



Anglican News

a magazine for the Anglican Community of Canberra & Goulburn



Synod 2023

Listening to God's voice and the voice of the voiceless was the unofficial theme of the first session of the 48th Synod of the Anglican Diocese of Canberra & Goulburn.

The church's "parliament" met at Canberra Grammar School - a departure from its regular home in Goulburn - from September 8 to 10.

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2023 Honorary Lay Canons

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Vale Professor John White

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Love and Truth

Written by Bishop Mark Short

This is an extract from Bishop Mark's Presidential address to the recent Synod. A copy of the full address can be found on our website.

www.anglicanqc.org.au/wp-content/uploads/Synod-Charge-Combined.pdf

In my Presidential Address at my first Synod in September 2019 I encouraged us to consider our common mission under the theme *Engaging a World of Difference with the Love and Truth of Jesus*. I explained that there are two dimensions to difference.

First, we are a world where we are increasingly aware that we differ from each other. Second, we are increasingly a world where we differ with each other.

Since then we have been through devastating bushfires. We have journeyed through a Pandemic. We have looked on in horror as trench warfare returned to Europe. We have and are negotiating the rise of Artificial Intelligence and increased cost-of-living pressures. What ever-changing times we live in!

None of this has decreased our propensity to differ with each other. Quite the contrary, as new debates have been layered over old divisions.

There are many possible reasons for this, including economic turmoil, the 'echo chamber' effect of social media and cultural anxiety over demographic and other changes.

But there is one reason in particular, which is outlined by British historian Tom Holland in his work *Dominion: The Making of the Western Mind*.¹ In his book Holland makes a convincing case for the pervasive influence of the Christian narrative on the shaping of our culture. A similar argument is mounted by British evangelist and former Canberran Glenn Scrivener, who traces the Christian roots of ideas such as freedom, compassion, equality and consent.² However, with the break-down of a previous cultural consensus these ideas have not disappeared.

Instead they have been separated out from each other with different ideas being championed by competing groups, who may or may not appeal to or be aware of their Christian roots. Holland gives the example of how this manifests in the so-called 'culture wars' in the United States:

*"The twenty-first century marked, in that sense, no radical break with what had gone before. That the great battles in America's culture war were being fought between Christians and those who had emancipated themselves from Christianity was a conceit that both sides had an interest in promoting. It was no less of a myth for that. In reality, evangelicals and progressives were both recognisably bred of the same matrix."*³

In light of this, part of our Christian calling is to re-unite and re-integrate what culture has torn asunder, to recover and communicate a vision of the Christian faith that embraces and embodies truth *and* love, justice *and* holiness, a concern for the individual *and* a deep commitment to community. This will require close attention to the overall narrative of Scripture and how it resists being co-opted by any political or cultural faction.

Of course, the teaching and narrative of Scripture is far more than a tool for political and cultural analysis. It is the source of our life and hope, the revelation of God's purposes for us and for the world and the shared story that builds a cohesive and vibrant church. Inspired by the Spirit these are indeed the 'lively oracles of God' to quote from the Coronation service. We are called to be shaped by its transformative story as we engage our world with the love *and* truth of Jesus.

¹ London: Little Brown, 2019

² In *The Air We Breathe* (The Good Book Company, 2022). NB This doesn't mean that only Christians subscribe to such ideas or that they are absent from other cultures and faiths. It does mean that in our context these ideas have grown in 'soil' shaped by the Christian narrative.

³ *Op cit*, p514.

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AnglicanNews

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Article Submissions

The Anglican News welcomes contributions of **up to 500 words** with pictures 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.

Advertising Enquiries

The Anglican News also accepts submissions for ads, events and positions vacant within the Diocese of Canberra and Goulburn!

Inclusion of articles and advertising material is at the discretion of the editors.

Please email submissions and enquiries to:

anglicannews@anglicancg.org.au

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Synod 2023

Written by Paul Osborne

Listening to God's voice and the voice of the voiceless was the unofficial theme of the first session of the 48th Synod of the Anglican Diocese of Canberra and Goulburn.

The church's "parliament" met at Canberra Grammar School - a departure from its regular home in Goulburn - from September 8 to 10.

Bishop Mark Short opened the Synod on September 8 with a reflection on his 2019 address in which he encouraged Anglicans across the Diocese to consider their common mission under the theme:

"engaging a world of difference with the love and truth of Jesus".



"First, we are a world where we are increasingly aware that we differ from each other," he said.

"Second, we are increasingly a world where we differ with each other."

He noted over the past four (4) years there had been devastating bushfires, a pandemic, war in Europe, rising cost of living pressures and the advent of artificial intelligence.

