

NEWSLETTER

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President's Comments

This column is being written on the day after Ash Wednesday. **This year Ash Wednesday cannot but help to remind us of the tragic Victorian bushfires and the thousands of people who have been so deeply affected by them.**

As Anglicans we are also aware of the two communities, *Kinglake* and *Marysville* that have seen their churches destroyed and many of their parishioners rendered homeless.



(The Revd Stephen Holmes (vicar of Whittlesea and Kinglake) and Archbishop Philip Freier, in front of the ruins of St Peter's Anglican Church, Kinglake.)

On the Sunday after the weekend of the fires our Parish was celebrating its 151st Anniversary. The Parish began with the construction of a Chapel Schoolhouse (now known as *St. Mark's*) that was completed in February 1858 but moved in 1962 to its present location in Figtree Rd.; the move being necessitated by the construction of the Gladesville Bridge overpass.

Our celebrations were rather dampened by the knowledge of the plight of our brothers and sisters in Victoria. Like so many others we were at least able to pray for them and take up a collection for them. The juxtaposition of the two events- the destruction of the Victorian churches and our own celebration caused me to reflect on the value of church buildings. There is a popular view in our diocese that church buildings are just glorified rain shelters and have no real spiritual significance.

In my younger days it was a view I had some sympathy with. Growing up in Baptist churches I was used to very plain churches with little or no decoration- certainly no

crosses or stained glass windows. These were regarded as idolatrous.

Most of the recently built Sydney Anglican Churches fit this pattern- they are plain and functional with minimal decoration and generally devoid of religious symbolism. They are places to meet with others and the focus of attention is a stage with a podium and microphone. We no longer have services in such places, we have meetings and the buildings express that understanding.

I have to confess that my experience over twenty years of ordained ministry has changed my thinking on the value of the building and made me question the 'rain shelter' view.

God clearly has a sense of humour for if you had told me at the age of 16 that 40 years later I would be the rector of an Anglican parish with two heritage church buildings complete with stained glass, crosses, candles and liturgical colours I would have been incredulous.

So how should we regard our church buildings? To me they function somewhat like the sacraments. They are visible reminders of a spiritual reality, namely the gathered Christian community. For those on the outside, the Church building bears witness to the fact that the people who meet there take God seriously. For those of us inside the church, it is helpful if the building reminds of what we are there for: to praise God, to encourage one another in Godly living and to be spiritually fed by word and sacrament. All of those things can and obviously do happen without a building but the reality is that **most people find it easier to focus their attention on God in a building designed for that purpose.**

On the day of our anniversary, the Old Testament reading for the day was that wonderful passage in 2 Kings 5 -the story of *Naaman*, the great Aramean General with the skin disease. He travels to Israel in the

hope of being healed by the prophet *Elisha*. Expecting to have to pay for *Elisha's* services he comes prepared with a vast amount of money. However, he discovers that God's mercy

cannot be bought- it can only be received as a gift. Restored to perfect health, before he travels home, having acknowledged that Israel's God is the only true God he asks for a favour. He asks if he can take home a few bags of Israel's dirt. He does this because he wants to have a tangible, visible reminder of Israel's God. Surprisingly, *Elisha* doesn't give him a lecture about

He asks if he can take home a few bags of Israel's dirt. He does this because he wants to have a tangible, visible reminder of Israel's God.

God's omnipresence- he agrees to his request. We know that God doesn't need temples or churches and we also rejoice that in Christ we have found the true temple through whom we have access to God. But having said all that, we remain men and women who respond to touch, sound, sight and smell. That is why Jesus gave us sacraments of bread, wine and water to remind us of himself and his presence. It follows that the place where we meet to sing God's praises should be a place that engages every part of us: body, mind, and heart.

My prayer for the people of Kinglake and Marysville is that they can rebuild their communities with our help and that they can erect new Church buildings which **declare to the surrounding communities that God is alive and active and can be known even in the toughest times.**

Philip Bradford
Parish of Hunters Hill



**Christ Church, Parish Church, Marysville
before being burnt and totally destroyed**

Priest in Charge is the *Revd Norman Hart* who serves the parish, together with his wife, the *Revd Patti Matthews*.

Fr Norman and his family are now living in an army tent. As yet they not able to enter the fire devastated area of Marysville to clear the church site. They do not know if anything remains. When asked what help they can be given, he replied "Pray for us".

***O God, we cry! O God, hear our grief!
O God, help these people! O God, help us!
O God, help our community! O God, help us
care about the world in which we live!***

LOSS, GRIEF, TEARS AND HOPE



Michael Hough, the Anglican Bishop of Ballarat.

Among the strike team of 25 Country Fire Authority volunteers from Ballarat battling blazes in the Kinglake area during February's horrific bushfires was *Bishop Michael Hough*.

He keeps his CFA pager with him, day and night. Even on Sunday, he is on duty, joining a team dealing with local fires. "Many fires", he said, "have been caused by power line damage, setting grass alight".

Our thoughts and best wishes are with the *Brotherhood of St Laurence* staff and volunteers who have, sadly, been directly affected by the bushfires," said *Tony Nicholson*, Executive Director.

