



## New Appointments in Sydney Diocese.....

### New Dean for St Andrew's Cathedral, Sydney

The Reverend Kanishka Raffel, currently Rector of the parish of St Matthews, Shenton Park, Perth, has been appointed, by the Archbishop of Sydney, as the next Dean of St Andrews Cathedral, Sydney.



Kanishka Raffel leading Bible studies at the Anglican Future Conference, Melbourne

Born to Sri-Lankan parents in London, **Kanishka Raffel** and his family emigrated to Australia from Canada. He was raised a Buddhist and converted to Christianity in his twenties.

*"Kanishka has exercised a valuable ministry in Perth and although it is a big wrench for him and his family to return to Sydney, I appreciate the sacrifices that are involved"* said Dr Glen Davies.

The Archbishop described the new Dean as *"an outstanding teacher of the Bible who, God willing, will have a significant ministry to the city of Sydney."*

Archbishop Roger Herft of Perth described this appointment as one of the most significant in the Diocese of Sydney and in the Australian Church. and said *"I myself respect and admire Kanishka for the work he has done at Shenton Park, where he leads a lively evangelical church"*

Mr Raffel said "I'm very excited about the opportunities for proclaiming the majesty and mercy of Jesus in the heart of the city of Sydney," "I was a student minister at the Cathedral when I was at Moore College. It's an immense privilege to be returning there to serve the Lord."

### NEW BISHOP OF THE GEORGE'S RIVER REGION



Archbishop Glen Davies, Bishop Peter Lin and Bishop Ivan Lee

The Reverend Peter Lin was consecrated a bishop by Archbishop Glenn Davies, and many other bishops from around Australia at St Andrew's Cathedral, Sydney on Saturday 30th May 2015.



The consecration of Peter Lin

Clergy and congregants from across the Georges River area, and bishops from around Australia packed the Cathedral. The multi-cultural broadcaster SBS, covered the event for its world news.

Peter Lin trained at Moore Theological College and was ordained deacon and priest in 2000. He has served his ministry in the Parish of Fairfield in western Sydney, first as Assistant Minister and then as Rector.

At 48, Peter Lin, is one of the youngest bishops in the history of the Diocese and the second of Chinese descent.

Georges River Region is one of the five Regions of Sydney Diocese. In the last two decades it has undergone transformation into one of Sydney's most multi-cultural areas. Suburbs such as Marrickville, Lakemba and Bankstown, once with predominantly Anglo-Saxon populations, are now truly multi-ethnic.

## ST JOHN'S CHURCH, BALMAIN, SYDNEY



St John's Church, Balmain

The Parish of *St John's Balmain*, the youngest Anglican church on the Balmain Peninsula was established in 1882.

Many well known and dedicated Rectors have served the people of Balmain and Birchgrove (and in the early days, the workers on the three adjacent islands) for one hundred and thirty three years.

The newly appointed Rector is the *Reverend Canon Peter Yeats*.

He is currently Rector of St Luke's Church, Modbury in the Diocese of Adelaide..



**Peter Yeats** trained in the England and was ordained in the Diocese of Newcastle, UK.

He has served in Papua New Guinea as Chaplain at Martyrs Memorial School and lectured at Newtown Theological College. He also had ministries in St John's Cathedral, Hong Kong and as Port Chaplain, Kobe, Japan.

Peter is 53 and married to Karolina, a teacher. They have two children at University in Melbourne.

**Peter will be inducted in St John's Church, Balmain on 1st October 2015.**

## THE ANGLICAN PARISH OF HUNTERS HILL

### *New Rector for Historic Parish*

The parish of Hunters Hill has two very beautiful and historic churches. The main church, *All Saints in Hunters Hill*, was opened and dedicated in 1888.

The other church, *St Mark's* was originally opened as a **chapel-schoolhouse** in 1858 and used as a school until 1870, and then as the place of worship until All Saints church was dedicated.

The "*Figtree Chapel*" continued as a place of worship and a Sunday School, until 1962 when it was in danger of being demolished by the Department of Main Roads to make way for the Gladesville bridge.

**Intense local and wide community interest preserved the oldest public building in Hunters Hill.** It was taken down - sandstone brick by sandstone brick – and re-erected in Figtree Road. Here on Sunday 28th October 1962 the opening service was held and **the chapel-school-house dedicated for worship as St Mark's Church.**



**Reverend Michael Armstrong**, previously Rector of Wagga Wagga is the **new Rector of the Parish of Hunters Hill.**

He was inducted on 28 May 2015. **Michael with his wife, Angela and their two small sons are settling into their new home.**

### **CIRCULAR QUAY**

The many voices of the holiday are on the pier,  
above my silence and the waters beneath.