Bishop Mark called for a fresh look at Scripture in an effort to "reunite and reintegrate what culture has torn asunder, to recover and communicate a vision of the Christian faith that embraces and embodies truth and love, justice and holiness, a concern for the individual and a deep commitment to community".

Engaging a world of difference over the next three years, he said, would require gracious and patient witness, safe and sustainable ministry, compassionate and skilled service, creative and informed advocacy, generous and just stewardship and inspiring and empowered worship, he said.



Ahead of a Synod discussion on the Indigenous voice, Bishop Mark set out why he believed the constitutional change was warranted.

"A constitutionally enshrined voice is an appropriate means of recognising equality and difference," he said.

He explained equality and difference did not cancel each other out, but rather co-existed in a "healthy Constitution".

Bishop Mark concluded his presidential address by quoting Psalm 84 which says in part: "Blessed are those whose strength is in you, In whose heart are the highways to Zion; who, going through the valleys of dryness, find there a spring from which to drink."

"During the next three years of our shared pilgrimage may we drink deeply of God's living water freely gifted in the Lord Jesus Christ and in God's time, appear before the One who is both the way and the goal," he said.





Bishop Carol Wagner, in her Synod Eucharist sermon, spoke of “old wineskin thinking”. She challenged Synod members to think about their own “old wineskins” and how they can be open to freshness and change by reflecting and acting on God’s wisdom.

At the service, held in the school’s performing arts centre, two dedicated church members were made honorary lay canons of the Cathedral: Peter Haddad from Charnwood parish and Wendy Elliot from Bega parish.

The Saturday morning session began with prayer and Bible study followed by presentations on the work of Bishop-in-Council.

The presentations spanned ministry wellbeing, domestic and family violence, St Mark’s National Theological Centre, and ministry opportunities and challenges.

The Reverend Dr Andrew Cameron, the outgoing director of St Mark’s, was commended for his “faithful, energetic, scholarly and inspirational college leadership” since 2014.

Responding to the report on ministry wellbeing, the Synod passed a motion encouraging parishes, ministries and chaplaincies with stipendiary clergy or lay ministers working four days a week or more to fund their professional supervision and third-year ministry review costs.

It was noted the Diocese had funded a Ministry Wellbeing & Development Officer for two (2) days a week and subsidies for professional supervision.

Synod members were given a snapshot of the vast array of ministry and mission across the Diocese, including updates on finances, property development and the Anglican Investment Development Fund (AIDF).

A presentation from Anglican Diocesan Services (ADS) outlined the depth of work of the head office and the support it is providing to parishes, schools and other elements of the Diocese.

In presenting the Public Issues Commission report, the Reverend Dr Wayne Brighton noted his vision for the commission was to “comfort the afflicted and afflict the comfortable”.

Dr Brighton spoke of two key issues - voluntary assisted dying and the Indigenous voice - which were discussed on the final day of the Synod. He said VAD was concerning as it cut across the idea that all life has value and dignity. On the voice, he said the October 14 referendum was an “opportunity to make history”, and a ‘yes’ vote would “encourage fresh life”.

He was followed by the Reverend Canon Glenn Loughrey, a Wiradjuri man, member of the National Aboriginal and Torres Strait Islander Anglican Council and artist.

Canon Loughrey described the Uluru Statement from the Heart as an “act of transformational forgiveness”, aimed at delivering justice and wholeness.

He said the voice referendum - as well as treaty, truth and a Makarrata commission - would complete the circle which began in 1901 when the writers of the Australian Constitution omitted Aboriginal and Torres Strait Islanders from the founding document.

Canon Loughrey explained the “voice” is central to the revelation of God in the Old Testament, and Jesus in Gospel stories about how he responds to people seeking healing.

Treaty was about leading a “respectful life” after constitutional recognition. Truth was about coming together, forgiving and committing to further work.

And he likened the Makarrata process - a Yolngu word understood as the coming together after a struggle - to a national “spear in the thigh” saying Australia would “walk with a limp” as people learned how to live differently in the wake of all of the processes.

Jesus, he said, was speared as he hung on the cross. So too, Australians will need to live with the sharp and painful consequences of decades of injustice and racism, Canon Loughrey said. He urged all church members to take a position on the voice.

“In not taking a position, we take a position on the racist status quo,” he said.

One key benefit of having the voice in the Constitution, he said, was to outlast any single government, which was one of the problems of previous policies.



Three key figures who have served The Anglican School Googong - the Reverend Ian Marshall, Stephen Hughes and Neil James - were commended for their outstanding service, and the school was given the Synod's assurance of support.

Grant Harris and Stephen Byron were also commended for their outstanding service to The Riverina Anglican College and Canberra Grammar School respectively.