BUSH FIRE APPEALS

Dr Peter Jensen has launched an appeal for Sydney Anglicans to donate through the **Archbishop's appeals unit**.

Donations for the 'Bushfire Crisis Appeal' can be given on 1800 653 903 (toll-free) or <http://www.archbishopsappeals.asn.au/>

ANGLICARE VICTORIA

Call (03) 9412 6133 or Online at www.anglicarevic.org.au/

Letter of personal support to Marysville

The Rev'd Norman Hart,
C/- P.O. Box 96, Marysville, Victoria 3779

Further Information –

www.melbourne.anglican.com.au

BUSH FIRE COMMUNITIES LOOK FORWARD TO REBUILD

20 February 2009

The Anglican Church lost many parishioners and two churches in the worst of the bushfires in the Whittlesea, Kinglake, Marysville, Wallan, Wandong and St Andrews areas. Today it has announced a **Community Rebuilding Team** to assist in reconstruction.

The measures involve a senior Anglican minister, the Rev'd Ernest Horth who, with his wife Ida, will move to the area to live on site in a caravan to be immediately accessible to those affected by the fires. □ □

Archbishop of Melbourne *Dr Philip Freier* said, "The team will ensure that that all of the substantial Anglican counselling services, pastoral and spiritual ministry, use of volunteers, and distribution of relief supplies, which have already been activated, are well integrated into local community initiatives." □

□ **Ms Denise Nichols, a project officer with the team with international experience in disaster response, said " I know from my overseas experience that huge unexpected disasters need a lot of planning and patience to produce an equitable and accessible reconstruction, with everyone cooperating together."** □ □

Dr Freier said that parishes around Melbourne have already begun forming partnerships with the parishes worst affected by the fires, and the experience of clergy who have suffered and ministered in previous bushfires, particularly Ash

Wednesday 1983 in the Dandenongs, is being drawn upon.

"We learned important lessons after the 1983 bushfires about working with the community to rebuild a sense of hope and purpose," *Dr Freier* said.

"Our recovery co-ordinating committee is ready to respond now and in the months ahead."

FOR FURTHER INFORMATION CONTACT:

Jane Still, Anglican Media Melbourne

Ph 61 3 9653 4281 Mob 041 862 7043

jstill@melbourne.anglican.com.au

www.melbourne.anglican.com.au

ONGOING NEED

"The *Rev'd Stephen Holmes* [Vicar of the parish of Whittlesea with Kinglake] together with members of the Parish are actively involved within the town of Whittlesea in reaching out and supporting the devastated and grieving people of that district. Their Op Shop was opened and became the centre of generous donations from around the country. It is still a centre of ongoing assistance.

The church at Kinglake burnt down on 'Black Saturday'. (See photo p.1)



Photo above: *Rev Dr Evonne Paddison*, CEO of ACCESS ministries visits the Flowerdale, Kinglake, Kinglake West and Middle Kinglake primary school communities at Epping Views Primary School on 19 February, 2009 (ACCESS ministries is an inter-church body which provides Christian Education and Chaplaincy in State Schools in Victoria)

"It is with great sadness that ACCESS ministries' acknowledges the deaths of two of our Christian Religious Education teachers as a result of the devastation wrought by the bushfires in the Kinglake and Marysville areas."

"Please pray for our chaplains and CRE teachers who are seeking to serve their communities in their time of pain. Many of these people have to deal with their own personal losses, including that of the children in their schools whom they had come to know and love.

Pray as our fellow Victorians engage the horror and grief of losing their own and seeing the destruction of their homes and communities. "

BOOKS REVIEWED

MANNING CLARK - A Life

By Brian Matthews

(Sydney: Allen and Unwin, 2008), xviii+ 535

The cover jacket illustration of *Manning Clark* sums up much of the thrust of the book: the brooding presence of the great historian with a rather agonised expression and his signature stovepipe hat and sculptured beard. For this work is very much an exploration of the man and his inner demons rather than being a life and times – indeed much of the larger context, such as the university world in which *Clark's* career took place, is drawn only rather sketchily.

The biography has been made possible by the release of the previously embargoed papers and, most particularly, diaries of *Clark* which now reside in the Australian National Library, Canberra. They

were embargoed for good reason since, sadly, there was much that would have upset *Clark's* wife, *Dymphna*, and it is appropriate that this full biography did not appear until after her death.

For one of the themes of the work is a portrait of a strained marriage. By marrying *Clark* in Oxford on the eve of the World War II *Dymphna* had to abandon her own promising career as a Germanist and though she later claimed that this was a sacrifice she was prepared to make for the sake of the marriage and the six children it produced there may well have been some resentment. Certainly her own academic family did not warm to *Manning Clark* and his very difficult relations with his in-laws were a further strain on the marriage. Always in need of emotional support *Clark* turned for warmth outside his marriage and his diary records the often tortured details of various affairs. He remained hopeful that his wife would fully forgive him but, at least in his estimation, she did not – though she was prepared to keep the marriage going.

This quest for forgiveness is an abiding theme of *Clark's* life and his work. Along with sexual failings *Clark* felt a great burden of guilt for his intermittent drinking problem and would frequently seek strength at the Lady Chapel of the Roman Catholic cathedral in Canberra – from which ultimately he was to be buried. Though *Clark* sought a full Christian faith all his life it largely eluded him though he was preoccupied with the figure of Christ, a perfect man, and, what mattered most to *Clark*, one capable of full forgiveness.

