



The annual September Synod was once again postponed in 2021, owing to COVID restrictions preventing such a large gathering. In its place, between the 7th and 15th of September there were three online Diocesan Update Sessions provided for Synod members.

Bishop Mark opened his presentation to these sessions with a reading from Galatians 5:13-26 in which the Apostle Paul gives a distinctive take on a familiar concept. Freedom. The freedom that Christians have in the Lord Jesus is a central theme of Paul's letter to the Galatians.

In Christ we are set free from the curse of the law (3:13), from the power of sin (3:22) and from destructive spiritual forces (4:8-10).

These 'negative' freedoms are the prelude and the basis for Paul's positive vision of Christian freedom outlined in the passage. This is freedom, not for the sake of indulging our own desires but for the sake of serving our neighbour in love. In becoming their servant (or indeed 'slave') we follow the example of Jesus, the only truly free human being, who became a slave for the sake of our salvation

(see Philippians 2:5-11).

A purely 'negative' vision of freedom easily becomes a zero-sum game, where my freedom is bought at the price of another's disadvantage. This leads to the kind of backbiting and envy condemned by Paul in verses 15 and 26.

In contrast, a positive Christian view of freedom has at its heart the benefit of the other. It nurtures and expresses the Spirit-inspired virtues listed by Paul in verses 22 and 23 – love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Truly, there is no law against such things!

The German Reformer Martin Luther put it well in his treatise *The Freedom of the Christian* – 'A Christian is the most free lord of all, and subject to none; a Christian is the most dutiful servant of all, and subject to everyone.'

What has all this to do with the present season? Even as we chafe under various restrictions and long for their removal or relaxation we have hope. For in each and every circumstance we can become more free, if we use that circumstance as an opportunity to serve our sisters and brothers and our neighbours

in love. Every decision made, every step taken with their interests in mind is an expression of our liberty in Christ. It is in that context that choices about vaccination and how and when to gather find their proper place.

Bishop Mark then outlined how across our Diocese people are currently exercising their freedom in Christ for the sake of others, in parishes and ministry units, Schools, Anglicare and the ADS.

He also noted that one of the marks of Christian freedom is a desire to work to advocate for the freedom of others, both so they may enjoy the personal and civic liberties we so easily take for granted and so they may have every opportunity to follow Jesus in their own context.

He reported on ways the Diocese is advocating for those fleeing from Afghanistan, through joining the Christians United for Afghanistan campaign, and noting that Bishop Carol would be outlining a framework for how our Diocese might respond to domestic violence.

Bishop Mark concluded, 'I began by reflecting on the freedom we have in Christ – freedom to bear the fruit of the Spirit, freedom

to become more like Jesus in the service of others. This freedom is never in lockdown, because it is the gift of the Risen Lord Jesus whose presence and power fills all things. May God enable us to live out all that we have and all that we are in Him.'

Following Bishop Mark's presentation Bishop Carol provided a summary of the outcomes of the recent General Synod Family Violence Project. A Family Violence Working Group was established by General Synod, which surveyed the nature and prevalence of intimate partner violence (IPV) in the Anglican Church, the attitudes and practices regarding IPV among Anglican clergy and lay leaders, and the experience of those who've suffered IPV.

The Family Violence Working Group then explored current family violence policies and frameworks in place in Dioceses and aims to develop a 'best practice' model policy and pastoral care framework for responding well to situations involving family violence within our parishes and organisations.

**Continued on page 3**

# Bishop Mark Writes ...



Photo by Nina Strehl on unsplash.com

*I am aware that some readers may still be thinking through the issues associated with vaccination against COVID. I offer the following as some personal reflections on how I've approached these issues.*

There are many good reasons why someone might choose to be vaccinated against COVID-19. It might be required by their employer. They might wish to reduce the likelihood they will be infected with the virus and/or pass it on to a family member, friend, neighbour or work colleague. The Christian Medical and Dental Fellowship

has prepared a video that gives a thorough overview of the relevant medical issues: [www.cmdfa.org.au/covid-vaccination](http://www.cmdfa.org.au/covid-vaccination).

Beyond that, is there any particular reason why a **Christian** might make this choice? I believe there is – and it has to do with freedom.

In his letter to the Galatians the Apostle Paul outlines a Christian understanding of freedom in these words – 'For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another.

For the whole law is summed up in a single commandment, "You shall love your neighbour as yourself"

Through his death and rising again Jesus has set His people free – free from sin, from death, from the curse of the law and from destructive spiritual forces. But this is also freedom for something. It is freedom for the sake of others, becoming their slave just as Jesus became a slave for the sake of our salvation (Philippians 2:5-8). Whenever we use our freedom as an excuse for just doing what we want we misunderstand what it's all about. Whenever we use our freedom to love our neighbour we become more like Jesus, the most truly free human being who ever lived.

What has all this to do with vaccinations? Just this – being vaccinated means I will have

more opportunities to serve people than otherwise. Without being vaccinated there will be many places I won't be able to go – hospitals, aged care facilities, the homes of vulnerable people. In not being able to go to those places I will lose opportunities to serve and share Jesus with people who live and work there. In losing those opportunities to serve I will actually become less free, less the person that Jesus is calling me to be.

In discussions about vaccinations the issue of 'freedom' is often raised. Freedom should matter to Christians. But the freedom that matters most to us should be freedom for the sake of others and for the service of Jesus.

May God give you wisdom as you consider these matters and may God give us grace to witness to God's care and power in these times.



Picture by Gayatri Malhotra on Unsplash.com

## AnglicanNews

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Articles for each edition need to be submitted by the 25th day of the previous month.

The Anglican News welcomes contributions of up to 600 words that highlight ministry and mission initiatives across the Diocese or explore new ways of engaging a world of difference with the love and truth of Jesus.

*Any statements or opinions expressed in articles published in this newspaper are attributed to the identified author and are not necessarily endorsed by or representative of the Diocese or its officers.*

## CLERGY MOVES

The Reverend Nick Colyer has been appointed Rector, Weston from 26/9/2021.

The Reverend David McLennan has been appointed Rector, St John's Canberra commencing Jan 2022.

