



ANGLICANS TOGETHER

NEWSLETTER No. 29 April 2006

ANGLICANS TOGETHER ONLINE: <www.anglicanstogether.org>

Chair's Column

James' *Jottings*

In the Season of Easter, the Christian church encourages us to focus on preparing ourselves spiritually, so we can celebrate Easter with appropriate joy and solemnity. Joy, because Christ is risen from the dead. Solemnity, because as we hear again the circumstances of his betrayal and death, we hear ourselves and our foolishness and our moral cowardice exposed vividly and compellingly yet again. Without this unwelcome reminder and the solemn reflection it prompts, the joy of Easter has only a hollow ring.

The genius of the liturgical year is that it helps us keep the balance between the various dimensions of Christian discipleship, without letting any slip away by default. Its pitfall is that we may think in compartments – Advent was last year, so we don't have to worry about the Second Coming until closer to Christmas. But every day should sound the notes of Lent, Easter, Pentecost, Trinity, Advent, Christmas, Epiphany, and the various saints' days, even in the Ordinary Time!

Some debate whether Easter is “the birthday of the Church”, or Pentecost. *John's Gospel* has it both ways: when the disciples see the newly risen Lord and are commissioned for ministry. Jesus breathes the Holy Spirit upon them [20.19-23]. Christ is risen from the dead; we have received the Holy Spirit; our task is clear.

It never ceases to amaze me that people can hear that Jesus is risen from the dead, without batting an eyelid. Such a notion should terrify the funeral

industry! After all, every experience of death tells us such a story cannot be true. In all the burials and cremations I have conducted, I have known nothing even remotely comparable. So this Easter, may you understand more deeply what a wonderful thing God has done ... on Easter morning; on Good Friday; in Jesus' public ministry; in his life; in his incarnation.

At St Mark's, I preached a Lenten series on Great Christian Prayers. [My selection is as eccentric and biased as that of any other Christian!] I highly commend for your meditations *the prayer of St Anselm on p 428 of APBA*:

Jesus, as a mother you gather your people to you:

you are gentle with us as a mother with her children.

Often you weep over our sins and our pride: tenderly you draw us from hatred and judgment.

You comfort us in sorrow and bind up our wounds:

in sickness you nurse us and with pure milk you feed us.

Jesus, by your dying, we are born to new life:

by your anguish and labour we come forth in joy.

Despair turns to hope through your sweet goodness:

through your gentleness, we find comfort in fear.

Your warmth gives life to the dead:

your touch makes sinners righteous.

Lord Jesus, in your mercy, heal us:

in your love and tenderness, remake us.

In your compassion, bring grace and forgiveness:

for the beauty of heaven, may your love prepare us.

Anglicans Together was founded in 1992 and its survival and increasing appeal has been something of a success story. It represents an important moderating voice in a Diocese noted for its extreme interpretations of the Anglican heritage.

John Cornish was Chair of **Anglicans Together** for almost half its existence, and we owe him enormous gratitude for his contributions, his comments, and his courage. A similar debt is owed to *Michael Horsburgh*, and a number of others who bore the heat and burden of the day so long and so prudently.

Towards the end of last year, John indicated it was time for him to step aside, but also time for **Anglicans Together** to take stock and maybe strike out on new paths.

At the meeting 25 February this year, *Sue Hooke* (Synod rep, St Peter's Cremorne) and I were elected as Co-Chairs of an interim committee with a view to reassessing our role in the diocese, and therefore our objectives and our constitution. Other committee members are *Anne Fitzpatrick*, *Carolyn Lawes*, *Chris Albany*, *Doug Pearson*, *Moya Holle*, *Phillip Bradford*, and *Tricia Blomberry*. Please feel free to contact us with your suggestions, comments, etc.

We covet your prayers for us in this demanding and significant diocesan ministry!

The date of the next full meeting of the Anglicans Together membership is 26 August, at St James's Hall, 2 pm – 4 pm. This will be an important meeting and we hope you can be there!

May the Risen Lord surprise you with his love this Eastertide, and bless you richly!

*The Reverend James McPherson
St Mark's, Granville*

JAMES NEWTON BAGNAL

Tony Bagnol died on Palm Sunday- aged 91 years. Tony had a long and varied ministry in the Anglican Church, although he had been brought up in a Methodist family and was first ordained in the Methodist Church. In 1950 he was made deacon and ordained priest in the Cathedral of Armidale, where he served for four years.

He is well remembered for his time as Home Secretary of the Australian Board of Missions (1964-71). During that time he edited the ABM Review and made (with Ossie Emery) many ground breaking missionary films, including "That Man", which won film awards.

He was Rector of St Peter's Cremorne 1971-1979) and Assistant to the Primate 1982-89).

Rest in Peace

PARISH NEWS

St Mary's Church, Waverley has a new Rector - ***the Reverend Cliff Stratton***. He was inducted into the Parish during a joyful Service on Wednesday, 5th April in the presence of a crowd, squeezed into every corner and even sitting on the stairs.

Cliff Stratton was confirmed when a member of the Anglican Church in the Parish of Coffs Harbour. He has had a very diverse career in the 'secular world'. Cliff received degrees from UNE and UTS and then in 2003 a MTh from Oxford. He studied at Moore College 2002-03 and was made a deacon in 2003 and a priest by the Archbishop of Sydney in 2004.

