

President's Reflections



Last year at our Annual Dinner, Geraldine Doogue spoke on the topic, 'In this 50th anniversary

year of the 2nd Vatican Council, *Why I am still a Catholic*'. It was an excellent address, forthright and honest and gave us a good insight into Geraldine's own faith.

Inevitably, it raised in my mind the question, why am I an Anglican? Given the faults and foibles of our church it's probably something we all think about from time to time so here are my reflections in answer to the question.

For me becoming an Anglican was a choice. I grew up in a Baptist Church and my first real experience of Anglicanism was meeting Anglicans while at University. By that time I was a slightly disenchanted Baptist who had grown tired of a rather exclusive attitude often voiced in the church I attended, claiming that 'we were the most Biblically based Christians' - unlike the Anglicans who did naughty things like baptising babies and permitting dancing!

In my last couple of years at University I started attending the evening service at St. Philip's C. of E. in Eastwood where a number of my friends worshipped. It was there I eventually met Rosemary

Why I am still an Anglican

who had recently returned from Tanzania with her family, her parents having been CMS missionaries there for fifteen years.

By the time I fell in love with Rosemary I had also fallen in love with Anglican liturgy. Although I couldn't precisely articulate what I enjoyed about it, I just knew it appealed much more than the services I was used to where the Minister did most of the talking and there was little audience participation apart from hymn

For me becoming an Anglican was a choice

singing. Looking back now I realise that what appealed was both the structure of the service and the language employed. There was a formality and order to it which seemed appropriate - addressing God was different from talking to your best friend. In the worship I was used to, God was either addressed in an overly familiar manner or with an exaggerated earnestness.

I also enjoyed the regular chanting of Psalms and the Bible readings from both Old and New Testaments. I came to know and love many of the prayers which expressed petitions so richly and yet succinctly. I had grown up listening to many long and often ponderous extempore prayers.

By the time Rosemary and I were married I had no doubts that I wanted to be an Anglican and I was confirmed in St. Andrew's Cathedral the same year.

So the first reason I want to remain an Anglican is because of the liturgy. In the Prayer Book services I find a resource which helps me in my relationship with God: it gives me language to use which keeps me focussed and words to use when my own feel inadequate.

Samuel Wells, author of the book, *What Anglicans Believe*, writes, "An important part of what is distinctive about Anglicanism is that it focuses its identity not in an authoritative leader, a declaration of faith or a particular founder or style of governance but in a pattern of prayer. The Prayer Book is the epitome of the Anglican understanding of tradition: it is a rendering of Scripture, thoughtfully crafted, open to new insights and revisions through the experience of the faithful over time."

The second reason that I want to remain an Anglican is that being an Anglican constantly reminds me I am part of something bigger: bigger than just my parish or my diocese, or even the worldwide Anglican Communion, wonderful though that is - I'm part of the one holy, catholic and apostolic church, to use the words of the Nicene Creed.

Every Sunday when we read the lectionary passages, say our prayers and gather for Holy Communion we are doing that in company with millions of others around the world who will reflect on the same texts, recite the same creeds, utter the same petitions and kneel to receive the body and blood of Christ.

In the observance of the seasons of Advent, Christmas, Epiphany, Lent, Easter, Pentecost and the Sundays after, we relive the Christian story and are powerfully reminded of the life, death and resurrection of our Lord and the work of the Holy Spirit in our lives today.

The third reason I want to remain and Anglican is that it has traditionally been an inclusive Church which brings together a broad variety of people and includes more than one tradition. Modern Anglicanism has been informed by several traditions: evangelical, catholic, charismatic and liberal. In many parts of the Anglican Communion that diversity is allowed to flourish and there is mutual respect for different styles of worship and ways of doing things.

In contrast, our own Diocese of Sydney, through the efforts of the Anglican Church League, has been intent on promoting a particular style of conservative evangelicalism at the expense of all other traditions.

Furthermore, in the church in which I grew up, to be a member one had to be examined by Church elders to see if one's theology was acceptable. The Anglican Church has never had any such entry requirement apart from baptism and its membership is open to all.

Over the centuries all kinds of very different and interesting people have found a home in the Anglican Church- in the last century, names like C.S. Lewis, Dorothy Sayers, and W.H. Auden come to mind.

There are no perfect churches or denominations this side of heaven,

all have their flaws and the Anglican Church is no exception but to misquote Gilbert and Sullivan 'in spite of all temptation to belong to another denomination, I remain an Anglican'.

In the last edition of our Newsletter, *The Rev'd John Bunyan* reminded us that this year is the 75th Anniversary of the 'Memorialists' - that group of Sydney Anglican clergy who wrote to Archbishop Howard Mowll in February 1938 asking for a more tolerant and inclusive attitude to be fostered in the Diocese. Reading their 'Memorial' letter one is struck by the similarities between their vision for the diocese and our vision as members of Anglicans Together.

In this Newsletter you will find details of a Service to be held at St. James' Church, King Street, Sydney at 2pm on Sunday 11th August to remember that Event and to pray for the unity of our Church.

Canon David Richardson was awarded the OBE in the Queen's 2013 birthday honours.



The award recognises Canon Richardson's services to strengthening relations between the

UK, the Anglican Communion and the Holy See.

Canon Richardson was the Archbishop of Canterbury's representative to the Holy See and the Director of the Anglican Centre in Rome for five years, stepping down in April this year.

