

NEWSLETTER No 52 December 2013

Website: www.anglicanstogether

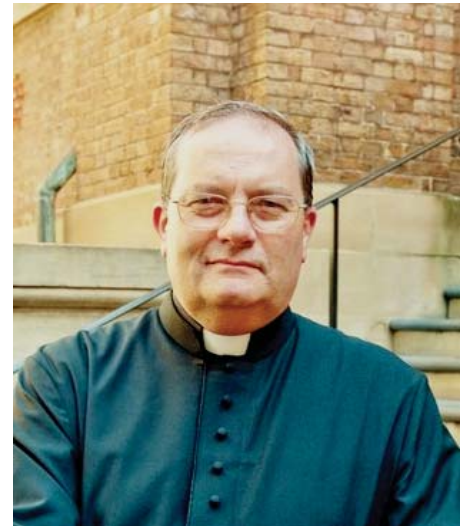
IAAN 1836-5116

‘ORA ET LABORA’

Greetings in Christ,

I thank the members of Anglicans Together for this opportunity to serve as President. *Anglicans Together* has built up a significant profile in the Diocese of Sydney, and even beyond. It has raised many good and important issues in the life of the church and continues to present views on the many challenges facing the future of the church. Together we work for a more inclusive, diverse and grace-filled church that is engaged with world in which we live.

I have chosen the title *‘Ora et Labora’* for my column because it says something about what is important for me in my Christian journey. This Latin phrase means *‘Pray and Work’* and is a summation of the Benedictine Rule. It also reminds me of the need for a balance in life between the ‘physical’ and the ‘spiritual’; between ‘doing’ and ‘contemplating’, and between ‘thinking’ and ‘feeling’. So this column is about both being prayerful and becoming more engaged with what God is calling us to do and be.



A NEW ARCHBISHOP AND OTHER NEW DIRECTIONS

This has been a time of change in a number of areas in the life of the church including the leadership of the Diocese of Sydney. We welcome our new Archbishop, Dr Glenn Davies, and look forward to working with him on Christ’s mission in the Diocese.

From both his Presidential Address at Synod and his engagement with clergy at recent meetings, he has expressed a desire to see a church that is more engaged with the community, especially in its efforts to present the gospel as an expression of the reality of the love of Christ for all. This is no easy task in our times both because of the internal divisions of the church as well as a rising external hostility toward it. Nevertheless, Archbishop

Davies encourages us to be transformed by the gospel so that through our behaviour people may see its truth lived out in both word and action.

We are fortunate, our new Archbishop knows this diocese and city well and he comes with a wealth of experience in parish ministry, theological education, and pastoral oversight as a regional bishop. It has also been encouraging to hear him speak on a number of occasions of the need for greater transparency, diversity and grace in our activities both externally with the wider community and internally with each other. These are encouraging attitudes.

In other developments over the past couple of months, **Bishop Greg Thompson** has been elected the new

Bishop of Newcastle and **Dr Sarah Macneil** Bishop of Grafton. **Dr Macneil** will be the first female diocesan bishop in Australia, and her election is a sign of inclusion, equity and the changing face of the church; and for which many of us rejoice. In other developments, we welcome the appointment of **The Reverend Chris Edwards** as Regional Bishop of North Sydney. We will pray for Greg, Sarah and Chris as they take up their new responsibilities in 2014.

We are also seeing the ongoing work of the Royal Commission into Institutional Responses to Child Sexual Abuse and its beginning to question a number of Anglican leaders on the handling of child protection matters in the church over the past sixty years. This is a hard but necessary process that will hopefully enable victims to find healing and support, and likewise

encourage the church to repent, learn and renew itself because of its failings toward the wider community in the past.

SYNOD

Sue Hooke and *Lyn Bannerman* have provided an excellent report on the recent Diocesan Synod. It was, by comparison with others, a fairly tame affair; which is probably a good thing.

Synods in recent years have too often become more a reflection of the dysfunctional nature of the church rather than as a means for good governance. I note that the Church of England is currently looking at changing the operation of its General Synod in this regard, because recent behaviour reflects an image of a church that is at war with itself. Recent debates have been described as being conducted in a 'rude and unchristian way'. Of course, it is never defensible to argue that a synod is a secular assembly and that the expectations of Christian respect and love do not apply.

ISSUES FOR THE CHURCH

In 1983 *Dr Kenneth Dempsey* published a book titled *Conflict and Decline*, which described the problems of a Methodist church in a small country town during the 1960s. It was a prophetic piece of writing that revealed the problems of a congregation at war with itself during a time of rapid social change. The dynamics of the relationships between 'insiders and outsiders', the power games of both clergy and laity, financial mismanagement, and the tensions arising from harking back to 'the good old days' versus the desire to be relevant to society; all served to create an atmosphere of mistrust, conflict and disconnection from the wider community. This is a parable for the church in our own times.

The issues of sectarianism, fundamentalism, tribalism, judgementalism, narrowness, arrogance, abuse and defensiveness (to name but a few)

have been, and remain, negative aspects of church life.

It is for these reasons, among others, that there has been a decline in church participation over the past sixty years from around 50% of the population to fewer than 10% now. Here in Sydney, around 2% of the population regularly participate in the life of the Anglican Church – which is little different from the national average. That means 98% of the population are not connected with us – even though around 60% of the population identify themselves as Christian and 17% as Anglican! We have some serious work to do, perhaps even seeking to reconcile with our own community.