The Reverend Rod Oldfield has been licensed Locum Associate Priest Sapphire Coast Anglican Parish from 11/7/2021.

The Reverend Dr Katherine Rainger has been appointed C&G Diocesan representative to the Anglican Board of Missions from Oct 2021.

The Reverend Brian Roberts has been licensed Locum Rector Sapphire Coast Anglican Parish from 1/10/2021.

The following clergy have been granted an ATO:

The Reverend Dr Judy Begent (10/9/2021)

The Reverend Dr Colin Dundon (10/9/2021)

The Reverend Don Jamieson (20/9/2021)

The Reverend Daphne May (1/10/2021)

The Reverend Lou Oakes (20/9/2021)

And Phillis Willis has been appointed p/t Lay Bushfire Recovery Chaplain, Western Region from Sept 2021



# DIOCESAN UPDATE SESSIONS (Continued from page 1)



The Working Group will also recommend curriculum content and/or guidelines to address unhealthy views about power or the marginalisation of women and other survivors of family violence. It has formulated ten aspirational commitments, which Dioceses will be asked to address and adopt (after input at the next General Synod).

These commitments are:

1. Our Church acknowledges and laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed.
2. Our Church leaders commit to ensure conditions that support the prevention of violence, a church culture that promotes equality, and support for those who experience violence.
3. Our Church consistently teaches about equality, freedom from violence, respectful relationships and the honour/value of every person.
4. Our Church affirms that human relationships are to be based on respect and mutuality.
5. Our Church acknowledges the different experiences of all people and that these have played a part in whether they have been treated with respect and equality.
6. Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives as appropriate.
7. Our Church supports cultural change in our communities by communicating effectively to our members.
8. Our Church trains our leaders, pastoral staff and parish councils to understand and be equipped to respond in ways that prevent and address domestic and family violence.

9. Our leaders and pastoral staff hold themselves to account and are guided by the Anglican Church's Code of Conduct: Faithfulness in Service.

10. These commitments are regularly reviewed and improved.

The next steps for this Diocese include:-

1. **Policy** – Domestic Violence Task Force, under the auspices of Professional Standards Reference Group, will work at producing diocesan policy guidelines.
2. **Awareness-Raising** – There are numerous accredited and non-accredited secular courses provided by government and non-government agencies. Both Melbourne and Sydney Dioceses have developed free online courses in Domestic Violence awareness. St Mark's, while not free, provides an excellent offering in the VET sector.
3. **DV 'First Aid'** – We will be looking at providing a resource similar in concept to the Mental Health First Aid course. The aim is not to solve the problems, or to counsel the victims, but to equip both clergy and lay people to recognise the signs of IPV and to help victims:
  - a) to be safe,
  - b) to be materially provided for,
  - c) to be in relationships of care, empathy and acceptance,
  - d) to have an identity, to make a contribution and to have a spiritual life and relationship with God.
4. **Practical support** – Sydney diocese has established a fund for clergy spouses affected by DV. This worthy of consideration.

In this diocese, we have great resources and experience, and can be confident that the policies and procedures we develop in the area of Intimate Partner Violence will go a long way towards increasing

awareness to aid in prevention of this problem, and in providing support for victims, emotionally, spiritually and physically.

Archdeacon Tom Henderson-Brooks then interviewed two of the Diocese's Bushfire Recovery Chaplains to provide an update.

Garry South has been a Bushfire Recovery Chaplain since May and shared that many people are still not in their own homes but are living in caravans or makeshift accommodation. He then shared the devastating stories of how the fires played out for some and noted the need to have workers on the ground to minister to these people with compassion, hope and love when they are ready.

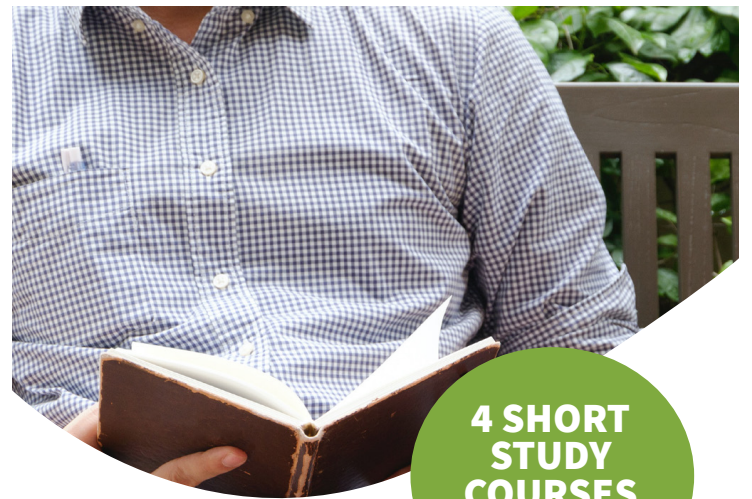
Ray Flint started as a Bushfire Recovery Chaplain with Anglicare in early 2020. He was initially able to make contact with lots of people through recovery evacuation lists and offer assistance.

This year the role has transitioned to a chaplaincy role as he continues to reach out to and follow-up on some of the survivors from early 2020. Ray says 'I'm continually humbled by the privilege it is with people that you meet to be just able to listen to their story and say 'can I pray for you?'. I haven't had anyone

say no ... The chaplaincy role is as ambassadors for Christ, we go on behalf of the church, to encourage people to consider that there is help there and God is concerned for them ... and hope that at a time like this people will consider where they stand with God and that maybe God is still interested in their recovery too.'

The new Bushfire Recovery Chaplain Phyllis Willis was introduced, bringing the total to three, which was Bishop Mark's vision for this chaplaincy in the Diocese.

Tom reported that Anglicare has been successful in applying for NSW Government Funding and now have a contract to keep working with communities in recovery, where a lot of the ongoing work is in the mental health and well-being space. Much of the work done initially involved provision of food, clothing, shelter, materials and trauma counselling. Now, a year and half later, there's an opportunity in people in the region being a little more open to processing and talking about their experiences and the trauma and grief and loss, so the conversations around mental health are opening up. The Diocesan funding is now matched by Anglicare funding, which will enable this program to continue.