St John's, Darlinghurst is looking forward, after almost two years, to the induction of their new Rector, ***the Reverend Hugh Cox***. He is currently on the staff of St Paul's, Tervuen, Brussels and was one time Rector of the Parish of Lane Cove and then St Paul's, Castle Hill. The induction will take place in July.

ANGLICANS TOGETHER

&

St Alban's Church, Epping

Invite You to

THE ANNUAL DINNER – 2006

Friday, Evening 22nd September,

7.00 for 7.30 pm

***St Alban's Parish Church Hall,
3 Pembroke Street, Epping***

Speaker:

The Rev'd Canon Dr Jane Shaw,
Dean of Divinity, Chaplain and
Fellow of New College, Oxford

Thomas Cranmer

March 21st, this year was the 450th anniversary of the martyrdom (burning to death) in Oxford of *Thomas Cranmer*, Archbishop of Canterbury and chief author of the *Book of Common Prayer*.

In Sydney there were two events to commemorate this significant anniversary. In **St Andrew's Chapter House** an erudite address was delivered by *Dr Ashley Null* followed in the afternoon by a celebration from the 1552 Prayer Book Service lead by the *Archbishop of Sydney, Peter Jensen* in the Cathedral

The other event was in the **Pitt Street Uniting Church**, where the *Reverend Dr John Bunyan* celebrated basically the same service, from the long "north side" of the Table.

That service was followed by a substantial (one hour) commemorative address given by *Mr Henry Speagle*, foundation Chairman of the Victorian Branch of the Prayer Book Society and former Lay Canon of St Paul's Cathedral, Melbourne.

This address was entitled:

"Thomas Cranmer and the Contest for Anglican Identity".

It is hoped this address will be published in due course.

In the meantime John Bunyan, with permission, has quoted below what the speaker said about six features of *Anglican Identity*.

"The first feature of Anglican identity ...is its sense of timelessness. We are born to mortality but destined to eternity...The *Anglican Church* has been quite practical about where to find the roads that best lead to eternity...in the sacraments and in the Holy Scriptures" but "generally speaking, *Anglicans* have taken care and shown reticence about backing particular interpretations of Holy Scripture; they are happy to leave this to the Holy Spirit within a very broad framework of acceptability."

"...The second feature of Anglican identity is personal piety and some attempt to translate this into inter-personal relationships ranging from immediate contacts to world diplomacy... Piety as a feature of *Anglican* identity is often silent, reticent and unobtrusive; above all it never parades itself. For this reason, *Anglicans* are at times accused of being tepid...about their faith. But it is not so. 'By

their fruits ye shall know them.'...**What is it that encourages piety in Anglican devotion?** The answer – for some four centuries – has been the *Book of Common Prayer* itself. Together with the Holy Scriptures, it has been central to the Anglican practice of piety."

A third feature of Anglican identity is the habit of looking at theology historically. It is this which has given our church an unerring sense of balance" and "a balanced theology rests on the presupposition that ultimate truth is a mystery...*Anglicans* have never been perturbed by the fact that there are two ways of coming "to know" God: the positive road of explicit description which characterises much of Western Christendom and the negative road of absolute unknowability ...largely (but not exclusively) part of Eastern Christendom...*Anglicans* know that theology can never – must never – become a one issue journey...Christian revelation is a coat of many colours and one of the practical reminders of this is our liturgy from Advent Sunday to St Andrew's Day - ...liturgy in *Anglican* terms is part and parcel of theology."

An "innate sense of balance...leads to a fourth feature of Anglican identity: humility, with its sobering off-spring for the conduct of all theological discourse : courtesy and good manners. *John Knox* described *Cranmer* as "the mild man of God". The ability to see things in perspective, to retain a sense of balance and to admit the possibility that one may even be wrong, sits uncomfortably with the mindset of those who know it all... But there is far more to humility than just balance. The real reason humility is such an important Christian as well as *Anglican* virtue is its acknowledgement that believers are obliged to live out what they preach or otherwise proclaim, be it in pulpit or personal conversation."

"It has been said 'that the *Book of Common Prayer* is characterized by restraint, dignity, and the fusion of fact and feeling' (C.J.Stranks). **This has enabled our Church to be characterised by a fifth feature of Anglican identity : gentleness of demeanour...** the Book never jars or bruises the silence. That is why some *Anglicans* have fought for its retention in continuing use... It always keeps the big picture before us; what it points to is so much bigger than we are, that the only appropriate reaction is the gentleness which comes from humility."

“A last feature of Anglican identity which may be noted, is patience. This is very unpopular in the present age which demands instant solutions, instant consumption, and instant gratification. But patience is a virtue of undoubted Biblical provenance. **In Anglican terms patience is closely linked to the very concept of the ‘cure of souls’.** In contrast, **“we have been beset over this last generation with notions of manipulated church growth” and “the merchandizing of religion. It is highly combustible stuff which can burn to cinders rather than give light and warmth.**

The *Anglican* respect for patience may be more necessary than ever in these days of high tension controversy. It is just not possible to assume that all difficulties can be resolved instantly; they can't. *The Scriptures* understand that the very passage of time itself frequently becomes an important factor in the search for illumination, agreement, and resolution. For Anglicans, waiting upon God is of the essence...”.