Through the gates of Luna Park,  
the caravel steps a smiling line, and flying

overhead is a yellow parasol.

© Noel Jeffs

## EPISCOPAL APPOINTMENTS IN THE CHURCH OF ENGLAND

One year after the Church of England's General Synod approved the consecration of women to the episcopate, there are now six women bishops in the Church of England.

On 3rd July 2015, the second female bishop in the Church of England was **consecrated as Bishop of Hull** during a ceremony at *York Minster* led by the Archbishop of York, *Dr John Sentamu*.

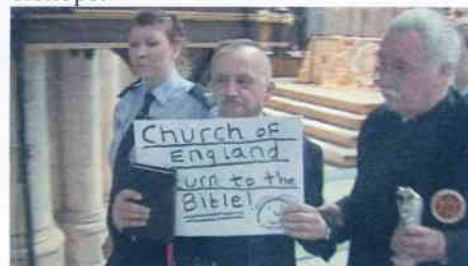
*She is the Right Reverend Alison White.*



Bishop White gave her first sermon, as bishop, in a service attended by 450 people in the city of Hull's Holy Trinity Church.

Afterwards Bishop White said: "*It was just fantastic. I can't believe so many people would come on a Monday night.*"

**Although the majority of members within the world-wide Anglican Communion are accepting of women playing a full role in the life of the Church** (by being ordained and consecrated) there are still sections who will not accept, nor recognize, that women can be part of the church's ancient order of deacons, priests and bishops.



A lone protestor outside the cathedral



## **‘ORA ET LABORA’**

### *Greetings in Christ*

# **Challenge and Tension in the Church**

**A** constant challenge for the church is the tension between the need to maintain its ‘inner life’ (worship, the care and nurture of the faithful, theological education; maintenance of the plant) and its ‘outer life’ (outreach, welfare, evangelism and its prophetic engagement with the wider world). Both groups of activities need to be addressed, however the interests and priorities of these two perspectives sometimes find themselves at odds with each other. Moreover, there are negative consequences when one perspective is allowed to dominate the other.

An example can be seen with church involvement in current political debates such as the nature of marriage, religious and ethical instruction in state schools, the treatment of refugees, environmental issues, and matters of social justice. Church comment is being discounted by an increasing number of people because religion (in general) is seen as irrelevant to the world in which we live. Religious leaders are occasionally given space in the media, yet they are often lampooned by the commentariat as a result – sometimes with good reason.

A regular criticism levelled at the churches is their disconnection from the world of ordinary people. Part of the reason for this is that they have become too focussed on their inner life and not enough on their

outer life. Indeed, despite church attempts to convince the wider world of their relevance, the world is not listening – people have switched off. The churches are therefore tending to speak more to themselves (called ‘preaching to the converted’), thereby reinforcing their disconnection from the community. Mind you, political parties face similar challenges, including having very small membership (less than 1% of the population) and being held with either contempt or suspicion by much of the wider community!

*the world is not listening  
– people have switched off.*

In response, the churches need to win back the respect of the community before they can expect to have their views regarded positively; which is to say that they need to adopt a more outward-looking focus, be willing to change, use the language and ideas of the marketplace, and engage with the community in a more open, unpretentious and vulnerable way.

A way of achieving this is through exemplary leadership – something that has often been lacking in the way that the churches have handled matters of child abuse, professional standards, financial probity, transparency in governance, and our obsession with both sectarian and intra-denominational tribalism. We usually fail in these areas because of our poor choices.

### **CHRISTIAN ETHICS**

How can we ensure that churches will act ethically and by what standards should they be assessed? Over the past two thousand years Christianity has developed an ethos based on the teaching of Jesus - not that the churches have always measured up to this standard. Critics have rightly pointed out their failings; from incitement to hatred of those who are ‘different’, persecution of dissidents and minorities, racism, abuse of the weak and vulnerable (including women and children), and legitimisation of corrupt regimes, political practices and war. Of course,

Christianity is not alone in these failings as other religions, philosophies and political ideologies have also been the cause of such destructiveness – even today.

That the institutional churches and their members sometimes fail to live up to their calling is unsurprising. The *Christian ethic* includes acknowledgement of the reality of failure and provides a way of addressing it through repentance, forgiveness, restoration and transformation. **We fail to be what God wants us to be because of self-centeredness** but this does not provide an excuse for the toleration of bad behaviour – some things are simply shameful and have brought the Christian faith into disrepute. Nevertheless, while it is possible to recognise what is wrong with the

churches, the idea of transformation helps us to discern, change and maintain the good.

