

NEWSLETTER

No 39

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President's Reflections

Rosemary and I have just returned from annual leave spent in the United Kingdom. Our trip was for holiday and for catching up with family and friends but while there **we were able to experience something of the diversity of the Anglican Communion.**

Rosemary has a brother living in Cambridge with his wife and family so the first weekend was spent with them and on Sunday we went to their church, **Holy Trinity Cambridge.** Holy Trinity has a long history- the existing church goes back to the 12th Century but there have been many additions over the centuries. It is famous as the Church where **Charles Simeon** was rector from 1782 until 1836 and he is credited with reviving the spiritual life of Cambridge but his influence extended far beyond that city. **He was one of the founders of The Church Missionary Society** and encouraged many students to prepare for ministry at home and overseas. His funeral, in Kings College Chapel, was attended by two thousand people. Holy Trinity still has plenty of students in the congregation and they employ a young woman priest to work with them. Their main morning service is contemporary with rather minimal liturgy and music provided by a band. The congregation was mixed in age but the service was mainly geared for students and young families.

Our next Sunday was spent in London so we decided to attend the nearest Church to where we were staying – **St. Saviour, Pimlico:** it was built in 1865 and is a parish in the Anglo Catholic tradition. We attended the 8am Book of Common Prayer Low Mass. The congregation was small in number but diverse in age and ethnic background. They have an enthusiastic young priest who gave us a warm welcome. Their weekly bulletin showed evidence of a lively community with a wide range of activities happening in the parish.

Weekend three was spent at **Canterbury** where we stayed with **the Anglican Franciscan brothers** who are located in a cottage belonging to the ancient St. Thomas' Hospital for pilgrims. It was founded about 1190 for 'poor pilgrims, infirm persons, the poor and homeless'. Today the hospital contains some apartments for elderly people of limited means and one of the Franciscan brothers is Master and chaplain to the hospital. The

brothers have daily offices in the adjacent Greyfriars Chapel which is the only building remaining of the first Franciscan friary built in 1267, forty three years after the first friars settled in Canterbury during the lifetime of St. Francis of Assisi. The Franciscan monastery was dissolved in 1538 by order of Henry VIII and the brothers banished. They returned in 2003 after an absence of 465 years.

On the Sunday we attended **the Sung Eucharist in the Cathedral Quire,** part of a large and diverse congregation including regular worshippers, curious tourists and modern pilgrims from many parts of the world. The clergy remained after the service to greet the congregation and the Cathedral always has a chaplain available to speak with pilgrims or tourists wanting to discuss spiritual matters. **It was a wonderful experience to be worshipping God in a place which has been a centre for Christian prayer for over 1400 years.**

I suspect God has little interest in our labelsbut looks for those who will love him with heart, soul, mind and strength and love their neighbour as themselves.

Three rather different experiences of Anglican worship but in each place we were with Christians who were serious about their faith and were keen to communicate it to others in meaningful ways. I suspect God has little interest in our labels of Evangelical, Charismatic, Catholic, Liberal or even Anglican but looks for those who will love him with heart, soul, mind and strength and love their neighbour as themselves.

This edition of our Newsletter gives details of some important events which I'm sure will be of interest to all our members. They are the **Annual General Meeting** on Saturday 8th August at 2pm at St.James' Hall in Philip St.; **the Weekend Away** at The Tops Conference Centre, Stanwell Park on the weekend of 28th to 30th August; **the visit of The Primate, Archbishop Phillip Aspinall** on Tuesday 15th September at 5.30pm at Christ Church St.Laurence where he will speak on the topic, '**Gracious Restraint: Hastening Slowly in the Anglican Communion**'; and finally our **Annual Dinner** on Friday 20th November at the NSW Leagues Club with guest speaker, **Bishop Barbara Darling** from Melbourne, speaking on '**Cracking the Stained Glass Ceiling.**' We would love to see you at all these events.

Finally, a brief word about the huge losses sustained by our Diocese. Many of you will have read our

Archbishop's letter on this subject or seen the reports in the press. I, like many others, was distressed to see the Standing Committee had supported a policy which enabled the Glebe to borrow such large amounts of money in order to invest it on the stock market putting at risk the capital of the Diocesan Endowment. As a consequence, loyal and valuable staff have had to be dismissed. Many parishioners have been shocked by the revelation that Diocesan funds were invested in that reckless fashion. Last year the reduction of capital was referred to as 'unrealised losses with an opportunity for upside when the markets recover'. Now, it is reported as a loss which is apparently in excess of \$100M.

As a Synod member for nearly 20 years I do not believe this policy has been explained and I know I am not alone in this. This year's Synod must take steps to ensure that this cannot happen again.

Philip Bradford

ANGLICAN CONSULTATIVE COUNCIL

Welcomed to Kingston, Jamaica

Close to 8,000 people attended the opening Eucharist of the Anglican Consultative Council. None will forget the incredible mixture of colour, flowers, music and energy that was incorporated into the Communion service.

The Service was a national event. All Anglican churches on the island closed to enable their members to attend the Service, which was broadcast live on television. The Governor General, political leaders, interfaith representatives and ecumenical guests were all part of the processions that entered the National Arena to loud applause and welcoming shouts. Numerous drummers and two young women danced a welcoming ceremony to greet the entrance of the Bishops of the Province of the West Indies and the Archbishop of Canterbury.

The Anglican Consultative Council (lay people, clergy and bishops from the 38 Provinces of the Anglican Communion) met in Kingston Jamaica from May 1 - 13, to consider among other things: mission in the 21st century, the future structure of the worldwide Church, and theological education.