Such themes were to be writ large in his work including his great six-volumed history of Australia which is the basis of his reputation. Again and again his writings circle around the great themes of human failing and the need for forgiveness and the possibility of Christ-like figures who

Again and again his writings circle around the great themes of human failing and the need for forgiveness and the possibility of Christ-like figures who could extend it.

could extend it. Even his two-volumed autobiography, written in old age, is largely a rumination on such themes with considerable attention being paid to his Anglican parson father's own marital infidelity for *Clark* very belatedly discovered a half-sister – thus helping to clear up what in the words of his title were some of the 'puzzles of childhood'.

By focussing on the diary which was *Clark's* virtual confessional the work naturally gives considerable space to *Clark's* darker side. There is some attempt to redress this by citing the testimony of others that *Clark* did not appear quite as downcast as his diary might suggest – on the other hand, however, *Clark* always

claimed to have been wearing a mask. What certainly is striking is the gulf between the private anguish which the diary amply records and the public achievement – *Clark* certainly must have been highly

disciplined or perhaps led a very compartmentalised life with his diary acting as a vent for his more negative impulses. **Thanks to *Brian Matthew's* exhaustively researched work written with considerable empathy and knowledge of the literary exemplars on which *Clark* drew we now have as full a portrait of *Clark*.** It is very much what *Oliver Cromwell* ordered his portrait-painter to produce, one with warts and all, but, in so doing, it illuminates one of our great national story-tellers and casts light on what was one of *Clark's* abiding concerns, the highs and lows of the human spirit.

Professor John Gascoigne

University of New South Wales



IN THE EYE OF THE STORM: Swept to the Center by God by Gene Robinson, Seabury Books, New York, 2008.

I agree with Joan Chittister that this book is grounds for the conversation that most people want and most people need on the subject of what it means to be gay and Christian in both church and society.

In the Foreword Bishop Desmond Tutu suggests that *Bp Robinson's* Diocese of New Hampshire would not recognise him in the caricatures that make out he is consumed by the one issue of the acceptance of lgbt (lesbian, gay, bi-sexual and transgender) persons as full members within the church.

It is obvious that Gene cares about so many issues: the Iraq War, and the erosion of citizens' rights in the wake of the deep anxiety and fear that have characterised U.S. politics. *Desmond Tutu* draws attention, for example, to *Bp Robinson's* visit every Christmas Eve to the New Hampshire State Prison for Women.

Comments on Biblical themes permeate the book. The last section is partly a comment on the parable of the Good Samaritan.

In discussing the parable of the talents, he offers this interpretation:

The Christian life has more to do with investing than with saving, more to do with risking than with protecting, more to do with living with boldness than with proceeding with caution...

Do we know the master? Do we know God as the gracious giver of all blessings, entrusting to us the necessary gifts for an abundant and joyful life? Or are we, as the New England preacher Jonathan Edwards used to say, merely "sinners in the hands of an angry God"? Do we think of ourselves as co-creators with God, using our gifts to be God's loving arms in the world, no matter the risk or cost?...

*What I've learned in my life is that abundant and joyful life rarely accompanies "playing it safe."
(pp88-90)*

This is not a heavy book, in ideas or size, but it is useful for deep reflection. A good book for a discussion group.

Two other books I recommend:

INTO THE WORLD YOU LOVE, Graeme Garrett (ed)
ATF Press, Hindmarsh SA, 2007.

This is a book of essays written to coincide with the 50th anniversary of the opening of St Mark's National Theological Centre in Canberra.

All the essays are good reading.

THE CAGED VIRGIN: An Emancipation proclamation for Women and Islam by Ayaan Hirsi Ali Free Press, New York, 2006.

Sue Emmeleus

St George's Church, Paddington



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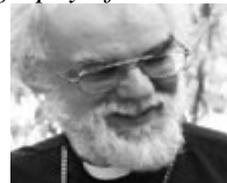
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ROWAN'S RULE" –

The Biography of the Archbishop



By Rupert Shortt

Religion Editor, The Times Literary Supplement, formerly a staff journalist on the *Church Times* Hodder & Stoughton 2008

"Rowan Williams is a complex and controversial figure. Widely revered for his personal qualities he is also an intellectual giant who towers over almost all his predecessors as Archbishop of Canterbury. **Among many other achievements he has trounced the atheist Richard Dawkins.**

He has published over twenty well-regarded books including several volumes of poetry and a major study of *Dostoevsky*. Yet he is also one of the most reviled church leaders in modern times.

Long before facing calls to step down after his lecture on sharia law in 2008, he had been accused of heresy on account of his pro-gay views and begged to resign by conservative members of his own flock

(From the cover piece of the book)

This biography of *Rowan Williams* is a "must read". Particularly for Anglicans, who are interested in assessing the current turbulent period in the short life of the Anglican Communion. It commences with his early life, growing up in a Welsh family, the formative years at Cambridge and then covering his time as priest, Bishop of Monmouth, Archbishop of Canterbury, up to the Lambeth Conference, 2008.