### **CHRISTIAN VIRTUE**

It is not difficult to come up with a list of Christian virtues such as love, justice, selflessness, repentance, forgiveness, and Godly obedience. St Paul calls them '*fruits of the Spirit*' (Galatians 5:22-23). Indeed, from the earliest of times there have been 'codes of conduct' for God's people, such as the Ten Commandments (Exodus 20:2-17), that have highlighted virtuous behaviour.

**J**esus summarised Christian virtue with the two great commandments:

*"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment, and a second is like it: "You shall love your neighbour as yourself"* (Matthew 22:37-39).

This statement has guided Christian behaviour down through history and has been incorporated into the ethos of western culture. **It is the business of setting aside our own desires through repentance, discipline and prayerfulness and being attentive to those in need – thereby maintaining an outward focus.** Moreover, it is also about being aware of our motivations and the need to control our selfish desires and inappropriate behaviours both individually and corporately.

Yet Jesus tells us to go further; *'Love your enemies and pray for those who persecute you'* (Matthew 5:44). Some have argued that this is an unattainable ideal and thereby dismiss it; however, like the pursuit of justice, it is the only way that we can honourably seek to live our lives. Indeed, while justice may be sometimes elusive within the legal system, yet we must never seek to achieve anything less. Likewise, we need guidelines and ideals by which to lead our lives. **Both the Bible**

**and the lives of Godly people through history have provided models of behaviour and are primary sources for the demonstration of Godly behaviour, even today.**

### **FOLLOWING CHRIST**

As Christians, we are called to be 'disciples of Christ'. A disciple is **one who follows a leader and lives under a rule of life.** We live under the rule of Christ, as revealed in the scriptures and the spiritual experiences of the people of God. We do this knowing that we are fallible human beings; but that, as with the pursuit of justice, we are committed to following Christ because to do less would be underwhelming and diminish our humanity.

Jesus talked about '*taking up your cross and following him*'. In doing this, we seek to identify ourselves with Jesus' sacrifice and make it our own. In daily practice, this means being more concerned with the needs of others rather than ourselves; all done freely and in 'good faith'. God does not coerce us into following Christ, (which would not be loving); instead we are invited to follow. The choice is ours.

**Following Christ is therefore not a fearful act, nor should it be half-hearted.** Rather, we respond to the call of God out of a sense of love and generosity – giving of ourselves because we value goodness in itself and also know that nothing else will bring satisfaction. Those who respond begrudgingly or in bad faith miss the full potential of what God's grace (or love) can do and therefore fail to see the point of self-giving.

### **PRAYERFULNESS**

In the spirit of the seventeenth century monk **Brother Lawrence**, we would do well to '*practice the presence of God*'; which is to become aware of God's involvement in every aspect of life. **Prayerfulness is not so much**

**focussed upon ritual activities of the church or individual, but rather is about developing a growing awareness of God's presence at all times and in all things, including the worshipping community, ourselves, others, and nature.**

This approach causes prayerfulness to become less of an activity and more an attitude of faith that has the potential to permeate our whole being - we therefore not only 'do' prayer but also 'become' prayer. Of course, such prayers can be for good or ill. **Archdeacon Grantly**, in Anthony **Trollope's Barchester Towers**, confesses that he is ashamed of his prayers, for he wants his father (the dying bishop) dead so that he himself might become bishop before there is a change of government and his own appointment would not be considered. Indeed, sometimes our prayers (and desires) are less than admirable, yet at least the Archdeacon was honest with himself!

### **THINKING NOT TOO HIGHLY OF OURSELVES**

St Paul wrote to the church at Rome: *"... not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned."* (Romans 12:3)

**Humility speaks so much more highly than words and is a window into our hearts for the rest of the world to see.** To be sure, this is another attitude that relates to our self-understanding and spirituality. While prayerfulness is directed principally upon our relationship with God, humility is largely focused upon our attitudes toward ourselves and others.

As Christians, we are aware of sinfulness, which is behaviour that damages our relationships with God and each other. In the light of this, we are called to repent (that is to make a decision to turn away from

such behaviour) and seek forgiveness and transformation. **We are aware that this is a continuing process worked out in our lives daily - a situation that only God can resolve. Such awareness should keep us humble, however all too often Christians (both individually and corporately) behave in a manner that contradicts this - why?**

A parallel to the Church's obsession with worrying about 'who's in and who's out' (mentioned in my last article) is the attitude of 'I'm right and you're wrong'. This arises from a desire to be in control of circumstances and indicates a degree of insecurity about the process and effect of salvation on the one hand and the role of the church in this process on the other. In an institutional context, it can lead to hubris, as more exclusive claims are made for the 'rightness' of the organisation, its ideas, and those that lead it.