ANGLICAN CONSULTATIVE COUNCIL - NEW CHAIRMAN

On Friday 8th May 2009, the Anglican Consultative Council Meeting in Jamaica broke into enthusiastic applause when it was announced that the *Right Reverend James Tengatenga* had been elected the new Chair.

Bishop James was born in Kwekwe, Zimbabwe on 7th April, 1958. He did all his pre-college education in Zimbabwe. In 1979 he began theological training and priestly formation at Zomba Theological College. Then

in 1982, he continued theological training at the Episcopal Theological Seminary of the Southwest, Austin, Texas, USA.

He married *Jocelyn* in 1984 at St. David's Episcopal Church, Austin, Texas. They have three biological children, and six inherited from deceased sisters.

James Tengatenga graduated with a M.Div. in 1985. He then returned to Malawi to be ordained deacon at St. Thomas Church in the Diocese of Lake Malawi by *Bishop Peter Nyanja*.

James went in 1989 to Birmingham, England to train as a youth/community worker. After 8 years of parish ministry he joined the Faculty at Zomba Theological College. Then after four years there, he joined the Department of Theology and Religious Studies at the University of Malawi.

In 1998 James Tengatenga was consecrated Bishop of Southern Malawi.

He has a PhD from the University of Malawi, a D.D. (honoris causa), Episcopal Theological Seminary of the South and a D.D. (honoris causa), the General Theological Seminary, New York.

The Bishop has been involved in mediation talks among political parties in his country. During the 2004 elections he chaired the church leaders committee that facilitated the multi-party talks that led to the Mgwirizano Coalition.

Bishop James Tengatenga is a member of the Anglican Consultative Council. He represents the ACC on the Board of St. George's College Jerusalem, is a member of the Inter-Anglican Standing Commission on Ecumenical Relations and is a member of the International Board of SOMA (Sharing of Ministries Abroad).

ANGLICANS TOGETHER DINNER Friday 20th November, 2009 7.00pm for 7.30pm

NSW Leagues Club, Phillip Street, Sydney
Guest Speaker:

Bishop Barbara Darling, Melbourne



Theme:

'Cracking the Stained Glass Ceiling.'

THE ANGLICAN CONSULTATIVE COUNCIL

One of the four Instruments of Communion

THE ANGLICAN CONSULTATIVE COUNCIL concluded its 11 day Meetings on 12 May 2009.

The Final Address at the Closing Eucharist of the 14th Meeting of the ACC was given **Bishop John Paterson, the Bishop of Auckland, New Zealand** and the retiring chair who finished his 21 year long service and distinguished ministry with the Consultative Council at that Service.

The address reflected on the Reading was from Mark 16: 1-8.

Below is a very short extract from his address.

The full text of this thoughtful and hopeful Address is on the Anglican Communion Website under -

<http://www.anglicancommunion.org/acns/news.cfm/2009/5/12/ACNS4631>

'The stone was rolled back' – an example perhaps of Mark's use of the passive voice to avoid speaking directly of God. We are to understand that the entire event is God's doing.

I like to ponder about that stone. Mark makes the point that it was extremely large, yet when the women arrived, they found that it had been rolled away. Are there any large stones in our lives? "Who will roll the stone away?" the women asked. Who can roll the stone away from the death, from the negativity that so easily causes us to stumble and even to stop? Who will roll the stone away from those places where death and decay have us locked in, have us trapped? Are we looking for the experience of triumph or hoping for the experience of presence? Does the empty tomb represent the assurance that God is present in our times of limits and losses? Have we manufactured any large stones and are now unable of our own strength to roll them away? Have we manufactured a large stone called 'An Anglican Covenant' that will seal off creative, faithful life in the Communion? I trust not.

Perhaps there are other large stones with different labels that we might wish God to roll away – stones that might be labeled 'conservative', 'liberal', 'orthodox', 'Windsor', 'Gafcon' – are a few possibilities. Will God roll those stones away in order to let new life, new light, new hope emerge.

The fact that the ACC is the only truly representative gathering under a Constitution agreed to by all the Member Churches, **the only one of those four instruments where laity and clergy other than bishops can have a voice and a vote, is of lasting significance.**

Anglican polity has always held that it is bishops in synod, or bishops in council, that are able to make decisions that guide the life of the church locally. For the Communion, the Primates' Meetings cannot do

that, although we should be able to look to our Primates for wise guidance and theological insights, but in my view that is quite different from making binding decisions from which the rest of the Church is excluded.

We have now moved to seeing what we have known as the Joint Standing Committee of the Primates and the ACC become more simply the Standing Committee of the Anglican Communion, possibly meeting more than once a year, with the right balance of Primates, clergy and laity represented. That is a significant advance in the tightening of our structures, a significant advance in helping the four 'Instruments of Communion' work more cohesively together, without taking anything away from any of those Instruments."

The Continuing Indaba and Mutual Listening Project

During the past few years the Anglican Communion has been developing a 'Listening Process'.

The Listening Process played an important role at the Lambeth Conference last year. **Indaba** - a Zulu word for **the process of decision making by consensus common** in many African cultures and with parallels in other non-western societies - was the designated term for this process. The continuation of **Indaba**, building on the success of the Lambeth Conference signifies that the work is ongoing.