You are invited to the
**ANGLICANS
 TOGETHER DINNER
 FRIDAY
 30 AUGUST 2013
 7.00pm for 7.30pm**
**PREMIERS at
 NSW Leagues Club,
 165 Phillip Street, Sydney**
**Guest Speaker:
 The Reverend Canon
 David Richardson, OBE
 "Five Years in Eternity"**
COST: \$50.00 pp;
*(\$45 pensioners/students)
 (Buy own drinks at Bar)*
**BOOKINGS WITH PAYMENT
 By 23rd October 2009
 Cheques payable to
 ANGLICANS TOGETHER INC.
 C/- All Saints Church Office
 2 Ambrose St. Hunters Hill 2110
 Telephone: 02 9817 2167**

YOU ARE WARMLY INVITED
 to the
**75TH ANNIVERSARY
 COMMEMORATION**
 on
SUNDAY 11TH AUGUST 2013
 2.00 pm
ST JAMES' CHURCH
 King Street, Sydney
 of
 'THE MEMORIAL' presented to
 THE ARCHBISHOP OF SYDNEY,
 the Most Reverend Howard Mowll

In 1938, fifty Sydney clergy, representing, at that time, up to one-third of the parishes in the Diocese appealed to the Archbishop for "a spirit of friendly co-operation between the different types of Sydney Anglicanism".

During the afternoon there will be

- *A Reading of the Paper on the Memorialists by the late Professor Ken Cable. (Read at a Clergy Conference, Diocese of The Murray about 10 years ago, but never read in Sydney)
- *Singing of New Hymns to well known, well-loved tunes
- *Launch by the Reverend Dr Keith Mascord

"Searching for Liberty : Seeking for Truth" by John Bunyan - contains hymns, 'autumnal' verses, information on the Memorialists.

SYDNEY ANGLICANISM: AN APOLOGY Michael Peter Jensen

(Eugene, Oregon: Wipf & Stock Publishers, 2012. ISBN: 1610974654)

Review by Bruce Kaye*

This is an interesting and helpful book that is well worth reading.

Michael sets out his purpose both to explain and to critique what he reluctantly calls Sydney Anglicanism. **The book is written with two audiences in mind.** On the one hand he addresses those outside critics of whom he mentions *Muriel Porter* and *Peter Carnley*, and more generally liberal catholic people. On the other hand he addresses his own people. He grew up in the diocese and is the son of Peter, Principal of Moore College and Archbishop of the Diocese.

The book addresses ten separate issues; four to do with the Bible and six to do with the church.

He rebuts the idea that Sydney Anglicanism is fundamentalist and draws attention to the form of 'Biblical Theology' that he thinks is a hallmark of the Sydney mind. Briefly this is the idea that the Bible taken as a whole presents a form of narrative in three stages; from Abraham to Solomon, Solomon to the end of the prophets and the New Testament. This narrative provides the overall interpretative framework for understanding each part. It thus secures a strong coherence in the Bible as a whole and sets the New Testament within a framework bonded to the Old Testament as its most significant interpretative reference.

He declares somewhat ambitiously that *'Moore's version of Biblical Theology was not dependent on the historical-critical method'*. This biblical theology *'has, in a sense, become a flagship subject.'* **In the context of a discussion about hermeneutics Michael makes the remarkable claim that this approach is what the text itself generates.**

It is this issue of the role and character of scripture in the Christian life that is crucial throughout the book. It is what drives the approach to preaching Michael describes and it hovers behind or underneath the discussion in every chapter. It is the framework within which the claim of 'scripture alone' is to be understood.

Yet there is a bit of a puzzle here. When it comes to argument about the ministry of women he tells us that *'The text which is decisive on the issue in the Sydney Anglican way of thinking is 1 Timothy 2:11-15'* (p.128). Of course the arguments about women's ministry are a bit more complicated than just this appeal to one text, but it is nonetheless surprising how important this text in the debates.

Somehow the overarching 'Biblical Theology' does not seem to shape an overall biblical argument against the ordination of women or the roles they may or may not fulfil in Sydney parishes.

Michael advises his Sydney friends not to push Lay Administration at the Eucharist – it is not important enough to cause trouble with *'dear friends of the Sydney diocese'* who don't share the Sydney view. Without conceding the arguments on Lay Administration he urges 'patient endurance for the sake of others'. **Clearly this is a serious book that attempts to reach out to those outside the diocese who differ and to critique the home team.**

His account of church politics provides a brief history of the changes in the ACL and the political power broking that was so clearly represented in Michael Hogan's *The Chosen Ones*.

There are quibbles that could be made about some of this history. The idea that you can skip from chaplain Johnson to the current hegemonic views as if there was a continuing evangelical stream flowing continually in Sydney is hardly convincing.

Where are the Memorialists in this story and how have successive generations of dissenters been treated, and is there any kind of pattern to that side of the story of Sydney? These are questions worth addressing in a book that wishes to commend and challenge.

One of the foibles of our humanity can be seen in the description of the new mission strategy called *Connect 09* given on pp123f. It is lay focussed, parishes are to see themselves as part of the local community, Anglicare and Moore College could help parishes

work creatively at this connecting, the parish church is to be the focus and there needs to be an ecclesiology that is more porous and less defensive.

I am old enough to remember that this was the way it used to be before a ringed fence mentality became popular.

At the end I go back to the beginning and the title of the book – Sydney Anglicanism.