Since *Cranmer's* martyrdom, :”our church has travelled a long way...Today she finds herself in unhappy circumstances for many reasons. This is not a time for rhetoric about evangelism or any other aspect of the church's work. It is a time for sober reflection. “Who hath despised the day of small things?” asked the prophet. The faithful ‘cure of souls’, even one by one, is the heritage and legacy of our Church's identity. **In a very strange and roundabout way, we have inherited the pattern...of an established church undergirded by the assumption that our ministry is available to one and all. This means that what we are intended to do...is to care for people as individuals, never as ecclesiastical cannon fodder.”**

In *Little Gidding* T.S.Eliot wrote: **‘The end is where we start from’**...At the moment of death, Cranmer at last found his identity after a tortuous and often tormented pilgrimage. What he didn't know were the long term echoes of that moment. **He was always a truthful steward of the eternal verities and he would probably be surprised that his life and death opened the door for theological exploration down the centuries...his unending agony of searching for definitions was to turn into blessings of unexpected dimensions.”**

The Rev'd Dr John Bunyan

Newsletter published by “Anglicans Together”

Opinions expressed are those of the contributors.

Editor: Moya Holle, PO Box 429 Glebe NSW 2037

Thomas Cranmer was born in the small town of Ashlockton, Nottinghamshire in 1489. His formal education commenced at Jesus College (a new establishment) Cambridge. It was there he commenced in 1503 the Arts course, receiving his BA in 1511 and the MA in 1515.

He was elected a Fellow of his College, while still a layman. It was about this time that he married his first wife, Joan and had to forfeit his fellowship. Then followed the tragedy of Joan's death in childbirth, as well as the child's.

Jesus College reinstated Cranmer to his fellowship and he went on to take out his Doctorate in Divinity in 1526.

Luther's writings, following his protest against indulgences, in 1518 lead Cranmer to believe ‘what great controversy was in matters of religion’ and so he ‘applied his whole study three years unto the ... scriptures’.

By the year 1520, Cranmer had entered Holy Orders.

For a full, detailed and fascinating account of the life, works and death of this extraordinary man of the moment, read: –

Thomas Cranmer by *Diarmaid MacCulloch*.
Yale University Press – New Haven & London 1996.

P.D. James in the *Sunday Times* called the book ‘magisterial’. It was the winner of the 1996 Whitbread Biography Award.

ANGLICANS TOGETHER

SPECIAL GENERAL MEETING

Saturday 26th AUGUST 2006
2-4pm at Saint James Hall,
1st Floor, 171 Phillip Street, Sydney.

All financial members of Anglicans Together are invited to attend and participate.

THE MAIN AGENDA ITEM WILL BE APPROVAL OF THE CONSTITUTION

BOOK REVIEW

Muriel Porter, *The New Puritans: The Rise of Fundamentalism in the Anglican Church*,

Melbourne: Melbourne University Press, ISBN 0 522 85184 3.

Muriel Porter is well known as a commentator and activist in church affairs. She has taught journalism at RMIT for many years and has a PhD in reformation history. These different skills are on display in this book. It is not an occasional piece in the AGE newspaper, but a sustained interpretation of what in church circles is referred to as 'Sydney Anglicans'.

Muriel rightly points out that the phrase is not entirely fair since there are numbers of Anglicans in Sydney who do not share the views associated with the phrase 'Sydney Anglicans' and she dedicates her book 'those Sydney Anglicans striving to protect the mainstream Anglicanism of their forebears.' The phrase really signifies for her the current views of the diocese in its official decision making capacities. In short it stands for the current dominant mind set or style.

It is thus not always helpful or appropriate, especially if you live in Sydney, but it serves the confessedly polemical interests of this book, as it did in Peter Carnley's similarly polemical book *'Reflections in Glass'*. It also makes it easier for the polemic to be deflected with claims that there is indeed great diversity in the diocese, or even amongst the views of the staff at Moore College. Undoubtedly there are such differences, but they only appear as significant differences when viewed within a very narrow framework.

The reality is that there is clearly a dominant mind set in the diocese and it has consolidated itself under the present combination of the office of the archbishop and the political domination of the synod and Standing Committee of the diocese. That means of course that the representation of the diocese in the official diocesan media advances this mind set and this affects the perception of the diocese both within and outside.

That mindset is designated in the title of this book as puritan and fundamentalist. Muriel points out that Peter Jensen rejects the title fundamentalist, though there does not seem to be a

similar distancing from the title puritan. Muriel is aware of the history of the term fundamentalist and its current pejorative nuances. She says the Sydney form has the following elements; a rationalist mindset, a zeal to root out error and preserve doctrinal purity, charismatic and authoritarian leadership, behavioural requirements and a tendency to separatism. Fundamentalist movements historically have tended in fact to be protest movements and when that is combined with the oppositional culture of the city of Sydney it is easy to see how the Anglican form of Sydney culture could easily be overlaid with a strong separatist protest character. The largest wealthiest, most populous diocese in the country regularly portrays itself as a persecuted minority within the national church. It is a disposition born within the mind rather than from any reasonable assessment of the facts of the matter and makes convenient a disposition not to engage with the wider world, church or otherwise.