**There is no doubt that the church needs to apprehend the truth of the Gospel, however the failure of arrogance often emerges here. For it is not so much a concern for truth and its discernment, but rather a desire for control of the processes that help to discern and maintain the truth. In short, it is about power, and is a feature of fundamentalism.**

A common criticism of fundamentalists is their refusal to engage in an honest and open way with those who disagree with them. When challenged, their response is to become exclusive, dogmatic and conceited. Such people would seem to be happy to break their relationships with others (being those who disagree with them) in an effort to maintain the 'rightness' of their position. In other words, they sin to maintain purity and power over their ideas; which in a Christian context is indefensible.

**Humility arises out of love rather than fear.** What is important here is to be honest with others and ourselves before God, confess our faults, live with the consequences, and seek to live Godly lives that are concerned with the well-being of others. It is not a matter of power, image or style, but rather one of attitude.

Indeed, this is not only a problem for the church but also one for our political parties, businesses and public institutions. The failure of exemplary leadership in all these contexts exposes the spiritual poverty of our society.

*"Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you."* (Philippians 4:8-9)

*The Reverend Andrew Sempell*  
President, Anglicans Together



## **THE PARISH OF ST ALBAN'S EPPING together with ST AIDAN'S WEST EPPING**

**In early July 2015, parishioners and friends, farewelled their Rector of eighteen years, the Reverend John Cornish, who has retired as Rector of the Parish of St Alban's Epping, Sydney.**

This parish, originally on the outskirts of Sydney, has been the centre of Anglican worship since 1891. This was five years before the then congregation could raise sufficient money to build a small permanent church. Permanent until 1923, when then too small for the growing congregation in a developing suburb, a larger more

elaborate brick church was erected. That church now enlarged externally and beautified internally stands on the hill in the centre of Epping as a strong Anglican witness in this ever growing suburban centre.

**John Cornish** came to Epping in 1997 and has lead the expanding congregation in Christian growth and witness over the past eighteen years. He has been a faithful and dedicated priest, pastor and leader of this large parish and district.



*The Reverend John Cornish and his wife, Christine*

He has not only served the parish, but on the ecumenical front, was involved in the wider Christian community. In his time there, he developed a particularly close relationship with the Catholic community in Epping and the Chester Street Uniting Church with whom a covenant relationship is shared.

**John also made a strong contribution in the diocese and outside the parish as a former active and visible President of Anglicans Together from 1999 to 2005.**

# THE REMARKABLE CANA COMMUNITIES STORY

## Forty Years in Inner Sydney

*“In companionship with Jesus and inspired by His Gospel, we recognise the unique and mysterious value and beauty of each person.” (Cana Constitution)*

**Mother Teresa once said: “The poor must know we love them, that they are wanted. They themselves have nothing to give but love”. THIS IS CANA’S MISSION.**

Cana’s special care is for those with the fewest options and who are the most alienated.

**In Redfern Park, in a grand marquee, a joyous and chaotic party was held.** It was during Sydney’s ongoing wet in May.



*One of the ladies at the Cana 40th birthday in Redfern Park*

It was to celebrate forty years of ‘Cana’ -- a Community which has been led for much of that time by **Sister Anne Jordan PVB**M and supported by a dedicated army of volunteers from around Sydney.

Anne was also farewelled as she leaves for a well-deserved 8 months sabbatical break overseas. Anne was described as “the rock and the glue, physically and spiritually” to the community.

Volunteers get to go home; **for Anne the community there in Redfern is her home.** One of the long term residents in the community houses proudly took the microphone to say that **“Anne is the most unbelievable person you could ever live with.”**

### WHY CANA?

What has the New Testament story of a miracle at a wedding feast in Cana got to do with this? **“Everything”** says Sister Anne. **“Everyone’s life deserves to be celebrated. Cana is about the little miracles which happen when we share our lives. The moments when the ordinary (water) becomes the celebration (wine); when our recognition of our being in need (having no wine) enables us to look for and recognize the miracles of our lives.”**



*Sister Anne Jordan, Cana*

**Cana has evolved over the past forty years – its core beliefs and aims remaining unchanged, but its locations and activities changing with circumstances.**

Below is a summary of current activities and, as you read, keep in mind **this is the work of volunteers, solely dependent financially on community donations:**

**Working in inner Sydney, Cana has set up overnight shelters for homeless people** (eg one every Saturday night in the Church Hall of Christ Church St Laurence) and homes for marginalised people needing overnight or short to

medium term accommodation. For example, **de Porres House** in Redfern, which also provides a homely space for community meals, celebrations and companionship in day time hours. Creative evenings are also held with dancing, singing, poetry-reading and so on.

**Outreach to people who live alone** in flats, rooming houses or on the streets in inner Sydney, maybe taking them out for coffee or a drive.

**Offering support of all kinds for children and babies** within the family context in high rises, including visiting, food, tuition, school fees, uniforms and extra-curricular possibilities.