Canon Phil Groves, Facilitator for the Listening Process presented a report to **the Anglican Consultative Council** - 14 and announced a new development in the Listening Process named: **The Continuing Indaba and Mutual Listening Project**. This Project will seek to:

- * Develop theological resources to inform the process of seeking a common mind around the world reflecting on Scripture, the traditions of the church in the context of diverse cultures.
- * Develop and publish training for the convening and facilitation of an Anglican Indaba process.
- * Run five pilot conversations across the communion, focusing on mission issues and addressing the difficult questions related to sexuality, the authority of Scripture, faithfulness to tradition and the respect for the dignity of all.
- * Create evaluation groups to see if the process is faithful to the Anglican way, valuable in enabling mutual mission and replicable across the Communion.

See: ACNS: <http://www.aco.org/acns/news.cfm/2009/5/6>

THE CENTENARY DEDICATION FESTIVAL OF SAINT PETER'S CHURCH, CREMORNE

St Peter's Church, Cremorne, Sydney celebrated 100 years of worship and witness on Sunday 3rd May, 2009.

The following sermon was preached by *Bishop Richard Appleby*, formerly Bishop of the Northern Territory and Regional Bishop in the Diocese of Brisbane and currently President of the National Council of Churches in Australia.

"It is a special privilege to be with you for this Centenary Dedication Festival.

It is an occasion on which we appropriately give thanks for the vision, the commitment, the initiative and the faithfulness of those who established Saint Peter's as a house of prayer and a centre for Christian mission and ministry.

At the time of the first service 100 years ago, the Church was, of course, the Church of England. The use of the word 'Anglican' being well in the future. And the liturgy of the Church was according to the Book of Common Prayer of 1662.

The dedication of *Saint Peter's Church* 100 years ago occurred just after the death of Archbishop Smith and just before the election of *Archbishop Wright* as Archbishop of Sydney. It was, incidentally, Archbishop Wright who, the following year, required all clergy who were licensed to agree not to wear eucharistic vestments. Indicating that the dedication of *Saint Peter's* in 1909 took place at a time of emerging tensions within Anglicanism in the diocese. As the book Ecclesiastes in the Hebrew Scriptures puts it: "there is nothing new under the sun"!

Dedication Festivals celebrating the setting apart of places of worship, such as our Festival today, have a very long history. The first recorded observance of such a Christian festival is that of the Church of the Holy Sepulchre in Jerusalem in the fourth century. But even before the Christian era, the Jews had instituted the Feast of Dedication in 165BC, to celebrate the purification of the Temple and its altar after their defilement by the gentile Antiochus Epiphanes.

As the first Book of Maccabees puts it: "for eight days they celebrated the dedication of the altar...for their was no end to the rejoicing among the people...Judas and his brothers and the whole assembly of Israel made it a law that the days of the dedication of the altar should be celebrated yearly at the proper season with rejoicing and gladness."

That Jewish festival is known as the Festival of Hanukkah. The one reference in the New Testament to this festival is in Saint John's gospel, in an account

of Jesus being in the Temple. As the gospel puts it: "It was the time of the feast of Dedication in Jerusalem."

So that what we are about today has a long and significant history.

We celebrate the fact that it is 100 years since our Church first offered worship to Almighty God here in *Saint Peter's Church*. We celebrate the fact that we have a building set apart, consecrated for the service of Almighty God, as a holy and sacred space.

Given the long and venerable history of what we are about this morning, **it is perhaps easy to lose sight of the fact that our celebratory gathering is profoundly counter-cultural.**

"But as people who gather for this Dedication Festival, I tell you that you are decidedly counter-cultural!"

The Macquarie Dictionary defines "counter-culture" as "a minority group within a western capitalised

society which is opposed to that societies ethos and lifestyle." Or, as the Oxford English Dictionary puts it: to be counter-cultural is "to embrace a mode of life deliberately deviating from the established social practices".

Now, I don't know whether you have ever thought of yourself as being counter-cultural? But as people who gather for this Dedication Festival, I tell you that you are decidedly counter-cultural!

Just consider. In a world and a society in which the Church is increasingly marginalised; in which economic rationalism puts the emphasis on productivity and financial benefit; and in which the sense of the divine is weak. Here we are, unashamedly and joyfully celebrating a Christian place of worship which speaks of God and the holy.

I said how the Church is increasingly marginalised. Mind you, that is not a bad place for the Church to be. Like Jesus himself, lining up with those on the margins of society – being a voice for the voiceless and looking after those society puts down.

Living as we do at a time when a sense of the holy is weak and when fewer and fewer have faith, or even a basic understanding of the fundamentals of the Christian faith. Saint Peter's Church stands for God and the things of God.

Despite the aggressive secularism of our society we are, as you will know, nevertheless seeing signs of a contemporary search for meaning and for purpose. Yes, our counter-cultural stance holds our hope to many who are searching.

It is not surprising that the traumatic and catastrophic world events like the destruction of the twin towers in the USA, the bombing in Bali, and indeed the current financial turmoil around the world, has seen more and more people coming to sacred places such as this: to be still, to pray, and to encounter the holy.

On a couple of occasions just recently I have been the acting Dean of Christ Church Cathedral in Newcastle. In that role I have discovered increasing numbers of young people attending traditional choral Anglican Evensong. Indeed the age profile of those attending Evensong is the youngest of all of the Cathedral's congregations. And, I discover that the same is true at Saint John's Cathedral in Brisbane.

One of the great gifts of a Church such as *Saint Peter's* is that it can give space to the seekers and the lost. Space to explore, space to catch a glimpse of the holy, space to experience something of the divine. We celebrate that gift this morning.