Michael acknowledges this may be a bit unfair and uses the term 'with some apology'. He identifies two parishes and refers to several others who represent a different kind of Anglicanism. There are many people in the diocese who cannot easily identify with the current views and policies. Reifying these things into an entity called 'Sydney Anglicanism' disenfranchises them from being Anglicans in their own city. They are forced to exercise 'patient endurance'. **The very notion of 'Sydney Anglicanism' is thus oppressive and alienating.**

One important test of government in both church and state is the way in which dissenters are treated and difference acknowledged. 'Sydney Anglicanism' as a category of conversation fails that test.

It would be much better I suggest to write about specific people with specific arguments as a way of seeing how the flow of understanding about being an Anglican in Sydney has moved and changed, and will likely change again.

*Editor

Journal of Religious Studies

The Reverend Dr Michael Jensen, formerly Lecturer on



the staff of Moore Theological College has been appointed Rector of St Mark's, Darling Point,

Sydney. He will be inducted on 3rd October 2013.

WEEK OF PRAYER FOR CHRISTIAN UNITY- 2013

Homily given by Kevin L McDonnell, cfc at the Ecumenical Service held at the Bethlehem Monastery, Campbelltown

Brother Kevin McDonnell is a member of the Catholic religious congregation of Christian Brothers, residing at the Edmund Rice Retreat and Conference Centre, Mulgoa NSW

Almost all paintings of Luke's Emmaus story show the two disciples on the road as two men. One of them is named Cleopas and the other is unnamed. It is curious that in the Gospel of John one of the women at the foot of the cross is named as Mary, the wife of Clopas – not the same spelling, but close. Could the two disciples on the road be Clopas and Mary, husband and wife? It would make sense as it would seem they have a home in Emmaus to which they were going, and into which they invited Jesus.

In the various post-resurrection appearance stories in Matthew, Luke and John, Jesus appears to disciples in Galilee, in Jerusalem, and in this case along a road leading somewhere else. The Risen Jesus it would seem is happy to come to us wherever we are, and whichever direction we happen to be walking in. There might be something here to think about in a week of prayer for Christian unity.

My own introduction to ecumenical thinking occurred when I was in primary school in the early 1940's. My mother had been raised an Anglican and had attended an Anglican girls' school in Toowoomba. I remember reading a big book with lots of coloured pictures that was in our bookcase. It was a book that she had received as a school prize. It was a book about saints, and here were St Peter, St Agnes, St Augustine, St Catherine, St Francis and many others. I became very confused. I had always thought these were

Catholic saints, so how did they get into an Anglican book? My mother helped me sort it out.

At the age of twelve I found my first fossil and have been passionate about geology ever since. At age 17 on leaving school I received a copy of 'The Gospel Story' by the 'Two Ronnies'. It was a book made up of a new English translation of the four Gospels and a fresh, modern commentary on facing pages. The two Ronnies were two English priests, *Mgr Ronald Knox* who prepared the translation and *Fr Ronald Cox* who wrote the commentary. **It was Catholic biblical scholarship ahead of its time and it fired my imagination.**

This is the dedication on the frontispiece of the book:

*Both of us Ronald – Knox and Cox – we stand
Both undeserving in the priestly band;
Pray that we two, both Knox and Cox, appear
One day within the Book of Life, as here.*

This book triggered in me a great love for the Bible and for biblical studies and I have had the opportunity as a member of a Catholic religious congregation devoted to education, the Christian Brothers, to continue studying both science and scripture to this day. One of the exciting things for me is that at this time these two disciplines are coming together in a remarkable way.

Why is this? It goes back to 1967 when an American Professor of History, *Lynn White*, accused

Christianity of responsibility for the global environmental crisis through its disregard for nature and for this world. Whatever truth there is in the accusation it triggered a virtual avalanche of work in theology and biblical studies, the volume of which is still increasing. **New sub-disciplines of eco-theology and eco-biblical studies are now well established.** Coupled with this has been a renewed interest in the relationship between science and religion that had been a topic of debate, especially in England and North America, since the publication of Darwin's 'Origin of Species' in 1859.

I would like to highlight three areas of interest that in our time are drawing Christians of all traditions closer together.

First, Biblical Studies.

Last year I had the good fortune to spend some sabbatical time at the **Biblical Studies Centre** in the University of Exeter that ran an important international project a few years ago on interpreting the Bible in the light of the current ecological crisis. I spent time also at the *Faraday Institute for Science and Religion* in Cambridge.

I have always seen biblical studies as a common meeting ground for mainstream Christian denominations. Protestant scripture scholars in the 19th century, particularly in Germany, developed the historical-critical approach to arrive at a deeper appreciation of the biblical message by situating it in its original historical setting. Essentially the process asks the question "What did the author of the text really mean?" Then we can

ask the question "What could the text mean for us today?"

Initially the Catholic Church was wary of the new methodology but gradually came on board, and since the Second Vatican Council 50 years ago has repeatedly endorsed this as a valued approach, while accepting the validity of other approaches developed since then. Biblical scholarship and biblical reading by the faithful are activities that we can all engage in together, with much mutual benefit. *The Biblical Studies Centre* in Exeter is a collaborative venture where people of all faiths work in harmony and understanding as they explore together the challenges to biblical interpretation posed by our new understanding of the universe and by the threat to the earth itself resulting from unbridled exploitation of its ecosystems.

A second common meeting ground is the study of the relationship between science and religion.

The Faraday Institute, situated within St Edmund's College, the only Catholic College in Cambridge, is an ecumenical institute, and many of its permanent staff and its academic contributors are Anglican, or Baptist, or of other Protestant traditions. They explore together issues around the relationship between the findings of modern science and religious faith, and they contribute in a big way to school, college and public education.