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# MEET ARCHDEACON EM ANNE RANSE OAM

by Archdeacon Anne Ranse

Sometimes we cannot escape our pathway in life and I always make a bit of a joke of the fact that there have been clergy in my family since 1312 (and that's true!) so what hope did I have! But in all seriousness, I am what I am, a deacon in the church of God, a servant of Christ, because of God's grace and many personal God-filled, life-changing experiences in my life.

I was ordained at St Saviour's Cathedral, Goulburn, on Ascension Day, 21 May 1998. My great passion all my life as far back as I can remember has been my love of older people, those isolated and house-bound in the community and often overlooked by the church. Most of the ministry positions I have held have been in those areas.

For many years I was ministering with the older people in the parish of St James, Holt, in both lay and ordained ministry. Within a year or so after ordination I found myself thrown into chaplaincy at the then Ginninderra Gardens Nursing Home in a time when our facilities were going through crisis. I recall Bishop George Browning's instructions at a 7.30am urgent meeting of a few to 'go and put spirituality into the place'. They were extremely difficult times followed by 10 years of a wonderful ministry among the frail, aged and



dying in that nursing home. During that time, I advocated for a chapel to be built in that facility and had the wonderful experience of being able to name it 'The Chapel of the Good Shepherd' on its completion.

In 2001 I was collated Archdeacon to the deacons with a portfolio to 'form the Household of Deacons'. I will always be grateful to Bishop George Browning for his vision of the Diaconate and his support, trust and encouragement to me in that role. The diaconate grew and continues to grow to this day.

Fitting to my love and advocacy for older people I worked on the Episcopal Task Force for Older People and Ministry with a team of like-minded people, where significant changes were recommended for our care, the churches care of our older people.

Currently in my place of Holy Covenant, Jamison, in Canberra, I am the Director and Chaplain for the Holistic Care Nursing Ministry which reaches out amongst the isolated, lonely and struggling members of our community who have fallen through the cracks of other agencies. Also in that ministry is the Covenant Care Day Hospice, which functions one day a week at the church for people living at home with a life-limiting illness who are being cared for by a family member, usually a spouse. It gives both client and carer 'a day with a difference'.

Over the past year I have developed the Noah's Ark Pet Ministry as an outreach ministry from parish to community. (See Noah's Ark Pet Ministry Facebook group.) This ministry is valued by pet owners.

For 15 years I have enjoyed writing

a reflection twice a week which is posted on my blogspot: <https://comewalkwithme-reflections.blogspot.com>

Sundays I am always in the sanctuary at church linking the ministry of the deacon between church and community. It's in that church space that I also help with a ministry to people with disabilities called Colours of God, which is an absolutely delightful ministry. And I still have a foot in the door of the nursing home that was once Ginninderra Gardens on the pastoral care team.

I very rarely talk about the OAM I received but I will say here that I accepted that award for the church. The citation was for Service to the Anglican Church of Australia and the Community and it was offered at a time when the Royal Commission was the full focus of the media. I hoped the award would shine a brighter light on our churches in the eyes of the community.

If I was asked what I would do differently in my life, if I could change anything, I would adamantly say nothing. It's a wonderful life being in the servant ministry of Christ, knowing I have responded to God's call to love and serve him all the days of my life and to bring love, hope and Christ to the isolated, lonely, sick and left-out beyond the walls of the church building.

# NEW PRINCIPAL FOR SAPPHIRE COAST ANGLICAN COLLEGE

by Dr Jill Ireland  
Board Chair

South Coast Anglican Schools

The South Coast Anglican Schools Board is pleased to announce the appointment of a new Principal for Sapphire Coast Anglican College, to start in January 2022.

Mr David Proudlove is currently Deputy Principal at Bayside Christian College in Hervey Bay. He has previously been Head of Senior School and Deputy Principal at SCOTS PGC in Warwick, a school a similar size to ours in rural Queensland. Prior to this, he was Head of Humanities at Christ Church Grammar School in Perth, where he worked alongside Darren McPartland, who is now the Principal of our sister school, St Peter's Anglican College, Broulee.

A dairy farmer's son, David was born in Chester in the UK, and raised in Wales. He trained originally



as a geologist, and worked in gold exploration projects from Alaska, Nevada and Washington State in the USA to Montserrat and Nevis in the West Indies.

After completing his teacher training in 1996, David commenced his teaching career at a selective, state-funded Grammar school, before commencing middle-management posts at a variety of schools in the UK. David's final post before leaving for Australia with his

family was as Assistant Principal at Cheltenham Bournside School in Gloucestershire, a co-educational, Year 7-13 school of 2000 students.

David sees being a Christian educator as a ministry as well as a job. 'I aim to facilitate an exciting, dynamic environment where learners leave more curious than when they arrived and where everyone operates within a culture of "Yes" to new challenges and opportunities.'

David has established a record of retaining and increasing enrolments through well-informed and imaginative strategies. He has developed the academic standing of schools where he has had a strategic role, through maximising the effectiveness of learning.

David's qualifications include a Bachelor of Science in Geology with First Class Honours (University of Southampton), a Master of Science in Economic Geology from the

Colorado School of Mines, and a Post Graduate Certificate of Education in Geography and Physical Education (University of Hull).

We welcome Mr David Proudlove and his family to the Sapphire Coast Anglican College community, and look forward to David's principalship here.



**SAPPHIRE COAST  
ANGLICAN COLLEGE**



# MAKING MASKS FOR DUBBO



A huge thank you to everyone who wrote beautiful cards and donated masks and sanitiser to Dubbo's Anglicare in the Bathurst Diocese. You are wonderful.