Over the next year I am going to consider the sustainability of the church in Australia. There are a lot of things to explore; from our historical roots to our ecclesiology and structure, our approach to education, welfare and community engagement, and on to matters of governance, management and transparency.

Yet, so much of this comes down to a matter of trust – or perhaps a lack of it.

The Reverend Andrew Sempell
President, Anglicans Together



THE AUSTRALIAN CHRISTIAN BOOK OF THE YEAR - 2013 WINNER

**Forged with flames:
A true story of courage
and survival**

Ann Fogarty & Anne Crawford
Wild Dingo Press

Where is God when it hurts?

This is the story of Ann's ordeal by fire. It is a distinctively Australian saga. It tells of Ann's epic trial in Upper Beaconsfield, Victoria, when the 1983 Ash Wednesday left her with life-threatening burns to eighty-five percent of her body. Ann's story is compelling, unforgettable and inspiring.

EPISCOPAL APPOINTMENTS

The Reverend Dr Sarah Macneil (b1955) has been elected Bishop of the Diocese of Grafton, NSW.



Dr Macneil was ordained priest in 1994 for the Diocese of Canberra Goulburn, where she was an Archdeacon before being appointed Dean of Adelaide. She will be consecrated in Grafton Cathedral on 1st March.

The Revd Chris Edwards (52) has been appointed by Archbishop Glenn Davies as the next Bishop of North Sydney.



Mr Edwards trained at Moore College and then served in Adelaide, where he planted a Church in the Adelaide Hills. Later he ministered at St Paul's Anglican Church, Tervuren, Belgium and was chairman of its school. Since returning to Australia, Mr Edwards has been the Mission Director of Anglican Retirement Villages, ARV, in Sydney.

But lo! There breaks a yet more glorious day?



I cannot recall hearing these words of *Bishop William Walsham How* in a Sydney Synod.

How they resonated at the first Synod presided over by *Archbishop Glenn*. The inclusiveness of this hymn is not always appreciated as we usually sing an abbreviated version. While we acknowledge *soldiers, faithful true and bold*, we omit verses including *the Apostles glorious company, the Evangelists and the Martyrs*. It is indeed very inclusive. I would like to believe *For All the Saints* was chosen with the purpose of signalling a change of direction.

The Archbishop's address is on the website* and I commend it to you.

To quote briefly:

My vision for the next five years is to see the name of Jesus exalted in the city of Greater Sydney and beyond, and to see his body, which is the church, gaining greater honour and respect among the communities in which we live (Ephesians 3:10, 21). For this to happen we must be people who are energised and transformed by the gospel, such that our lives reflect not merely the rhetoric, but the reality, of the love of Christ.

Let our love for one another and our love for God, grounded in Christ's love for us, be the magnet that draws unbelievers to the Saviour so that they too may be enfolded into the fellowship of the church, which is his body and his temple. We love him because he first loved us. It is his love that we proclaim and his name that we seek to exalt, as we commit ourselves afresh to glorify God with every fibre of our being.

A promising beginning; a worthy objective. How we are to achieve this reality will be the test. Love for one another must be the reality of the love of Christ, not a 'love' seen through the narrow prism of individual interpretations of 'love'.

This report focuses on just some of the issues that emerged in Synod that may help or hinder that objective. As always the devil will be found lurking in the detail. But please remember that many of the issues that came before Synod are likely to have been developed before our Archbishop has had an opportunity to flush out those devils.

A NEW DIOCESAN MISSION FROM 2015 ANNOUNCED

After further consultation, and a survey of the Diocese, plans are to come back to Synod in 2014. While the Archbishop's message stated that **"In the next stage of our life together as a Diocese, our mission needs to be refreshed and sharpened"**, there is no freshness and sharpness in the draft Mission. No clarity of goals or focus of strategies. The survey was directed to the faithful in the tent. There is no indication that those who have left their parishes in droves over the last few decades are being asked 'why did you go?' or 'what would bring you back?' Our Diocese has invested heavily in re-building its congregations and educating young people and yet in the review of the last mission, the only statistic that has shown a significant increase in the last ten years is the age of the congregation.

Archbishop Glen also indicated an intention to restore, when financially possible, five full time assistant bishops supported by archdeacons. This step is to be applauded as our clergy are starved of episcopal support. No criticism is directed to our current overworked assistant bishops but with the best will, they cannot cover the length and breadth of the Sydney Diocese. No Mission can be achieved without this framework in place. It is intended that the funding will be available from the proceeds of Bishops court.

At time of writing no sale has been announced. I made a suggestion to reallocate funding on a short term basis to enable this proposal to proceed immediately, but the majority of Synod was not so minded. It is a concern that good ideas cannot be supported immediately.

Archbishop Davies can only work effectively if our Diocese has efficient administrative arrangements. While many improvements have been made since the very big loss, more work is still required.

Much time was spent debating the details of a draft governance policy, brought to Synod by Dr Laurie Scandrett, CEO, to apply to all organisations and Anglican Schools Corporation.

In my view, this draft was flawed as it descended into levels of detail which could and should be left to the discretion of some of those organisations.

The policy was strenuously opposed, primarily because it sought to impose unacceptable conditions on the Boards of 'independent' Anglican Schools, not part of the Anglican Schools Corporation. As a result this topic took more time than any other matter this Synod. An extensive re-draft was presented and many possible amendments were debated. As matters bogged down, there were two unsuccessful attempts to cease debates and return the paper to Standing Committee for more work.

