

Some Events in Sydney.....

Commemoration of the Centenary of Anzac

An ecumenical Service was held in St James' Church, King Street, Sydney on 7th March 2015, commemorating the 100th Anniversary of Anzac.

The address was given by the Rev'd *Dr John Moses* on 'CANON DAVID JOHN GARLAND: *'Architect of Anzac Day', Empire Patriot and Caring Chaplain.*'

Canon David John Garland, born in Dublin - 1864, was a member of the Church of Ireland, and an Orangeman. In Australia he was converted to an "evangelical catholic" or "catholic evangelical" Anglican faith. He was a great practical supporter of servicemen and ex-servicemen, and in particular, in his life time, he was designated "architect of Anzac Day". (Died Brisbane 1939)



Participants in the service:

Back Row: The Reverend *Fr Danaí Pennolar*, St Mary's Catholic Cathedral, Sydney; the Right Reverend *Peter Watson*, President, Associate Professor *Michael Horsburgh AM*, Diocesan Reader; **Front Row:** The Reverend *Andrew Sempell*, Rector of St James' Church; the Reverend *Dr John Bunyan*, President, Anglican Historical Society (Sydney); the Reverend *Dr John Barclay*, the Scots' Presbyterian Church, Sydney.

*The Book available from **Barton Books:** info@bartonbooks.edu.au

Debate on Women's Ordination – ongoing in Diocese of Sydney

An Event co-sponsored by 'Soundings' and the "Sydney Movement for the Ordination of Women" held in All Saints Hall, Hunters Hill attracted over a hundred people. The occasion was a Public Lecture by Dr Keith Mascord titled "*Breaking the Stained Glass Ceiling: A Risky but Rewarding Renovation*".

Questions and a lively discussion followed, which continued onto the internet. Dr Mascord's address dealt with the topic of the 'ordination of women' - long been resolved by most parts of the Anglican Communion, but still being debated in the Diocese of Sydney, who will not have a bar of it. Their interpretation of 'scripture' says a woman must submit to the male – particularly within the church (but also within marriage).

pdf copy of the Address on MOW
<http://www.mowatch.com.au/sydney.html>
 Dave Smith, Keith Mascord, Sue Emeleus,



Clive Norton, Lu Piper.

Adieu to Fr Gwilym

Parishioners filled the church of St Luke's Enmore/Stammore to say farewell to their much loved Rector, *Fr Gwilym Henry-Edwards*, and *his wife Sue* at the Parish Eucharist on Sunday 1st February 2015 - followed by the fantastic and famous 'shared lunch'.



During his time at St Luke's Fr Gwilym continued to grow the parish, reaching out to the diverse local community in that inner west suburb of Sydney. He was well known and welcomed along Enmore Road, where St Luke's Op Shop was located, along with the shops, local businesses and a variety of cafes. The destitute and homeless (lovingly referred to by Gwilym as the "poor and indigent") made regular appearances at the Rectory door and were always listened to and helped. He initiated the Gothic Mass, as part of the Newtown Blue Moon Festival. He started the Children's "Play Without Rehearsal" at Christmas, which grew ever more popular with families. Prior to Christmas he would walk down Enmore Rd., dressed as 'St Nicholas', giving out small gifts and inviting people to the Christmas Fair around the corner in the church grounds.

Fr Gwilym was an on-call Chaplain to RPA Hospital involved in the local Ministers Fellowship and the Marrickville (LGA) Multi-faith Roundtable, a collaborative partnership between faith leaders.

Fr Gwilym and *Sue* have now returned to S.A. to be near their family.



'ORA ET LABORA'

Greetings in Christ

The Diocese of Sydney has published its new Mission 2020 document. It was, of course, produced by a committee and then reworked by the Synod.

Four hundred of us sat there for several days as speaker after speaker nuanced the wording of the document to ensure that it correctly reflected the ethos and theology of the Diocese.

Although I must admit that much of the 'debate' seemed to be more about practicing one's piety (and theological purity) before others. The resulting document is therefore 'sound', predictable and banal. Interestingly, the words 'worship', 'sacrament' and 'relationship' are not to be found in it at all; and the word 'love' gets cursory a mention in the context of 'condemnation and judgement' and 'loving neighbours' in the broadest sense.

Now I accept that the mission of the church is more complex than what can be expressed in slogans, mission statements, or goals and objectives. Indeed, the mission of the church is not an abstraction but rather an activity with relational aspects. How we behave says much more about mission than does what we say (or write). If we accept that the Christian faith is relational, then **we need to spend more time considering the messages that people perceive from our behaviour.** There are some clear

examples before us right now; including the outworking of the Royal Commission into Institutional Abuse of Children, the debate about the institutionalisation of gender inequality in churches, the treatment of minority and marginal groups by the church, concerns about tax concessions and discrimination exemptions for church institutions, and the place of religion in public education.

Unfortunately, the institutional church in our context has not performed well in its public engagement. It is perceived as being evasive and obfuscating in its

The church's prophetic ministry exists to correct error by calling people back to faithful relationships with God and each other.....

management and decision-making; legalistic, defensive and arrogant when questioned or called to account; and narrow and judgemental toward those who 'don't fit in' or who struggle with faith. Nevertheless, the church will always have an institutional face and be engaged with society and its activities; so what should we be about?