**Visiting people from our communities** in prison or hospital (medical or psychiatric); writing to those in distant institutions, or visiting where local. Mentoring of people recently released. The companionship continues throughout the journey back into functioning members of society.

**Funerals: Cana** buries or cremates with dignity many who die without support, especially indigenous people and the mentally ill. This is a considerable expense.

**Cana Farm at Orchard Hills in western Sydney provides opportunities for marginalised people to mix with the wider community and gain valuable training and work experience. Partnering with Western Sydney TAFE, Cana Farm offers training in hospitality, horticulture, carpentry and other trades.**



At the Cana Fortieth Birthday Party - Redfern Park

Students at Cana Farm have very diverse backgrounds - from refugees to former inmates. The farm also provides a place for a peaceful retreat for people from diverse backgrounds.

**Cafe Cana** is located within the Cana Farm, at 100 Kingswood Road, Orchard Hills.

**The cafe provides a friendly meeting place** for all people to relax with inexpensive coffee and food, and a very welcoming open-door philosophy. At **Cafe Cana** you will meet street people and business executives, TAFE students and farm workers. The cafe is run by volunteers and staffed by the students. The welcoming philosophy, together with the rustic quarters and rural setting give the cafe an earthy, hearty vibe. It's a refreshing surprise in the heart of western Sydney. **Cafe Cana** is open Tuesdays to Thursdays from 10am to 2pm, and on occasional

Sundays as part of the Cana farm markets.

**CANA** is truly ecumenical. Under Anne's guidance, many people from different or no religious backgrounds are invited to be a part of Cana Communities. Whatever your personal beliefs, the hope is that you can share in the common values, and your contribution to the community is welcomed. Interested in volunteering in some way? Go to the 'Get Involved' page on <http://www.cana.org.au/> You can also help by praying daily for **Cana** and all those involved.

*Lyn Bannerman,*  
CCSL

## **JAPANESE PRIMATE TO JOIN WCC PILGRIMAGE TO HIROSHIMA AND NAGASAKI**

Seventy Years ago on 6th and 9th August (1945) the deadliest bombs in history (atomic bombs) were dropped on the cities of **Hiroshima** and **Nagasaki** respectively. The cities were annihilated and the majority of the people perished.

**A lifetime after that fearsome destruction, forty governments still rely on nuclear weapons.** Nine states possess nuclear arsenals and 31 other states are willing to have the United States use nuclear weapons on their behalf.

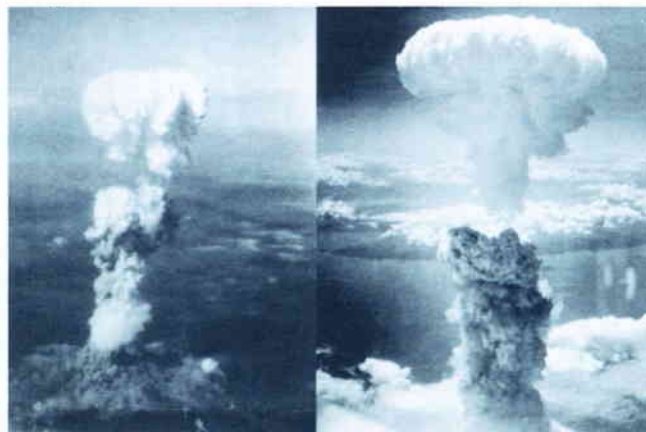
**Archbishop Nathaniel Uematsu** of the Anglican Church in Japan will be one in the group of Church leaders from eight of these countries who will make the WCC pilgrimage to Hiroshima and Nagasaki. There they will listen to survivors, pray with local churches and reflect with other faiths on the plight of the two cities. The bishops and church presidents will then bring calls for action back home from the two cities.

**"The 70th anniversary of the atomic bombings is a significant milestone,"** said **Peter Prove**, Director of The World Council of Churches' Commission of the Churches on International Affairs.

**"It is timely because most of the survivors of the 1945 attacks are now in their 80s. Their cries of 'never again' must still be heard. It is urgent because the nuclear powers are all modernizing their nuclear weapons instead of abolishing them as promised. It is also hopeful because a growing international majority is forming to ban nuclear weapons and WCC member churches are involved."**

**"This Pilgrimage will end by bringing a moral and**

**spiritual critique of the dilemma, that began with the attack on Hiroshima 70 years ago, to governments that still depend on nuclear weapons today,"** said **Dr Isabel Apawo Phiri**, WCC Associate General Secretary. "



Atom bomb mushroom clouds over Hiroshima (l) Nagasaki ®

### **A PRAYER OF CONFESSION**

**O** God you have searched us out and known us, and all that we are is open to you.

We confess that we have sinned  
we have used our power to dominate  
and our weakness to manipulate;  
we have evaded responsibility and failed to confront evil;  
we have denied dignity to ourselves and to each other  
and fallen into despair.