In early September, The Reverend Sarah Plummer brought to the attention of our beautiful Diocese the high number of cases of COVID-19 in Dubbo and the local Anglicare's urgent need for masks for people attending their service. Our diocese quickly mobilised to support the local Anglicare service, the Bathurst Diocese, Dubbo Anglican Church and Indigenous

leader Cyrena Harris with this initiative. Bishop Mark and Monica contacted Mother's Union and other groups and people about the need:

*Dearest friends,*

*Re: Urgent request for sewing masks for our brothers and sisters in the Bathurst Diocese. Could you please make masks that are attractive for families, ie adults and children?*

*Can you help with sewing and donating masks for people who are having problems accessing them, please? Cyrena Harris, a First Nations woman who lives in Dubbo, is leading an initiative of creating care packs for*

people in her area who either cannot afford masks and sanitiser or cannot access them due to supply problems. The packs include masks, hand sanitiser, and correct information about testing and vaccination. The Dubbo Anglican Church and the local Anglicare are supporting this important and urgent initiative. The Anglican Church at Dubbo and Anglicare would appreciate donations of homemade masks. To ensure the masks are as effective as possible it is important to follow the Australian Government instructions on how to make a cloth mask, which can be found at <https://www.health.gov.au/resources/publications/how-to-make-cloth-mask>.

*The aim is to help everyone stay healthy. With this in mind, could you please ensure the material used is clean and has not been used for other purposes and also that you are healthy and your hands are sanitised/cleaned every time you touch the masks? Please mail the masks directly to:*

*Anglicare, PO Box 141, Dubbo NSW 2830. Mailing directly your donated masks to Anglicare will ensure there is no delay in the people who need them receiving them. Thank you for your generous donations and*

*willingness to care for our brothers and sisters in Christ.*

*God bless you and thank you.*

Reverend Sarah Plummer, Executive Manager Mission and Culture – Anglicare, Bishop Mark Short and Dr Monica Short, Anglican Diocese of Canberra and Goulburn.

## Anglicare Prayer

God grant us the compassion to care deeply for others, the wisdom to discern how best to help, the energy to transform emotion into action and the joy of wholehearted loving service. For Christ's sake, Amen.

## Bible Verse

Phil 1: 3-6

*3 I thank my God every time I remember you. 4 In all my prayers for all of you, I always pray with joy 5 because of your partnership in the gospel from the first day until now, 6 being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.*

Sarah, Mark and Monica are amazed and thrilled by the wonderful response, as shown in the picture above. God is good. It is not too late to make and send a mask to Dubbo. Bless you and thank you to everyone who responded. You are pure blessing. We love our Diocese.

# TEMORA PARISH RESPONDS TO CALL FOR HELP



God gifts his church with everything it needs to serve him, with each member playing their part in different ways.

This was evident when the parish of Temora recently responded to a call-out to provide masks to go into COVID Care Packs to assist vulnerable communities in Western NSW. The initiative was begun by Cyrena Harris in Dubbo, supported by Anglicare NSW South, NSW West and ACT, and reported on in

the September edition of Anglican News.

Temora locals Tracy and Di Harper were excited to see a way to use their sewing skills to put love into action for a community known and loved by God. They gathered 11 ladies of all ages to pin, cut, press and sew 118 masks over about seven hours. It was a joy to work alongside each other, with each person – sewers and non-sewers – playing their part for such a good cause.





# ANNUAL FESTIVAL OF PREACHING



Photo by Andrew Seaman on Unsplash.com

by Reverend Ben Edwards

This week I 'attended' the *Festival of Preaching* hosted by St Martin-in-the-Fields in London and presented by the *Church Times-Canterbury Press*. To some the phrase 'Festival of Preaching' may seem like an oxymoron, such is the bad rap that the medium of preaching tends to get. This event was a reminder of the potential for preaching to be a sophisticated, powerful and impactful art. The poet Malcolm Guite, theologians Martyn Percy and Alister McGrath, and renowned preachers Barbara Brown Taylor and Nadia Bolz-Weber were among the distinguished presenters, along with the odd poet, scholar and vicar thrown in for extra seasoning. (If you are not familiar with these preaching luminaries, just search for them online and you will be able to see them in action on YouTube etc.) The event was both in-person and online. Stuck in lockdown in Canberra, I was one of the online 'attendees'.

I think it was the Reverend Dr Sam Wells, Rector of St Martin's, who noted that often the sermon we preach is not the sermon that is *heard* by the congregation in the pews. Each person hears 'their own version' of it, the product of an admixture of how it speaks to them at that moment of their life, the capacity of the preacher to communicate effectively, and the workings of the Holy Spirit in that person as they listen. So it is not unusual for someone to tell a preacher 'When you said X...' and the preacher thinks 'But I didn't say X...'. With that in mind, I don't propose to give a summary of what each speaker had to say. You can access the Festival online for that. But I thought to share something of what *I* heard the voices of that event say to *me*.

I certainly heard a lot. There was a lot of talk about the 'craft', about content and stylistic matters, about preparation processes for sermon writing and different approaches to textual analysis, form and writing, the importance of the local context, being resonant rather than relevant, and authenticity. I also heard a fair bit about form and substance questions, with qualified encouragement in areas such as use of narrative and poetry, experimental form and the dramatic. I clearly heard things said about the appropriateness or otherwise of vulnerability in the pulpit (with the old caution to speak from scars but not out of wounds), and the emotional dimension of preaching. (While I remain to be convinced that the theatricality and emotionalism of some American practitioners is really desirable in the liturgical context, I am certain that this mode would not be 'authentic' to me.) There was also discussion on an issue that many preachers (well I hope it's not just me) struggle with, the thorny matter of working out what on earth (or heaven for that matter) one ought to make of the lectionary texts on a given Sunday.

All of this is, I guess, what one would expect to encounter at such an event and nothing was particularly radical or mind-blowing. However, it was, for the most part, reflective of and responsive to the mood of the times. If I were being asked at the church steps on departure, 'What was all that about?', I think my answer would be that, from what *I* heard, what was going on was a coming to terms with the role that preaching can and ought to play in how we lead our congregations through the pandemic experience. That seemed to be a theme, which, unsurprisingly, kept surfacing throughout the diverse sessions.

The value I found in this was the affirmation of a shared experience,

which was made up of frustration, confusion and an abiding desire to somehow keep the God-talk alive, to keep the Good News in our thoughts, on our lips and in our hearts during this time of crisis.