ON BEING THE CHURCH

The deeds of humanity are a complex blend of good and ill, usually arising from concerns about self-worth and power. The questions 'does anyone love me?' and 'who is in control?' drive many of our inner urges and their resulting behaviours. Interestingly, the Christian faith sees these as spiritual questions, for they touch at the heart of our motivations and find their resolution in God.

Intuitively, we understand the need for both love and control in our lives. Together, they can have a positive effect, helping us to feel valued as well as expressing a concern for the welfare of others, and also assisting us to live peaceably as a community because there are reasonable constraints upon our behaviour. Yet there is also a shadow side to these things, for the desire to be loved can become a preoccupation with status, and a concern with control can become an obsession with power. **When an undue concern with status and power is combined it usually leads to abuse.** This can happen both for individuals as well as in the corporate life of communities and institutions.

The church's prophetic ministry exists to correct error by calling people back to faithful relationships with God and each other, thereby bringing integrity and justice into the lives of both individuals and communities. In other words, the prophet reminds us that we are loved by God and are called to love others; while at the same time proclaiming that ultimate control belongs to God and that we are accountable for our actions in the exercise of power.

WHO'S IN AND WHO'S OUT

The church often seems to expend an inordinate amount of time and energy in the business of determining who belongs and who does not belong. A cursory look at history will remind us that it has been forever thus.

Admittedly, it is important to know what constitutes being a Christian and what lies at the heart of the gospel. Moreover, we also need to know what is appropriate behaviour and belief for a Christian and how that is to be lived out in

our lives. Yet there are risks when we choose to go down the path of deciding who's in and who's out. After all, what constitutes a 'true' Christian? For many it would seem to be a person who measures up to a particular standard of behaviours and beliefs as determined by the church or even a group within the church; but is this behaviour Biblical? It sounds like salvation by works.

Part of the problem is perhaps an unhealthy preoccupation with the institution of church, which has the potential to create a faith that is rigidly defined and controlled by the institution. Institutions, of their nature, are impersonal and are often self-focused. **They can also be 'tribal', supporting the people on the inside but excluding those deemed 'do not to belong'. We can all be guilty of this type of prejudice, so who's in and who's out?**

I am sure you know of Christians who are devout and obedient to God and who are committed members of the church community - **we may be inclined to say that they are 'in'.** Then there are those, both ordained and lay, who have committed themselves to the service of God in full-time ministry - they too may seem to be 'in'.

However, what about those whose lives are in a mess, who are less than committed to living a good life, (leave alone pursuing the mission of the church)? **Well, the parables of the loving father (Luke 15:11-32) and the pharisee and the tax-collector (Luke 18:9-14) suggest that they too are 'in'. Finally, what about those whose faith varies dramatically; who are wracked by doubt one minute and actively pursuing some new expression of faith on another; perhaps they are out?** Yet it would seem that Jesus proposes that to them belongs the kingdom of heaven (Matthew 5:3).

It is not easy to decide who is 'in' and who is 'out'. Indeed, Jesus warns us that we should not be making such judgements. (Matthew 7:1). What are we to do in the light of this? Well, perhaps it is none of our business, we should instead simply seek to live loving and faithful lives both corporately and individually - which is our calling as Christians. **In this, we affirm that Christ died for all people (2 Corinthians 5:15); not just the saints and the committed but also for those who struggle with life and faith, and also those who are unsure, sceptical or even see themselves as outside of God's love.**

THE ON-GOING PRESENCE OF CHRIST IN THE WORLD

The church, being the body of believers, is called to be a manifestation of God's presence in the world; and unconditional love and goodness are expressions of this presence.

To be sure, the Bible defines God in terms of 'unconditional love', which is self-sacrificing and focussed on the well-being of others (1 John 4:7-12). It also argues that ultimate power or control resides in God rather than individuals or institutions. God therefore becomes the source of self-worth and goodness in our lives.

Moreover, as a sign of God's presence, the church is called into the business of leadership and more particularly, servant leadership. We are encouraged to model our lives on Christ and his teachings and to demonstrate that to the wider world around us. While this may be described as a corporate action (as church), it is also an individual one performed as a disciple of Christ.

The church's leadership in the community should therefore be exemplary and holistic. Through fellowship, teaching, prayer and sacrament the church proclaims God's presence in the world. In

doing this we focus upon the work of Christ, who demonstrates God's love through self-sacrifice and calls us to do likewise through the strength of God's Holy Spirit. In other words, our mission is to be the continuing presence of Christ to the world - an activity that requires integrity, discipline and commitment.

A GATHERED WORSHIPPING COMMUNITY

The church is not a religious service club. Clubs, of their nature, exclude people for they usually have strict rules for membership. Religious sects often behave like clubs because they are focused inwardly and are usually self-serving. Sects emphasise the importance of 'rules' and tend to discriminate against those who do not conform.