**We turn to you, O God; We renounce evil;  
We claim your love; We choose to be made whole.**

**FORGIVE US SO THAT WE MAY BE AT PEACE**

Adapted from a Prayer Book for Australia

# WHAT A CHRISTIAN COMMUNITY CAN CONTRIBUTE TO A BELIEVER'S LIFE

**W**hen my parents joined the Church Missionary Society they intended to support the missionary enterprise that had begun in an Inn at Aldersgate London in 1799.

They were attracted by the adventure of taking very good news out of their home context into places where it was simply unknown or barely understood. They had no intention of going anywhere themselves, of course but encouraged a friend to go and meet the new Bishop of Central Tanganyika **Alfred Stanway** who was recruiting staff for a boys' high school in **Dodoma** by going with him.

You can guess that some eighteen months later their friend stayed home and they embarked with their three small children for the unknown shores of East Africa, actively supported by Society members in Sydney.

Before they left, at the commissioning service, my parents **Jack and Florence** were prayed for and sent out as full members to represent the Society. As one of those small children I became an infant member of a religious society and identified strongly with that group. My Australian address was 93 Bathurst St Sydney, and stayed that way until we returned **when I was 17.**

**It was a life filled with high adventure, serious purpose and strong commitment. It was a risk, made more poignant and real by the reality of little graves of infants or whole families dead too soon.**

CMS has always operated with those two groups, the ones who

leave home, careers and family, and those who give support and care to those away, making a commitment of their own to the adventure.

## ***Joy in belonging and the affirmation of a personal call and commission***

**I became aware of the Society of St Francis after a period of illness.**

**The building of the Community houses at Stroud, in the Diocese of Newcastle, for men and women was more or less complete.** There was a guest house for those who wanted a retreat or rest.

**As a child I had lived in mud brick buildings in Tanganyika and the thought of staying there and being able to join others in prayer daily was very attractive to me.**

Our ten month old baby and two older children were entrusted to the care of my mother overnight and my friend Janet and I drove north to find out what was happening at **Stroud.**

We were very warmly welcomed into a culture that was new to us in some respects.

**Much later I began the process of joining the Society,** prompted by a sense that without this praying community I would founder under the stresses imposed by ordination studies that Philip had begun. By then we had four young children.

## ***Structure and discipline in Prayer***

Like many others I found prayer hard to fit into my days. The monastery and hermitage gave me time to settle into being part

of a community event, not coerced or feeling threatened but interested by a manner of prayer that I had only experienced on a Sunday as a weekly event, not a many times a day event.

That first visit was a reconnoitre and we came back as a family to visit and combine holiday with intentional praying.

For our children it was not entirely their first choice but they warmed to the welcome they received and the sense of adventure in being in the country with wallabies looking at them curiously.

**The Community of women was strictly enclosed but we had our own guesthouse and the sisters catered for our children very lovingly.**

I took those patterns of prayer with study home and modified them. The reading of psalm, Old Testament and New Testament in every day was not new but it had not been my practice. I grew up with Scripture Union which gave readings for every day with a short commentary and served a most useful purpose. **Somehow the settings of readings and canticles into a pattern for every day with prayer I found wonderfully satisfying and beautiful.**

It was like claiming something that had been mine already but had been never fully appreciated. Since then I take the opportunity to join others in daily prayer whenever possible, whether in my parish church or in places **where prayer is part of the fabric of the place like Stroud or the Healing Ministry Centre**



### **Example and mentoring by and of others**

I expect some people are natural joiners but for me it was a terrifying prospect, especially because I was moving outside my familiar milieu in my church. **I am still a member of CMS** and became part of this international mission as well. **The Third Order of the Franciscans** asks its members to think about their Christian practice and to write that as a pattern for their year, calling it **a Rule of life**.

Having become friends with the hospitable group of sisters and brothers resident at **Stroud** I was cared for during the years of discernment by both a brother, and a fellow tertiary. They spanned the more than difficult years of Philip's training at Moore College and the Community proved to be a most helpful source of support. Each day we pray for one another across the region which includes New Guinea and East Asia. In the company of these Franciscans I learnt to treasure the Eucharist and the profound capacity for making God real and actively remembered, and for restoring faith.

My prayers became more structured and more informed. As a historian of the ancient world and the early church it is most satisfying to use a liturgy that acknowledges the debt we owe to all those who have faithfully shown us the way to live, thanking God for them in our prayers, spanning the centuries, as well as the distances with prayer.