Further, in contrast to the dominant scientific world view, our building, dedicated to the glory of God, reminds us that we communicate the reality of the divine not by what is measured and not just with words. Indeed, words are often the least effective way of communicating. But rather, through the structure, the music, the space, the stained glass, the colour and the sheer beauty of the place, the divine is made real.

And then, over against the dominant world view of the economic rationalists is *Saint Peter's Church!* For, as you will well know, it is in no way a building designed to efficiently, functionally and economically accommodate and shelter a large group of people. And certainly not for a profit. It doesn't return a dividend. Instead it costs us a lot. Yes, it is a decidedly counter-cultural symbol.

And a hugely important symbol it is. For what we celebrate this morning is the fact that through this sacred space, through its beauty and loveliness, *Saint Peter's* gives powerful expression of our dependence on the Author and Creator of all that is.

But the on-going witness of *Saint Peter's* is far from being entirely non verbal. For here, on a regular basis God is named. The offering of the daily offices of morning and evening prayer; the celebration of the Eucharist; the preaching of the Word, all underline the important truth that this is no general purpose building. But rather this is indeed a sacred space, a holy building, a place where God is both named and encountered.

With the result that *Saint Peter's* stands as a glorious sign of hope in a world presently characterized by fear, anger and uncertainty. For the good news which we proclaim is that if we embrace God we can discover a depth of meaning, of wonder, of hope and of peace which the world cannot give.

And so, do you see, our defiantly counter-cultural festival gives us good cause to be thankful.

And now, as we celebrate the centenary of Anglican worship and the dedication of a holy building, we appropriately dedicate ourselves again, with the prayer that our lives, as well as our lips will ascribe to God – the Father, the Son and the Holy Spirit – Trinity of Persons, all might, majesty and praise to the ages of ages.”

NEW RECTOR ST PETER'S CREMORNE

Fr Neil Vearing was inducted as Rector at St Peter's, Cremorne by *Bishop Glenn Davies*; an occasion of great joy to the parishioners.

It was heart-warming that so many of our clergy and lay friends from other parishes joined with us for this celebration.



Neil and his wife, Heather, have followed an interesting path since Neil's training at St Barnabas College in Adelaide –

the Parish of Renmark in the Diocese of the Murray as assistant deacon, assistant priest and locum tenens rector – assistant priest at Victor Harbour – rector Waikerie Parish – rector Brighton parish – and most recently, Rector of St James and St Andrews, New Town, Lenah Valley, Tasmania. In 2005 Neil was appointed Archdeacon Derwent Region.

In each of his appointments, Neil has brought energy and enthusiasm, growing his congregations and participating in parish and community activities, and at the same time enjoying his family of four children and his grandchildren in Tasmania, Adelaide and Perth. Neil's early work experience covered a number of jobs in rural South Australia. Through Heather, he found his vocation when he had four young children. They gave him their support to study and become ordained.

St Peter's welcomes Neil and Heather.

Susan Hooke

**ANGLICANS TOGETHER INC
ANNUAL GENERAL MEETING
Saturday 8th August, 2009 – 2.00 pm
St. James' Hall, Philip St. Sydney**

Anglican Theological Education

The Council of Deans of Theology in late 2007 was successful in attracting a grant of \$100,000 from the then Carrick Institute, now the Australian Learning and Teaching Council (ALTC), for a study of learning and teaching of theology in Australia. **The project, titled “Uncovering Theology”, was managed by the prominent Anglican educator and scholar the Reverend Dr Charles Sherlock and was submitted to the ALTC in April. *Uncovering Theology* is about to be published by the Australasian Theology Forum (ATF).**

A2.3 Anglican

Moore Theological College is the oldest, and by some way the largest, Australian Anglican theological institution, with a well-qualified faculty and first-class library. It is registered by the NSW Department of Education to teach accredited coursework awards, after many years of association with the Australian College of Theology (ACT). Owned and generously supported by the Diocese of Sydney, it also trains ordinands for the dioceses of Armidale and North-West Australia. All students study full-time, preferably being residential; the standard course (BD) is four years, though students exiting after three graduate with a BTh (both degrees require New Testament Greek). Moore maintains a firmly Reformed theological tradition, and represents distinctive perspectives on ecclesiology and liturgy. As a consequence, relationships with other theological colleges and Anglican dioceses are characterised by distance more than closeness.

St Mark’s National Theological Centre is owned by the Diocese of Canberra and Goulburn, is the Canberra campus for Charles Sturt University (and so receives Commonwealth Supported Places for its students), and has close links with the ecumenical Centre for Christianity and Culture in Canberra. St Mark’s Library, founded by Bishop Ernest Burgmann in the 1930s, has for many years offered its resources as a research base for parliamentarians. St Mark’s prepares ordinands for other regional dioceses as well as Canberra and Goulburn, and has grown a strong research base in recent years, notably through CSU’s Centre for Public and Contextual Theology (PACT).

Ridley Melbourne Mission and Ministry College has no formal Anglican church links, but has a close relationship with the Diocese of Melbourne, about half of whose clergy trained there. Its graduates have served in every Australian diocese. Ridley is governed by a self-appointing Council, and from 1965 to 2007 was a residential college of the nearby University of Melbourne. An ACTh affiliated college since its foundation by

evangelical Anglicans in 1910 for non-graduate students, it is the one Anglican degree-level college teaching for ACTh awards, though non-Anglicans have in recent decades formed about a third of the student body, and ordinands around 15%.