While it would seem that the times are ripe for preachers to hold out words of hope and life in the midst of so much uncertainty, sorrow and anxiety, there was a realistic acceptance of just how difficult the pandemic has made the task of preaching, both in terms of form and substance, for the nature of the pandemic is such that we not only have to think seriously about *what* we say, but *how* we say it. And so, the challenge of delivering sermons and reflections through online media was a recurrent theme throughout the festival. Many of the presenters were, or had been, in contexts where the impact of the pandemic was severe.

***While preaching is about bringing the Good News into the here and now of our lives, the pandemic presents both a major opportunity as well as obstacle for this ministry.***

While preaching is about bringing the Good News into the here and now of our lives, the pandemic presents both a major opportunity as well as obstacle for this ministry. We know that clergy around the world have been left feeling exhausted by the challenges of ministry in the pandemic, particularly those whose communities have been affected by high rates of sickness, mortality and extended lockdown.

On top of the general matter of the pandemic, the combination of being involuntarily thrust into online service delivery, grappling with IT and media usually from a starting

point of no meaningful prior experience and with significant resourcing challenges, managing accelerated and constant change in communities, and the loss of many of the aspects of ministry which clergy tend to find satisfying (interpersonal interactions, liturgical action, community events etc) is reported to have left many clergy feeling burnt out. In this context, it is no wonder that finding the words to preach and a means to preach them has felt overwhelming for many.

What *I* heard at this event was an acknowledgement of all of that, expressed through that solidarity of members of a shared vocation with a shared experience. But this was not self-piteous; I also heard the sound of the vital pulse of the faithful through the call and determination not to give up and despair, but to hold fast to the Good News and to creatively, sensitively and honestly allow it to pierce the darkness of this moment even amidst the confusion of the present times. The crucial need for preachers to be preaching hope into the pandemic, holding out Good News for the present, not just some eschatological future, was emphasised to lead us all out of the cocoons of fear and anxiety into lives of hope. The festival was able to demonstrate examples of this, ranging from Malcolm Guite's corona (a poetic form famously used by John Donne) *David's Crown* – *Sounding the Psalms*, a series of poetic responses drawing upon the psychological scope of the psalms, to reflection on the constructive role of lament in preaching at this time as a way of honestly inhabiting the space of uncertainty and confusion the pandemic has dumped us in so that, open to God, we can inchingly, move towards a place of praise and thanksgiving.

The issue of form, particularly with preachers thrust into cyber-preaching, was acknowledged.

Hot on the heels of this event, with something yet to prepare for this Sunday's online service,



Photo by Rodnae Productions on Pexels.com

# ANNUAL FESTIVAL OF PREACHING (Continued from Page 6)

I find myself still struggling with how best to approach online preaching. Trying to give a homily or reflection through Zoom feels so flat when compared to the 'energy' of preaching to a community which is physically assembled. It's not easy to 'read the room' and I certainly don't feel the vibe of a particular day that is often tangible when we come together *in church*. However, I now have the slight consolation that, as I heard it, I'm not alone in this respect and that even the brightest and best of the preaching scene feel the same frustrations and ambivalences. A ready-to-download patch or update

to solve the problem wasn't on offer, however, there were enough trouble-shooting tips to stimulate local adaptation and experimentation. My congregations will continue to be guinea-pigs as I keep experimenting my way through this. At least now I don't feel quite as inadequate about my failure to have fully crafted my multimedia stylings.

So often virtual life may feel like staring through a glass darkly, a shadowy substitute that doesn't quite match up to the 'real' thing. I think this is very keenly felt with regards to liturgy where so much of the human and sensory aspect

of our gathering simply cannot pulsate through fibres and screens. Yet, I realise that there is no little irony in the fact that I was able to participate in this event *because* of the pandemic. Stuck at home in lockdown, nowhere to go and no one to see, I was able to unbegrudgingly give over the time for this event, immersing myself in it. Was it just a sign of the deprivations of life under COVID-19, that I found a level of stimulation and encouragement in this event that I have not experienced for a long time? Or was this, like other strands of online ministry and communications, a sort of virtual

mantra, food for the journey?

Staring down the interweb through my screen 'to attend' this festival impressed upon me how God equips his people with what they need for the journey. In the words shared, the ideas presented, the sermons preached and the sharing of experience, learning and insight, I heard quite a lot. I heard words of encouragement. I heard words of inspiration, words of honesty and uncertainty. And whispered through, between and around these words I heard another Word speaking gently to me, speaking Good News.

## ANCIENT FUTURES: RELIGIOUS COMMUNITIES IN THE DIOCESE OF CANBERRA & GOULBURN

by Reverend Dr Tim Watson  
Rector of Holy Cross Anglican  
Church, Hackett, and  
Adjunct Research Fellow,  
Australian Centre for  
Christianity and Culture

Religious communities are one of the unsung treasures of Anglicanism. Over the past 200 years they've had a disproportionate impact on the life of God's Church in Australia, doing pioneering work in evangelism, education, and social care.

Though traditional communities have dwindled in recent years, there's been renewed interest since Archbishop Justin Welby made 'Prayer and the Renewal of Religious Life' his First Priority, and today many Anglicans are exploring monastic spiritual practises to renew their lives of prayer and community.

As we prepare for a major conference for traditional and new communities hosted by the Australian Centre for Christianity and Culture, it's worth reminding ourselves what our Diocese owes to its religious communities.

<https://about.csu.edu.au/community/accc/ancient-futures>

Anglicare is in many ways the public face of our Diocese. Yet it traces its origins to the pioneering work of an Anglican sister, Mother Esther, who established the Community of the Holy Name (CHN) in Melbourne in 1888, operating soup kitchens, mother's groups, children's homes and hospitals.

The beginnings of Anglicare in this Diocese date back to 1929 when a new residential home for girls was purchased by the Anglican Church of Goulburn and managed by the Sisters of the Holy Cross, a new Australian community founded in Nyngan, who handed it over in 1933



to CHN. By the 1950s CHN sisters were running three neighbouring children's homes on Cowper Street in Goulburn – St Margaret's, St Saviour's and St Anne's. Today, these three properties, together known as St Saviour's Neighbourhood Centre, remain as Anglicare's regional headquarters for much of its work across regional NSW.