Most time was devoted to an issue on which Synod was deeply divided, and which mainly related to schools. This is whether Board members may opt to sign a statement agreeing to support the Christian ethos of the school rather than a full statement of personal faith. Queries were raised as to whether someone who is not a “fully professed Christian” should be allowed to serve on a school board. This is a classic example of Christ’s love being seen through an individual prism and runs the risk of more good Anglicans leaving in frustration.

The vote showed the deep division – 210 in favour of requiring a full statement of faith; 204 in favour of the option providing for a person to sign their support to the Christian ethos. The slender majority decision overturns a long standing practice. The count was done by Secretariat staff - physical count of people standing. Recount of the vote was sought but ruled out as people had been coming and going from the auditorium so it could not be guaranteed that the same people

would be present for a second count. ***As a side comment, this shows how one’s continual presence in Synod is so important – one can never know when a tightly contested matter will come to the vote.***

For technical reasons the Policy does not go into effect yet and it was resolved that it must come back to next Synod session for endorsement as policy. No doubt some of the contentious issues will be reopened for debate in 2014. All Synod representatives should attend to support good and rational governance!

TRANSPARENCY OF SYNOD FUNDING

Lyn Bannerman and I have been pushing this barrow for several years with little progress. This year we had discussions with several Diocesan people and are pleased that a resolution was passed (with minor amendment but no debate) which provides, in summary, for the question of the amount of information provided to Synod on the grants Synod is asked to approve,

to be reviewed in 2014. We shall continue our discussion. Funding will always remain an issue but unless and until we get all the details, informed decisions cannot be made.

We wish our Archbishop well; we give him our support. For Sydney Diocese to survive and flourish it must proceed on a more inclusive path. It must draw on the strengths of the full spectrum of Anglicans. It must love and care for the full spectrum of Anglicans and indeed, all God’s people.

If this can happen, then indeed will the Saints triumphant rise in bright array....singing to Father, Son and Holy Ghost. Alleluia! Alleluia!

Susan Hooke,
St Peter’s Cremorne,
with grateful assistance from **Lyn Bannerman, CCSL**

(Lyn Bannerman’s comprehensive Synod report is on the CCSL website)

*<http://www.sds.asn.au/assets/Documents/synod/Synod2013.Ordinary/SynodProceedings.OrdinarySession.2013.combined.pdf>

ANGLICANS TOGETHER ANNUAL GENERAL MEETING
The Meeting, held on 13th October last, elected the following new Office bearers.
PRESIDENT: The Revd Andrew Sempell
VICE PRESIDENT: Mrs Susan Hooke
SECRETARY; Mrs Carolyn Lawes
TREASURER &
PUBLIC OFFICER: Mr Wesley Fairhall
EXECUTIVE MEMBERS:
The Revd Philip Bradford, Ms Lyn Bannerman and Ms Caroline Bowyer.

THE BISHOPS CATHEDRAL CONVENTION
JANUARY 18TH, 2014 IN GOULBURN, NSW
The keynote speaker will be the celebrated author, scholar, media presenter and Anglican rector, **DR JOHN DICKSON.**
John will give three addresses on, ‘**Mobilising Lay People for Mission and Ministry**’.
There will be a range of afternoon Workshops.
DR GLENN DAVIES, Archbishop of Sydney and Metropolitan of NSW will be speaking at an open event on Friday January 17th and at the Convention on the 18th.
Worship leaders from 2012, Jonny Robinson and Dan Op de Veigh and they will be joined by **Joy Hague.**
FOR INFORMATION – Email:
dclaymin@goulburncathedral.org.au

NEWSLETTER – published by ANGLICANS TOGETHER INC.
Opinions expressed are those of contributors.
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PO Box 429, Glebe NSW 2037



MAPPING THE ANGLICAN GENOME

Martyn Percy, *Anglicanism: Confidence, Commitment and Communion*

(Ashgate, 2013), xiii + 225 pages—available as hardback, paperback and eBook (the paperback can be sourced in Australia for around \$32.00)

REVIEWED BY CANON SCOTT COWDELL

The Principal of Ripon College, Cuddesdon, has marked his tenth anniversary in the role by offering a book of essays about Anglican identity and its present dilemmas.

The context of theological college leadership provides *Canon Percy* with a focal point for assessing the distinctive Anglican vocation. This he finds in a polity of quiet passion for the breadth and generosity of God's welcome, forged in the trauma of the English Civil War and manifest in a preference for Godly unity over ideological purity, with mutual forbearance as the chief Anglican virtue. But this is not viewed negatively, as Anglican sectarianism of whichever stripe is inclined to view it. Instead, this Anglican DNA is unravelled to reveal a profoundly Christian sensibility.

Anglicanism is patient and attentive, spacious and sensitive—an institution with deep communal roots that require careful tracing, rather than an organization susceptible to managerial control and reprogramming.

Part I of the book is about ministerial formation, with 4 chapters exploring the identity of Anglicanism and the 'sacred sagacity' required of its leaders. One chapter examines the communitarian nature of ministry in rural contexts, with engaged and abiding presence rather than programs and activism identified as the secret of successful ministry. The spaciousness of Anglican divinity is explored with reference to three generous and life-giving spaces: Cuddesdon itself, an Anglican-sponsored community centre in overcrowded and frenetic

Macau, and **St Paul's Cathedral in London.**

Part II is about aspects of Anglican mission. The parish church is still seen by *Canon Percy* as the cutting edge—for its access to communities in all their diverse multi-layeredness, and to all the different stages of human life in joy and sorrow, wonder and anxiety. No friend to the post-institutional, individualistic, bourgeois and consumerist fad that so-called fresh expressions represent, *Canon Percy* is a champion of the national church and its burden of responsibility for expressing, challenging and celebrating the evolving spiritual sense of a whole society.