Trinity College Theological School is a department of Trinity College, the oldest residential college associated with the University of Melbourne. Its formal link to the Anglican church is tenuous – the bishops of Victorian Anglican dioceses form its ‘faculty’, and appoint the School’s Dean – but (as with Ridley) its relationship with the Diocese of

Melbourne is strong. From a century after its foundation in 1872, Trinity theological students were graduates who lived in residence to ‘read’ Theology in preparation for ACTh examinations. In 1969 Trinity was one of the colleges which came together as the United Faculty of Theology, and in the past decade has also offered Melbourne College of Divinity diploma awards, and pioneered Australian online theological education for graduate coursework and diploma students. Today about half its students are ordinands, and come from a range of Anglican traditions.

The relationship between the two Melbourne Anglican colleges is not unfriendly, though co-operation is made less easy because they relate to different consortia (the ACTh and MCD). Ridley has a more ‘working class / suburban’ culture, and stands in the evangelical Anglican tradition; Trinity is more ‘high culture’ and seeks to represent the Anglican tradition comprehensively, though is perceived to be catholic in emphasis. Both colleges receive financial support from the Diocese of Melbourne, based on ordinand numbers, but this represents around 3-10% of total costs.

St Barnabas’ Theological College Adelaide, St Francis’ College Brisbane and the Anglican Institute of Theology in Perth are smaller institutions, members of the Adelaide College of Divinity, Brisbane College of Theology and the Perth College of Divinity respectively. Each college is owned and supported by their home diocese, and represents the Catholic theological ethos of those dioceses. The three colleges also function as the centre for all education activities in their respective dioceses: while this underwrites their ongoing viability, it also means that maintaining a scholarly environment is a challenge for the small number of faculty in each.

As can readily be seen, the relationships between the seven Anglican colleges and with Anglican dioceses are complex. All belong to the Australian and New Zealand

This excerpt on Anglican Theological Education has been provided by Dr Sherlock from Chapter 10 of “Uncovering Theology: the depth, reach and utility of Australian theological education”

(Adelaide: ATF Press 2009).

Association of Theological Schools (ANZATS), but they relate to seven different theology higher education providers, so there is little opportunity for contact between faculty as Anglican scholars (and some faculty are not Anglicans). That the colleges represent a range of divergent theological traditions means that some competition exists between them; students can make invidious comparisons and be disrespectful of colleges other than their own. Together with geography, these factors mean that there is little opportunity for corporate consideration of formation, national or international issues.

On the other hand, significant initiatives have been taken over the past decade towards training 'ordained local ministers' in regional and rural areas, in dioceses as varied as *Bendigo* and *Gippsland* (Victoria), *Newcastle* and *Riverina* (NSW), *Rockhampton* (Queensland), *Willochra* (SA) and *Perth* (WA). Distance education resources provided by Trinity, St Mark's and now Ridley are being used to complement local programmes, as well as residential intensives at St Francis'. Academically, many courses are at Certificate level, but have the advantage of integrated approaches to learning, skills acquisition and ministry formation.

It would appear that Anglican theological education in Australia does surprisingly little to strengthen a sense of Anglican identity, which also weakens openness to robust ecumenical engagement – though many Anglicans would see this identity as having deliberately 'soft' edges. The Primate has facilitated some consultations on theological education which seek to move beyond the current situation, but stronger commitments by Anglican church and college leaders to foster greater co-operation in theology education would seem to be needed.

Such collaboration should seek to serve not only the mission and ministry of the Anglican Church of Australia, but that of all Australian churches, especially those who share in learning partnerships with Anglican colleges.

Charles Sherlock
Project Manager—"Uncovering Theology"

See Back Page for

APPLICATION FORM

ANGLICANS TOGETHER WEEKEND AWAY

Theme: *"Living the Good News"*.

28TH – 30TH AUGUST 2009

THE TOPS CONFERENCE CENTRE,

Stanwell Tops - just 1 hour south of Sydney

Cost: \$140 adults; \$50 for children (pre-secondary school).

BI-LINGUAL BAPTISM

The members of St Luke' Enmore congregation participated in a bi-lingual baptism during the 9.30 am Eucharist on Sunday 10th May 2009.



Baptism - L-R The Rector, Fr Gwilym. Mac, Interpreter, Earn, being baptised, her mother, Kai and Wit Takhum, Thai Leader

St Luke, Enmore has had a very active, dynamic and evangelistic Thai congregation for over 7 years. A young man, *Wit Takham*, arrived from Thailand, and joined St Luke's Church. Over the years many Thai people, arriving in Australia have been drawn into the St Luke's Thai Community by the friendship and evangelistic enthusiasm of those original Thai Christians. Not all who joined the congregation were Christian, but after being part of the St Luke's Christian family they asked for baptism.

Marut (Mac) Maitree, who has been a member of the St Luke's Thai community, for 2 years, translated the Service into Thai and it was printed in both English and Thai. The Rector, *Fr Gwilym Henry Edwards* conducted the service in English and Mac spoke the words in Thai. Three people were baptised - two adults and one infant, the daughter of one of the Thai congregation. This wonderful Baptismal Service in two languages foreshadowed the Feast of Pentecost three weeks later.



Newly baptised and their sponsors, Chapel, St Luke's Enmore
Back Left: Marut Maitree (Mac); Front, those baptised -Napat Thalungjit (Earn), her mother Surangkhana Ratcharaj (Kai), Wiyada Jaisert (Bell) and Preyanut Thaworn (Nok)

AUSTRALIAN ANGLICANISM

BOOK REVIEW

The Place of Anglicanism in Australia: Church, Society and Nation by **Brian H. Fletcher**

(Mulgrave, Victoria: Broughton Publishing, 2008).