Another flagship institution, Canberra Girls Grammar School (CGGS), owes its existence to the Community of the Sisters of the Church (CSC), founded by Mother Emily in the East London slums in 1870 and called to Australia in 1892 because of their pioneering educational work with young women. CGGS remains proud of its spiritual inheritance as one of eight 'Emily Schools' founded by CSC sisters across Australia.

Goulburn was also the home of the first Australian Anglican religious community for men, the Community of the Ascension founded in 1920 by three priests returning from World War One.

Their monastery, built in the ruins of Old Bishopsthorpe, became a spiritual powerhouse for Diocesan retreats and missions for the next two decades. Bishop Radford wrote 'there is one bishop who I know very well who owes much of any spiritual insight and sympathy that keeps him faithful to his pastoral calling to the new vision of the spiritual life that he has caught in the Chapel of the Ascension'.

More recent religious communities have had a significant impact on local mission. In the 1960s a young Australian priest was visiting Canterbury Cathedral when – by chance – he met members of a new community, the Community of Celebration. On his return to Australia, Fr Michael Cockayne brought the community to Queanbeyan, where it has been a centre for spiritual renewal and social care for over 40 years. More recently, priests from the Society of the Sacred Mission played a key role in founding two parishes on the south side of Canberra, St Mary in

the Valley and St Alban's Woden.

Religious communities are not just Anglican, of course. Our Diocese has been greatly blessed by the life of prayer and mission of traditional communities such as the Redemptorists at Galong or the Brigidines at the Gathering Place Dickson. Anglicans have been resourced and inspired by a diverse range of newer communities such as L'Arche, Disciples of Jesus, Goulburn House of Prayer, or YWAM in North Watson. And how many know of hidden gems such as the Serbian Orthodox Monastery in Wallaroo with its magnificent chapel?

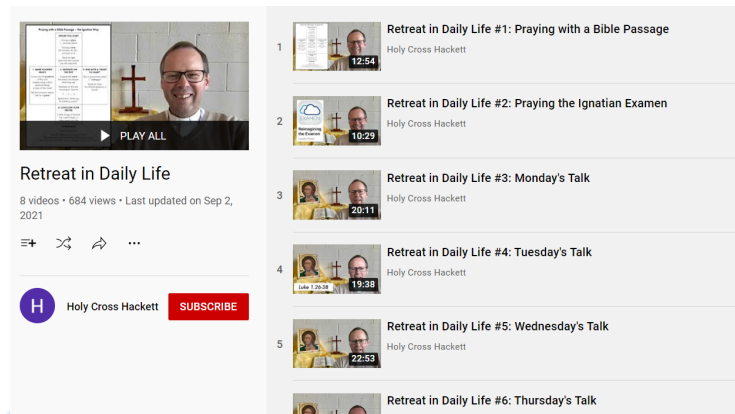
The most active Anglican religious community in our Diocese today is the Third Order of the Society of St Francis (TSSF), a worldwide order of more than 3000 brothers and sisters who take simple promises and follow a rule of life in the world. Members include Reverend Mandy Wheatley, the current Minister Provincial of TSSF's Asia Pacific Province, and Reverend Tim Narraway who runs a social media ministry for young Franciscans: @franciscansablaze.

As Anglicans pray for the renewal of our church, Archbishop Justin has called for 'a wild burst of fresh and Spirit-fuelled imagination' about Religious Community life in our day. Let's pray that many in our Diocese will draw living water from these ancient wells, and be open to hearing the Spirit's call to new ways of prayer, community, discipleship and pioneering mission, following in the footsteps of Jesus.

To find out more, register for the Living Memory online seminar on Saturday 6 November: <https://about.csu.edu.au/community/accc/ancient-futures/living-memory-online-seminar>.



# RETREAT IN DAILY LIFE



Holy Cross Hackett recently hosted a 'Retreat in Daily Life'. The aim of the retreat was to give participants a special opportunity to draw closer to God in their personal prayer at home, by following a set pattern of prayerful meditations on Scripture passages over several days, drawing on the wisdom of Ignatius of Loyola, the founder of Ignatian spirituality.

The Retreat in Daily Life was designed to do on your own, in your own time. You can find all the details at: [holycrosshackett.org.au/?p=2228](http://holycrosshackett.org.au/?p=2228)

Retreat participants Reverend Mandy Wheatley, Archdeacon Jane Simmonds and Chris Ledger share their experiences of the retreat.

**Mandy writes:** Recently Reverend Tim Watson offered an online Ignatian Retreat in Daily Life from Monday 30 Aug to Sunday 5 Sept.

Beautifully designed so that it could be done in our own time and in our own homes, we were given important opportunities to gather

on Zoom for Morning Prayer and at the beginning and the end of the retreat for a final reflection time.

All the necessary resources and information were provided for us on the web page, including two most helpful short videos on how to pray with the Scriptures and the examination at the end of the day.

**Why did you decide to do the retreat?**

**Mandy:** During lock-down I was looking for a way to use the time given to us to make a retreat of some sort and reconnect with God.

**Jane:** I wanted to spend time alone with God, to seek healing and forgiveness for some of my memories.

**Chris:** It was offered at a time of personal transition for me and I welcomed it as a useful framework and guide.

**What was the experience like?**

**Mandy:** The Ignatian spiritual disciplines of reading the Bible,

prayer and reflection fitted into everyday life for me, giving me a framework and impetus to refresh my faith.

I enjoyed simply praying every morning with others as we travelled spiritually together.

**Jane:** Intense. The Bible readings and guided meditations brought me into a sacred place, into the awesome presence of God, into a new relationship with him. There were tears and joy as I opened my life to his prompting and love. I felt confirmed in my ministry and at the same time given a new direction. There was the invitation to trust God in all things, in my past and for my future.

Praying the Examen at the end of the day helped me to relive the events in a new perspective. This was a humbling experience.