Part III is about Anglican polity and its challenges, with insightful chapters on the nature of episcopal leadership and the cultural roots of our endemic conflicts over sexuality. What *Canon Percy* calls the 'royalist' and 'republican' currents within Anglicanism are traced in England and America, so that fundamental disquiet among conservative Anglicans over 'liberal' approaches to human sexuality is seen to be grounded in conservative concern about a new pitch of individualism, self-determination and spiritual consumerism in the Anglican Communion at the expense of catholic mutuality and the primacy of God. Here as elsewhere *Canon Percy* consistently exposes the deep grammar of our divisions.

There is a particularly helpful chapter on the **Windsor Report** and its likely reception set against the stages that lead to an unlikely peace in Northern Ireland, expressing *Canon Percy's* hope for a comparable Anglican outcome.

As a non-English, non-established and also Catholic-minded Anglican I find the tenor of *Canon Percy's* Anglicanism a little foreign in its abiding (if not uncritical) establishment sensibility, and in the significance of contextual and sociological factors for his theology of the Church. His upbeat account of religion as alive and well in England, albeit increasingly 'designer' and post-institutional, concerns me for the sake of what is being lost—also because I think that there is a lot more to be said about the theory of secularization (that he dismisses).

Still, this is a wonderfully stimulating, insightful and hopeful book: erudite yet engaging, unfailingly pastoral and wise, also very funny in places. What I liked best was *Canon Percy's* consistent search for the deepest wellsprings of our current Anglican dilemmas.

Only by patient listening and engagement with these most fundamental underpinnings of our divisions can genuine healing and unity emerge.

Having heard *Canon Percy* speak, and having read his work over the years, I think that he is ready for and deserving of a mitre. I hope that he will follow his Cuddesdon predecessor *Robert Runcie* to become a significant leader in the Church of England and the Anglican Communion.

Scott Cowdell is Research Associate Professor in Public and Contextual Theology at Charles Sturt University and Canon Theologian of the Canberra-Goulburn Diocese.



AN AUSTRALIAN IN JAPAN – TEN YEARS

I have known many Westerners who have been experts on Japan after their first week there. Unfortunately, I can claim no such expertise even after living in Japan for over ten years.

What follows is a series of impressions of the country and its people from my time teaching at English Conversation Schools in Osaka (the third largest city in Japan). Having taught in Sydney high schools all my working life I felt the need for a change and so, at the age of 55, I went to live and work in Japan until I reached retirement age.

Though now living back in Australia I return there for a yearly holiday and am still as impressed as ever. While I stay at a very cheap hotel (about \$45-00 a night) in the middle of Osaka **I am treated like a valued customer by smiling staff dressed in spotless uniforms. Service is done well in Japan - from your local convenience stores to expensive department stores.**

One such experience that springs instantly to mind is the occasion when I lost one of my wax ear plugs at the local swimming pool. I wasn't too worried as I had a reserve of them and they were hardly an expensive item. Naturally I thought nothing of it and mentioned it to no one. **What did surprise me was when, on my next visit to the pool, up came a pool attendant and handed me my lost ear plug wrapped in a piece of paper.** This incident was made even more impressive by the fact that hundreds of people swam in the pool. I suppose as the only foreigner who swam in the pool, both I and my earplugs stood out. Still I couldn't help but be impressed.

Honesty is another Japanese virtue. On my last visit to Japan a group of us left our car in an unattended street level car park surrounded by tall apartment buildings housing thousands of people. **When we returned the next morning we discovered, to our horror, that one of us had left his door wide open for all the world to see. When we looked inside nothing had been stolen or vandalised.**

Personal safety is also secure in Japan. I never felt afraid on Japanese streets at any time of the night the whole time I was there. Japan has its equivalents of Kings Cross, but it doesn't have the mindless violence that happens in Kings Cross and other places in Sydney. "Glassings" are unknown.

Other Japanese attributes are tidiness and cleanliness. I never cease to be shocked when I get on Sydney trains to see graffiti all over the carriages, food scraps and drink spilt everywhere and people with their feet on the seats. While it is acceptable to drink on Japanese trains (even a beer is okay for commuters returning home from work in the evening),

eating on city/suburban trains is not socially acceptable. **On the trains in Japan there is no graffiti or rubbish. On a couple of occasions I have seen people put their feet on the seats, but they have had the decency to take their shoes off first.**

When I asked my English students what they considered bad manners they invariably replied: "*Girls putting their make up on in the train.*" If only that was our major problem on Sydney trains!

However, every country has its negatives and Japan is no exception. In an earlier paragraph I mentioned safety on the streets, but juxtaposed with this is are the '*yakuza*' - a kind of Japanese mafia who run protection rackets over a number of businesses, bars, "massage" parlours and places on the edge of the underworld. While not every business is affected a considerable number are under "protection". In the great majority of cases the victims pay up as the alternative is unpleasant. Bar owners, for example, will add the cost onto drinks and the customers implicitly understand.