As I have watched others make the decision to begin joining this Society, it is obvious that this is

not the way of many others, or easy.

It asks a deep commitment but comes out of a clear sense of call while allowing great freedom



because it is a lay order; members adapt their commitment to the constraints of their daily lives. We pray for each other, meet in localities that are possible for a widely spaced Community and are aware of the challenges we separately face, as in any Christian community.

These days the Community House at Stroud is the Hermitage where brothers of the Order live their lives in vows for life.

The Friends of the Monastery, formed after the devolution of the Community of women; to provide a Retreat House for those needing time away, or using it for group activities. It provides 30 beds and has space for beds on the floor for youth groups and a campsite.

**It is a perfect place for Christian groups to hold a weekend.**

The chapel is available to visitors for Christian worship and daily prayer services are held for those wishing to join in.

**Enthusiastic living in the light of the gospels**

We are a long way from the problems of the medieval church in the late 12<sup>th</sup> Century.

**Renewal was the fruit of Francis' renunciation and it meant that a new focus began on the gospels and the real Jesus.**

In every age renewal is needed, active renunciation in life is needed and followers who can laugh in the face of fear.

Love for God: Father, Son and Holy Spirit, and the church that was given to us is more than relevant, and the church worldwide is a new creation, being changed from one

degree of glory to another.

Instead of focusing on its faults we commit ourselves to serve it in prayer, giving, study and work, seeking from God the renewal and restoration of its witness. We love the creation and see it as a sign of the greatness of God.

**It is astonishing to be called to embody the Living Word, so we live in awe at such an invitation.**

*Rosemary Bradford, tssf*

Photo above:

*Old Monastery Buildings, Stroud*

### **ANGLICANS TOGETHER WEBSITE REVAMPED**

Discover the Anglicans Together new improved Website.

Explore its pages at:

<http://www.anglicanstogether.org/>

Go to the 'Events' page and find a continually updated eclectic range of events around Sydney.

\* Make it a Favourite on your Browser so you can check it regularly.

\* Join **Anglicans Together** now or renew your membership **ONLINE** (click on **Contact us**).

\* Comments and suggestions on our Website are very welcome - send them to:

[admin@anglicanstogether.org](mailto:admin@anglicanstogether.org)

# CONCERT FOR CONGO.....

## SIZEABLE VISION FOR A DIMINUTIVE PEOPLE

It isn't often that we get a chance to see how we have made a lasting difference in the lives of some of the most disadvantaged people in the world.

The people who attended a Special Concert in May at St Mark's Anglican Church South Hurstville were given that privilege.

They also had the opportunity to continue their support of educational and development projects for a group of *Bambutu (Pygmies)* in the Democratic Republic of Congo.

Many of the more than one hundred and twenty people at the concert have been donating to the **Bambutu** for more than five years through the projects initiated by St Mark's parishioner, **Dr Barbara Ferguson OAM**.

The audience included members of the parishes of St Mark's, St Andrew's Cronulla, St Stephen's Lugarno, St Luke's Miranda, St Philips Caringbah, Christ Church St Laurence, Sydney, as well as members of other local Christian churches, clubs and friendship groups.

The large audience enjoyed a wonderful variety of performances by local talent. Added to that they donated \$4000 to continuing projects for the **Bambutu**. It was a bit too far for supporters from St Alban's Epping to come to the concert but they forwarded a matching donation of \$4000.



Agape International Church Youth Group

Most of the performers were St Mark's parishioners. The Master of Ceremonies, **Vic Playford**, a teacher by day and entertainer by night, led community singing on his guitar; **Rachel Greenwood**, the Rector's wife, accompanied by St Mark's organist **Lois Little**, charmed the audience with a selection of romantic songs dating back to World War II.

The Instrumental offerings were of professional standard and enthusiastically applauded by the audience. The performers were, violinist **Frank**

**Chapman** accompanied by his wife, Ann on the piano, **Viv Le**, a talented young pianist of Vietnamese background and brothers **Jonathan and Gregory Karanikas** on violin and piano.

**St Mark's Sunday Club children**, all under 13 years of age, formed an impromptu choir with some of *the Congolese Australian children* in the audience to sing items from "The Lion King".



St Mark's Sunday Club accompanied by Vic Playford

The featured song and dance act of the day came from an enthusiastic group of **young Congolese-Australian members of the Agape International Church from South Western Sydney** led by their Pastor, **Nava Malula** and accompanied by her son, **Chikuru**, on drums.

**Barbara Ferguson** showed a short film made by an ABC journalist on one of her visits to Congo. During the film **the leader of the Bambutu** gave thanks for what has been achieved as a result of the projects. In particular for the opportunity the people had been given to have a source of income.