Doing the retreat at home was most beneficial. I was very comfortable in my surroundings and enjoyed the time to walk and think without having to keep to any external timetable.

**Chris:** It was calming, supportive, inspiring and opened me to listen to the 'still small voice'.

**What was the fruit of the retreat for you?**

**Mandy:** Each day was like going on a journey which deepened my experience with God.

I found myself speaking to God and listening to God's words for my life by intentionally doing small exercises at the beginning and the

end of the day.

I also was able to make time throughout the day to stop and reflect on what God was saying to me moment by moment.

**Jane:** The main thing for me was peace and a bit of an appreciation of God's immense love. The challenge is to share that overwhelming love with others.

**Chris:** It encouraged me to rest, listen, take a breath and to offer new gifts to church life in creative ways.

**Would you recommend this form of retreat to others? Who would it suit?**

**Mandy:** Anyone with a desire to grow spiritually will find it engaging and helpful.

I would be happy to recommend trying the retreat if you wanted to refocus on your relationship with God and the Bible.

Any one of the video teachings would be a great tool to use for devotions or reflection.

Those who enjoy using their imagination will be able to share with Jesus more deeply, especially using Tim's clear teaching method.

Thank you so much Tim!

**Jane:** I have already recommended this retreat to deacons outside our diocese. I think it would suit people who are intentionally willing to explore a deeper relationship with God and who are prepared to spend the minimum set time each day to do this.

**Chris:** Yes. Almost anyone in lockdown at this time.

## Worldwide COVID-19 Appeal

HELP CHRISTIANS ACROSS THE GLOBE CARE FOR THEIR COMMUNITIES DURING THE CORONAVIRUS PANDEMIC.



*Let grace flow*

Please consider giving at [www.anglicanaid.org.au](http://www.anglicanaid.org.au)

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Anglican Aid



# REMEMBERING THE REVEREND NORMAN BENNETT FELLOWES



by Dorothy Fellowes

Known lovingly to many as Father Norm, he was born in Albury NSW, 23 April 1926. His faith was nurtured at St Matthew's Church where he was a member of the junior choir. Later he became the president of the Young Anglicans and the superintendent of All Saint's Junior

Church. Having felt a call to the sacred ministry, Bishop Burgmann sent him to the YMCA College for Leadership Training in Sydney prior to undertaking Theological studies at St John's College, Morpeth. Norm was made a Deacon at Christ Church, Cootamundra, Mothering Sunday 1957, and ordained a Priest at St John the Baptist, Canberra, on

Palm Sunday 1959. Norm served in a number of parishes in the Diocese of Canberra and Goulburn. After several years in Sydney, Norm returned to the country where he served for twenty years in the Diocese of Riverina. During his ministry he experienced great joy in developing and nurturing the members of each parish family, especially the children and young people, to grow and be strong in faith.

In 1986, ill health forced Norm to retire from parish ministry. With the encouragement of Archdeacon Tony Ireland, Norm accepted a new challenge to minister in the Aged Care Community at The Forrest Centre in Wagga Wagga. He was often heard to comment that caring for the aged and the dying, their loved ones and the nursing staff was the greatest privilege God had given him in ministry. For nearly thirty years he celebrated the Eucharist, anointed the dying, prayed with their grieving families, served as a Member of the Board of Directors,

and drove hundreds of kilometres around the countryside as a locum.

Norm practised a special prayer life every day even though in his later years he was unable to hold a prayer book. His two-year-old grandson gave him an iPad on which he loaded his daily offices, the collects and readings together with a daily prayer list of parishes, people, family, the sick and dying and the world around us. Several months before he died, having been asked, 'Father Norm, would you pray with me', he commented – 'See! God still needs me'.

To the people past and present  
In Cootamundra, Batlow, Cooma, Barmedman, Tarcutta, Strathfield, Culcairn/Henty, Lockhart, The Rock, Lake Cargelligo, and Wagga Wagga, together with lots of parish locums and The Forrest Centre

Thank you  
God called Norm to his final rest  
18th August 2021. Age 95.  
Well done good and faithful servant.

# MAINLY MUSIC TEMORA CELEBRATES 10 YEARS OF MINISTRY

by Chris Smith

On Saturday 18 September families gathered at St Paul's Parish Hall in Temora to enjoy a day of celebration for ten years of Mainly Music.

Restricted numbers because of COVID-19 didn't spoil the occasion or the love, joy and many blessings shared together.

Thank you to the Team for making this occasion come to fruition after many months of planning,

supported by Reverend Nathan.

One of the highlights of the day was the return of Reverend John Jenner and his wife Carol who began this programme shortly after arriving in Temora.

A special video was shared from Bishop Mark Short and his wife Monica Short who couldn't attend because of the ACT lockdown.

**HAPPY 10TH BIRTHDAY  
MAINLY MUSIC!!!**





# FINDING A WAY

by Reverend Paul Davey

The COVID lockdown has forced new ways of doing things at St Nicholas' Anglican in Goulburn. It's been a season of 'finding a way' to keep some ministry happening. In-person church services were no longer an option. St Nick's is yet to complete an audio-visual upgrade that would give it the capacity to produce online services so it didn't have the facilities to do an online service well. What's more, the lockdown happened with two hours' notice on a Saturday afternoon!

'Thankfully, our good friends at Goulburn Presbyterian Church came to the rescue,' said Reverend Paul Davey. 'They had finished their own audio-visual upgrade and so had all the equipment and the know-how. They kindly offered to film our services during the week for release online on Sunday mornings. We were saved!'

It took a while for St Nick's to get used to filming an online church service. The first service was pretty basic in every sense. But as time went on a kids talk was added, songs and hymns and varied liturgy. Finally, themed shirts were added to lighten everyone's mood. There was travel clothes Sunday, football jersey Sunday and loud shirt Sunday. The biggest response was to 'flanno Sunday' where parishioners were

encouraged to wear their flanno! It's not the same as in-person services but St Nick's is finding a way to provide some kind of church service.

Pastoral visitation is also complicated during a COVID pandemic. Both for reasons of compliance and for public health it is generally inadvisable to continue pastoral visitation. This led to St Nick's increasing their phone calls to parishioners utilising their existing Telecare team.