It gives a fascinating insight into the current leader of the Anglican Communion.

As Archbishop of Canterbury, and frequent spokesperson for the Anglican Communion, *Rowan Williams* is a highly visible figure, called on constantly by the media to pronounce on a wide variety of subjects. He is seen as controversial and also often described as "an equivocator. This description often arises because *Williams* treats both the media and his opponents as 'intelligent adults' who will understand the subtleties of his arguments. But the secular media prefer headlines.

Quotes from the back jacket cover -

"A major work..(a) timely assessment of a remarkable, gifted and much maligned leader' *Rt Rev'd Lord Habgood, former Archbishop of York*

"Essential reading for those concerned with the future of Christianity in Britain today" *Peter Sedgwick, Senior Lecturer, Cardiff University*

Moya Holle

WOMEN'S ORDINATION

'Unforeshadowed Results' or 'the Movement of the Holy Spirit'?

The following letter to the Editor of the Anglicans Together Newsletter has raised a number of issues.

"The redoubtable *Patricia Brennan* does her cause no favour by her extremism in linking opposition to the ordination of women with sexual violence against women. *'Across the planet the ideology of the submission of the female to the male is the forerunner to the violation of their bodies'* (Anglicans Together, March 2008)).

Catholics and evangelicals alike can find cogent arguments, from Scripture, reason and tradition, both for and against the ordination of women. We may not agree with them, but the reasoning has nothing to do with violating women's bodies.

In some dioceses, at least, the ordination of women has had an unforeshadowed result - the growing feeling that Christian ministry, like primary school teaching, is 'a woman's job'. Of eleven people priested in Brisbane this month, only one was a man. If this pattern continues, the face of the church will look very different in the next generation, for better or for worse!

Douglas Golding
Bexley, NSW 2207

PhD Candidate, School of History, Philosophy, Religion and Classics
University of Queensland

A RESPONSE

Douglas Golding's criticism of *Patricia Brennan's* article *How Women can be Silenced* (Anglicans Together, March 2008), epitomizes the reaction of many who have failed to come to grips with the ordination of women. His reluctance to fully explore and seek to understand matters at the core of injustice and discrimination on the basis of gender, perpetuates the ongoing denial that such issues raise. From a personal perspective and as a former President of MOWatch, I want to respond to the concerns expressed in his letter.

Firstly, I understand Patricia's 'cause' as the recognition that 'all' are created equal in the sight of God. A Church that preaches this truth but chooses to ignore the implications of it disregards the foundational principles of its existence. **Acknowledgement, understanding, acceptance and the embrace of 'all' into a relationship with their Creator is woven into every fibre of the Gospel message.**

Secondly, Douglas limits his response to the first part of Patricia's statement, *'Across the planet the ideology of the submission of the female to the male is the forerunner to the violation of their bodies'*. In my view, it is the following sentence that is the crucial point

of her argument, i.e. that this ideology *'...contributes to low self-esteem and the cycle of abuse.'* As fact based on research this cannot be considered extreme. What *is* extreme is any form of oppression and abuse which hinders the opportunity for a person to reach the full potential of the abundant life for which Jesus died.

Thirdly, Douglas' assertion that the ordination of women has had an unforeshadowed result in the number of women being ordained, suggests that the Church had certain expectations of its own. **Is it not the movements of the Holy Spirit by which outcomes are determined?** The Church would grow in greater wisdom if more time was given to reflecting on the outcome of changes made through rigorous and informed debate, as well as prayerful consideration. **We all need to take heed of what the Spirit is saying to the Church.**

If indeed the growing feeling that Christian ministry, like primary school teaching is a woman's job I fail to see this as regrettable. What is it that so concerns an academic from the School of History, Philosophy, Religion and Classics about women teaching, guiding and nurturing young children.

Douglas' comment related to the number of women being ordained in Brisbane is interesting. The Diocese has been a leader in recognizing the vocations of women and responded accordingly. **In response to the decision of the last General Synod a balance between women and men is the ideal towards which the Diocese will strive.** My vision for the Anglican Church is that we will warmly accept all those for ordination who have a true vocation, reflecting the total inclusiveness of God's amazing creativity.

In the meantime one matter that sails perilously close to the issue of low self esteem and the cycle of abuse is **the extraordinary number of women prepared to finance their own training, education, faith formation and ministry in order to respond to their vocation.** Just as *Anna* quietly and patiently dedicated her life to ministry in the Temple, so too do many women continue to dedicate their lives to the Church overcoming many barriers and *they do so in silence.*

The Venerable Val Graydon
St. Cecilia's Anglican Church, Chinchilla, Qld
Past President MOWatch

Dr Brennan, in conversation with *Anglicans Together*, said she welcomed the opportunity to pursue the issue with Dr Golding with a view to writing a reflection on their different perspectives. She welcomed a response from an ordained woman, which highlights the changed terms of debate in dioceses other than Sydney.

EPISCOPAL NEWS



Diocese of Canberra and Goulburn

The 10th Bishop of Canberra and Goulburn was consecrated and installed in S Saviour's Cathedral on Saturday 31st January 2009 in the presence of a congregation of over 1,000 people.