On the other hand, we often describe the church in terms such as being 'God's family' or 'the community of faith'. People do not join families; they are born or adopted into them. Likewise, people do not join communities; they are simply the contexts in which we live, work and get on with life. The church is of a similar nature, it is a context in which we live, grow and have our being. It is also not a localised social construct; **for what we call 'the body of Christ' is a worldwide phenomenon, cutting across culture, time, space, and church institutions.**

What is clear is that we need one another to be wholly the body of Christ. Our gathering together is therefore vital to our mission and our gathering is focused on worshipping God - in other words, affirming the relationships we have both with God and each other. The writer of the Epistle to the Hebrews sums it up:

"Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and

good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching". (Hebrews 10:23-25)

TRANSFORMING CHURCH CULTURE

Finally, it is clear that the church in Australia has become disconnected from the community.

Less than 10% of the population is regularly involved in worship (with about 2% of the population in Anglican churches). There is also an increasing secularisation of community life with the church operating more at the margins and its culture being seen as being out of step with the ethos of the broader community. Religion is also being perceived as a dysfunctional aspect of community life creating sectarian conflict, abuse of the weak and vulnerable, and cognitive dissonance.

Of course, the narrative inside the church is different; but it would seem that the church has lost control of the religious narrative in the broader community. In short, these are matters of trust, integrity and respect. Whenever it is self-focussed, the church is unlikely to recognise how it is perceived by others; and if arrogant, it will not care about the perception either.

Missionaries need to learn the culture and language of a community before they can have any lasting effect on the people with which they are engaged. It is no different in our current Australian context. Perhaps we should consider the disconnection between the culture of the church and the broader community and devise some values that are outward looking and positive toward those around us.

Four things come to mind:

- **Christians are called to live authentic lives** that reflect the Christian faith in the context of

everyday life and through honest engagement with the world,

- **The church, as the body of Christ**, is called to show God's grace and hospitality by welcoming all people, on their terms and without distinction,
- **The church seeks to create open engagement and dialogue** with the wider community, respecting those with whom we differ, and
- **The church seeks to create a more diverse Christian community** (in both practice and membership) by encouraging organisational consensus; a culture of humility, honesty and vulnerability; and by taking all people (and groups of people) seriously.

The Reverend Andrew Sempell
President, Anglicans Together

AFTER MANY YEARS OF TORRID DEBATE



within the Church of England, the first woman bishop in the Church of England, the *Reverend Libby Lane*, was consecrated in York Minister on Monday 26 January 2015. She will be the new Bishop of Stockport. (Photo right with Archbishop John Sentamu and the Archbishop of Canterbury, Justin Welby)

The second woman appointed a bishop in the Church of England, the *Reverend Canon Alison White*, will be the new Bishop of Hull.

In announcing her appointment, the Archbishop of York, John Sentamu, said, "This is a joyous day. I am delighted to

be welcoming Alison as the next Bishop of Hull".

Canon White is currently priest-in-charge of Riding Mill in the Diocese of Newcastle.

She with her husband, Frank will be the UK's first husband and wife team of bishops. (photo below left)



ANNOUNCEMENT OF THE THIRD UK WOMAN BISHOP - - -

The Venerable Rachel Treweek, Archdeacon of Hackney in the Diocese of London, who will be the next Bishop of Gloucester. She will be the first female diocesan bishop in the Church of England.

(photo right)



THE GREAT PANCAKE BAKE-OFF TO SUPPORT ST LAURENCE HOUSE

On the recent Shrove Tuesday, *St Laurence House* held a fund raising evening - a fun event which turned deadly serious during a bake-off, between the Rectors of St James King Street and Christ Church St Laurence, *Andrew Sempell* and *Daniel Dries*.

Tension was high amongst the hushed mixed parishioner audience. A judging panel from both parishes awarded points for style in execution and, using double blind methodology, for taste.

Despite claiming independence, is it not odd that this year's panel awarded first prize to *Fr Daniel* (who hosted the event in Christ Church St Laurence Hall) while last year's winner – *Fr Andrew* - was host last year in the Crypt of St James' Church, King Street?

But, then again, *Fr Daniel* undoubtedly boosted his points for style this year by flipping his pancake with one hand, while raising his biretta, in prayer, with the other. Unfair?

Not many of us can, say, pat one's head with one hand while rubbing one's tummy with the other. Such dexterity, indeed such limb control, only belongs to an acclaimed organist such as *Fr Daniel*.

Located back in St James' Crypt, what new competitive edges will be brought to bear by either party next year in this new liturgical tradition?

Despite the frivolities of the night, there was a very serious purpose



– fund raising for *St Laurence House*.

Our pancake night raised \$3,200. One of the young St Laurence House residents brought tears to our eyes as she stood before this audience of adults and bravely described how, at a very tender age, she had become addicted to drugs and how the deeply caring and professional staff at *St Laurence House* are helping her back on track - back into education, and how she is discovering her own dreams and ambitions for her future.



The Sydney city parishes of Christ Church St Laurence and St James, King Street founded this program in 1978.

Located in the Eastern Suburbs, the House provides accommodation and support to homeless and "at risk" youth. These young people are, for various reasons, unable to live with their families. Many have suffered deprivation, neglect, or abuse of some kind. Some are at

risk of substance abuse and anti-social patterns of life.