Interestingly enough, the Japanese seem to distinguish between 'organised' and 'unorganised' crime: unorganised crime is unacceptable, but a blind eye is turned towards organised crime. So if you are a "respectable" citizen you are quite safe in Japan. However, if you are involved in a business or are on the margins of society you may find yourself confronted with some rather awkward challenges for which there is no alternative but to pay up. While I have been told the police are slowly winning, the '*yakuza*' still play significant role in Japanese society today.

Before I conclude this article I feel I should clear up a couple of misconceptions about Japan. **The first misconception is that the Japanese are totally ignorant of the Pacific War.**

Like Australia, Japan has its "history wars". Recently in western Japan the Matsue Board of Education tried to restrict primary and secondary school access to a manga (comic) called 'Barefoot Gen' which criticised the Japanese imperial army's behaviour in Asia. Once the Board's decision became known, public pressure was so great that it had to rescind its decision. **On a personal note, I once had someone out of the blue apologise for crimes committed against Australian soldiers during the war. And some of my adult English students were very much aware of Japan's past.**

However, having said this, there are some disturbing new trends emerging under the present nationalistic Prime Minister, Shinzo Abe. For the first time this year on August 15 (the anniversary of the end of the Pacific War) Japan's prime minister did not

apologise for Japan's role in that conflict. Ever since the apology made by *Tomiichi Murayama* in 1959, every Japanese prime minister, whether belonging to a centre right party or a centre left party, has apologised for Japan's wartime responsibility. **Part of the same phenomenon is the rise of the young charismatic politician, *Toru Hashimoto*, who only this year angered many by his less than diplomatic comments on "comfort women".**

understand the same occurs in both China and South Korea. Like most international arguments, the faults are not all one side. While the cooler heads want to minimise these disputes there are hot heads in all three countries who want to enflame nationalism in order to advance their political ambitions.

While there is much more I would have liked to have covered I hope I have given some insight into **why I found Japan such an easy and enjoyable place to live.** Much has been written about Japan's economic miracle and its past economic prowess, but I believe that it has gifts much greater to give than the mere material. Just as Japan has much to learn from the world, the world has much to learn from Japan.

Tony Brownlow

Parishioner, St Luke's, Enmore NSW

Addendum: When I lived in Osaka I was a parishioner of *Christ Church Cathedral, Kawaguchi*. **Osaka - one of 11 dioceses of the Nippon Sei Ko Kai - part of the world wide Anglican Communion.** Worship at the cathedral was mainstream Anglicanism with the Eucharist celebrated every Sunday. followed by a sit down lunch for those who wanted to share in fellowship.

The community at the Cathedral was vibrant and welcoming. Christians are less than 1% of Japan's population, and Anglicans form only a small proportion of that. **Despite the small number of Christians in Japan, eight Prime Ministers, since Constitutional Government began in 1868, have been Christian.**



**Monument
(hoist of three national flags)**

This is the monument to the memory of the soldiers of Japan and Australia, who were order to North Borneo (=east part of Malaysia) and died during World War II, together with the natives who cooperated with the Japanese army and were killed.
Please pray for their peaceful rest.

Because the present national anthem was also used during the war, some teachers refuse to stand for it during school assemblies. In certain areas such as Tokyo and Osaka these teachers have been severely penalised by the local government authorities. During the past year there have been some very ugly demonstrations by right wing extremists against the Korean descendants of forced labourers taken to Japan during World War II.

The other misconception is the stereotype of Japanese being serious robot-like figures. There may be some truth to this stereotype in the work situation, but they certainly do not behave like automated robots in their leisure time. Orderly and well behaved the Japanese might be, but they certainly know how to enjoy themselves!

One of my great joys is going to what is called an 'izakaya' - a combination of a pub and a restaurant where people eat and drink. It is here at night where you hear Japanese relaxing, talking and laughing in a most high spirited way. And then, of course, there are the joys of cherry blossom parties and the late spring and summer festivals which space does not allow me to cover.

Lack of space also prevents me from mentioning some of the growing challenges facing Japan, such as the malaise in the economy, the rapidly ageing society and the foreign policy problems involving territorial disputes with China and South Korea. **These disputes feature daily in the Japanese media and I**

JAPAN'S NEWEST BISHOP

CONSECRATED - David Eisho Uehara was consecrated Bishop of the Diocese of Okinawa,



Japan, on Saturday, 7 September 2013 at All Souls' Church, Chatan, Okinawa.

At least 300 people

traveled to Okinawa, including the Bishop of Taiwan in the Episcopal Church; the Bishop of Western Kowloon (Hong Kong); the Bishop of Central Philipinnes (Episcopal Church in the Philippines); the Primate of the Anglican Church of Korea (and bishop of the diocese of Seoul); and the bishop of the diocese of Busan, together with representatives from 11 dioceses of the *Nippon Sei Ko Kai (NSKK)*.

Bishop David, a native of Okinawa, is the third bishop of NSKK there since 1972.

A CELEBRATION AND MEMORIAL OF THE NEW GUINEA MARTYRS

In the Australian Lectionary, SEPTEMBER 2ND is set aside for "Martyrs of New Guinea." This year, on Saturday 7 September 2013, at St James' Church, King Street, Sydney, during a celebration of the Eucharist, these martyrs of the Anglican Church in New Guinea were remembered and their witness celebrated.

The Sermon was preached by the **REVEREND DR WILLIAM LAWTON**

Below is an edited version. The full sermon is on the Anglicans Together Website www.anglicanstogether.org/



"Remember the fruit of the Spirit by which they have enriched our lives"

Today is the Annual Memorial of the men and women of Papua New Guinea who gave their lives in the service of Christ. We call them 'martyrs' and link them with those in every generation who have willingly laid down their lives for their faith. This is a fragile moment: the word 'martyr' is often linked with warfare and political cause. We need to tell these martyrs' story on a longer time line where their love and passion awaken generations after them to live with hope and endurance.