Stuart Robinson is a former Rector of the Sydney Parish of Chatswood.

His special concerns are evangelism and mission. He was previously Mission Facilitator for the Anglican Church in Australia General Synod. In that capacity he visited over half the dioceses in Australia to encourage the mission of the Church.



Bishop Stuart Robinson was presented by the Bishop of North Sydney, Glenn Davies and Bishop of Bendigo, Andrew Curnow – the three of them kneel in front of Archbishop Peter Jensen, while the Archbishop 'examines' Bishop Stuart Robinson

It was the first time in 117 years that an incoming diocesan bishop has been consecrated and installed in Goulburn Cathedral. Throughout the 20th century most Episcopal consecrations took place, in St Andrew's Cathedral, Sydney.



Newly-consecrated *Bishop Stuart Robinson* is welcomed by the congregation in S. Saviour's Cathedral.

Province of Melanesia

The Anglican Church of Melanesia elects a new Archbishop

The Anglican Church of Melanesia has a new Archbishop - *David Vunagi* who is currently the Bishop of the Diocese of Temotu in the Solomon Islands.

Bishop Vunagi was elected on March 4th to the highest Episcopal position within the Church in Melanesia by the Provincial Electoral Board, which met at *Tetete Ni Kolivuti* east of Honiara, the headquarters of the Sisters of the Church.

The new archbishop will become the fifth since Melanesia was inaugurated in January 1975 as an independent ecclesiastical province, separate from New Zealand.

Bishop Vunagi from Samasodu in Ysabel Province was educated at KG VI Secondary School – 1968-1973. He obtained a Diploma of Education in Science from the University of the South Pacific in Fiji (1976) and later (1982) a Bachelor of Education in Biology from the University of Papua New Guinea.

In 1990 he obtained a Bachelor of Theology from St. John's College in Auckland, New Zealand.

From 1996 to 1998, *Bishop David Vunagi*, served as Assistant Priest at St. Anselm's Parish in the Diocese of New Westminster, British Columbia, Canada. He obtained a Master of Theology from the Vancouver School of Theology in 1998.

Bishop Vunagi is married to *Mary*, daughter of late *Bishop Dudley Tuti* of Ysabel. They have three children, *Duddley*, *Rusila* and *Douglas*.

- ❖ **The Church in Melanesia** was established by *Bishop George Augustus Selwyn* in 1849, and was initially headed by a Bishop of Melanesia.
- ❖ The Church of Melanesia is known for its pioneer martyrs, especially *Bishop John Coleridge Patteson*, murdered in 1871, *Charles Godden* killed in 1906. More recently the seven members of the Melanesian Brotherhood.

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Opinions expressed are those of the contributors.
Editor: Moya Holle, PO Box 429 Glebe NSW 2037

Progressive Priest brought Church into Modern Era

JOHN GRINDROD - 1919-2009

JOHN Basil Rowland Grindrod, an Oxford graduate steeped in the traditions of the Church of England, might have been seen as a conservative with a limited contribution at a time of social change and challenges to the faith.

But in his long career in Australia he proved worthy of the challenges, emerging as progressive, innovative and willing to grapple with the thorniest issues.

The former Archbishop of Brisbane and Primate of Australia, *Sir John* pursued ecumenical ties, rationalised the previously oppressive Anglican position on remarriage of divorced persons and addressed the issues of HIV/AIDS and the mistreatment of Aborigines. He helped produce the first modern liturgy published in Australia, the Australian Prayer Book.

Sir John, who died on the Gold Coast last Saturday after a long illness, was born in England, to *Edward Grindrod*

and his Tasmanian-born wife, *Dorothy*. He attended Repton School in Derbyshire, Queens College, Oxford and Lincoln Theological College at Liverpool University.

In World War II *Grindrod* fought in Europe as a Royal Marines commando. He had killed, he said on becoming primate in 1982, having chosen between two evils - "to be killed or to kill".

He thought then that he and the opposing Germans were both caught in forces of evil greater than themselves. "We should not fly a flag of 'I am right, he is wrong' but 'Lord have mercy'," he said.

Demobbed as a captain, *Grindrod* returned to university, considered becoming a medical missionary, but married *Ailsa Newman*, an Australian, in 1949. He did his first curacy at Hulme, Manchester, from 1951 to 1954, when he came to Australia.

Grindrod went to Rockhampton, then to Christ Church, Bundaberg, from 1954 until 1956, when he returned to Manchester as Rector of All Souls, Ancoats. In 1960, with two young daughters, *the Grindrods* returned to central Queensland, where he was Rector of Emerald.

Appointed Archdeacon of Rockhampton in 1961, he became Rector of St Barnabas, North Rockhampton.

In 1965 *Grindrod* was appointed Vicar of Christ Church, South Yarra, and the following year Bishop of the Riverina, NSW. He stayed until 1971, when he became Bishop of Rockhampton.

In 1978 he was appointed chairman of the Liturgical Commission of the Anglican Church.

The Australian Prayer Book, published that year, was the first new prayer book authorised in Australia, finalising what had been more than a decade of experimentation with trial liturgies.

One of the issues had been the replacement of Elizabethan English by vernacular expression.