**The Bambutu of Congo have been displaced from their traditional forest homes and way of life by the two decades of conflict.** Out of sight of the international media, this tragic conflict has seen **over 5 million people die and 2 million people displaced, just in the Eastern provinces of the country.**



Barbara with Nyota (Star) outside her house

**Barbara Ferguson first** met this group of one hundred and seventy people in 2010 when working as a volunteer in an indigenous hospital in that area of the Congo.

**Despised as less than human and incapable of learning by the general population, they had been nomads, with no skills to survive in the society and forced to beg for a few scraps of food.**

During the Concert programme, with a background of selected photographs projected onto a screen, **Barbara** described the Projects funded over the past five years.

**This funding has meant the purchase of land of their own use in a relatively safe place; materials to build mud brick houses to the local standard; expertise and all that was needed to set up kitchen gardens; fishing boats.**

There is also an occasional health clinic and Church services on Sundays. Ongoing expenses include the fees for the school children, salaries for the pre-school teachers, a simple meal 3 days a week for the children, and medicines for the Clinics.



A meal three days a week for Pre-school children

**Donations specifically to fund the work of an Evangelist from the nearest Anglican Church in Goma have been blessed in an amazing way with more than thirty of the members of the tribe coming to Christ and being baptised in a nearby stream.**



Launching the fishing boat

The money raised has covered primary school fees for fifty children; a substantial building which serves as a preschool for forty five of the youngest children in the morning; literacy and sewing classes in the afternoons.



Priest from Goma Church baptises a Bambuti convert

Barbara's next trip to the Congo is planned for November 2015.

**Barbara Ferguson may be contacted at [bfergu5on@bigpond.com](mailto:bfergu5on@bigpond.com)**

*Barbara Ferguson & Wesley Fairhall*  
St Mark's Church, Sth Hurstville

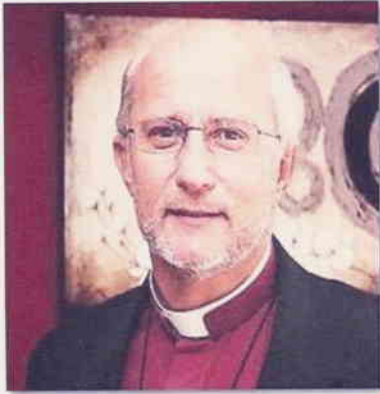


Nurse from HEAL Hospital visiting Bambuti village –dosing for parasites

**NEWSLETTER** is published by  
**Anglicans Together Inc**  
Opinions expressed are those of the contributors.  
Editor: Moya Holle,  
PO Box 429 Glebe NSW 2037

# ANGLICANS TOGETHER ANNUAL DINNER

FRIDAY 28 AUGUST 2015  
7 FOR 7:30 PM



**BISHOP STEPHEN PICKARD**

**'Religion and Violence: Myth and Reality'**

**CITY TATTERSALL'S CLUB,**  
**194 - 204 Pitt Street, Sydney**  
**COST: \$65 pp (\$60 conc)**

Bishop Pickard is the Executive Director of the Australian Centre for Christianity and Culture in Canberra. Previously he was Head of the Charles Sturt University School of Theology, and a former Assistant Bishop in Adelaide. He was also a Professorial Fellow at Ripon College, Cuddesdon, Oxford.

## PAYMENTS (WITH BOOKING FORM) BY 21 AUGUST TO:

**ANGLICANS TOGETHER, Level 1, St James' Hall, 169-171 Phillip Street, Sydney, 2000.** Telephone 02 8227 1300  
Booking form at: [www.anglicanstogether.org](http://www.anglicanstogether.org)

## IT IS ESSENTIAL TO SEND THIS COMPLETED BOOKING FORM TO ENSURE TICKETS AND SEATING ARRANGEMENTS

I will be attending the Anglicans Together 2015 Annual Dinner on Friday, 28<sup>th</sup> August 2015.

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_ Postcode \_\_\_\_\_

PARISH or GROUP NAME (for seating): \_\_\_\_\_

Please provide me with \_\_\_\_\_ tickets for the following people:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### PAYMENT DETAILS

I require the following number of tickets: \_\_\_\_\_ @ \$65 ea \_\_\_\_\_ @ \$60 (concession)

Find enclosed my cheque for \$ \_\_\_\_\_ made out to: **Anglicans Together Inc.**

Direct deposit to Anglicans Together bank account:  
CBA Enmore, BSB 062165, A/c No. 1012 3708 made on \_\_\_\_\_ Date \_\_\_\_\_  
Please include your name in the payment reference; **send this completed form to the address above.**

OR

Please debit my:

Mastercard  Visacard for \$ \_\_\_\_\_

Card No: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ Expiry Date: \_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_

Signature: \_\_\_\_\_