The aim of *St Laurence House* is to equip their young clients with the personal, social,

and living skills which they have often failed to develop because of their particular histories. They are enabled to build trusting relationships once more, to realize their potential to the full and to plan and make decisions for their own future. Care is provided to 15-18 years old on a 24 hour 7 day a week basis in one house, with the opportunity to progress after they turn 18 to semi-independent living in 2 other houses.

During 2014, the NSW State Government threatened imminent closure of *St Laurence House* as Government funding was being targeted to short term crisis arrangements, with a view to young people being returned home quickly. However for some young people it is not a short term crisis, needing a quick counselling fix. Some need intensive 24/7 support over time to develop the life skills they have missed out on.

Due to the tireless efforts of the staff and the Management Committee, funding was extended into 2015, but the situation remains tenuous. Your prayers are sought for those involved in the ongoing negotiations.

You can donate to *SAINT LAURENCE HOUSE INC* - a registered charity; Go to <http://stlaurencehouse.org.au/> - find the secure site at the Donate tab, under "About

Bell Ringing as an Anglican Tradition in Sydney

DERYN GRIFFITHS, Tower Captain, Christ Church St Laurence, Sydney

The bells ringing out from the towers of Anglican churches across Sydney today, are the modern face of a long tradition.

During the Middle Ages it was typical for churches in England to have 3, 4 or 5 bells. Certain bells, or sequences of bells, denoted the various services of the church. Others marked secular occasions such as Curfew, and the opening and closing of markets. *Dorothy L Sayers* made famous "the Nine Tailors", a way of ringing to inform people of a death in the community. The bells were the Twitter of their time, providing people with information.

As with music and art, ringing can be practised for religious or secular reasons. **It was probably the use of bells for occasions of rejoicing, when they would be rung in higher and higher arcs so as to ring out with as loud a noise as possible, that prompted the "secular sport" aspect of bell ringing.**

The current style of "change ringing", with the mechanism allowing it, developed during the 17th century. Bells were attached to wheels allowing them to swing through a full 360 degrees. With this mechanism, as bells near the top of their swing they can be paused, or not, allowing high precision in their timing, and control of the sequence in which the bells sound. That it was largely a secular sport at the time is attested to by it surviving and developing through The Reformation and Puritan Movement when there were regulations restricting ringing on Sundays.

Through the 17th and 18th centuries, there were many augmentations of peals of bells, with sets of 8 bells becoming much more common. There were text books written explaining how to ring. **Then, as now, the secular game "played" by bell ringers, is to ring as many different sequences (or changes) as possible before repeating. On 7 bells, that is 5040 sequences and takes about 3 hours to complete.** One person rings each bell, and you need everyone to concentrate and remember the pattern which will achieve this set of changes. Quite a feat! The patterns have a lot of symmetry and structure to help ringers keep track of their position in the changes. The bells are typically up to about 1 tonne in weight, and although the improvement in bearings over the centuries has helped, there is still quite a physical challenge in controlling the bells.

In the 19th century the church



harnessed the art of bell ringing to religious ends, with most ringing

now being to mark the start of a service.

In Sydney today, ten Anglican churches have a set of 8 or more bells hung for full circle change ringing. The bells are rung prior to the main Sunday services, and each tower has a band of ringers that practices once a week. At some churches the bell ringers are tolerated in a way that seems reminiscent of attitudes to the secular ringing of the Puritan Movement.

At most churches the bells are valued for their tradition and for the outreach they provide in proclaiming the presence of the church to the neighbourhood. In addition, most churches are happy for their bells to be rung for occasions such as the New Year and ANZAC Day, and so the joint secular and religious aspects of bell ringing continue. Many churches chime an Angelus bell, a single bell providing a call to prayer and a direct link with 14th century traditions.

For bell ringers, most service ringing is to the highest standard possible given the band available. There is little change in ringing based on the church calendar. However, at funerals and other memorial services, bells are often "half-muffled" so that every second change is a faint echo, providing a very solemn sound. **Funeral ringing** often includes tolling a single bell with each sound of the bell marking a year of the life of the deceased. **For New Year ringing bells are sometimes "fired",** or all rung simultaneously, an impressive effect when done with precision. In Holy Week bells are not rung at all.

The first peal of bells arrived in Sydney in 1795. They were

hung (though not for change ringing initially) in *St Philip's, at Church Hill* near The Rocks, and first sounded in November 1807. Those bells were replaced with a new set, hung in 1858 and rededicated after significant refurbishment in 1978. At *St Philip's*, ringers stand in a gallery and are visible and audible to the congregation.



Christ Church St Laurence, near Railway Square, had bells hung for change ringing in 1855. They were refurbished and rehung in 1983, and augmented to a ring of 10 bells in 1985.

See in the photo above, four ringers in action, and concentrating hard. On the stone wall is the lower section of an old wheel.

Each rope wraps and unwraps around a wheel, like the one pictured, as the wheel and bell turn together. The photo on the previous page shows a bell near the top of its swing.

Other Anglican churches in Sydney with bells installed for change ringing in the 19th century were *All Saints' Parramatta*, *St Mark's Darling Point* and *St Jude's Randwick*. Then during the 20th century bells were added to *St James' Turrumurra*, *St Paul's Burwood* and *St Andrew's Cathedral*.

More recently bells have been installed at *St James' King St Sydney* and *St James' Menangle*.

Bell-ringing is a living and growing tradition.