The Australian Prayer Book was intended to stand alongside rather than replace the Book of Common Prayer, but it was widely embraced, and within two years its Second Order of Holy Communion had become the preferred liturgy in most parishes.

In 1980 *Grindrod* was appointed Archbishop of Brisbane in succession to *Felix Arnott*. His wife, *Ailsa*, died in 1981. The following year he became Primate of Australia. He was knighted in 1983, the year he married *Dell Cornish*, the widow of a bishop, and became stepfather to her three sons.

***Sir John* urged stronger ecumenical ties and, in 1984, signed a declaration to work towards greater unity with the then Catholic Archbishop of Brisbane,**

***Francis Rush*. *Grindrod* was also involved in passing controversial church regulations including remarriage of divorced people.**

The changes made it easier for a divorced person to gain

permission from a bishop to remarry.

He oversaw regulations freeing up processes for the ordination of women as deacons and tackled contemporary issues, such as establishing a church task force on HIV/AIDS.

In 1988 the Primate officially acknowledged the past mistreatment of Aborigines, making a public apology on behalf of the Anglican Church. His commitment went beyond mere words.

He formulated a ministry to Aborigines in Brisbane, using an Aboriginal pastor, *Henry Collins*, and encouraged the Brisbane Synod to have parishes offer a small percentage of their income to fund the pastoral work.

He presided over the consecration of an Aboriginal bishop, *Arthur Malcolm*, in Townsville, in 1985.

He was of gaunt and ascetic appearance but, said the current Archbishop of Brisbane and Anglican Primate, *Dr Phillip Aspinall*, a man of the people who displayed empathy and compassion to all. He could laugh with the people.

He had said on becoming primate: "*I am like a father of the family, to give some guidance.*"

He loved the Australian bush and, in retirement, planted rainforest trees in recovered swampland.

Sir John Grindrod is survived by his wife, *Dell*, two daughters and three stepsons

Malcolm Brown
SMH January 9, 2009
Printed with the permission

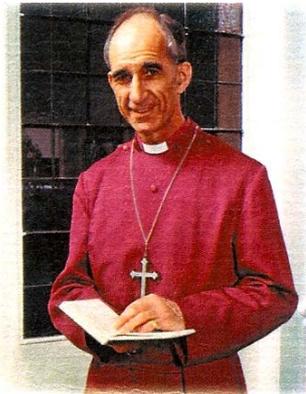
Bishop John Grindrod's funeral was held at *St John's Cathedral, Brisbane* on Monday 12th January 2009.

His family, friends and colleagues crowded into the Cathedral. Bishops, priests and laypeople flew into Brisbane from around Australia to say good-bye and give personal thanks for his life, his work and his witness.

A former Primate of the Church in Australia, Bishop Keith Rayner gave one of the eulogies during the Service. In conclusion he said:

“Archbishop Grindrod's influence was grounded in his clear faith, his love for his Lord and the Church, his integrity of character and his sensitivity to others. We may justly apply our Lord's words to him:

‘Well done, good and faithful servant!’”



John Basil Rowland Grindrod

You must love one another and have real compassion for one another, and if you don't have these, the rest is nothing.

You have to look at the life of Jesus: he loved us for ourselves and he also said we must have compassion towards one another.

These are really the essential gifts he sets before us: he shows us his love in action.

John Grindrod June 2008

A Song of Christ's Goodness

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 judgement.

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.

St Anselm of Canterbury (1033 -1109)

Australian Church History Festival

May 23rd 2009

at Moore College

9.30am - 4pm

Speakers:

Dr Peter Bolt –

‘The Indispensable Parson: The Life and Influence of Rev. William Cowper (1778–1858).’

Dr Ruth Frappell –

‘Bush Church Aid: a pioneer of women's ministry in Australia.’

Mr Kim Robinson –

‘Treasures of the Moore College Library collection.’

Dr Colin Bale –

‘Christianity in World War I.’

Em Prof Brian Fletcher –

‘Hymnody, ecumenism and national identity: The Australian Hymn Book and Together in Song.’

We hope you can come along to feast with us on aspects of Australia's religious history and to enjoy the company of other history buffs.

The History Festival is organized by Moore Theological College Library.

Cost is \$10 which includes morning tea and coffee/tea at lunchtime. BYO Lunch.

To register: telephone Julie on 9577 9897 or visit the link at www.library.moore.edu.au

For information: email historyfestival@moore.edu.au

ANGLICANS TOGETHER INC.

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Letter to the Editor

"Stage-managed nature of Synod"

I would like to add to some of the comments about Sydney Synod in the November 2008 Newsletter. Like *Tricia Blombery* and *Jane Potter*, I was aware of the "stage-managed" nature of Synod. For this reason I was surprised by *Philip Bradford's* comments that "Our archbishop is fair in his chairing of debates and is generous in assisting new members of synod unfamiliar with procedures."

It is certainly true that Synod is not all bad, and I mainly agree that the Archbishop makes an effort to help new members, including sometimes giving priority to people who have not yet spoken. However I could not say that he was fair in his chairing of debates, and often the "moments of humour" at Synod were simultaneously subtle ways in which the Archbishop reinforced the idea that uncertainty, questions, and dissent are inconveniences for a busy, important Synod with important things to do.