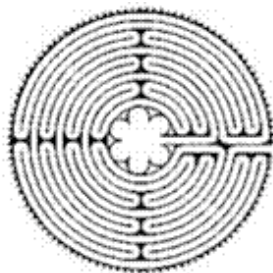
The new understanding of the origin and development of the universe, the earth and of life itself that have come from cosmology, through physics, geology, biology, and ecology to neuroscience and depth psychology, have implications for the way we interpret our Bible, and for the way we formulate our theology. What is at stake is not the fundamentals of religious faith but the understanding and expression of these. **Exploring**

these issues together as Christians brings us closer to an image of God that is consonant with the wonder, beauty and complexity of the universe as we now understand it, and closer to a relationship with Jesus who like us is intimately a part of God's wonderful creation, a relationship that speaks to people in today's scientific culture.

A third common meeting ground is action for justice of behalf of planet Earth which is under severe stress as a result of greed and exploitation, and on behalf of the people most vulnerable to environmental destruction, the world's poor. There are many faith-based organizations around the world committed to redressing this situation, and many of these are ecumenical in character, like *the Faith Ecology Network based in Sydney*. Together we Christians are beginning to stand in solidarity in caring for creation and in making a difference.

I am confident that our ecumenical endeavours in biblical studies, in exploring the relationship between science and religion, and in promoting the care of our suffering planet, are bringing us closer together, and closer to the dream of Jesus that 'they all be one'. Wherever we are on our journey of faith we have the assurance of today's Gospel story that the Risen Jesus will meet us also and reveal to us the Scriptures, and show himself to us in the breaking of bread.

**OPEN OUR EYES, LORD,
TO RECOGNIZE YOU!**



THE WORLD COUNCIL OF CHURCHES AND THE MIDDLE EAST COUNCIL OF CHURCHES met from 21st to 25th May 2013 in Lebanon at An International and Ecumenical Conference, "CHRISTIAN PRESENCE AND WITNESS IN THE MIDDLE EAST"



Participants included leaders and representatives from Christian Churches in the Middle East, as well as Christian Churches and organizations from thirty-four other countries.

One of the aims of the Conference was 'to help strengthen the Christian presence and witness in the Middle East for the benefit of unity, justice and peace'.

The Conference advocated that churches and nations around the globe ensure that 'Jerusalem is established as a city of two peoples and three religions with unrestricted and free access for all humankind'.

The Conference set up a Group to prepare to a Paper "*Christians in the Middle East: Presence and Witness*" to the TENTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES MEETING, NOVEMBER 2013, IN BUSAN, SOUTH KOREA.

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Opinions expressed are those of the contributors.

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“Hearing her Voice” by John Dickson

Review by Sue Emeleus*

During January this year, there was a debate in some Sydney Anglican circles about a small book **“Hearing her Voice”**, by **John Dickson**, Rector, St Andrews, Roseville, and Co-founder of the Centre for Public Christianity. **Dickson’s** book is one of a three part series from Zondervan. The others are *“Bourgeois Babes, Bossy Wives, and Bobby Haircuts”*, **Michael Bird** of Ridley Theological College, and *“Jesus, Justice, and Gender Roles: A Case for Gender Roles in Ministry”*, **Kathy Keller**, Redeemer Church in USA.

Readers interested in the on-line discussion of **John Dickson’s** book may find the following links helpful.

<http://www.lionelwindsor.net/2013/01/05/w-hats-happening-to-our-preaching-a-response-to-john-dickson-hearing-her-voice-a-case-for-women-giving-sermons/>

<http://www.biblesociety.org.au/news/john-dickson-says-bible-based-churches-should-let-women-preach>

Lionel Windsor (first link above) described **John Dickson’s** proposal as *“highly focussed, relatively straightforward and concisely argued. It concerns the meaning and contemporary application of the term ‘teach’ in I Timothy 2:12”*

Here is that verse:

“Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather she is to remain quiet.”

Eternity Newspaper (16 January, 2013) reported that **Dickson’s** aim was not to re-ignite the culture war but *“provide a conservative case for women preaching - a middle ground.”* The newspaper quoted from **Dickson’s** book to reveal the main thrust of his argument:

“There are many public speaking ministries mentioned in the New

Testament- teaching, exhorting, evangelising, prophesying, reading and so on, and Paul restricts just one of them to qualified males...

Teaching is the only type of speech he does not permit to women. Given that he repeatedly describes these various functions as ‘different’, it is essential to know what he means by ‘teaching’ and whether the modern sermon is its true counterpart. If today’s sermons more closely resemble what Paul called ‘exhortation’, for instance, that would most surely change the relevance of I Timothy 2:12 for the discussion, since that passage has nothing to say about exhortation.”

Dickson does go on to argue that the modern sermon - explaining and applying a Bible passage- may not equate to the teaching function. Because of this, he argues that women should give sermons.

“Teaching” as used in the I Timothy verses is not Biblical exposition, but the laying down of the apostolic traditions. The ‘deposit’ Timothy was to preserve was not written Scripture (the canon had not yet been developed) but a fixed set of words - an oral tradition, that had been handed on to him. John Dickson claims that the New Testament today carries out the role of preserving the apostolic deposit. “No human being preserves and lays down the teachings of Jesus and the Apostles anymore. Maximum authority resides in Scripture more than any preacher and in the public readings more than the sermon.”