Muriel draws attention to **the civil war in England and the Commonwealth period for background to this set of ideas.** She might also have appealed

to the way in which the Puritan experiment worked itself out in New England where there was no establishment

Royal Supremacy. That experiment and its tumultuous and generally tragic outworkings would have provided a richer scenario for the polemic of this book. **Puritanism clearly failed in England,** but it was succeeded by an equally brutal establishment reaction of uniformity from the lay leaders in the shires which in turn could not last either.

The first three chapters of this book set out the background for the heart of the matter in chapter four, **the 'great cause' of the subordination of women.** This is the driver in the whole enterprise of this book and it represents Muriel's decades long campaigning on this issue. Half a lifetime of struggle for the position of women in the church generates this chapter. There is then a second thematic chapter on the gay debate in Anglicanism and the Sydney issue of lay presidency at the Eucharist. The gay issue is set within the world wide debate in Anglicanism and Muriel shows that Sydney has pulled back on lay presidency in order to stay in the global debate with their conservative friends in Africa and Asia who have no time for lay presidency but are vehement in their pursuit of the

The puritan aspect of the analysis is traced back to the seventeenth century and the movement to reform the Church of England in a Presbyterian direction.

issues associated with any acceptance of gay and lesbian practices in the church. This withdrawal certainly seems to indicate that while lay presidency can and is linked to the drive to 'complete' the reformation, it nonetheless is not as important as the sexuality issues and maintaining the links with other conservative dioceses.

There is an underlying theme here which also comes out in the chapter on the subordination of women, namely the political style of the diocese and the exercise of power that lies ever present not far below the surface. Yet this is a theme curiously not developed in this book, as it had not been developed in her earlier book on sexual abuse in the church. Sexuality questions and gender relations are important issues in themselves and chapter three is written with the commitment and inside knowledge of a long term campaigner. However, they gain force in the present situation in Sydney, and also in other dioceses, because what is at stake is also a matter of institutional privilege and power, male power and male institutional privilege.

Also the influence and views of Broughton Knox are referred to but not analysed in any detail. This brings us back to the issue of who these 'Sydney Anglicans' are. **Knox was and is still clearly influential in Sydney circles, but, with very slight early exceptions, he did not write in the scholarly or academic arena** where his views might have been more rigorously tested. Rather his views were expressed in some pamphlets and popular books, radio broadcasts and lectures to undergraduates. Given their continuing influence the scholarly and academic examination of these views is probably overdue. Perhaps, however, to include such an analysis in this book would have taken it beyond commentary and reasonable length.

This is a heartfelt cry to these 'Sydney Anglicans' about the way the author sees them as being experienced by others outside the diocese. Muriel says she has not set out to be irenic, nor to write a documented history nor yet a piece of investigative journalism. Rather she has written a commentary which is polemical and challenging. In that respect she is engaging in the same kind of exchange as is found privately and occasionally publicly from these 'Sydney Anglicans'. It has the virtue of candour, which is to be applauded. It brings into the open things which are normally kept quiet. In the event such exchanges may serve more to consolidate positions on both sides rather than to move them.

The Rev'd Dr Bruce Kaye,

Moore Theological College celebrates its 150th birthday

Thomas Moore of Liverpool, NSW made a bequest in his will for the establishment of a College "for the education of boys and youths of the protestant persuasion in the principles of Christian knowledge." Moore College came into being in 1856 at Thomas Moore's Liverpool home and since then has equipped men and women to serve in the Church of God. In 1891 the College moved to its present Newtown site.

The College Library has played an integral part in the teaching, learning and research activities of the College since 1856.

Some two hundred and fifteen thousand print monograph titles, eight hundred current serial subscriptions, archives, Australiana, rare books and a growing number of electronic titles make up this unique collection.

Subject strengths are in the areas of Biblical studies, Anglicanism and Puritan and Reformation history. Examples of our treasures are the *Croft* collection of Books of Common Prayer since 1549, the facsimile of *Codex Vaticanus* and *Samuel Marsden's* sermon manuscripts.

Members of the general public are invited to join the Library, receive borrowing and access entitlements. **Tele: (02)9577 9895. Visit our website: [at http://www.moore.edu.au/library/LWSborrowing.htm](http://www.moore.edu.au/library/LWSborrowing.htm)**

This year we are celebrating the richness of the collection and the way that it has enhanced Biblical and theological scholarship within the College and within the broader academic community.

On Saturday, July 1st, 2006, a Library Lecture and Celebration will be held in the Broughton Knox Centre from 1.30pm.

Archbishop Peter Jensen will introduce three speakers – *Rev'd Dr. Peter Bolt* will speak on Thomas Moore, *Dr Ian Young*, University of Sydney will focus on the Hebrew Bible and *Dr Geoff Treloar* will speak on his research in Australian church history. Faculty and Library staff will highlight some treasures of the Library's collections and services and look to the future role of this important and valuable resource.

Preceding the Library Lecture and Celebration, the ***Prayer Book Society*** will hold a Service of Morning Prayer in the Cash Chapel, lead by *Bishop Glenn Davies* and the *Rev'd Keith Condie*.

A basket lunch may be ordered at \$15 a head.

We invite you to join us for an enriching day.

RSVP to Julie Olston, Library Manager on (02) 9577 9897 or Julie.Olston@moore.edu.au

The Revival of the Alexandria School of Theology

Reprinted, with permission, from the December 2005 Newsletter of the Australian College of Theology.