Typically, *Archbishop Jensen* appeared to be acting objectively and fairly, but looking more closely at the way debate was conducted, there were a number of ways in which his chairing privileged certain voices and marginalised others.

Perhaps the most obvious example is regarding Dean *Phillip Jensen*, who was allowed to have the final word in a number of debates, and as far as I could tell, every time he stood up to speak he was called upon, even if he had already commented on a particular issue – a privilege explicitly denied to most other members.

In many more subtle ways the Archbishop as chair had a powerful influence on the debate. In my view the most significant and pervasive was his preference for short, quick debate. At times he made this point expressly, but more often he made it through apparently casual jokes, which had the effect of discouraging people from expressing dissent or doubt. **This shapes the whole business of Synod, and is a powerful way in which controversial items are kept off the agenda.** Members quickly embraced this philosophy of how Synod should make decisions – **whenever a vote needed to be taken in a more formal manner than by voices, there was quite loud grumbling** (on any issue, but it was certainly more noticeable in the debate about women's ordination!)

In consequence, Synod risks making mistakes in what are important decisions. More insidiously, the Archbishop's approach to debate actively suppresses alternative views and risks creating an unsafe environment for people who raise objections. This should be of real concern to *Anglicans Together* members and to the Synod-

Bronislava Lee
St Georges, Paddington

ANGLICANS TOGETHER

is planning

A Weekend Away

28th – 30th August 2009

**The Tops Conference Centre,
Stanwell Tops - just 1 hour south of Sydney.**

The theme for the weekend is

"Living the Good News".

Bishop Graeme Rutherford (recently retired from the Central Coast) has agreed to join us as the keynote speaker, to lead discussions and celebrate the Eucharist on Sunday. The *Rev'd Sue Emeleus* will lead a series of Bible Studies. We hope to provide a parallel Children's Program and several workshops.

The Aims for the Weekend include:

- Enjoying fellowship, fun and relaxation with like-minded Anglicans;
- Exploring and developing ways for our parishes to reach out to our society, particularly as part of Connect 09;
- Sharing experiences and learning together; and
- Building and strengthening relationships between individuals and churches in Anglicans Together

The cost will be \$140 for adults and \$50 for children (pre-secondary school).

Further details on the program to come.

For information contact:

Mark Harding Email: mharding@actheology.edu.au



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'ON DEACONS'

A Reflection

Fifty eight years ago (1950) on the Third Sunday of Advent, *Philip Russell* *and I were made deacons in the Church of God. The Cathedral was St Saviours in the Diocese of Natal. The Bishop was *Leonard Fisher*, elder brother of *Geoffrey of Canterbury*. (Bishops wore gaiters, were prayerful, learned, shrewd and very kind).

We were both ex-servicemen, and since the end of the war, had spent five years studying for the fulfilment of a vocation. Now the time had come, and phase one was over.

We thought we knew something of what the Church expectation of us. We had studied the Ordinal. We had been praying the obligatory prayers for years. We had taken oaths - I think to the King, certainly to the Ordinary. I had a new cassock and surplice, and a new suit together with vest-stock and dog collars. I doubt if we were learned in the Latin tongue. We certainly had doubts about assenting to the Thirty Nine Articles appended to the Book of Common Prayer - the theology being couched with very frozen language of savage political debate.

We knew where we were to "service our titles" - myself at the Cathedral; *Philip* at the only other city parish. The stipend of course was - well, modest. Indeed our missionary Diocese still received a grant from the Society for the Propagation of the Gospel in the U.K. African clergy were worse off. This became an item at our first Synod. *Philip* with a family had a house provided. I would have to find a room.

Overseas there was a buzz about the recent Lambeth Conference in 1948. Reconstruction was high on the agenda; as was gratitude for the heroic assistance to the Allies from countless "little people and places." The World Council of Churches became a viable new movement of the spirit. (Always of interest to *Philip*, who later was Archbishop of Cape Town).

But, with all this baggage pushed into our little souls, we were supremely grateful to our Lord for His guidance and Grace. Both reflection and history were encouraging. The Diaconate was an Apostolic Order, often illuminated by such saints as *Vincent and Laurence and Francis*, let alone Anglican luminaries of more recent times like *Nicholas Farrar, Sadhu Sundar Singh and James Noble*. All would be well.

"In simple trust like theirs who heard, beside the Syrian sea.

The gracious calling of the Lord. Let us, like them, without a word Rise up and follow Thee."

* *Philip Russell* is now in residential care in Adelaide.

Written from a hospital bed (temporary!)
Sydney 19th December, 2008
The Reverend Eric Hampson
Goodwin Village, Edgecliff

DEACONS

In the Sydney Church

Over the past forty or so years there has been debate throughout the Anglican Communion on how the ministry within the Church should function. This has covered not only the widespread and visible role of the laity, but also of the ordained ministry and more particularly where women fit into the Order. In most parts of the Anglican Communion this has mostly been resolved in an ordered way. However in the Diocese of Sydney this debate continues and the future pattern is by no means clear. The peculiar functions of the Order of the Deacon and the Priest are still being hotly contested.