Anglicanism has not fared well in general histories of Australia. Although the Anglican Church was, until the 1980s, the largest and most inclusive religious body in Australia, with a presence in almost every community, the great majority of historians who have explored the making of modern Australia have downplayed or ignored its social significance and its contribution to national life. Typically Anglicanism is disparaged as a backward-looking institution, tied to the conservative social elite and embracing for too long the attitudes and values of Britain, therefore out of tune with emerging social and cultural movements in Australia.

The Place of Anglicanism in Australia is a significant attempt to pull Anglicanism out of the shadows and to redress the balance. The author, *Brian Fletcher* – formerly the Bicentennial Professor of Australian History at the University of Sydney and himself an active Anglican – is the author of major works on Australian history, mainly on New South Wales. He therefore approaches the history of Australian Anglicanism with fresh eyes and new questions. The work is based on a wide range of published materials and also on a substantial body of new research in each state.

Fletcher's survey of the Anglican Church in the twentieth century is wide-ranging and the tone is balanced. He describes the ways in which many bishops, senior clergy and prominent lay people (mostly males during the period studied) thought nationally and contributed effectively, typically from a 'liberal conservative' standpoint, to debates on national issues and the future shape of Australian society. **Present-day Australia, he argues, 'continues to bear the imprint of Anglicanism and owes much to its presence'.**

At the same time, *Fletcher* sees numerous examples of ecclesiastical narrowness and timidity and shows how the church's internal divisions – theological and cultural – could make it hard to reach a common viewpoint. One example is the long debate over the ordination of women to the priesthood and to the episcopate.

It is misleading, however, to focus on disunity and mutual suspicion. **There have been some creative periods in the history of the Australian church in the twentieth century**, when the different parties worked together constructively and adjusted church structures to meet social and cultural changes. One of these was during the 1960s and 1970s when General Synod set up committees and commissions with expert knowledge in particular areas and the church produced its first prayer book.

In this account the leaders of the diocese of Sydney illustrate both trends. Often they were at odds with the rest of the church, but many individuals – such as Archbishop Loane – were willing to build bridges. In writing on the present scene, it is clear that Fletcher regrets many of the trends around him. He observes a hardening of attitudes in the diocese of Sydney, the loss of distinctive features of Anglican worship and the national church losing its capacity to absorb its internal differences.

This book provides a wise assessment of the role and influence of Anglicanism in modern Australia. Other Australian historians may not agree with specific points of emphasis and interpretation but they will need to take account of this powerful case. **For churchgoing Anglicans, the tempered optimism of Fletcher's account is a healthy corrective to current negativism and insularity. In church history it always helps to take a long view.**

David Hilliard
Flinders University, Adelaide

PRIMATE'S VISIT

*You are invited to meet and hear
the Primate of the Anglican Church of
Australia
Archbishop Phillip Aspinall*



His topic will be:
**'Gracious Restraint: Hastening Slowly in
the Anglican Communion'**

15 SEPTEMBER 2009

5.30 pm

**Christ Church St Laurence Hall,
Pitt Street Sydney**

Address, Questions, Refreshments

**Rsvp: fandshooke@aapt.net.au (preferred) or 9929 4148
(leave message) before 8th September 2009**

‘SURPRISED BY HOPE’

BY TOM WRIGHT S.P.C.K. 2007 ISBN 978 0281 056170

No sooner had I sat down to write this review than the phone rang and it was a parishioner calling to tell me about the death of a member of our parish. Death and what happens after death is a topic that we may not like to think about too often but it's a topic we can't avoid.

Tom Wright, the Bishop of Durham has written a book to help Christians think through what the Bible actually teaches about life after death. What are we hoping for? What are we going to do about it? These are the two questions that shape this book. *Wright* suggests many Christians have a very muddled idea of what they are hoping for after death. He argues that our ideas are often shaped more by 19th Century neo Platonism than by the teaching of the New Testament. In support of this, *Wright* refers to a survey conducted in the U.K. in 1995 which found that while a large percentage of the population believed in some kind of continuing life after death only a tiny percentage, even among Churchgoers, believed in the classic Christian position of future bodily resurrection. *Wright* also cites hymns and prayers which down play the hope of resurrection and instead encourage the view that after death our souls arise to heaven to enjoy some kind of blissful, presumably disembodied existence. The hymn ‘*Abide with me*’ with its line, “*Heaven’s morning breaks and earth’s vain shadows flee*” is in *Wright’s* view, “blatant Platonism” and not the Christian hope.

What is the Christian hope in *Wright’s* view? On the basis of the New Testament writings of Paul and John he argues that the early Christians and the Church Fathers believed that the bodily resurrection of Jesus was the basis for their hope in a new heaven and a new earth and part of that hope was the resurrection of the body. This resurrection he suggests will not take place in some heaven ‘up there’ but will happen on the new earth joined as it will be then to the new heaven. Immortality, he argues, is not something we possess by nature but is a gift of grace. We will be given new bodies so that the skills and talents with which God endowed us in the present life can be enhanced and ennobled and given back to us, to be exercised for his glory.

Wright is passionately of the view that what we believe about life after death has a profound influence on how we live life now. If we believe that heaven is our real home and that this world is evil and passing away then we will lack any motivation to heal the sick, clean up the environment, and work for a better, more just society. But if God has already begun his new creation with the resurrection of Jesus, then our job as Christians is not just to save souls for heaven but to start building for the kingdom of God.

This is a stimulating, well argued and challenging read. It would be an excellent book for a discussion group to consider. Highly recommended.