During the second week of November 2005, ABM hosted a visit to Sydney by the Right Reverend Dr Mouneer Anis, Bishop of the Anglican Diocese of Egypt.

He wrote the following article about his diocese and some recent exciting developments taking place in the church there.

The Episcopal Diocese of Egypt covers North Africa and the Horn of Africa

Five years ago, Egypt started to rebuild the Alexandria library, which was burnt down in the 7th Century. This library was one of the wonders of the ancient world.

The international community helped Egypt in this very important project. The Library now stands as a magnificent building facing the Mediterranean Sea. This project was a great inspiration to the Episcopal Diocese of Egypt to revive the Alexandria School of Theology (AST) once again. **The original Alexandria School of Theology was the first to be founded in the world in the 1st Century.**

Our aim behind starting AST is to equip ministers and leaders for ministry. We adopt a very non-traditional way of teaching. It involves academic lectures and seminars over the weekends and practical placements of the students during the weekdays. These placements are in churches, hospitals, schools, prisons and community development centres. We want our students to be open-minded and have a better understanding of people from other faiths and denominations.

Muslim Imams are invited to teach about Islamic faith and to respond to questions from the students. Bishops from the Orthodox and Catholic Church also lecture about their own traditions. This helps students to have respect for others and to understand better how they can dialogue with them.

The Episcopal Diocese of Egypt covers North Africa and the Horn of Africa. One of the objectives of the Diocese is to build bridges between different Christian denominations and other faiths. We also are keen to have a holistic approach towards ministry. This is why we have

community development centres, schools, hospitals, clinics and other services. We hope that the AST will equip leaders who are capable of running such ministries.

In the future, we hope to provide short courses for overseas students in the area of Islamic studies, church history and Old Testament studies. Living in Egypt for the duration of these courses will help overseas students to understand the context of their subject matter better.

We would appreciate your prayers and support for our new School of Theology.

*The Right Reverend
Dr Mouneer Anis
Bishop of Episcopal/Anglican
Diocese of Egypt*

PSALMS IN CHURCH

Archbishop Peter Jensen writes in April's *Southern Cross* - "Generations of Anglican Christians have been nurtured on **the Psalms of David** in a way that has not been true of other denominations."

The psalms are meant to be said or sung *daily* so they deserve more study by the clergy and lay-people than they usually receive.

I recommend - John Eaton, *The Psalms*, but even more Adrian Curtis, *Psalms* (Epworth Commentary). In the latest 'Church of England Newspaper' (30.3.06), J.Paul Burbridge argues for **Coverdale's** (BCP) psalms (occasional mistranslations corrected) because of "their exceptional poetic qualities". He says "poetry is one of the established means of attaining that quality of otherness which is so important in public worship". He quotes Michael Ramsay - "beside the note of relevance and contemporaneity in our forms of worship there should be, undiminished" a lifting of us into "the community of saints reaching across the centuries and into the timeless mystery of the divine".

I do not agree with the Archbishop that the Book of Common Prayer is - for many - almost "a foreign language" and has no future in Anglican Church life. Repeated *regularly*, as intended, the *Book of Common Prayer* caused little difficulty for my previous south-west Sydney parish. It is far, far simpler language than Shakespeare's.

The latest *Anglican Book of Common Prayer* (Ireland, 2004) has the main services of its 1926 BCP.

John Bunyan

**Catherine of Sienna -
1347-1380**

Doctor of Theology - 1970

Commemorated - 29th April

Catherine Benincasa was born in Sienna, northern Italy - the twenty third child in the family.. At a very early age she decided not to marry. She joined the Dominican Order as a 'Mantellata' rather than join an enclosed Order. She saw herself as a follower of St Dominic - "an apostle to the world". She lived close to the great church of St Dominic in Sienna and it was from the pulpit there that she later, preached.

However her vocation took her away from Sienna to many places, including Pisa, Florence and Avignon. She went to Avignon, France in 1376 where Pope Gregory XI had his papal court to make peace between the papacy and the Florentines. Later her peace-maker role was dedicated to trying to heal the great schism in the church between the two rival popes, Urban VI and Clement VII.

Catherine Benincasa was in Rome when she died in 1380. She was declared a saint in 1461. It was in 1970 that St Catherine was declared, *Doctor Ecclesiae, Doctor of the Church*. Few Christian theologians have had this honour conferred and no other woman had received this honour up to 1970.

The Dialogue is Catherine's major theological work. Her *Letters*, which number over four hundred give a indication of the great number of people she influenced. The other writings we have are her *Prayers*.

*"O fire ever blazing!
the soul who comes to know herself in you
finds your greatness wherever she turns,
even in the tiniest things,
in people
and in all created things
for in all of them she sees
your power
and wisdom
and clemency".*

For further reading:

*"Catherine of Siena -
Passion for the Truth - Compassion for Humanity"*
Edited - Mary O'Driscoll, O.P. New City Press 1993.

BOOKS OF INTEREST

Colin Chapman, *Cross and Crescent* : a study course on Islam for Christians (CMS, England)

Michael Thwaites, Unfinished Journey - Collected Poems 1932-2004 by a parishioner, S.John's Canberra (who died recently) - with his wife, wrote the hymn, "Lord of earth"

Mark O'Connor, This Tired Brown Land (damage being done by a booming population)

Stephen Bates, A Church at War: Anglicans and Homosexuality (up-dated; RC author)

David Murrow, Why Men Hate Going To Church

Sir David Smith, Head of State - new authoritative work on our Australian constitution.