Picking up the Bishop's theme of service and advocacy, the Synod passed a motion inviting parishes and Anglicare to share their experience of supporting refugees with others, in order to encourage and equip others to provide "gospel care" in their areas.

Anglicare and the Anglican Schools Commission provided reports on their work across the Diocese. Parishes were encouraged to develop partnerships with Anglicare and help break the cycle of poverty in the region.

A motion relating to women in ministry raised a number of challenging issues for the Diocese.

The Synod heard there are only three women rectors in the Diocese, and with Bishop Carol retiring there will be no women in senior leadership roles. At its peak, there were three women archdeacons and 13 women rectors.

To address the issues, the Synod agreed to ask Bishop-in-Council to establish a working group to investigate the causes of the disparity, consult with women about their experiences, develop strategies and report to the Synod in 2024.

The Exploratory Ministries Unit presented a report on how it is making a difference in the lives of people across the Diocese, through innovative ways of being church.

Sue Bazzana, the head of St Martin's College in Wagga Wagga, set out some of the activities the college is using to connect with young people and the local community, including a series of "Intellect" events involving guest speakers and a women's prayer retreat.

A motion on affordable housing called for work to be done on how to use excess parish land to provide accommodation for the homeless and those at risk of homelessness. In moving the motion, Chancellor Richard Refshauge spoke of the need for more housing, especially for those coming out of the prison system and needing to reconnect with a supportive community and employment in order to make a new life.

On the issue of climate change, Bishop-in-Council will be presented with an action plan in December, which is expected to cover a range of steps from resourcing of parishes for local action on cutting emissions to transforming the Diocesan car fleet to electric vehicles.

The Diocese aims to be carbon neutral by 2040 and is seeking to encourage reflection and action as the target year nears.



Three chaplains gave insightful speeches about their work with the ambulance service, hospitals and Goulburn prison, asking for prayer and support as they go about their ministry. The Synod was told of one prisoner who said of his moments with a chaplain: "it's the only time I know kindness."

The Synod passed two motions relating to the Indigenous voice.

Setting the scene for the debate, Bishop Mark noted unanimity could not always be achieved in a Synod, but the views and voices of all were "very much welcome".

Moving the main resolution, Dr Brighton said cross-carrying is "uncomfortable and confronting", but necessary.

The Synod affirmed the "unbroken and undiminished" connection with country by Aboriginal and Torres Strait Islander peoples, and the injustice and poverty they experience.

The motion also affirmed that getting better outcomes required “more substantive involvement” by First Nations people in policy formation and decision-making processes, and recognised the General Synod Standing Committee of the Anglican Church of Australia had in June urged all Australians to give “generous consideration” to the case to vote ‘yes’ in the referendum.

Those seeking to amend the motion were concerned the “generous consideration” to the ‘yes’ vote amounted to the Synod being an “active political personality”. Others argued “Gospel politics” was part of the Christian faith.

A separate motion supporting the creation of a voice “as a vital step walking together with First Nations people towards reconciliation” was carried 86 votes to 80 with 12 abstentions. Dr Brighton said it was a moment to show “generosity of heart”.

A number of Synod members argued against the motion, saying church members across the Diocese held a range of views on the voice proposal. One member said: “You can vote ‘yes’ or ‘no’ without being a bad, inconsistent or hypocritical Christian.”

Two further social issues were dealt with at the Synod.

A motion requested the Bishop to convey to the Prime Minister and Treasurer alarm at the high rate of poverty in Australia, where one-in-eight people including one-in-six children live below the poverty line.

The Synod welcomed the government’s commitment to tax reform to pay for such things as health, housing and education, and urged it “not to diminish revenue through reductions that benefit Australia’s highest income earners”.

As the ACT moves to enact voluntary assisted dying laws, the Synod considered a motion from Reverend David McLennan and asserted its “principled opposition” to the legislation and committed itself to the physical and spiritual care of the dying “as the pastoral imperative of the Gospel”.

The Synod wrapped up on Sunday afternoon with a standing ovation and motion of deep gratitude for the faithful, thoughtful and long-standing service of Robert Arthur - a Synod member for over 50 years, lay canon of the Cathedral and diligent member of many church boards and committees. The Synod offered its prayers for Robert and Kath.

2023 Honorary Lay Canons

Two new Honorary Lay Canons of the Cathedral were invested during the Synod Eucharist this year.

Wendy Elliot in recognition of her proactive service to the Christian community in Indonesia over many years, beginning in 1998 with her late husband Lewis, then expanding to establish a partnership between Charnwood Parish and the Christian churches in Indonesia, through which they have supported many projects, pastors and children in Malang and Bali. Wendy has visited the village of Blimbingsari in Bali regularly where she has helped to establish an early learning centre and provided English and swimming lessons.

Wendy has also faithfully served her local church as a truck driver for the op shop bin collection, in establishing and maintaining the St Barnabas prayer garden, as a parish council member at Charnwood Parish, a Synod member for Bega Parish and in providing music to both parishes.



Peter Haddad in recognition of his tireless service to the local church in Charnwood in many ways for over 40 years, which includes being involved in the planning and fundraising for the establishment of St Barnabas’ church; serving in the pastoral care team, as a preacher, worship assistant, warden, clergy appointment board and parish council member; in establishing and maintaining the St Barnabas’ prayer garden; coordinating, organising and participating in music and assisting in the op shop bin collection.

Peter has also been actively involved in the serving the Christian community in Indonesia since 2008, including visiting and preaching in the local churches.

All Saints' Bermagui Community Pantry

Written by Marion Williams from Narooma News

Bermagui's OK Shed Op Shop has started a community pantry to help community members who are feeling cost of living pressures. It was the suggestion of Vanessa Williams, manager of the OK Shed Op Shop that is run by All Saints' Anglican Church.

"We were discussing what else the shop could do for the community during this time," Ms Williams said.

"It is borne out of an obvious need in the community," Ms Williams said.

She opened it about a month ago and wanted to start in a small way because they will need regular donations to keep it going so for the moment it consists of a shopping trolley loaded with non-perishables.

"So far it has been going well with people donating and taking things. We have regular customers using it, mostly pensioners," Ms Williams said.

Call Out For Pantry Donations

To keep the community pantry going Ms Williams needs donations of non-perishables and items that do not need refrigeration.

Pantry staples like flour, sugar, pasta, tea and spreads are all welcome, providing they are not near their use by date, as are pet food, personal care items and cleaning products.

Reverend John Thomas said they are speaking with Sapphire Community Pantry about bringing their mobile pantry to the church one or two days each month.

"We are quite proud of the OK Shed Op Shop," he said. *"For a small community like this, we are well supported."*



Image Source: Anglican Parish of Cobargo Facebook

Treasure Trove

The op shop has expanded considerably since church volunteers started it 17 years ago. It now has a paid manager and a team of around 20 volunteers busy from 10am to 4pm every Wednesday and Thursday.

"Our primary purpose is to provide affordable clothing and household items for our community. However, we also get antiques and things that are quite valuable donated so we have a mix of the affordable and treasures," Ms Williams said.

The shop stocks adult and children's clothing, glassware, plasticware, cookware, books and household linen. For some customers the op shop is part of their weekly social circuit. It also attracts dedicated op-shoppers from around the state as well as visitors during the school holidays so the shop is open more days during those peak times.

Many donations come from people moving house or downsizing. *"Since COVID and the bushfires people are looking at what they actually need as opposed to what they have,"* Ms Williams. As a result, the op shop has *"some beautiful things"*.



SAVE
THE
DATE

34th Australian National
Prayer Breakfast 2023

13
NOV
2023

The Faith of Winston Churchill

Written by Reverend Robert Willson

One evening Richard Burton, celebrated actor, was playing the leading role in Shakespeare's *Hamlet*. Just before the performance he was told that Sir Winston and Lady Churchill would be in the front-row of the London theatre.

Burton recalled that, as he played the part, he became aware that Churchill was mumbling every line of the famous words. He knew it by heart and loved it.

After the show Burton was in his dressing room and he was told that Sir Winston would like to meet him. Of course he said that he would be honoured.

Churchill marched in and bowed and said "*My Lord Hamlet, may I use your lavatory?*"

The Last Lion

I remembered this amusing story when I read the famous biography of Churchill in three volumes, *The Last Lion*, by American author William Manchester. I was once asked to review this book for the Literary page of the *Canberra Times* 40 years ago. I have recently enjoyed reading it again.

Churchill was born on St Andrew's Day, 30 November 1874, and baptised and confirmed in the Church of England. However he was not a regular churchgoer and it was claimed that he was an agnostic.



The Power of Prayer

However, reading his own famous memoir *My Early Life*, I noted that he was deeply conscious of the power of prayer. At a critical moment in his dramatic escape from a Boer Prisoner of War Camp, with a price, 'Dead or Alive', on his head, he writes that he prayed fervently to God for guidance, and his prayer was wonderfully answered. His is the testimony of a believer, not an agnostic, or an atheist.

With his own customary wit, Churchill remarked once that he was not really a pillar of the Church, rather a flying buttress! But his courage and leadership of the British Empire in her darkest hour, and his efforts to build an alliance with the United States, led to the final destruction of Nazi Germany and the evil of Adolf Hitler, who had enslaved Europe. Without that God-given leadership Britain would have easily given in to Hitler, leaving no base for the USA to liberate Europe and defeat Japan.

One cannot understand modern history, and the survival of Australia in World War II, without giving thanks to God for the courage of Churchill in the hour when Christian civilisation hung in the balance in 1940.

I commend these splendid books about Winston Churchill.



ST JOHN'S
ANGLICAN CHURCH
CANBERRA

Community Fair
Saturday, 14th October 2023
9:00am - 2:00pm

Join in the fun!
45 Constitution Ave, Reid
www.stjohnscanberra.org/fair

Pastoral Care Course (CPE Introductory)

A 5-day introductory Pastoral Care Course will be held in October and November.

Wednesdays from 9 to 5 commencing on the 4th of October and go for five (5) weeks.

This is a great way to get a feel for pastoral care and how to provide spiritual and emotional support to others. The cost is \$400.

The course will be conducted by **Susanne Schmidt** at the Queanbeyan Hospital. For further information contact her on susannecpe@gmail.com or 0431 243 486.

What's happening at St Mark's National Theological Centre?



Written by Michael Gladwin, St Mark's Church History Lecturer & Acting Director

This short article is just to let you know about what's happening at St Mark's, including some upcoming events and study opportunities.

St Mark's National Theological Centre is the Canberra-Goulburn diocese's theological college and community, nestled in a beautiful campus on the edge of the parliamentary triangle in Barton, Canberra. For over half a century we've provided high-quality programs in theological education and training, spiritual formation, pastoral care, professional supervision, and leadership. Our courses range from unaccredited to undergraduate/postgrad certificate, diploma, bachelors, masters and PhD level, seeking to combine faithfulness with intellectual rigour and practicality. We've designed our courses to be flexible for busy people who are engaged in the full diversity of Christian ministry (including the formation and training of deacons and priests for the Anglican Church). To that end, we teach both on-campus and online, part-time or full-time.

Study Opportunities

Pastoral and Spiritual Care Skillset Course Starting in October 2023

Do you have a heart to help people in places like hospitals, churches, aged care and health care facilities, or just want better skills in listening, caring for, and getting alongside others? If so, St Mark's Pastoral and Spiritual Care Skillset course might just be for you. We'll teach you the skills and knowledge you need to get started in volunteer or paid work in pastoral and spiritual care—whether or not you have field experience. This course blends classroom, online teaching, supervised placement, and online assessment so you can easily fit study around your life.

The course is delivered over four days of intensives at St Mark's National Theological Centre in Barton: Intensive 1: Friday 6th and Saturday 7th October, 2023; and Intensive 2: Friday 17th and Saturday 18th November, 2023. Your instructor is the Rev. Jo Manouk, an ordained Baptist minister who has over 20 years of experience working in pastoral ministries in both church and community settings. Jo is currently working as a pastoral care coordinator for a faith-based not-for-profit organisation. She is also a clinical counsellor who has many years of experience working with individuals, couples, and families. Online applications: www.stmarks.edu.au/course/pastoral-and-spiritual-care-course.

Graduate Certificate in Professional Supervision Courses for 2024

Do you have a background in Christian ministry? Have you worked as a pastoral carer in the health or education industry, or within some ancillary sector? If you want to upskill and become a professional supervisor of pastoral carers, then study our Graduate Certificate in Professional Supervision (Pastoral).

This course is suitable for coaches, mentors and supervisors of clergy, senior chaplains, team-leaders and anyone else with ministry experience wishing to enter private practice in pastoral supervision. With this graduate certificate, current supervisors can upgrade their skills and knowledge and qualify for the theoretical component of membership with professional supervision associations like the Australasian Association of Supervision (AAOS). For more details, go to www.study.csu.edu.au/courses/graduate-certificate-professional-supervision-pastoral

We're currently accepting expressions of interest for enrolments in our Graduate Certificate in Professional Supervision course, which, like most of our courses, is being offered and accredited in partnership with Charles Sturt University. Please email us at admin@stmarks.edu.au.

Certificate, Undergraduate & Postgraduate Theology Courses for 2024

Interested in going deeper into any aspect of Christian theology, church history, biblical studies, pastoral care, or counselling?

Check out the wide range and levels of courses we offer in theology: Undergraduate/Graduate Certificate in Theological Studies, Bachelor of Theology, Graduate Diploma of Theological Studies, Graduate Diploma/Master of Pastoral Counselling, Master of Arts (Theological Studies), Master of Theology, MPhil, and PhD. If you'd like to dip your toe in the water without committing to a whole course, you could try a single-subject study. For more details: www.stmarks.edu.au/our-courses/

Events

Book Launches and Public Lectures

St Mark's faculty and alumni have launched several books this year, as well as given public lectures and seminars at St Mark's and across the Diocese. The range of topics has included the relationship between ethics and emotions (Andrew Cameron, *The Logic of Love*); performance and interpretation of the Old Testament (Jeanette Mathews, *Reading the Megillot*); a theological account of singleness (Dani Treweek, *The Meaning of Singleness*); art and theology; the history of Anglicanism in Australia and beyond; and a history of Christianity and politics since 1500.

Come to our next book launch, at **7pm on Friday 13 October**. St Mark's graduate, the Rev. Scott Goode, will launch his new book (based on his dissertation in New Testament Studies). It's entitled *Salvific Intentionality in 1 Corinthians: How Paul Cultivates the Missional Imagination of the Corinthian Community*.

Film and Theology Night at St Mark's

We've held two of our ever-popular film, theology, and pizza nights so far this year. In April we watched and discussed director Terence Malick's masterpiece, *A Hidden Life*, about a Christian Austrian farmer who opposed Nazi tyranny. In July we watched Spike Jonze's *Her*, a rather topical film about a man who falls in love with his AI-driven operating system. Both films grappled with profound themes and problems, and our post-film discussions, which included most of our faculty, were stimulating and wide-ranging.

Our next film and theology night is at 6pm on Thursday 26 October. We're watching and discussing the recent blockbuster, *Barbie*. Please bring \$7.50 to cover a Turkish pide dinner. **RSVP:** aerickson@csu.edu.au



STUDY WITH US INFORMATION EVENING

THURSDAY 2 NOVEMBER

IN PERSON: 5.30–7.30PM

ONLINE: 6–7.30PM

- Meet faculty and students
- Course information and Q&A
- Taster mini-lectures: theology and the Bible
- Library highlights and treasures
- Light refreshments

MORE INFORMATION COMING SOON



Information Evening

2 November from 5.30pm

All are welcome to St Mark's annual information evening. Meet our faculty and students; find out about our courses; enjoy some 'taster' mini-lectures; and explore our campus and library. Light refreshments provided.

RSVP: admin@stmarks.edu.au

Conversations About Women & Ministry

19 October at 6pm

Want to know about the possibilities and challenges for women in ministry? Join the Revd Anna Boxwell, the Revd Katherine Rainger, and the Revd Joy Harris for a night of food, fellowship and conversation.

St Mark's in partnership with the Diocese, is hosting this event. Join us for dinner at St Mark's or online via zoom.

RSVP: www.eventbrite.com.au/e/conversations-women-ministry-tickets-722438993477

St Mark's Review

The latest number of our long-running journal, *St Mark's Review: A Journal of Christian Thought and Opinion*, is hot off the press (hardcopy or online). It offers Christian theological reflection on capitalism and economics. To purchase single numbers or subscribe, or for more information: www.stmarks.edu.au/about/st-marks-review/

Drop In & Visit

If you are around Barton, drop in and visit our library or stroll around our stunning grounds (don't miss our biblical garden, labyrinth, outdoor chapel and forest gully walk). 15 Blackall St, Barton, or contact us by email: admin@stmarks.edu.au or (02) 6272 6252.



Vale Professor John White

Written by Rev'd David McLennan, Rector of St John's, Reid

John White was a longtime parishioner of St John's, Reid, and former Professor of Physical and Theoretical Chemistry at ANU. He is widely known in the scientific community for his work on neutron scattering, was a Fellow of the Royal Society of London and a Fellow and Honorary Fellow of St John's College, Oxford.



2016 Order of Australia



2015 AONSA Prize
(Asia-Oceania Neutron
Scattering Association)

John was Chairman of the Oxford-Australia Scholarships Committee and held a number of other significant roles during his long and accomplished life.

John was passionately interested in the relationship between Christianity and Science. He was a founder and former President of ISCAST (Institute for the Study of Christianity in an Age of Science and Technology), and a member of the Council Wycliffe Hall (Oxford) and St Mark's National Theological College (Canberra).

John is survived by his wife, Ailsa, four adult children, and many adoring grandchildren. May he rest in peace and rise in glory.

A Sermon delivered at the funeral of Professor John White AO CMG FAA FRS

The Parish Church of St John the Baptist, Canberra (22 August 2023)

Rev'd David McLennan (Rector)

Texts: Psalm 121; Hebrews 11

It seems almost insulting to refer to John White as 'bright' – akin to calling Don Bradman a 'good sportsman' or Everest a 'fairly large mountain'. Bright is what you call a child who is doing well at school, not an internationally regarded scientist who has been showered with accolades and awards.

But I can't help but think of John White as exceptionally bright person. Bright in the sense of luminous. Brilliant. Lively. Glowing – even crackling – with energy and insight and positivity.

I'm told that as the jet-lagged John and Ailsa lay awake at night after their recent trip, they were both – unbeknownst to each other – reciting childhood songs in their heads, to help themselves get to sleep. And both learned later they were reciting the same song.

*'Jesus bids us shine, with a clear pure light.
Like a little candle burning in the night.'*

John certainly did shine with unusual brightness – and to a degree that his absence does tend to make things feel a little dimmer.

Where did John's intense brightness spring from?

Today's readings link this event with previous significant moments in John's passage through life. Psalm 121, given to John at his birth, and read at each subsequent birthday thereafter, declaring faith in the God upon whose blessing our whole lives depend. *'My help cometh from the Lord, which made heaven and earth.'*

And of course, a passage which was read at John and Ailsa's wedding, from the New Testament letter to the Hebrews. This reading famously states that:

Faith is the assurance of things hoped for; the conviction of things not seen.

These two passages capture well the Godward orientation of John's life, and the themes that shaped him. This latter reading seems especially appropriate, for at least 3 reasons.

First, it provides a link to his wedding day – the day on which the greatest partnership of John's life was formed.

Secondly, it dwells on the quality which, as Ailsa has reminded us in recent days, was the single driving factor in everything John did - whether scientific endeavours, career, family or friends. That is, it dwells on faith.

If we saw in John an unusual intensity of charity, kindness, patience, honesty and integrity (and I don't think anyone would dispute that we did) this was not simply because he was blessed with a nice temperament and a sharp mind. His Christian faith was the deep source that illuminated his life, and shone through to the benefit of all who knew him.

But there's a third reason this reading seems particularly apt.

John is most widely known and revered as a great scientific mind. While I have barely the faintest understanding of what a neutron is, let alone a quark, I understand we've never seen one. John's pursuit of knowledge was, in other words, the pursuit of 'things unseen.' It was – by the definition of this passage – an expression of faith.

John did not see any conflict between his scientific and religious concerns. They may deal with different orders of reality, but they both deal with 'things unseen'. They both bring us into contact with mystery. They both involve an exercise of faith.

Just as, according to the Book of Hebrews, the heroes of the faith achieved their great feats by trusting in realities yet unseen, John's working life

was based on deep expertise in things unseen. Religious faith and scientific faith may have different objects, but both use fundamentally the same muscles.

When we seek to tear these realms of knowledge apart it's a great tragedy, because it leaves both parties with smaller fragments than they might otherwise have had of the great mystery of creation. John was a living challenge to these either/or ways of knowing, which always seem to exclude at least one half of the story.

Holding different domains of knowledge together, as part of a unified quest for truth and wisdom, was one of John's abiding interests, and an area in which he did great service to the church. John was a reminder to both sides of the 'faith vs science' divide that dispute was unnecessary and counterproductive. Where many see two fields of knowledge separated by a great chasm, John drew attention to the well-used and sturdy bridge – principally by standing on it himself.

This unity in his quest for truth meant that, besides the scientific authorities he knew so well, he could also quote theologians like John Calvin or William Temple. Indeed, on one occasion he illustrated a point by reaching for a book of sermons by the medieval theologian Robert Grosseteste, of whom I'd never heard. John's sharp and energetic mind was animated by the exciting possibility of new discoveries – and he was generously eclectic in his sources and authorities.

So, faith – along with her sister virtue, hope – was on clear display in John's life. But as St Paul reminds us, faith and hope don't last forever. They have a shelf-life. (As a chemist, John might have said a 'half-life'.)

For when we receive the object of our faith and hope, they stop being faith and hope. They are transformed into a kind of knowledge. It is truly wonderful to consider that despite his great learning, John now knows so much more than he did when any of us last spoke to him.

Faith and hope may not last forever, but love does.

It is love that he expressed in his dealings with his family, colleagues, students and fellow parishioners – and indeed the wonderful world around him. It is love that shone through him, making him such an enormously positive and encouraging man.

It is love that created and redeemed him.

It is love that is eternal. It is in the love of the Lord, in whom John trusted, that he now rests. And it is through love that he, with all the faithful, will be raised.

John was a faith-filled, cheerful, regular here at St John's, as well as in Grenoble, and other places throughout his life. So his faith didn't just live in his mind. He didn't just think these thoughts. He prayed, sang and lived them.

In his charitable concern for others, and in his worship of the God he knew as his maker and his King, again, there was a fundamental unity of vision.