Philip Bradford

A FRUITFUL AUTUMN

(“ere the winter storms begin”)

JUBILEE JUNCTION: Fifty Songs written by and Fifty Stories chosen by J.B. (marking 50 years as a deacon) 155 pages, Colour cover \$17 (\$2 p&p)

- a choice of 50 of his **hymns**, earlier ones mostly much revised, but also new ones, e.g. one for a spring festival of the Holy Cross, and one about being gracious, generous and well-mannered,

- plus 50 **stories** from the Scriptures – most, but not all, in the fine language of the A.V., including passages which an educated person should know, plus stories little known to church-goers.

A Drover for the Day: Macquarie’s Morning Prayer, launched in May at Matins at St Peter’s, Campbelltown, for the **200th anniversary** of the appointment of Macquarie, with **H.E. Governor Marie Bashir** giving the Address. It also is commemorating the **450th anniversary** of the 1559 BCP,

This is **an anthology** that attempts to bring together the two anniversaries, with very flexible forms of Matins and Evensong, and eleven short essays related to the two anniversaries, including a re-newed case for Sunday Morning Prayer,

It includes 50 hymns, most not in the AHB or TiS, many Australian, authors including our John Seddon and also Elizabeth Smith.

(147 pages with colour cover \$17 (\$2 p&p) obtainable from the author, John Bunyan, jrbpilgrim@bocnet.com.au or PO Box N109, Campbelltown North, NSW, 2560.)

Two books to come out d.v. for the 450th anniversary of **the 1559 BCP**, will be the (radical) **BCP @ 09 : ce.au - a Broad-church Communion Prayer-book together with 20 + 29 + 20 hymns - catholic and evangelical, anglican and unitarian** complemented by the (traditional) **Celebrating BCP: The Morning and Evening Prayer and Holy Communion of the Book of Common Prayer – a Map for the Minister.**

The 1559 Book of Common Prayer is important for those who value a broad and inclusive Church. (*John Booty’s* fine, classic edition of 1976 was re-printed in 2005 with a new Foreword by *Judith Maltby*.) The Prayer Book of Shakespeare and Donne, Hooker and Andrewes, it was in far longer use and in far wider use than the Prayer Books of 1549 and 1552. In a day when Puritan influence was strong, this book, and the Elizabethan cathedrals and Chapel Royal, helped lay the foundation of a broader Church, represented by the book of 1662 – even if not broad enough to include the *moderate* Puritans. Certainly today, whatever our own personal outlook, I think we all *need the best* in the Evangelical and Catholic and Liberal traditions of our Church and we all need each other, **Anglicans together.**

John Bunyan

PIONEER WOMEN - THE BUSH NURSES

Stout Hearts for Steep Hills. Nursing in the Outback by Joy Brann Geraldton, WA; published by Two Fish Drowning; 2009; available in NSW from the Nurses Christian Fellowship; \$35 + postage, if required).

Joy Brann's extensively researched book tells the stories of some of Australia's unsung heroines: the nurses who served in the medical missions of the Bush Church Aid Society in the years from 1922 to 2005. The author herself served at Derby in Western Australia in the early 1970s. The majority of these missions were in isolated and often arid parts of the continent, in South Australia and more recently in the north west of the continent, from Derby to Darwin.

The book is published to mark the 90th anniversary of the founding of the Bush Church Aid Society, one of the agencies of the Anglican Church that has served outback Australia, offering both a spiritual as well as a medical ministry to isolated settlers.

Each chapter considers separately and in chronological order, the mission stations of Bush Church Aid, from *Croajingolong* (Cann River, East Gippsland, 1922) to Coober Pedy (1965). Each is accompanied by an alphabetical list of the sisters who served there, with dates. **There are also short biographical sketches of many of the sisters.** In some cases, annual statistics are quoted: the number of medical, surgical and obstetric cases treated, the number of anaesthetics administered, of major and minor operations performed and outpatient visits undertaken. The number of outpatient visits is often astonishingly high. **The black and white illustrations, both of the sisters themselves and their helpers, and of the hospitals and the districts where they worked, are numerous and well chosen.**

Many of the sisters come from very well known evangelical families in Sydney and Melbourne, and an index would have been welcome. So would a title page. There is an interesting subplot, not fully teased out, of the way these missions ministered to the indigenous populations of the outback. Another subplot that might have been explored is the way in which obstetric cases were handled and how few of them ended in a still birth.

This book is a welcome addition to earlier studies of the work of Bush Church Aid published since 1930. **Its many supporters in Sydney, Melbourne and Adelaide will find it full of interest.**

Dr Ruth Frappell

President, Anglican Historical Society, Diocese of Sydney

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PUBLIC LECTURE

"In Search of the Risen Christa"

Dr Nicola Slee

Acclaimed feminist theologian and poet

**Wednesday August 5, 2009 - 7.30pm United
Theological College
16 Masons Drive | North Parramatta**

In this public lecture, Dr Slee will introduce work from her forthcoming book In Search of the Risen Christa, using poetry, prayer and visual art in theological reflection on Christa, the depiction of Christ as a woman

Nicola Slee is based at the Queen's Foundation for Ecumenical Theological Education, Birmingham, UK. Her many publications include *Women's Faith Development, Praying Like a Woman*. She is currently writing the *SCM Core Text on Feminist Theology*.

All welcome - Lecture is free.