Centenary Book of Witness : Stories from 50 Australian Men (*Anglican Men's Society*)

All available from:

Bishop John Colenso Library & Book Depot,
7 Richard Avenue, Campbelltown
and the Prayer Book Fellowship,

<http://prayerbookfellowship.blogspot.com>

*All mail: PO Box N109, Campbelltown North, NSW 2560 or
Phone : (02) 46.272.586*

***Women in the Wings..
Waiting for the purple***

Three Day Residential Conference

Monday 21st August 2006 (4pm) to

Thursday 24th August 2006 (*4pm)

Includes: Address

decision-making

leadership issues

** are women bishops possible without the support of Sydney?*

** has the ordination of women been confronting enough for the church?*

Conference Speaker:

The Rev'd Canon Dr Jane Shaw,

Jane Shaw is Dean of Divinity, Chaplain and Fellow of New College, Oxford and an honorary canon of Christ Church Cathedral Oxford UK.

Further information from:

MOWatch Incorporated

PO Box 31 Briar Hill Victoria 3088

or vgradon@ozemail.com.au

BEING OPEN – το βεινγ χηανγεδ

Clive H Norton

Reading in Passiointide the story in Mark 15 of Jesus' trial before Pilate, I was struck again that I am (we are) always part of the problem.

The Revd Douglas Galbraith of the Church of Scotland wrote of the scene:

“We too easily assume that injustice and wrong are rooted in stupidity, incomprehension, lack of care, poor imagination. Yet it can be people of gifts and skill who are the instruments of anguish and dispossession. The bomber can also be a caring family man, the torturer a favourite with his grandchildren, the demagogue a person of learning. Aggression may be undertaken in the name of peace, global expansion in the name of greater prosperity for all.

“Even under the guise of religious correctness we can dismiss and devalue those for whom Christ also died. It is all too easy for us to set limits to our love, build in cut-off points for our responsibility, and filter out the information that does not accord with the standpoint we have chosen. A Christian seeks to be one who is open at all points without being threatened, having the mind of Christ.” *

The effect of the resurrection of Jesus on the first disciples was to transform them gradually into being open and loving to others within and outside the church community: to traditional enemies like the Samaritans and the Gentiles, to persecutors like Saul of Tarsus, and people they had grown up distrusting. **We are no different.** Despite all our natural human reactions and resistances, the Risen Christ draws us to himself to LISTEN attentively. To discern what God is calling us to be and to do. Invariably that means “to be open to change”.

* from Commentary 7/4/06 in With Love to the World: a daily Bible reading guide based on the Revised Common Lectionary – used widely in the Uniting, Anglican and Roman Catholic churches; wldbrg@bigpond.com

PRAY - that there will always be commentators who remain independent of the attitudes that prevail in society.

A *simple Fellowship, complementing*, not competing with the Prayer Book Society. It seeks to provide 4 Prayer Book Days each year in various churches on the 1st Saturdays in February, May, August and November, at 11am. This is designed to give anyone an opportunity to join in *basically* 1662 Morning Prayer and Holy Communion (said or sung).

I should be delighted to hear of any church willing to allow such a Service – on one of those days (whatever book or books the church itself has in use) also of any minister or lay person able to assist in any way on those occasions.

The Fellowship is open to anyone of *any* tradition who cares for the Book of Common Prayer, for *any* reason (Scriptural, theological, literary, linguistic, historical, legal, constitutional, or not least, *spiritual and pastoral*).

It is open to those who prefer the BCP mainly as it is, but also to those who personally prefer the *modern* but who out of a sense of justice and pastoral concern wish to see provision of traditional services for those who treasure them.

Linked with the Fellowship is the **Bishop John Colenso Library and Book Depot, Campbelltown.** A cheque for \$10 made out to **John Bunyan** will cover the cost of four mailings giving details of the Prayer Book Days, and also the annual Library and Book Depot's “Communique”.
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THE PRAYER BOOK
FELLOWSHIP

Archbishop Rowan Williams's Sermon, preached in St Mary, Virgin, Oxford at the Service to commemorate the 450th Anniversary of the Martyrdom of Thomas Cranmer

From The Epistle:

'The word of God is not bound'.

When it was fashionable to decry Cranmer's liturgical rhetoric as overblown and repetitive, people often held up as typical the echoing sequences of which he and his colleagues were so fond. 'A full, perfect and sufficient sacrifice, oblation and satisfaction; Have mercy upon us, miserable offenders; Spare thou them which confess their faults; Restore thou them that are penitent'; 'succour, help and comfort all that are in danger, necessity and tribulation'; direct, sanctify and govern'; and of course, 'earth to earth, ashes to ashes, dust to dust'.

The liturgical puritan may well ask why it is not possible to say something once and for all, instead of circling back over what has been said, re-treading the ground. And in the same vein, many will remember the arguments of those who complained of the Communion Order in the Book of Common Prayer that it never allowed you to move forward from penitence to confidence and thanksgiving: you were constantly being recalled to your sinful state, even after you had been repeatedly assured of God's abundant mercies.