'We can't easily and safely visit a number of people at this time, but we *can* pick up the phone and call people,' said Reverend Davey. 'It's also 100% COVID safe as there's no way anyone can catch COVID through a phone call!' Parishioners were also encouraged to pick up the phone and call each other too.

## Filming for 'Flanno Sunday'



## St Nick's Winter Hampers Donations

Through the humble phone call St Nick's is finding a way to maintain relationships and provide pastoral care during lockdown.

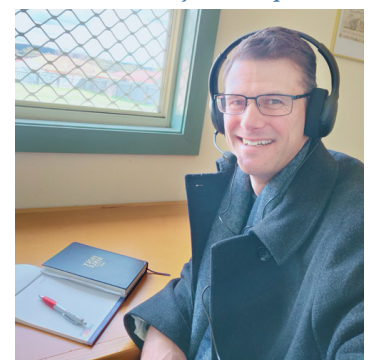
The lockdown also came in the midst of St Nick's 'Winter Hampers' appeal. Normally parishioners bring in groceries for a month before they are packed by a team for distribution to needy Goulburn families. However, the lockdown was a double whammy. It meant losing a Sunday when people would have brought groceries. It also meant packing became problematic as we couldn't use a team any more. So, the groceries sat for a couple of weeks to 'quarantine' and were then packed over a much longer period without the use of a team. They were then distributed to needy Goulburn

families through delivering the winter hampers in a 'contactless' COVID-safe manner.

'Praise God that we were able to get the winter hampers out!' said Reverend Davey. 'This winter they are more needed than ever as so much casual work has been cancelled due to the lockdown. And excitingly, despite the reduced number of donation Sundays the parish donated more than ever!' Despite the COVID lockdown God enabled St Nick's to find a way to continue this ministry to needy Goulburn families.

Ministry in parishes during COVID lockdown has been difficult *across the diocese*. But with God guiding us our parishes have been finding a way. How has your parish been finding a way to do ministry in spite of the COVID lockdown?

## Reverend Davey hits the phones



# THE OXFORD MOVEMENT AND OUR DIOCESE

by Reverend Robert Willson

In recent months I have been tracing the wanderings of our first Bishop of Australia, William Grant Broughton, through what became the Diocese of Canberra and Goulburn, in the year 1845. He published an account of his journey, sent to the SPG in London.

Broughton also wrote a long series of letters to his friend and English agent, the Reverend Edward Coleridge, then a master in Eton College. These letters were returned to Australia and are now one of the treasures of the Moore College Library. I spent hours there reading them.

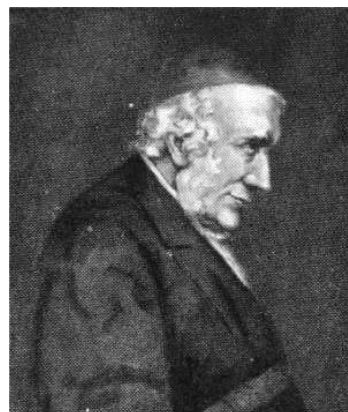
In those letters Broughton wrote that he greatly admired the theological teaching of Edward Bouverie Pusey (1800-1882), and that he would choose men for the ministry in Australia from those influenced by Pusey. Pusey became the leader of the 'Tractarian' or Oxford Movement, particularly

after the departure of John Henry Newman for Rome in 1845. Pusey contributed to the series of Tracts that gave the movement an early name. Today we would call the movement 'Anglo-Catholic'.

Who was Edward Pusey? In a brief article it is impossible to do justice to either his life and teaching or his influence. Sadly today many Anglicans have never heard of him, but even in this diocese his influence has been important. On the Internet there is an informative article about the life of Pusey.

Dr Brian Douglas has written a most valuable study of the eucharistic theology of Pusey, who was Professor of Hebrew at Oxford from 1828 until his death in 1882.

The Oxford Movement began in a formal way in 1833. Soon the Movement attracted wide attention and even in Australia it aroused vigorous debate. Followers of Dr Pusey were known as 'Puseyites', a term of insult, and Broughton was accused of such tendencies.



Pusey aged about 75, painted by Rosa Corder. Public Domain.

Our First Bishop, Mesac Thomas, was 'low church' and was strongly opposed to the Oxford Movement, though he was close friends with Dr John Mason Neale, who was a member of that movement as well as a noted hymnwriter. I think the first Bishop of this Diocese who identified himself as an Anglo Catholic was Lewis Radford, Bishop from 1915 to 1933, though some

scholars debate this. His son Denys was my classics teacher at Scots College and influenced me to enter the priesthood in this Diocese years later.

Bishop Radford was a fine scholar and was the first Bishop to wear the full episcopal vestments of cope, mitre and stole when officiating. Such vestments continue to be worn by all his successors.

Lately I have been reading a splendid history of the Oxford Movement by Brown and Nockles. It is entitled *The Oxford Movement, Europe and the Wider World*, edited by Brown and Nockles. There is a copy in St Mark's Library. In that book there is a chapter on the ministry and impact of Bishop Broughton by Fr Austin Cooper, a distinguished Roman Catholic scholar. I commend this book to those seeking more information on the Oxford Movement and EB Pusey.



# WHAT'S ON

'God calls all Christians into ministry, but for some that will be to serve God's church and mission as a deacon or priest. The event below is 'obligation-free' for any believer who wishes to begin exploring where God might be leading them.'

~ Bishop Mark Short

## exploring ordination

Have you ever felt drawn to ministry?

Join Bishop Mark, Bishop Carol, Rev'd Ian Marshall and Rev'd Dr Andrew Cameron in a special information session as they take you through the why and how of ordination to ministry in the Anglican Diocese of Canberra and Goulburn.

**Saturday 16 October**  
**2pm to 4pm**  
**Online**

Visit [stmarks.edu.au](http://stmarks.edu.au) for latest details and to RSVP or scan below:



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**Saturday 6 Nov** **Wednesday 17 Nov**  
from 2:00pm from 7:00pm

**PROGRAM  
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