Whether you call it "secular" or "ecumenical", bellringers will happily ring at churches of any denomination. This adds three extra towers in Sydney, namely those of *St Benedict's Broadway* and *St Mary's Cathedral* and the *Wesleyan Chapel at Castlereagh*.

Bellringers enjoy the sound they make, their contribution to the church, the fellowship and teamwork, the challenge of controlling a bell of several hundred kilograms and the mental concentration of keeping track of the changes being rung.

They enjoy welcoming other ringers, and visiting other towers. Some become conductors, guiding the ringing, and some become teachers, passing on this tradition to the next generation.

Most Sydney Ringers are members of the Australian and New Zealand Association of Bellringers, and affiliated to the world-wide Central Council of Church Bell Ringers.

For more information about ringing,



including when and where it occurs, see www.anzab.org.au. The "Information" page is informative, and the "Towers" page lists locations, ringing times and contact

details. Parishioners, visitors, and potential ringers are very welcome.

Information largely sourced from: *Change Ringing: The History of an English Art (Volume 1)* J Sanderson (ed)

The Central Council of Church Bell Ringers 1987

Their Sound has Gone Forth: A History of Change Ringing in Australia and New Zealand to 2001 Elizabeth Bleby Australian and New Zealand Association of Bell Ringers 2001

Photos:

Bell in action (copyright Andrew Treloar) (opposite page)

Ringers at Christ Church St Laurence St Paul's Burwood Belltower (erected & dedicated in 1924; set of 8 bells installed in 1960). -photo credit Jude Laurence

The Wheel of Life

A cast wheel that turns, and drives its ploughing;
Driven from the foundry,
To make the furrow, a sign and judgement.
Turning the paddock, with its ploughshare, a turning of sods;
Might jig and stump jump, occasionally when losing sight
of its furrow in the topsoil,

Crossing corrugations, curving the grass, and carving a fallow. Weeds may grow.

An impoverishment on sowing by hand,
Scattering its seeds to the birds, and the wit of the scarecrow.

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**Editor: Moya Holle,
PO Box 429, Glebe NSW 2037**

Vale – Bishop Barbara Darling 17.10.1947 – 15.02.20



be remade, renewed and transformed in him, *'from one degree of glory into another', until we finally come to share his glory face to face in his presence.*"

The Funeral Service for the Right Reverend Barbara Brinsley Darling, took place at 5pm in St Paul's Cathedral, Melbourne on Sunday 22 February 2015.

Bishop Barbara was made deacon in the church of God in 1986, the first occasion when women were ordained in the Anglican Church of Australia. She was ordained to the priesthood, in 1992 - the group being the first of women priests in the Diocese of Melbourne

Barbara moved from Sydney to Melbourne in 1975 and over the years took on various roles at Ridley College. She held a laywoman's role in the Parish of Heidelberg from 1981-1986. From 1989-1992, now ordained, Barbara Darling was the Minister in Charge at the Parish of Ascot Vale, becoming the Incumbent in 1992. In 1995 she moved to All Souls' Sandringham, and then in 2005 to St James' Dandenong, until 2008.

On 31 May 2008 Barbara Brinsley Darling was consecrated in St Paul's Cathedral Melbourne as Bishop in the Church of God, the first woman Bishop for Melbourne.

She first headed up the Department of Diocesan Services, then became Bishop of the Eastern Region, with episcopal oversight of 67 parishes. She was appointed a Canon of St Paul's Cathedral in 1995 and later the Senior Canon.

She had just reached a time of long service leave and transition.

During her Funeral Service, people from all over Australia participated telling of their experiences of being associated with *Barbara Darling*

Archbishop Freier said "The Diocese of Melbourne has been richly blessed to have had the gift of Bishop Barbara in her different roles."

The Revd Canon Amy Turner, Rector of Drouin and Canon of St Paul's Cathedral, Sale read the tribute on behalf of Bishop Barbara's family. Canon Turner had studied under her and was one of her close friends. She said *"To start at the beginning, ... to us, she has always been Wendy, as in Wendy Darling of Peter Pan fame, as she was just a year younger than her brother Peter."*

The Revd Canon Heather Marten, Sub-Dean of St Paul's Cathedral,

The Right Reverend Barbara Brinsley Darling died in hospital surrounded by family and friends at 11.20am on Sunday 15 February while, not far away, in St Paul's Cathedral, the congregation were praying for a beloved bishop, pastor and loving friend. In his sermon, the Dean of Melbourne, *the Very Revd Dr Andreas Loewe*, was saying: "At the bedside of our beloved Senior Canon I could sense powerfully how the seeds of eternal life had come to fruition in Barbara's 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control' (Galatians 5.22-23). As Barbara breathed peacefully, she shared and radiated a peace that is one of God's gift to us in this life, and his eternal gift in the life to come... As we give thanks for the abundant harvest of God's gifts in the life of his servant Barbara Darling, it is my prayer for you and for me that we also might recommit ourselves to Christ, put our trust in the One who calls us to

Bendigo, on behalf of Bishop Darling's friends and colleagues, recited the late bishop's various monikers, including *"Canon Barb, BBD, Bishop Barb"*, and said: "By whatever name we knew her, *Barbara Darling* was always the same person we met".