Contact: The Rev'd Dr Stephen Burns,
Research Fellow in Public and Contextual Theology
Charles Sturt University, School of Theology
stephenb@nsw.uca.org.au; Tel: 02 8838 8921

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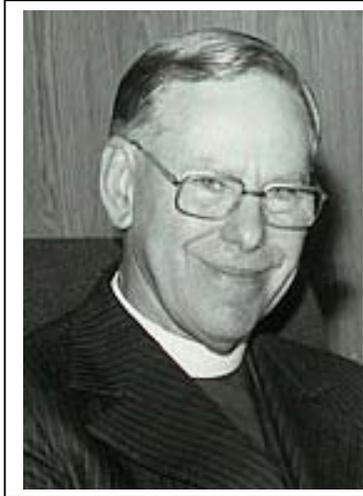


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OF PEOPLE & EVENTS

SIR MARCUS LOANE, died Tuesday, April 14 aged 97. His funeral service took place at St James' Turrumurra, where Sir Marcus and Lady Patricia had worshipped for the past 27 years. Family, friends, admirers and parishioners crowded into the church to say goodbye to a highly esteemed man and a bishop of the Australian Church.

Sir Marcus was born in Tasmania in 1911 and was the first Australian-born Archbishop of Sydney,



...serving in this role from 1966 to 1982. He was knighted in 1976. While Archbishop of Sydney he was elected Primate of the Anglican of Australia in 1978 and during that time was welcomed into Dioceses in Australia and the Pacific. He retired in 1982. □□

Sir Marcus ministered among

...theology students and university students as Vice-principal of Moore Theological College from 1939 to 1953, and followed *Archdeacon T.C. Hammond* as Principal from 1954 to 1959. A former student remembers him as 'a scholar and a kind Christian gentleman'.

Many heartfelt tributes to **Sir Marcus** have been left on the Sydney Diocesan website:

www.sydneyan Anglicans.net/news/stories/marcus_loane
A Diocesan Thanksgiving Service for *Sir Marcus* was held on Wednesday 13th May 2009 in St Andrew's Cathedral, Sydney.

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SAINT JAMES, THE APOSTLE

In the Church's lectionary, 25th July is the day set aside to remember *St James*, one of the first disciples of *Jesus*.

"As Jesus walked by the Sea of Galilee, he saw two brothers, James the son of Zebedee, and John his brother mending their nets, and he called them" Matthew 4: 18-22

COLLECT

Merciful God, whose apostle James left his father, and all that he had, and without delay obeyed the call of your Son Jesus Christ and followed him: grant that no worldly affections may draw us away from steadfast devotion to your service, but that we may be always ready, to do what you command; through Jesus Christ our Lord. Amen. **BCP, James**

CONGRATULATIONS TO --

Michael Horsburgh who was recently appointed a Member of the Order of Australia (AM). His citation reads:

"For service to the community, particularly through the Anglican Church and through theological and social welfare education."

Michael was a former President of Anglicans Together. Over the years, he has been on many Boards and chaired Committees within the Anglican Church of Australia.

Associate Professor Horsburgh is currently a Licensed Diocesan Lay Reader and has been a Parishioner of St James' Anglican Church, Sydney, for 30 years.

David Davies, SC, who has been appointed a judge of the Supreme Court of NSW.

Mr Davies has practised as a barrister for 33 years, primarily in the areas of professional negligence, insurance, equity and probate.

He has appeared extensively in the Supreme Court, including in a case credited with saving the Archibald's Prize money.

Mr Davies also appeared in a case about the ordination of women priests in the Anglican Church, which ultimately established circumstances in which courts would and would not intervene in the internal affairs of churches.

David Davies has long been a practising Anglican and a member of Anglicans Together.

Mr Davies will be sworn in as a Supreme Court judge on June 29 in the Court's "Banco Court", Law Courts Building, opposite St James' Anglican Church, Queen's Square.

St Luke's Church, Burwood and Concord, the earliest church in the district has a new Rector - *The Rev'd Cliff Stratton*.

Cliff has had a home in the district for some time and was recently inducted Rector in succession to the *Rev'd George Atkinson*

THE MARTYRS OF PAPUA NEW GUINEA

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THE LIVES OF THE MARTYRS

St John's, Darlinghurst, East Sydney
11 am Saturday 5TH September

For information: Denise, ABM Office Tel 9264102

Living the Good News

ANGLICANS TOGETHER WEEKEND AWAY

28th – 30th August 2009

The Tops Conference Centre, Stanwell Tops

just 1 hour south of Sydney

Bishop Graeme Rutherford (recently retired from the Central Coast) will lead discussion sessions and celebrate the Eucharist on Sunday. *The Rev'd Sue Emeleus*, Assistant Minister, St George's Paddington will lead the Bible studies.

There will be several workshops to choose from: Greening of the Church, Power in Intimate Relationships, and Franciscan Spirituality. A children's program is also being planned, depending on numbers and ages of children.

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 communities as part of Connect 09; sharing experiences and learning together; and building and strengthening relationships between individuals and churches in Anglicans Together.

COST

\$140 per person (adult) & \$50 for children (pre-secondary school)

The cost includes accommodation and meals. Linen is not provided.

BOOKINGS ARE ESSENTIAL USING THE FORM BELOW

Please return this Form ASAP to:

ANGLICANS TOGETHER WEEKEND AWAY
C/- 'Tricia Blombery
11 Park Road
Marrickville NSW 2204

Electronic Payment Details
BSB: 062 165
Account name: Anglicans Together Inc
Account no.: 1012 3708



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Booking form for Anglicans Together Weekend Away

28th – 30th August 2009

Name:

Address:

Contact phone &/or email:

Number of adults Number & ages of children attending

I enclose a cheque for:

If paying electronically, direct payment receipt number:

Any special dietary requirements: