: February 8, 2019



Archbishops Thabo Makgoba and Justin Welby in videos on the Lambeth Conference website

The Primate of the Anglican Church of Southern Africa, Archbishop Thabo Makgoba, has called on Anglican bishops to attend the next Lambeth Conference despite differences within the Anglican Communion.

Archbishop Thabo chairs the international Design Group, brought together by the Archbishop of Canterbury, Justin Welby, to plan the once-in-a-decade gathering of Anglican bishops, which will take place in Canterbury, Kent, in 2020. “I know people talk about the fabric of the communion as torn”, he said, “but we are all fallible human beings in need of God’s love and grace, and we need each other.”

Archbishop Thabo made his comments in a video on [the Lambeth Conference website](#). In it, he says: “As said in *Sepedi* [the language of *Northern Sotho*]: **one bangle doesn’t ring, two bangles will make a beautiful noise.** So we are never alone in this journey.

“Whether you agree with where the Communion is, whether you don’t agree, come and express your difference in this beautiful space which is a gift from God. Don’t just stay at home and say ‘I’m not going’.

“We want to hear that voice. It’s not a conference of like-minded people; it is a conference of Anglicans. I mean, for God’s sake, **Anglicans, from our**

**inceptions, we’ve always had push and pull.** So push and pull should not be a distraction, but it should be celebrated.

*‘It’s not a conference of like-minded people; it is a conference of Anglicans.’*

“It’s what I call at home, ‘celebrating the gift of difference’. So I encourage all bishops and their spouses to make every possible effort to come and see what God is doing through us in his world.”

Speaking about the shape of the Conference, Archbishop Thabo said that it would begin with a spiritual retreat, a time to say to bishops and their spouses “**hey, shut up . . . and listen to God; and listen to one another in silence.**”

He said that after the retreat, “we will worship together; we will walk together; we will talk together; we will love together; we will wrestle together; break bread together; reflect theologically and in mission bring ourselves and bring our dioceses and provinces into that space.

“And then, as my predecessor but one used to say, ‘**God is not finished with us**’; and God will actually continue his work in us and through us for the Anglican

Communion.”

In a separate video on the website, the Archbishop of Canterbury, Justin Welby, spoke of how bishops can prepare for the **Lambeth Conference**, beginning with prayer.

“My vision for this conference is that, if nothing else, we emerge as a Communion that is visibly more deeply committed to prayer and the reading of scripture.

“So pray, and read scripture together; get into the swing of it in a new and fresh way. For example, between Ascension and Pentecost, there will be the fourth 10-days of **Thy Kingdom Come**. . . Get involved in that. It’s a time for prayer for mission; prayer for God to warm the hearts of those who need to hear the good news of Jesus.”

He continued: “Pray for those you disagree with and resist the urge to be swayed by gossip and rumour. So when you hear something, don’t necessarily believe it, turn to God and say ‘*if that’s true, I pray for him or her*’. But also, try and find out the truth.”

**THE LAMBETH CONFERENCE 2020** is taking place in July and August 2020 in Canterbury, UK. The theme is “**God’s Church for God’s World; walking, listening and witnessing together**”.

The Archbishop of Canterbury, Justin Welby, is sending personal invitations to every eligible bishop and spouse – (excluding same-sex spouses).

**The first Lambeth Conference** met for four days in September 1867 with 76 bishops present. Fourteen Conferences have met since, about every 10 years except during the two World Wars.

# *Archbishop Philip Freier*

Primate of the Anglican Church & Archbishop of Melbourne

**GUEST SPEAKER**

## **ANGLICANS TOGETHER 2019 DINNER**



**TUESDAY 19<sup>TH</sup> MARCH 2019**

**7 for 7:30 pm**

**The Gadigal Room, City Tattersalls Club,**

**194–204 Pitt Street, Sydney**

**COST: \$75 pp (\$70 conc) BOOKINGS ESSENTIAL at: [www.anglicanstogether.org](http://www.anglicanstogether.org) - Tele: +61 (0) 2 8227 1303**

### **ANGLICAN TOGETHER DINNER WITH THE PRIMATE 19 MARCH 2019**

#### **RESPONSE FORM**

**PREFERABLY PAY ONLINE: GO TO: [www.anglicanstogether.org](http://www.anglicanstogether.org)  
CLICK ON THE DINNER TICKETING OPTION, and FOLLOW THE INSTRUCTIONS.  
You can then print your own ticket**

**OR**

**RETURN THE FOLLOWING FORM WITH A CHEQUE BY 12 MARCH 2019:**

**TO:**

**ANGLICANS TOGETHER,**

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

Name(s): \_\_\_\_\_

Address: \_\_\_\_\_

Address: \_\_\_\_\_ Telephone \_\_\_\_\_

PARISH OR GROUP (For seating): \_\_\_\_\_ **COST: \$75 pp or \$70 (conc)**

Find enclosed my cheque for \$ \_\_\_\_\_ made out to: **Anglicans Together Inc.**