The editor of *Eternity* newspaper also invited **Kevin Giles** to respond to *“Hearing her Voice”*. (As I read **Kevin Giles’s** response I could again hear him debating with **Broughton Knox** in Doctrine classes at Moore College in 1966!) **Giles** writes on behalf of ‘Egalitarian Evangelicals’, as distinct from ‘Complementarian

Evangelicals’ (The “Equal but different” group). He claims *“We reject nothing in Scripture...The monumental cultural change in regard to women in the last forty or so years has certainly opened our eyes to what scripture actually says on the sexes but culture is not the basis of anything egalitarians teach”*. He goes on to focus his argument on the meaning of the unusual Greek word for ‘teach’ used in I Tim 2:12. Giles thinks **Dickson’s** case that women were active in speaking ministries in the little house churches of the first century is conclusive, but he’s not convinced that Paul is forbidding women from teaching the apostolic tradition.

Here I pause to point out that all the writers so far are assuming Paul wrote the Pastoral Epistles. George Emeleus, my husband, wrote his long essay for his MTh on the authorship of the Epistles ascribed to Paul, so I did what Paul suggests in I Corinthians and ‘asked my husband at home’. George writes, “The Pastorals probably circulated separately from other letters of Paul during the Second Century. Although evidence for their influence during the Second Century is extensive, textual evidence is not as strong as for the other Pauline letters...”. He then spends many chapters analysing the writing of those who have researched the authorship of the Pastorals.

One of his main sources is *What are They Saying about the Pastoral Epistles*, (Paulist Press, N.Y. 2001), by **Dr Mark Harding**, (Australian College of Theology). **Mark Harding’s** conclusion is that there are powerful arguments against Paul as author. The Pastoral Epistles were addressed to a later time than the undisputed Pauline

letters, once the need to conform to Roman ideals became more urgent.

Dr Val Webb (in *“Why We are Equal”* - Chalice Press, St Louis, Missouri, 1999) claims that it was the teachings of Paul *against* Roman household rules and Jewish law that broke down hierarchies and barriers, making *“all one in Christ Jesus”* (Gal 3:28). To ‘return’ to these Roman codes as authoritative for women’s subordination rejects the freedom Paul learnt from the teachings of Jesus.

John Dickson is not arguing for women’s subordination because he focuses only on one verse of a chapter that most scholars do not think was written by Paul. But I cannot separate this verse from the rest of the paragraph which I quote and comment on.

“For Adam was formed first and then Eve; and Adam was not deceived but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, providing they continue with faith and love and holiness, with modesty.” (1 Tim 2:13-15)

While neither Jesus nor Paul (in the undisputed letters) condemned Eve or suggested women were subordinate or inferior to men, Eve now becomes (in 1 Tim 2:13-15) a target in this negative climate for women. The Letter’s author appeals to the creation story to argue women’s proper place within the Roman household. *“A theology of an ‘order of creation’ (borrowed from Roman culture where man is first and dominant and woman second and subordinate) is born. Eve for the first time is not only deceived, but the transgressor...as the weaker sex, women are easily deceived. But Eve is also the guilty one while Adam is not guilty, a far cry from Paul’s Old Adam theme. The final thrust that women will be saved in childbearing, suggests women’s salvation is conditional on their role as mothers, ‘good’ women who marry and bear children within a patriarchal household as opposed to ‘bad’ women who reject marriage and family responsibilities.”* (Webb, p135)

To write a book, even a small one, on the interpretation of one

word in one verse, and ignore what the rest of that chapter is saying, especially as the words that follow, (perhaps written well into the Second Century) were probably responsible for the *“swamp of negativity towards Eve which would engulf the church and all women so completely”* (Webb, p135) right up to our day, seems to me like ignoring the elephant in the room.

Val Webb continues with some excellent guidance on how we might deal with these scriptural words, and I highly commend her book.

*Formerly Science Teacher, Children’s Hospital Chaplain and Assistant Minister at two Sydney churches and currently Secretary of the Women’s Interfaith Network. Her doctorate discussed the theology of resources written for those who accompany the terminally ill.

PETER JENSEN RETIRES AS ARCHBISHOP OF SYDNEY

Archbishop Peter Jensen will retire on 11th July 2013 on his 70th Birthday in accordance with the Sydney Diocesan Ordinance.

Peter Jensen has been Archbishop of Sydney for twelve years. Recently, when interviewed he said that if he has achieved anything, it has been to ***“keep the talk about God alive and well in the public space ... so that people are reminded that Jesus Christ is the king of the universe”***. (SMH June 15)

The Archbishop was farewelled by members of the Diocese on Friday 14th June in St Andrew’s Cathedral, Sydney.

A SPECIAL SESSION OF THE 49TH SYNOD TO ELECT AN ARCHBISHOP is to be held on Monday 5, Tuesday 6, Wednesday 7, Thursday 8 and Friday 9 August 2013

CURRENTLY TWO PEOPLE HAVE BEEN NOMINATED FOR ELECTION AS THE NEXT ARCHBISHOP:

Glenn Naunton Davies,



Bishop of the Northern Region, BSc (Syd), MDiv(Hons1), ThM(Hons1) (Westminster), DipA (MTC), PhD (Sheffield)

Richard James Smith (Rick),



Pastor, Senior Minister of Nareburn/Cammeray Anglican Church, Canon, St Andrew’s Cathedral, BA (Syd), MTC BD, DipMin.