Archbishop Glenn Davies Archbishop of Sydney paid tribute to her on behalf of her episcopal colleagues, saying it was *"a great and wonderful thing"* that *Dr Freier* had chosen her, *an authentic evangelical, to be Bishop of Melbourne's Eastern Region"*.

Dr Davies recalled, after the 2008 Appellate Tribunal ruling that cleared the way for women to become bishops, there was a realisation that the all-male bishops meetings would never be the same again. **What they did not realise, he said, was how much their meetings would be enhanced by the presence of women, including Bishop Darling.**

"Barbara always reminded me not to refer to her as a woman bishop ... but as a bishop who was a woman," he said. *"I have tried to abide by that ever since and teach my colleagues in Sydney the same."*

My Journey with the Women's Interfaith Network (WIN)

The Reverend Dr Sue Emeleus



On a Sunday in 2002, I took a Sunday off from my parish of St Luke's Concord/Burwood

and attended a Quaker meeting in Wahroonga. Over morning tea, a woman told me that she had joined a recently formed **Women's Interfaith Group** and she knew they would be glad to have an Anglican member. At that time the group was meeting at Polding House, a Catholic Church property. The first meeting of the Group had been held in October 1999 and the movement officially launched by **Rachel Kohn** at Government House in 2001. The constitution can be found at <http://www.fecca.org.au/Interfaith/index.html>

There are now other groups in Sydney, and one in Wollongong. Our group at present has members from eight Faith groups: Hindu, Jewish, Buddhist, Muslim, Quaker, Christian, Bahai and Sikh. It is felt that there should be only one or two members of each faith or denomination so that we cannot give an open invitation to people to join the group. With the group's approval, we can invite interested friends to come to a meeting, and we hope that such a visitor may go away and start another group. Since it is necessary to have at least three different faith groups to commence a group, some people would find it difficult to find the members. Over the years we have become very good friends.

Ours is a 'dialogue' group. Each year we have a topic, and someone addresses the topic at our monthly meeting from the point of view of her own faith. This year the topic is "Lesser Known facts about ... (my

faith group)." I belong to the Sydney group which meets each month in Parliament House. Meeting in a place that is not the meeting place of any of our faith groups gives a sense of equality of each group. Some local government Councils provide a meeting place for a WIN group (Hornsby and Hurstville each have one.)

My group is hosted by a member of the NSW Parliament - our first sponsor being **Kristina Kenneally**. The presentation happens in the first hour of our meeting, and we listen carefully. Questions follow, and there is often vigorous discussion. I have learnt a huge amount about other faiths in this process.



Members report on interfaith events they have attended, and notice is given about future events to which members are invited. I have attended Jewish, Sikh, Muslim, Quaker, Hindu and Buddhist activities. We are also invited to family occasions of our members. **When I gave my first sermon at my present church, a group from WIN came, and each came to the microphone and brought a blessing for my ministry.**

WIN groups are not for proselytising. On the other hand, I have sometimes felt that there was deeper listening in this group than is often found in our churches. When

a member finds that she can no longer attend the monthly meetings, she would usually find a replacement from her faith group.

We have addressed such topics as prayer, death and dying, important writings as well as each member being asked to speak of her own spiritual journey.

I have recently begun a four year course in Spiritual Direction. I can see the day ahead when a member of one Faith will be able to sympathetically understand the spiritual journey of a member of a different Faith. I think it would be the beginning of mutual encouragement across faith boundaries. When I mentioned this at a recent WIN meeting, they agreed that they could happily participate in the process of spiritual direction. It is when one person accompanies another and by good conversation the directee is able to sense the Spirit more deeply in the experiences she describes.

So much can happen across Faith boundaries.

Jesus lives! our terrors now
can, O death, no more appal us;
Jesu lives! by this we know
now the grave cannot enthrall us.
Hallelujah!

Jesus lives! for us he died;
then may we, for Jesus living,
pure in heart, in him abide,
glory to our Saviour giving
Hallelujah!

Jesus lives! our hearts know well
naught from us his love shall sever;
fame, or hurt, or powers of hell
tear us from his keeping never.
Hallelujah!

VALE MARCUS BORG - 1942-2015

What would I take to my desert island?

ANSWER –

Anything written by *Marcus Borg* and *John Dominic Crossan*, either separately or as co-authors. The recent untimely death of *Marcus Borg* (aged 72) is a very sad loss to Biblical scholarship.

Borg was a "leading scholar of the historical Jesus, New Testament and contemporary Christianity...."

With a doctorate degree from Oxford University, he was a professor at Oregon State University for 28 years. *Borg's* many appointments included *Canon Theologian at Trinity Episcopal Cathedral* in Portland, Oregon and *President of the Anglican Association of Biblical Scholars*.

"*Marcus Borg* was an internationally revered speaker and scholar who authored or co-authored 21 books, some of which were *New York Times* and national bestsellers."