Whether we have quite outgrown this reaction, I'm not sure. But we have at least begun to see that liturgy is not a matter of writing in straight lines. As the late Helen Gardner of this university long ago remarked, liturgy is epic as well as drama; its movement is not inexorably towards a single, all-determining climax, but also - precisely - a circling back, a recognition of things not yet said or finished with, a story with all kinds of hidden rhythms pulling in diverse directions. And a liturgical language like *Cranmer's* hovers over meanings like a bird that never quite nests for good and all - or, to sharpen the image, like a bird of prey that never stoops for a kill.

The word of God is not bound. God speaks, and the world is made; God speaks and the world is remade by the Word Incarnate. And our human speaking struggles to keep up. We need, not human words that will decisively capture what the Word of God has done and is doing, but words that will show us how much time we have to take in fathoming this reality, helping us turn and move and see, from what may be infinitesimally different perspectives,

the patterns of light and shadow in a world where the Word's light has been made manifest. It is no accident that the Gospel which most unequivocally identifies Jesus as the Word made flesh is the Gospel most characterised by this same circling, hovering, recapitulatory style, as if nothing in human language could ever be a 'last' word. 'The world itself could not contain the books that should be written' says the Fourth Evangelist, resigning himself to finishing a Gospel that is in fact never finishable in human terms.

Poets often reinvent their language, the 'register' of their voice. *Shakespeare's* last plays show him at the edge of his imagination, speaking, through Prospero, of the dissolution of all his words, the death of his magic; Yeats painfully recreates his poetic voice, to present it 'naked', as he said; Eliot, in a famous passage of the *Quartets*, follows a sophisticated, intensely disciplined lyrical passage with the brutal, 'that was a way of putting it'. In their different ways, all remind us that language is inescapably something reflecting on itself, 'talking through' its own achievements and failures, giving itself new agendas with every word. And most of all when we try to talk of God, we are called upon to talk with awareness and with repentance. 'That was a way of putting it'; we have not yet said what there is to say, and we never shall, yet we have to go on, lest we delude ourselves into thinking we have made an end.

So the bird is bound to hover and not settle or strike. *Cranmer* lived in the middle of controversies where striking for a kill was the aim of most debaters. Now of course we must beware of misunderstanding or modernising: he was not by any stretch of the imagination a man who had no care for the truth, a man who thought that any and every expression of Christian doctrine was equally valid; he could be fierce and lucidly uncompromising when up against an opponent like Bishop Gardiner. Yet even as a controversialist he shows signs of this penitent scrupulosity in language: yes, this is the truth, this is what obedience to the Word demands - but, when we have clarified what we must on no account say, we still have to come with patience and painstaking slowness to crafting what we do say. Our task is not to lay down some overwhelmingly simple formula but to suggest and guide, to build up the structure

that will lead us from this angle and that towards the one luminous reality. 'Full, perfect and sufficient' - each word to the superficial ear capable of being replaced by either of the others, yet each with its own resonance, its own direction into the mystery, and, as we gradually realise, not one of them in fact dispensable.

You can see a poignant concomitant of this in *Cranmer's* non-liturgical prose. When he wrote to *King Henry* in unhopeful defence of *Anne Boleyn* and *Thomas Cromwell*, the convoluted sentences and sentiments show, not only a constitutionally timid man struggling to be brave (and all the braver for that), but a man uncomfortably capable of believing himself deceived and of seeing the world in double perspective. What both letters in effect say is: I thought I saw the truth about this person; if I was wrong, I was more deceived than I could have thought possible; how in this world can even the King of England know the truth of his servants' hearts? I see both what I always saw and the possibility that it has all been a lie; is this a world where we can have certainty enough to kill each other?

And in his last days, this was *Cranmer's* curse. If there was no easy certainty enough to kill for, was there certainty enough to die for? That habit of mind which had always circled and hovered, tested words and set them to work against each other in fruitful tension, sought to embody in words the reality of penitence and self-scrutiny, condemned him, especially in the midst of isolation, confusion, threats and seductions of spirit, to a long agony, whose end came only in this church minutes before his last hurrying, stumbling walk through the rain to the stake. It is extraordinary to think of him drafting two contradictory versions of his final public confession, still not knowing what words should sum up his struggles. But at the last, it is as if he emerges from the cloud of words heaped up in balance and argument and counterpoint, knowing almost nothing except that he cannot bring himself to lie, in the face of death and judgement. What he has to say is that he has 'written many things untrue' and that he cannot face God without admitting this. He cannot find a formula that will conceal his heart from God, and he knows that his heart is, as it has long been, given to the God whom the Reformation had let him see, the God of free grace, never bound by the works or words of men and women. Just because he faces a God who can never be captured in one set of words, a God who is transcendently holy in a way that exacts from human language the most scrupulous scepticism and the most

painstaking elaboration possible, he cannot pretend that words alone will save him. 'If we deny him, he also will deny us'. He must repent and show his repentance with life as well as lips; 'forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished'.

He is not the only theologian to have found at the last that words failed: Aquinas after his stroke, speaking of how all he had written seemed so much straw; or, disarmingly and mischievously, *Karl Barth* summing up his Church Dogmatics to an interviewer in the words, 'Jesus loves me, this I know, For the Bible tells me so'. But neither Barth nor Aquinas would have said that there was any other way to this simplicity and near-speechlessness except by discovering in the very experience of struggling to talk about God that limit beyond which no human tongue can go. 'The word of God is not bound'. At the boundaries of speech, we are only at the beginning of the fullness of the Gospel.