In St Andrew's Cathedral on Saturday 7th February 2009, thirty three men and women were 'made' Deacons. They will serve in different parishes and organizations within Sydney Diocese. It is probable that the majority will remain "permanent" deacons - most especially the several women made deacons. This appears to be the direction the Diocesan leaders are travelling.

In an article titled 'Law Reform' (SC March 2009) *Phillip Jensen* (in reply to the question - Can you explain the process that has led to the development of a long-term diaconate?) said **"The strictures of the system meant that churches gave up on ordination by employing non-ordained (and often untrained) staff members. When a system loses touch with reality it is time to reconsider what we are trying to achieve."** Further on he stated **"We are trying to develop a system that is consistent with the New Testament and our Anglican heritage."**

"So now we are ordaining deacons who will never become presbyters and linking the presbyteral ministry to taking on the responsibility for a parish as a rector."(SC March 2009 p. 14)

Whilst moving to reform the Diaconate, Sydney Diocese is also adding to the mix. It wishes to give to the deacon (and the laity) one of the prerogatives of the Order of Priests - that of the celebration of the Sacrament of the Holy Communion.

"Over a long period, Sydney Diocese has strongly endorsed lay and diaconal presidency. In my view there is good reason for the endorsement: the celebration of the Lord's Supper by lay persons and deacons is a quintessential expression of the priesthood of all believers." (John Bishop, Lay Canon St Andrew's Cathedral) SC March 2009 p. 13.

As *Archbishop Peter Carnley* said, **"The debate over the role of the clergy has taken an idiosyncratic twist in Australia with recent proposals from the Diocese of Sydney to allow lay presidency of the Eucharist"** ('Reflections in Glass' 2004 p. 158)

For many in the Diocese of Sydney, the C16th Reformation has still to be completed.

Moya Holle

A Letter from Alexandria to the Churches of the Anglican Communion

At the invitation of the Archbishop of Canterbury, as the Primates and Moderators of the Churches of the Anglican Communion, we gathered for prayer and consultation in the ancient city of Alexandria, with the *Most Revd Mouneer Anis*, President Bishop of the Church of Jerusalem and the Middle East, as our host.

We prayed, worshipped God, and studied the Scriptures together, seeking to be faithful to the call of God in Christ, and to discern the leading of the Holy Spirit.

There was a common desire to speak honestly about our situation.

We were also conscious that we were meeting in a country which is majority Muslim, but in which there is a strong Christian heritage and presence. We were able to celebrate the heritage of faith received from *SS Mark, Clement, Anthony, Athanasius*, and the desert fathers and mothers.

Meeting in Egypt, a country which is the home of **Al Azhar Al Sharif**, one of the historic intellectual centres of the Muslim world, we were also very conscious of the importance of constructive engagement between Christians and Muslims in many Provinces of the Anglican Communion.

A group of around 20 young pilgrims from South Australia have had an experience they never counted on, and one they will probably never forget.

The pilgrims, accompanied by Adelaide Archbishop *Jeffrey Driver* and his wife *Lindy*, were on a month pilgrimage to the Sudan, Addis Ababa in Ethiopia, and Egypt. Among the highlights for the pilgrims has been the visit to the Sinai Peninsula. They climbed Mt Sina. They also visited St Catherine's monastery, a biblically significant location. Bishop Mouneer Anis was pleased to welcome the group to Egypt and was able to meet with the group in Cairo and Alexandria.

The pilgrimage provided the opportunity for the young Christians to meet young Muslims. An event that was spiritually enriching for both groups.

Towards the end of the group's visit they found themselves in Alexandria, where the Primates were meeting. Much to the surprise of the group, the *Archbishop of Canterbury* arranged to meet with them for a short discussion. Several Archbishops also took the opportunity to hear about their travels, including the *Primate of the Australia, Dr Phillip Aspinall*.

MEMBERSHIP RENEWAL 2008-9

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Amendments: Sydney Morning Herald obituary Archbishop Sir John Grindrod

The corrections for the Sydney Morning Herald article are as follows, in bold:

Article title: Progressive priest brought church into modern era

by Malcolm Brown

January 9, 2009

1. *In the paragraph:*

Sir John, who died on the Gold Coast last **weekend** (*NOT Saturday. The date of death is Sunday 4th Jan.*) was born in England, to **Basil** (*NOT Edward*) Grindrod and his Tasmanian-born wife, Dorothy. He attended Repton School in Derbyshire, **INSERT: Liverpool University**, Queens College, Oxford and Lincoln Theological College. **DELETE [at Liverpool University.]**

2. *In the paragraph:*

Demobbed as captain, Grindrod returned to University, **DELETE [considered becoming a medical missionary, but] REPLACE WITH: then** married Ailsa Newman, an Australian, in 1949. ...etc

3. *In the next paragraph:*

Grindrod went **DELETE [to Rockhampton, then]** to Christ Church, Bundaberg...etc

4. *In the paragraphs about the Australian Prayer Book:*

In the 1970s (*NOT in 1978*) he was appointed chairman of the Liturgical Commission of the Anglican Church.

The Australian Prayer Book, published **in 1978** (*INSTEAD OF 'that year'*), was the first new prayer book authorised in Australia ... etc