The fruit of martyrdom is redemptive living. If you reflect on the stories of early Christians hunted to death by their persecutors, their generation praised them as 'witnesses' to the resurrection of Jesus Christ. To quote St Paul, the 'suffering' *in his flesh*, for the sake of others, expanded Christ's afflictions for the church (Colossians 1:24). We testify to love not hatred, to a redemptive forgiveness not condemnation. The centre-piece of today's memorial is the fruit of love and justice, reconciliation and rebuilding that flowed from the deaths of these men and women.

At a Memorial held in 1964, at the Australian Board of Missions Centre in Stanmore, *Archbishop Philip Strong*, then Archbishop of Brisbane and formerly Bishop of New Guinea, spoke of **'the heroic courage and steadfastness of each one of those gallant Missionary Servants of Christ [They] could have saved their lives and gone to safety when the going was still open, but [they] firmly resolved to cling fast to their vocation, and refused to leave the country and the people to whom God had sent them.'**

Archbishop Strong had known each of these women and men intimately: *'they were [his] dear fellow workers in Christ'*. Though he mourned the manner of their death, he celebrated 'the strong faith and deep conviction that animated them in their resolution' to stay courageously at their posts and face the consequences of their faith in Christ.

Margaret Bride's tragic but beautiful history takes the reader beyond the suffering into the fruit of these martyrs' lives. She placed them in that wider tragedy that saw the deaths in Papua New Guinea of 150,000 Japanese troops, 12,000 Allied soldiers and a vast unknown number of Papua New Guineans. In telling this larger story she reminds us that heroism, honour and generosity are basic human qualities, owned by no group or set of individuals. But they are also the seed-bed of redemption.

As, in our own very small way, we relive this story, hold this observation at the centre of your reflection: *'circumstances can force almost anyone to be a bystander to evil, but they can also bring out our own inner hero'*. This insight is a summary of a prison experiment undertaken thirty-five years ago and reported under the title **'The Banality of Heroism'**. At this point in the address I want to urge its primary insights on you. It is too easy to blame the perpetrators of these crimes as simply 'evil' and to forget that heroism is the mark of every woman and man who can celebrate the hope born of being human.

A fascination with evil, and an analysis of evil-doers features so strongly in popular thinking. The atrocities of war so occupy our

thinking that we overlook what the authors called **'the banality of heroism'**. All of us are capable of heroic acts. We do no honour to the martyrs we remember today, if we fail to recognise their heroism as a mark of our shared humanity. They testify to what we might all become 'given the right mind-set and conditions'.

Today we celebrate that 'universal attribute of human nature' as reflected in the lives and deaths of the New Guinea martyrs. We honour them as challenging each subsequent generation to live in service to those around them and to face the consequences of doing so. As *Archbishop Strong* said: by 'the redemptive testimony of their death has glorified 'God and ... helped to save His Church which is the Body of Christ in New Guinea'.

This inspired Bishop David Hand's commitment to restoration and reconciliation. Facing post war devastation he embraced the spiritual and rebuilding needs of the people of Papua New Guinea. At his death in 2006 thousands wept as he was buried beside the martyrs of our celebration in Oro Province Resurrection Cathedral – named for its rising from the ashes of war and the Lamington volcano eruption.

The Guardian honoured his memory with this testimony:

"He was proud to attend the 1998



Westminster dedication of a statue of the evangelist. Lucian Tapiedi, was one of 10 unveiled to commemorate 20th-century martyrs. Much earlier Hand had attended the dedication in PNG of a Church dedicated to Lucian, and had asked its architect if he knew who, in wartime, had killed him (Lucian). The architect explained that he had done the deed, before being reborn and taking the baptismal name of Lucian. "The church," said David, "was his own personal way of penitence and repentance."...

Compassion and forgiveness are the mark of heroes. These qualities inspired the Anglican Church in Japan to join in celebration of the New Guinea martyrs. In 1981 Japanese congregations helped rebuild the chapel at Newton Theological College near Popondetta.

In today's remembrance we honour the deep links between the Australian Board of Missions and the Anglican Church in Japan.

But the list of martyrs is incomplete till we add to their number the Christians who died in Hiroshima and Nagasaki along with 200,000 other casualties in 1945.

Today's memorial recalls the tragedy of wars that overturn cultures, separate families, bring violence and lasting tragedy. But the heart of today is in our honouring the quality of heroism in the life and death of ordinary men and women. We will not have served their memory well if we cannot expand our love to embrace both persecuted and the persecutor.

Their death was a testimony that life transcends human judgment.

“Remember the fruit of the Spirit by which they have enriched our lives.

And Forgive.

‘The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee’.



ST LUKE'S ENMORE/STANMORE

A Modern Multi-cultural Anglican Parish

The modern Parish of Enmore, in the Diocese of Sydney, celebrated the 50th Anniversary of its Re-dedication as St Luke's on Sunday 20th October 2013 – the nearest Sunday to *St Luke's Day* - 18 October).

The Parish was glad to welcome back a former parishioner as the Guest Preacher, the *Revd Canon*



A month earlier, on Sunday, 22 September, there had been another great celebration .



Colleen O'Reilly, now serving in the Diocese of Melbourne.