So *Cranmer* draws the terrible and proper conclusion from a lifetime of skill and balance, of 'rightly dividing the word of truth': what appears bit by bit in our words about God as they are prompted and fired by the Word Incarnate is the realisation of the God who is always in excess of what can be said. The rhetorical excess of repetition and rhythm is not just a stately game to decorate or dignify a basically simple act of acknowledgement directed towards God. It is the discipline that brings us to the edge of our resource; just as the insistent reversion to penitence in the Communion Order is not neurotic uncertainty but the sober expression of the truth that we never 'move on' from being saved sinners, and our amazement at God's free forgiveness has to be spoken out again and again. The edge of our resource: that is where faith belongs, and that is where the language of worship has to lead us.

It led *Cranmer* - as it led so many others in that nightmare age, as it led the martyrs of our own age, *Bonhoeffer*, *Maria Skobtsova*, *Janani Luwum* - to something more than a contemplative silence: to a real death. When we say that the word of God is not bound, we say that death itself can be the living speech of God, as the Word was uttered once and for all in the silence at the end of Good Friday. *Cranmer* speaks, not only in the controlled passion of those tight balances and repetitions in his Prayer Book, but in that chilling final quarter of an hour. He ran through the downpour to the town ditch and held out his right hand, his writing hand, for a final composition, a final liturgy. And, because the word of God is not bound, it is as if that hand in the

flames becomes an icon of the right hand of Majesty stretched out to us for defence and mercy.

WHAT DOES THE ANGLICAN CHURCH STAND FOR ?

Can it 'survive' its present internal conflicts over sexuality - the roles of women, gay and lesbian persons in the church?

Some food for our ongoing thought
- selected by *Clive H Norton* -

Dr L William Countryman of the Episcopal Church of the USA, Professor in Biblical Studies at the Church Divinity School of the Pacific, Berkley California in a 2002 speech (as an Anglican dealing with issues of sexuality) drew attention to a distinguishing feature of *Anglicanism*. He said,

“Our position is rather ironic, in fact. What we're living out here together is 'classic Anglicanism'. What do I mean by 'classic Anglicanism'? **I mean the broad mainstream of Anglicanism as it was shaped in the Reformation. It was formed, in the 16th and 17th centuries, in contradistinction to two other types of Christianity, both of which thought they knew the mind of God pretty well: Roman Catholicism and the Geneva tradition, whose chief English representatives were the Puritans. We worked to distinguish ourselves from both - and especially from their assumption that they knew the mind of God so well.**

This isn't just a modern way of interpreting those remote times. It was their own way of seeing the issues, too. It was particularly the Puritan challenge that caused *Richard Hooker* to write *Of the Laws of Ecclesiastical Polity*.

Hooker put the theological challenge that confronted classic Anglicanism very succinctly in a marginal note he wrote in a religious tract: *'Two things there are which greatly trouble these later times: one that the Church of Rome cannot, another that Geneva will not erre.'* [Old English: make mistakes, be incorrect, sin]

'Classic Anglicanism', by contrast, focused not on having a detailed and certain knowledge of the mind of God, but on maintaining life and conversation in the faithful community. We believe that no one will ever know it all, but that the Spirit will work with us in the unity (not uniformity) of the church to bring us toward truth.

Hooker was broadly sympathetic to the theology of *Calvin* and the Puritans. What he

objected to was their utter certainty of knowing the mind of God - their unwillingness to err.

'Classic Anglicanism' values the ongoing life and conversation of the faithful community, however awkward and irritating it may become, far above such doctrinal assurance, attractive though it may seem. We are pretty sure the assurance is mistaken. We are also pretty sure that God's help will not fail us if we continue to work and pray together.

This Anglican focus on maintaining the unity of the church has created a big house, one with room for all sorts of people. What's held us together is that 'classic Anglican' concern for the life and conversation of the faithful community. I have yet to hear a advocate of blessing gay and lesbian unions threaten to leave over the issue. The threats of schism come from elsewhere."

From "The Big House of Classic Anglicanism"
www.claimingtheblessing.org

RICHARD HOOKER (c1554-1600)

The Archbishop of Canterbury delivered 'The Richard Hooker Lecture' in October 2005, titled "**Richard Hooker (c1554-1660): The Laws of Ecclesiastical Polity Revisited.**" Full text available on the Anglican Communion News Service website or receive it by email from: acnslst@anglicancommuion.org

Dr Rowan Williams commences by saying "You have to admit that '*The Laws of Ecclesiastical Polity*' is not a title calculated to attract mass readership, and it is still rather difficult to explain just why a book with such a title is a classic of doctrinal reflection....

"Hooker (sic) is reacting to a twofold claim by his opponents, the militant puritan wing of the English Church in the last decades of the C16th. "The puritan position was, **first** that the Bible specifically laid down rules for running churches...and **second**, that the state had no authority to decided how the Church was to be run unless it specifically subjected itself to the Bible; indeed it would be very desirable if the entire system of Old Testament law could be enshrined in the law of the state. These are the positions that Hooker sets out to challenge.... **looking at the very nature of law and what that implies for our understanding of Church and Bible.**

"This is of course, a dispute that has suddenly become rather contemporary again."