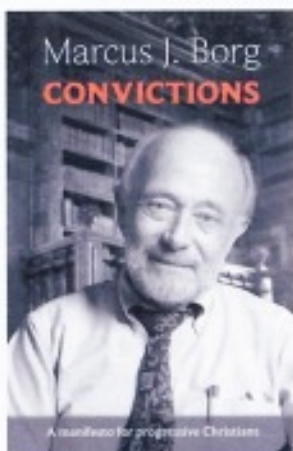
"*Marcus Borg* was known for teaching that a deep understanding of the historical Jesus and the New Testament can lead to a more authentic life—one not rooted in dogma, but spiritual challenge, compassion, community and justice."

The above extracts and information are from: <http://www.marcusjborg.com/>

And, by the by, he was married to an ordained Episcopalian priest.

I have just finished reading a deeply satisfying book, being his last gift to us – *Convictions – A Manifesto for Progressive Christians* (SPCK 2014). The book describes his journey from the literalist, fundamentalist faith of his childhood, through serious questionings resulting in close enough to disbelief, to a profound understanding of Christianity.

The book's stated purpose is to challenge the mindset of Christian fundamentalists and, as such, it is very helpful for those who struggle with the dominant theologies in this Diocese of Sydney.



Do not read this book if your faith depends on a literal understanding of Biblical texts.

A few highly selective teasers from the book:

Borg states that:

a) the Bible, our sacred scripture, must "be interpreted historically and metaphorically, that is "focusing on its more-than-literal meanings" (p. 14);

b) "salvation is primarily about transformation in this life" (p. 14); the word "believing" is better understood as the word "beloving" (p. 15); and "Christianity is about 'the way'" - a transformative path that leads to life. (p.15)

These and many more themes he developed in his highly readable style - in only about 230 pages.

Lyn Bannerman
Christ Church St Laurence

A UNIQUE BUS TOUR

A group of St Paul's, Burwood parishioners, joined by others from several Sydney Anglican parishes, recently experienced a very unique Bus Tour. Leaving from Burwood, the group journeyed to Lakemba. There they were welcomed to the '*mam Ali Bin Abi Taleb' Mosque*, one of the largest in Australia. They were shown into the very beautiful Mosque and

given an extremely interesting talk, with the opportunity to have many questions answered. Following the time in the Mosque the group walked next door to the Lebanese Muslim Association Centre, where they were provided with a wonderful Middle Eastern Morning Tea in the very large auditorium. The journey continued from Lakemba to Guildford (an old/new suburb), where they visited the **Coptic (Egyptian) Orthodox Church of St Anthonious & St Paul**. Here they were welcomed to the Church by one of the priest on the staff, *Fr Shenouda Mansour*, (who had also been with the group at the mosque). After visiting the



Church the parishioners provided a lovely lunch. The bus then took the group to visit **St Patrick's catholic parish church**, Guildford and finally to **St Mary's Anglican Church**, Guildford. The day provided a wonderful insight into something of the varied multi religious life in western Sydney. *Photo above in Lakemba Mosque – Photo below in Coptic Church of St Anthonious & St Paul, Guildford – Fr Shenouda, left, Fr James Collins, centre,)*



BISHOP KAY GOLDSWORTHY, THE FIRST WOMAN CONSECRATED A BISHOP IN THE ANGLICAN CHURCH OF AUSTRALIA, IS INSTALLED AS BISHOP OF GIPPSLAND IN VICTORIA.

Bishop Goldsworthy's election as Gippsland's 12th bishop comes after the sudden death of *Bishop John McIntyre* following a short illness in June 2014.

Kay Goldsworthy was among the first women in Australia to be ordained deacon in 1986 and priested in 1992. She had been consecrated a bishop in 2008.

Bishop Goldsworthy is only the second woman in Australia, after *Bishop Sarah Macneil*, to be appointed a Diocesan bishop. Prior to her election to Gippsland, she was an Assistant Bishop in the Diocese of Perth.

Her installation as Bishop of Gippsland took place on the 21st of March 2015 in St Paul's Cathedral Sale, Victoria.

Bishop Goldsworthy, 58, is married to *Benjamin James*. The couple have twin adult sons, *Tom* and *Ben*.

"The Anglican Church gained its



second woman diocesan bishop when the **Right Rev'd Kay Goldsworthy** was installed as Bishop of Gippsland on 21 March. And the first woman diocesan, **Bishop Sarah Macneil** of Grafton – just a year after her own consecration and installation – was present to welcome *Bishop Goldsworthy* into the House of [diocesan] Bishops.

St Paul's Cathedral, Sale was full to capacity for the installation, with a large overflow joining the service via a video.

A large phalanx of bishops from around the country had made the journey to Gippsland. Clergy and laity from far a field.

The Primate, Melbourne's **Archbishop Philip Freier**, was joined by **Archbishop Jeffrey Driver** of Adelaide – himself a former Bishop of Gippsland – **Archbishop Phillip Aspinall** of Brisbane and **Archbishop Roger Herft** of Perth. The other diocesan bishops of the province of Victoria attended, as well as 13 other bishops. They included former Primate, **Bishop Peter Carnley**, and **Bishop Alexis Bilindabagabo** from Rwanda. No representatives came from the Diocese of Sydney, however.

Archbishop Freier told the congregation that the large episcopal attendance was testament to the high respect in which **Bishop Goldsworthy** was held by the bishops of Australia.

Leading Gippsland layman **Robert Fordham** added that the numbers of clergy and lay people present from around the country reflected that she had long been recognised in the national church as an outstanding priest and bishop.