The original Parish of Enmore was established in the 19th Century (1880), as *Christ Church, Enmore* and its first services were held in a weatherboard building – said to be an oyster bar, probably purchased from the Sydney International Exhibition of 1879.

Today, the Parish of St Luke's Enmore with Stanmore is evidence of an old inner city Parish renewing itself and ministering to a inner city multi-cultural congregation.

The Bishop of the Southern Region, *Robert Forsyth*, commissioned the first Thai Anglican Lay Minister in Sydney, *Mr Mac Maitree*, (who has been a member of St Luke's Parish for a number of years) to minister to the 'Thai Christian Community of St Luke's Church'.

Website: www.stlukesenmore.org.au



THE CRY: Understanding Church Abuse and Abusers

Kimbrada Publishers, 2nd Edition, Sept 2013



By Marlene Hickin (Photo)

A graduate in Arts, Theology and Education with a doctorate in Applied Theology. Currently a Member of the Ethics Committee of the Sydney College of Divinity and Ethics Consultant to the NSW College for Clinical and Pastoral Education.

REVIEWED BY SUE EMELEUS*

The subject of this book puts fear into all of us, and we would rather not know about it. Perhaps it is such an attitude that has led to the present Royal Commission into abuse in the church. But the time has come for all who want the church to continue as a force for good in society to be informed about what has happened, to have some understanding about why it has happened and how we can work together to ensure it does not continue to happen.

Dr Marlene Hickin's book is an outstanding contribution to the subject and I strongly recommend it be read, not only by church members who recognise the need to care for the victims and perpetrators of abuse among us, but by all who wish to lead lives of integrity and transparency.

I write as one who has experienced sexual abuse, as well as one who has journeyed closely with a number of women who have been so abused - some in childhood. Few could be better placed to write about this subject than *Dr Hickin*. She is able to bring case studies from fifty years' personal and professional experience in Australia, Mauritius, New Zealand, Africa and Britain.

Her understanding of abuse began over twenty years ago when working for the Church of England in London. In her introduction to the first edition she describes a young woman who arrived, on her motor bike, at the author's weekly sessions. Although abused throughout her childhood by her father, whose friends in the police force found her and took her back when she ran away, she later set up house with a social worker whose children she inherited. As well as

enjoying the delights of being a grandmother in her late forties, this woman now functions in the ordained ministry with a quality of ministry *Marlene* has rarely seen equalled and never surpassed.

That story alone was enough to make me want to read on. The author says that other survivors, including the poet, *Pia Horan*, whose poems are included in each section, have joined that group which now numbers nineteen.

Dr Hickin suggests we unconsciously file parts of ourselves in different compartments, which can then function separately from each other. ***"What looks like a core lack of integrity can partly be a lack of integration...a failure to get the complex parts of ourselves together"*** (p11).

Describing how our beliefs form and influence us, *Dr Hickin* demonstrates that the way we teach many of our Christian beliefs can cause us to collude with abuse and abusers. ***That is why I think this book should be required reading for all in our churches who want to obey Jesus' two commandments of loving God and loving our neighbour as ourselves.***

The author spends a large proportion of the book explaining

what these commandments might mean and what they definitely do not mean. ***She says that many of us have not spoken about abuse and other misdemeanours committed in the church because we are naively trying to protect God.*** *"This is a powerfully charged inner compartment of belief within many Christians."* But very tellingly *Dr Hickin* says: ***"All of us, Christians and church officials, who have failed in the past to hold abusers to account, have failed in our duty of care"***.

The sincere hope motivating this book is ***that many eyes will be opened to the extent of the pain which the church has inflicted in the past*** - and the opportunities which Christians now have to respond differently. *Dr Hickin* suggests that the best way for any of us to understand the long ranging effects of abuse is indeed to be alongside one victim/survivor on a regular basis for a few years. She has done this, and although the thought of reading her case studies is probably not an attractive one, I think this is a powerful and helpful book.

There are some wonderful very quotable statements, which will assist any reader in their reflection on this issue. For example: *"...Some of us are still bewildered about the*

issue, remaining protective of the abuser rather than the victim. This can be either because we know the perpetrator personally or we still naively believe that a Christian leader could not possibly abuse a child" (p237).

Dr Hickin goes on to answer the question **What would have resulted if we had been aware enough in the past to prevent child-abusing ministers from being ordained in the first place- or if we had at least removed them from office as soon as their behaviour became known?** (p237). I recommend reading the book even just for her answer.

Dr Hickin says that without any intention of doing so, over the centuries the Christian church has lost its grip on the two greatest commandments of Christianity.

The Author ends:

"The Royal Commission is giving us an opportunity to regain that grip. All abusers also have the opportunity to get help to change".

These are strong assertions about the changes which could begin from the reading of this book.

A member of the Royal Commission into Sexual Abuse this month said that there are 130 people employed fulltime at present by the Royal Commission and this is set increase to over 200 as needed.

Marlene Hickin's book is timely.

Orders: sales@kimbrada-publishers.com

web address: <<http://kimbrada-publishers.com/cry.php>>

**Dr Susan Emeleus, a science and Christian studies teacher in Australia, Africa and PNG, was ordained deacon while Anglican Chaplain at the Children's Hospital, Westmead. Her doctoral research concerned resources suitable for those who accompany the terminally ill.*



A Selection from

CRIES OF ADVENT

A Calendar of Meditations

For the first twenty-four days of
December

O Living Word

proceeding from the mouth of God,
penetrating to the ends of the earth,
come and pierce us
with the sword of truth

O Wisdom

dwelling in the womb of God,
generating and nurturing the earth
through nights of darkness,
come and cherish in us
the seed of wisdom.