For information on the candidates visit:
<http://www.glenndavies.info/index.html>
<http://whyrick.info/>

Prayer at the time of choosing a bishop

*Eternal God, shepherd and guide,
In your mercy give your Church in this diocese
a shepherd after your own heart
who will walk in you ways,
and with loving care watch over your people.
Give us a leader of vision and a teacher of your truth.
So may your Church be built up
and your name glorified;
through Jesus Christ our Lord.
Amen.*

THE EUCHARIST MAKES THE CHURCH

Reverend Canon Dr Scott Cowdell

Two Addresses on this subject were given by Scott Cowdell at the St James Institute Seminar on May 2013.

They can be viewed on the Anglicans Together Website – www.anglicanstogether.org

This is an Abstract of the Addresses.



"In today's culture the 'hardware' is provided by our personal needs and the 'software' covers all the things we turn to for satisfying those needs. Religion is one 'software package' among others, while even for Christians, the Eucharist is increasingly an 'app' that we may or may not want to access, depending on whether we feel that it meets our personal needs. This is a problem for all types of Anglicans today.

There are Evangelical Anglicans for whom Word and praise and fellowship make the Eucharist seem arcane, and Anglo-Catholics for whom the actual Eucharist is less important than a splendidly staged worship event. In the broad Anglican middle, kneeling is down and receiving by intinction is up, while allowing communion before

baptism, albeit for 'pastoral' motives, suggests that neither Eucharist or baptism is seen as such a big deal. Likewise, today's 'fresh expressions of church' can lead to new Christian worship patterns and congregations that are not Eucharistic.

The churches of the New Testament and the first Christian millennium were not uniform or conflict free, but they variously maintained St Paul's rich vision of the body of Christ as corporeal, ecclesial and Eucharistic: Christ himself, Christ present in the body of which he is the head, and Christ given with his own hand in the bread and wine of the last supper. An attentive reading of 1 Corinthians 11 gives a clear sense of Christ's body as radically inclusive, and the Eucharist as absolutely central for the Church's being 'in Christ'.

From the middle ages, new power relations in society, the philosophical emergence of individualism, and a new legalistic framework for an increasingly institutional Church prepared the ground for a new objectivity in the way Christ's presence in the Eucharistic

elements was conceived.

The result led to the separation of Christ from his Church, across a void of individualism, and of the Church from the Eucharist, as objective and subjective emphases lost their ancient synergy. The Reformation era led to competing Catholic and Protestant claims, both of which helped keep Christ and Church and Eucharist separate, though Hooker's Anglicanism reconnected word and sacrament, while insisting on the primacy of receiving communion at the heart of Eucharistic logic. Vatican II, along with the ecumenical and liturgical movements of recent times, led to the recovery of a high yet integral view of the Eucharist in our sense of being the Church 'in Christ'.

The challenge now is reimagining Christ's body--corporeal, ecclesial, and Eucharistic--as the 'hardware', and our own lives as the 'software'.

The Eucharist needs to be about our becoming Christ's members and resources, rather than providing resources for this or that life project centred on us.

'Beloved Father, Beloved Son: A Conversation about faith between a Bishop and his Atheist Son' by Graeme Rutherford & Jonathan Rutherford Preston, Mosaic Press, 2012

REVIEW BY

Reverend Dr Keith Mascord

This might be a dangerous book to pick up and start reading, especially if you don't like arguments. **The book is a sustained argument between retired Anglican Bishop Graeme Rutherford and his son Jonathan who has become an atheist.**

Make no mistake. This is no relaxed fireside chat. Graeme and Jonathan are intent on dissuading the other from the beliefs they currently hold. Graeme would love his son to again embrace the Christian faith of his youth. Jonathan concludes the cut and thrust of their conversation by challenging his dad to a 'reason driven life,' (p. 129).

I loved reading this book, for all sorts of reasons. One of my greatest joys was to debate theology with my father. I too have a son Jonathan who ditched his Christian theism for atheism, before settling with agnosticism. He and I have both read through this book with great interest, often commenting on similar conversations we have had.

The book is not unlike a boxing contest. Its eight chapters are like eight rounds, and I found myself 'scoring' each chapter

either to Jonathan or Graeme. My score-card had Jonathan slightly ahead in the early rounds, I think because Graeme was defending an evangelicalism which I think, at points, is indefensible. To Graeme's great credit he is a thinker and a questioner, and was quick to acknowledge when some of his son's blows connected. Jonathan, although very effective and widely read, had his share of air-swings, especially when relying over much on the radical fringes of contemporary Biblical and historical scholarship.

This is an excellent book – by a father and son who love and respect each other. In its extremely honest and vulnerable dialogue, we will recognize similar conversations we've had with family, friends, and within our own thinking. What I found most interesting about the book was that towards its end I was more inclined to score the chapters to Graeme.

The book climaxes with a chapter about spirituality. It is here that the weaknesses of atheism are most evident, and where some clues might lie to the emergence of a form of Christian theism able to satisfy mind, heart and spirit.

“Healing the Gospel:

A Radical Vision for Grace, Justice and the Cross” (Cascade Books 2012)

by Derek Flood

Review by Philip Bradford

In the last twenty years there has been a renewed interest in theories of the Atonement and in particular strong criticism of the theory espoused by most evangelicals, namely ‘penal substitutionary atonement’. For many in our own Diocese this view of the Atonement is not one of several on offer but is believed to be the only really Biblical Doctrine of the Atonement.

In common with many other writers on this subject, *Derek Flood’s “Healing the Gospel”* challenges this doctrine but what makes his book unusual is that *Flood* is an evangelical who for many years accepted ‘penal substitutionary atonement’ as the proper Biblical view.