In her sermon, **Bishop Goldsworthy** spoke of her strong desire to get to know the people and places of Gippsland in depth. "For my part this beginning isn't a sign of speed dating where people look each other over for about five minutes and then decide if they are worth time and effort," she said. "I want to get to know you." She said she was looking forward to "worshipping with you in the places and spaces in which God's grace and love first took root in your heart and mind and life" – places in which "ambassadors for Christ have lived and served for many years, and live and serve still".

She continued: "St Paul's wonderful image of being ambassadors for Christ was an encouragement to [the church at Corinth] to remember to whom they belonged and what it meant to be 'in Christ, the new creation'. His encouragement and teaching was to help them look beyond themselves to the world outside and to learn how best they could speak and serve as friends of Jesus. He wanted them to be ambassadors in word and action."

It would not always be a straightforward journey for Gippsland any more than it was for the Corinthians. She added "Sometimes it would mean making hard choices and "looking to the future with only our faith in Christ, our hope of the Holy Spirit and one another's company".

Her hope and plan was "to learn how together we can follow faithfully".



St Paul's Cathedral, Sale with colleagues.

Muriel Porter wrote:



One of my major influences in prayer is the Christian spiritual tradition originating in the desert of third to fifth century Egypt.

However, perhaps ironically, I realize that one of my favourite ways of praying is set firmly in the middle of the city. Walking to work from Town Hall Station along Pitt Street Mall and up King Street to St James', provides me with plenty of visual and auditory stimulus – people to see, and snippets of (face to face, or phone) conversation to catch – from which I get fleeting glimpses into what I can only imagine may be some of the hopes, activities and circumstances of their lives. People and the cityscape are the bustling setting of this prayer, forming a sort of urban extension of the monastic *terce* psalms recited before the day's work begins.

One of my aims as Director of *St James' Institute (SJI)* is to be alert to what is happening in the church and in the city, and not only in people's interior lives but also their social existence; and to the human search for meaningful experience, whether expressed in overtly religious ways or through other spiritualities. And all of this set within contexts of fulfilment and of despair, of joy and of apparent hopelessness, of the mundane and of excitement.

That may seem like a tall order for translating prayer into work. But thankfully the *St James' Institute Vision* and Focus statements provide a way of guiding and expressing life's intangible elements into workable dimensions and programs. Against this

backdrop I am charged with interpreting the SJI vision through activities which enable people to grow into a faith that is more informed, more articulate, and more confident.

The three events which began the 2015 SJI program all spoke in one way or another of commitment to living deeply within the life of God and with integrity in the world.

- In *'Thomas Merton 100 Years On'*, celebrating his birth centenary, considerable attention was given to Merton's major theme of finding freedom from the false self in order to enter into authentic relationship with God. **Revd Dr Michael Whelan's** lecture can be found at <http://www.aquinas-academy.com/2014-01-15-23-49-43/essays/michael-whelan-sm/296-thomas-merton-prophecy-or-nostalgia>.
- **Elizabeth Farrelly and Michael Jensen "In Conversation"** explored the **relationship of beauty and aesthetics in the survival of Christianity**. Each of their several emerging themes was suggestive of further possible explorations at a depth, and not without contention in a diocese markedly shaped by puritan perspectives.
- **We are grateful for the fruitful relationship between SJI and the Muslim community's Affinity Intercultural Foundation**, with whom we joined in the increasingly important area of **interfaith dialogue, Religious Freedom in a Secular and Multicultural Society**. The panellists' talks and the Q&A session can be seen at <http://affinity.org.au/in-conversation-religious-freedom-in-a-secular-multicultural-society/>

A SJI presentation by **His Hon. Judge Richard Cogswell** (Thursday 28 May, 6:30pm) to mark the 800th

anniversary of Magna Carta, further pursues the overall theme of living with integrity in the world, specifically in relation to freedom, democracy and the rule of law.

As I sometimes discover en route in my 'Town Hall Station to King Street prayer', it pays to be prepared for the unexpected or the unwelcome.

On a good day I can see that the sometimes unexpected urban irritants are a little like the unwelcome distractions common in prayer. These may actually serve as an invitation into a greater patience and harmony with my bustling urban surroundings. But it's not always easy, and my best prayerful efforts may quickly disintegrate when faced with any number of (admittedly minor!) annoyances: people whose preoccupation with email or sms on mobile phones is accompanied by ever-slower walking or a complete stop while on train station stairs; when my steady walking pace is interrupted by a wall of amblers across the footpath; when the morning smokers' corridor, aka Pitt Street Mall, pollution levels mar an otherwise pleasant and car-free zone.

So, I am back where I began, as I realize "... the desert [or the city] is not an end in itself. The person I become there is the person I am called to be when I return home."¹

It is my hope that SJI can serve as an instrument of Christian formation, which can set free the imagination to apprehend widened perspectives into the world around us, undergirded by the journey into the mystery of God in the company of our brothers and sisters in Christ.

Reverend Martin Davies
Director, St James' Institute

¹ David Keller, *Desert Banquet: A Year of Wisdom from the Desert Fathers and Mothers* (Collegeville MN: Liturgical Press, 2011) x.