O Adonai

ruler of ancient Israel, appearing to
Moses
in the flame of the burning bush,
carving in him on Sinai
the words of living law
come, etch your holy way
even into the lines of our faces.

O Tree of Jesse

and Flower of Jesse's Stem,
lifted high as a sign to all the
peoples,
before whom even the powerful
are struck dumb,
come and save us and delay no
more

O Key of David

and Sceptre of the House of Israel
opening where none can shut
and closing what none can open,
come and free us,
trapped in illusion and the lie.

O Wounded Healer

enduring in the heart of God,
enfolding the universe
in strong and gentle hands,
come and soothe our flesh
with astringent balm.

(Continued from p.12)

back there in the brewery storeroom, (1810-1866).

In wonderful contrast, our current Director of Music was the composer of the choir's sung responses to the versicles, intoned by the Officiant, the Reverend **Dr Daniel Dries**, 11th Rector of Christ Church St Laurence.

Special guests on the night included: **Professor Karl Kramer**, Dean of the Conservatorium, the University of Sydney; **Professor Shirley Alexander**, a Deputy Vice-Chancellor at the University of Technology, Sydney, which is one of CCSL's closest neighbours; and Reverend **Francis Chalwell**, Rector of St Michael's Parish, Surry Hills, a daughter church of the Parish.

To conclude with Fr. Daniel's words on the night: **"I trust that the beauty of this evening's liturgy will be a source of great inspiration as we give thanks for our past and look forward to the future with hope and enthusiasm."**

Lyn Bannerman, quoting from material prepared for the occasion by the Reverend Dr **Daniel Dries** and Mr **Joseph Waugh**, Archivist. Photos courtesy of **Colin Tso**.

Beyond the mist and doubt
of this uncertain day,
I trust in your eternal name,
beyond all changes still the same
and in that name I pray.

Our restless intellect
has all things in its shade,
but still to you my spirit clings,
serene beyond all shaken things,
and I am not afraid.

Still in humility
we know you by your grace,
for science's remotest probe
feels but the fringes of your robe:
love looks upon your face.

Donald Hughes 1911-67
Sing Alleluia p18

175TH ANNIVERSARY OF THE FIRST ANGLICAN SERVICE IN THE CIVIL PARISH OF ST LAWRENCE

On Sunday 27 October 2013, close to 300 people joined in a service of Solemn Evensong, Procession and Solemn Te Deum at Christ Church St Laurence (CCSL) to celebrate the 175th anniversary of the First Anglican Service in the Civil Parish of St. Lawrence.

The Right Reverend *Richard Appleby*, sometime Bishop of the Northern Territory, was the preacher at this special occasion. His sermon can be found on CCSL's website.



THE FIRST SERVICE IN THE PARISH was conducted by *William Grant Broughton*, Bishop of Australia (the only person to have held the title).

In the earliest days of the parish, the parishioners of St Lawrence gathered for worship in the storeroom of the Albion Brewery on Elizabeth Street. This temporary place of worship was located only a few hundred metres from the present church building. **The brewery storeroom was to be the spiritual home for the people of St Lawrence for seven years while they waited for the completion of the present parish church.**

In 1838, the town of Sydney was still a convict settlement with 25 convict ships arriving in Port Jackson in that year. Still some four years away from becoming a city, Sydney had only two permanent Anglican churches - *St Phillip's* and *St James'*. The southern part of the town, surveyed as the Parish of St Lawrence in the late 1820s, had a rapidly expanding population that could not be accommodated in the existing churches.

When *Bishop Broughton* arrived as Archdeacon of NSW in 1829, he found that the Parish of St Lawrence "was not recognised as a part of Sydney, the few scattered habitations which then existed forming not even a suburb of the town, but rather a small, detached country village". By the time of the 1841 census, the Parish had 4,844 inhabitants, 55% of whom were Anglican. In 1838 the Parish of St Lawrence had over 300 resident convicts on government service or private assignment. Convicts were still making bricks in the brickfields (now Haymarket). This area and the "Dickensian" institutions along Pitt Street - the Carters' Barracks and the

Benevolent Asylum - were the focus of much pastoral work for the clergy and laity of the parish.

To this day, the parish of Christ Church St Laurence maintains a strong pastoral focus of this nature; support to homeless, and other marginalised people are a significant part of our Church's mission, as are a much newer group, the tourists, especially young backpackers, far from their home.

The current parishioners of Christ Church have inherited a rich liturgical tradition and heritage through the devotion and commitment of the many generations that have gone before.

The first Collect at the Anniversary Service spoke of the building of God's church on the foundation of apostles and prophets, and in the second we prayed that the church may continue to be kept in holiness so that we may continue to glorify God in this place. A prayer was offered for Her Excellency the Governor. This was based on a prayer for the 'Governor of this Territory of New South Wales', composed in 1836 and approved by the Bishop of Australia in that year.

The Director of Music (*Dr Neil McEwan*) and the Organist (*Mr Peter Jewkes*), their assistants and the choristers, who are maintaining

CCSL's world-renowned music tradition, inspired the congregation with music from all parts of our history. A particular delight was the Introit, retrieved from the CCSL archives, which was composed by the first Organist, *William Jonathan Johnson* (1810-1866). (cont. p.11)