What is this doctrine that *Flood* critiques?

According to the popular view Christ died on the cross to take the punishment for sin that we all deserved. “*All have sinned and come short of the glory of God*” and “*the wages of sin is death*” so Christ died in our place to save us from God’s wrath.

Many of our popular hymns and songs express this understanding with expressions like, ‘*The Father’s wrath completely satisfied*’, ‘*the perfect Holy One crushed your Son*’, ‘*the Father turns his face away*’ etc..

This doctrine raises a number of questions:

Did Christ die to save us from the wrath of the Father? or Did Christ die because God loves us? And if Jesus died to appease God’s anger how does that fit with Paul’s statement that ‘*God was in Christ reconciling the world to himself*?’

Flood’s starting point in his argument is with the concept of two kinds of Justice – ‘punitive justice’ and ‘restorative justice’. The ‘penal substitution’ model sees a conflict between God’s desire for mercy and his demand for justice. God desires mercy but justice requires punishment, so Jesus is punished in our place fulfilling the demands of justice and appeasing God’s anger.

Flood proposes that this view “is not at all what the Bible teaches, and instead is the result of people projecting their worldly understanding of punitive justice into the Biblical text.

The New Testament in contrast is actually a *critique* of ‘punitive justice’. It presents it as a problem to be solved, not the means to the solution. The problem of wrath (punitive justice) is overcome through the cross, which is an act of restoration – restoring humanity to a right relationship with God.

In other words, restorative justice is how God in Christ acts to heal the problem of punitive justice. He continues, “love is not in conflict with justice, love is how justice comes about because the New Testament understanding of justice is ultimately not about punishment but about *making things right again*.”

Flood’s distinction between two kinds of justice I found to be a helpful one, and his book examines in some detail the Biblical texts, such as *Romans 3.21-26* and *Isaiah 53* which have been used in support of the ‘penal substitution’ doctrine.

Flood’s preference is for what he describes as the classical model of Atonement known as the ‘Christus Victor’ which he argues is characterised by a theme of

liberation in the context of ‘restorative justice’ in contrast to the penal model with its central theme of *appeasement* in the context of ‘retributive justice’.

This volume is certainly not the last word in this debate which will doubtless continue until the *parousia* but it is an important and worthy contribution, encouraging us to think more deeply about the meaning of the death and resurrection of our Lord and that has to be a good thing.

THE ARCHBISHOP OF CANTERBURY, JUSTIN WELBY MET WITH POPE TAWADROS II, HEAD OF EGYPT’S COPTIC CHURCH



The Archbishop of Canterbury assured Christians and Muslims in Egypt that all who strive for peace and reconciliation in the region “are not forgotten”.

In Cairo, the Archbishop met with His Holiness Pope Tawadros II, the head of Coptic Orthodox Church, and the Grand Imam of Al-Azhar, Sheikh Mohamed Ahmed el-Tayeb, among other leaders.

Visiting Egypt at the invitation of the Most Revd Mouneer Anis, President Bishop of the Episcopal Church in Jerusalem and the Middle East, the Archbishop told Egyptian Christian leaders that “the prayers and solidarity of the Anglican Communion” are with them.

A CATHEDRAL - TRULY 'DOWN UNDER'

“A SMALL TOWN WITH A PROUD PEOPLE, A SMALL CHURCH WITH A TALL STEEPLE” is a quip most apt for the southern-most Anglican cathedral - Christ Church Cathedral - in the Diocese of the Falkland Islands. This charming edifice also functions as the parish church of the Falkland Islands, South Georgia and the British Antarctic Territory

In February and March this year, I spent 16 days in and around the Falkland Islands which are located 500 kilometres east of the Patagonian coastline of Argentina.

This sleepy little community had a population, in 2012, of 2,932 of whom 2,121 resided in the capital, Stanley. The Islands consist of the East and West Falkland Islands, together with 776 minor islands. Sheep farming (at least 500,000) together with fishing and tourism are the principal sources of income for the Territory. The prospect of significant oil and gas reserves could also prove lucrative for the islanders.

The Gothic style cathedral was



designed by Sir Arthur Blomford and constructed between 1890-1892 of English bricks and local stone, the latter salvaged from its predecessor which was destroyed in a major peat slide in 1886. The building is modest (by most cathedral standards).

However, within a quaint seaside township in which bricks are rare, and most buildings are unassuming,

compact structures made of imported timber or whitewashed rubble rock, **this sturdy little picturesque church is one of the most significant architectural gems and singularly iconic.**

The interior of the cathedral is adorned with a number of English stained glass windows. Themes featuring its namesake have Jesus appearing in glory and the words “*I am the Way, the Truth and the Life*” as well as Jesus appearing as the Good Shepherd. In addition, *St. Nicholas* features, who as the patron saint of sailors is relevant within a seafaring community.

The Communion Table of carved wood has a central panel showing Jesus as the Good Shepherd, a motif significant to a community largely dependent on sheep farming. This item was donated by the people of South Stanley, Yorkshire.

The Reredos, Bishop’s Chair and Chancel Screen were carved from English oak to the design of the architect, Mr William Bond FRIBA of Grantham.

The 1893 two manual organ, built by Telford and Telford, Dublin, consists of 466 wooden and metal pipes of which the front 20 pipes remain painted in their original colours.

Additional colour is added by a large tapestry and 58 kneelers (stitched to remember the 1982 Argentine invasion.) These feature Falkland Island scenes, buildings and lifestyle as well as the life of the parish. The work was undertaken by members of the parish and wider community.

Perhaps the most significant artefact is the Shackleton Banner. Lord Shackleton, a descendant of the Antarctic explorer, bequeathed his Garter Banner to the Cathedral.

I was part of a congregation of about 10 who attended an 8.00 a.m. BCP Holy Communion Service in the Choir Stalls. I enjoyed the reflective atmosphere and peace of the environs. I was subsequently informed the 10.00 a.m. Holy Communion Service was normally well attended, as it appealed to families who enjoyed a slightly warmer temperature and also morning tea which was not a feature of the earlier service!

My time in the Falkland Islands coincided with the March Referendum in which 99.8% of the voting turnout determined unwaveringly to remain a British Territory rather than chance an uncertain independence.

Pre and post Referendum rallies were held replete with bunting, balloons, Union Jacks, face paintings, patriotic clothing and much good fun, music and jubilation. The evening of the counting culminated in an emotionally charged, patriotic street party which certainly contributed to the economy of Stanley’s two inns! The good-natured revelry continued into the wee hours of the morning which had been declared a Public Holiday!

The Falkland Islands are, in my opinion, a ‘must see’. The climate is usually cool, wet and sometimes snowing. (I was there in Summer), the bleak landscape reminiscent of the Scottish highlands. The wildlife (penguins, albatrosses, sea lions, fur seals and much more) is unbelievably tame, abundant and captivating.

What most impressed me were the Falkland Islanders themselves. The recipe for success; I daresay might include tenacity and toil, hearty portions of *plain* food, solidarity and a sincere Christian faith. The best of British!

Wesley Fairhall

Parish, St Mark’s Church, Sth Hurstville

THE LITURGICAL TOURIST

MELANY MARKHAM

It is midmorning and the sun is starting to heat up. The crowd of about two hundred people is tightly packed and starting to get restless and those in the middle have to stand their ground.

To my right is a man who is half as broad as he is tall, and he is at least six feet high. To my left is a woman who isn't much smaller and I breathe deeply as we all wait together for the doors to open. There are others in front and behind and as the time nears eleven the crowd grows larger and people move closer to each other. At eleven am, it surges forward and I stick my elbows out so that I am carried forward with the crowd and not by it.

We're not in a protest or a refugee camp, but on the steps of *St Marks Cathedral* in Juba, South Sudan on Sunday morning before the two-hour English Service.

Over the last two years I have worked in five different countries and attended church services in at least that many. It's been almost impossible to worship regularly in the same parish, but the Christian community with whom I have spent the most time was in *Dadaab* the largest refugee camp in the world. Located in Kenya, near the Somali border the 440,000 odd refugees who live in



***Dadaab* are almost all Muslim, yet most of the staff who work there are Christian.**

I lived and worked in *Dadaab* for about six months over an eighteen month period and while there is no church a worship centre that welcomes all denominations is located in the

grounds of the police station. The head of the local police force is one of the most active members of the congregation and on Sundays there are three services – two protestant (one in English and one in Swahili which is widely spoken throughout Eastern Africa) and one Catholic.

In the beginning, I would attend the English Service, but **I discovered the singing was better at the Swahili**



service and, although I couldn't understand most of what was being said, the presence of Holy Spirit was strongest when the congregation worshiped in their mother tongue.

At services throughout Kenya and South Sudan, visitors are expected to stand up and introduce themselves to the rest of the congregation during the notices. For introverts who go to church purely for the worship, this can be a confronting experience. Sermons that last for more than an hour are not uncommon in Africa and some of my Pentecostal friends tell me that their services are sometimes six hours in duration. For one who has grown accustomed to the concise fifteen minute sermons of Australian Anglican churches, this can be too much of a culture shock.

Despite our denominational differences, I found services in *Dadaab* or *Juba* spiritually refreshing and enjoyed the way that religion in Eastern Africa is not limited to Sunday services. **Christianity is a source of pride and worship and religion are as often a topic of conversation in this part of the world as Aussie Rules is in Victoria.** Asking a colleague to join one in prayer is as

acceptable as inviting someone for coffee in Australia.

In places like *Dadaab* where we all lived together, away from our families, devotion and Bible study were integral to the weekly social scene and small groups would gather in the compounds for evening reflections. I remember in particular one evening as I was eating dinner with a fellow aid worker from Denmark in *Dadaab* and we discovered that we were both Christians. We shared with one another the ways that our faith guided our work and, after the beers were finished, had a short session of Bible study before we both retired to our rooms for the night.

I began my work in Africa and the Middle East in 2011 and lived in *Yemen* for six months during that year. *Yemen* is a devoutly Muslim country. **The construction of new churches is banned and most the churches that are still there were established when the country was a British colony.** I lived in Sana'a the capital and, although my worship was solitary, the opportunity to talk about religion occurred often. Far from an aversion to Christianity, Yemenis respect people of faith, especially those 'of the book', that is Jews, Christians and, of course, other Muslims.

For Anglicans who travel, joining a Sunday service can be a mutual joy. **Many of the people I encounter in this part of the world face terrible hardships and, although helping people is central to the Christian mission, I have found that worshipping together is often appreciated as much as any form of generosity.**

Standing together with people in a pew bears witness to their lives and is a stoic act of solidarity. It extends the travelling experience beyond sightseeing and makes it part of our religious and spiritual experience no matter where we are.

*Freelance writer and photographer living in Nairobi Kenya, formerly with ABM-A.

Photos courtesy Dani Pozo