John was at church twice on the Sunday before he died. As usual at 8am Holy Communion service. And again, at our monthly Choral Evensong. And so, at his last service here in this place (apart from this one), he sang with us the hymn, Abide with Me.

*I fear no foe, with thee at hand to bless.
Ills have no weight and tears no bitterness.
Where is death's death sting?
Where, grave, thy victory?
I triumph still if thou abide with me.*

He also sang the words of the Nunc Dimmittis.

*Lord lettest now thy servant depart in peace;
according to thy word. For mine eyes have seen
thy salvation.*

Much as we grieve his passing, John has nothing to fear. He carried with him through the threshold of death the only things that we have use for in those realms of light. The brightness with which he shone has led John home, into the far brighter regions of the glory of the Triune God, whose imprint John saw in creation, and whose self-emptying love leads us to fullness of life.

And to give St Paul the final word:

*For now we see through a glass, darkly; but
then face to face: now I know in part; but then
shall I know even as also I am known.*

Amen.



Pantry Appeal for St John's Care

Written by Archdeacon Paul Cohen, Rector of St Simons

On Saturday 19th August folk from St Simon's Kaleen Giralang Lawson collected 105 paper bags of groceries from shoppers at Kaleen Plaza, and \$350 in donations, for St John's Care.

In these times of "*tightening our belts*" the generosity of people shopping at Kaleen Plaza towards those that St John's Care & Anglicare help is quite overwhelming.

And, thanks to those that gave up their Saturday to collect, and a big thank you to Robyn & Charles Body for organising our Pantry Appeal!

We are planning to have another Pantry Appeal in November.



Reader's Voice: Why I am voting YES!!

Written by Reverend Karen Kime



With so much division in relation to the forthcoming referendum, it's time to consider some of the hidden 'facts'. As an Aboriginal woman who has lived and worked with First Nation communities for over 30-years, I write why I am voting 'yes'!

Aboriginal people have always learnt from their Elders and the example of our Ancestors. I think of those hard-won steps in human rights my family struggled for. From staging the first protest in Sydney on Australia Day in 1938 or the campaigns to obtain the right to vote. Indeed, my grandfather spent years fundraising to form the first 'All Blacks' team in Sydney in 1946. From this, I have learnt that gaining human rights does not happen overnight, but in many small steps along the way.

I also know that the leadership of our Elders is an inherent part of our culture. Folk such as Linda Burney or Noel Pearson have an excellent 'track record' in leading their people. I have witnessed them fight for campaigns such as Close the Gap – which has had an immense impact on First Nations health and education. Or National Reconciliation which has ensured increased employment in both the private and public sectors. There are many areas that require improvement and that is why we need 'a voice'. However, I know that from little things, big things grow – and that is what we have seen over many decades.

In relation to Tim McGhie's letter to the editor (Anglican News, August 23) the wording of the Statement from the Heart is clear to those who have worked in human services such as within Anglicare. For they are painfully aware of the incarceration rates of Aboriginal people and the ongoing removal of our children. As the Statement from the Heart points out, much of this is due to the powerlessness of Indigenous Australians. I have witnessed Aboriginal young people in care, most of whom are not returned to their families; families who struggle to have access to their children. Research reveals that Institutionalised children are highly vulnerable to incarceration.

Further, he asks the question (August 2023) what will be done within public policy that is not occurring at present? First Nations people will have greater recognition and 'a voice' in relation to this deadly cycle and to other matters relating to their families and communities. This is a human right as upheld in the UN Declaration on the Rights of Indigenous Peoples. A voice will ensure greater 'accountability' in public policy – something that is sorely missing in relation to Aboriginal Australians.

Unfortunately, arguments which come from people such as Jacinta Price are divisive, and that is not how our people do things! Comments that question our identity are highly offensive, reflect a lack of integrity - and my respect. Likewise, the opposition's use of language warning us to 'think twice' and 'maintain the rage' is reminiscent of the fear used in accepting refugees into this country. We know that refugees never did 'throw their children over-board', nor did they place a drain on the economy. In fact, where we would be without them in areas such as health or education? From this I have learnt that the world's best leaders are those that bring people together – not push them apart.

Finally, fear was used again by the opposition in their attempts to stop Kevin Rudd in giving the National Apology, warning of costly payouts to those who were removed. Of course, that never happened. Neither will it happen if we vote 'yes' in the forthcoming referendum! Sure, the outcome may not achieve as much as we wish, but it sets 'in train' an important process; one that will bring us closer together. Aboriginal people will finally be written into the Constitution as the First Nations people of this Country. This will reflect an ancient heritage - for all Australians to be proud of!



Cathedral Great East Window Restoration Dedication

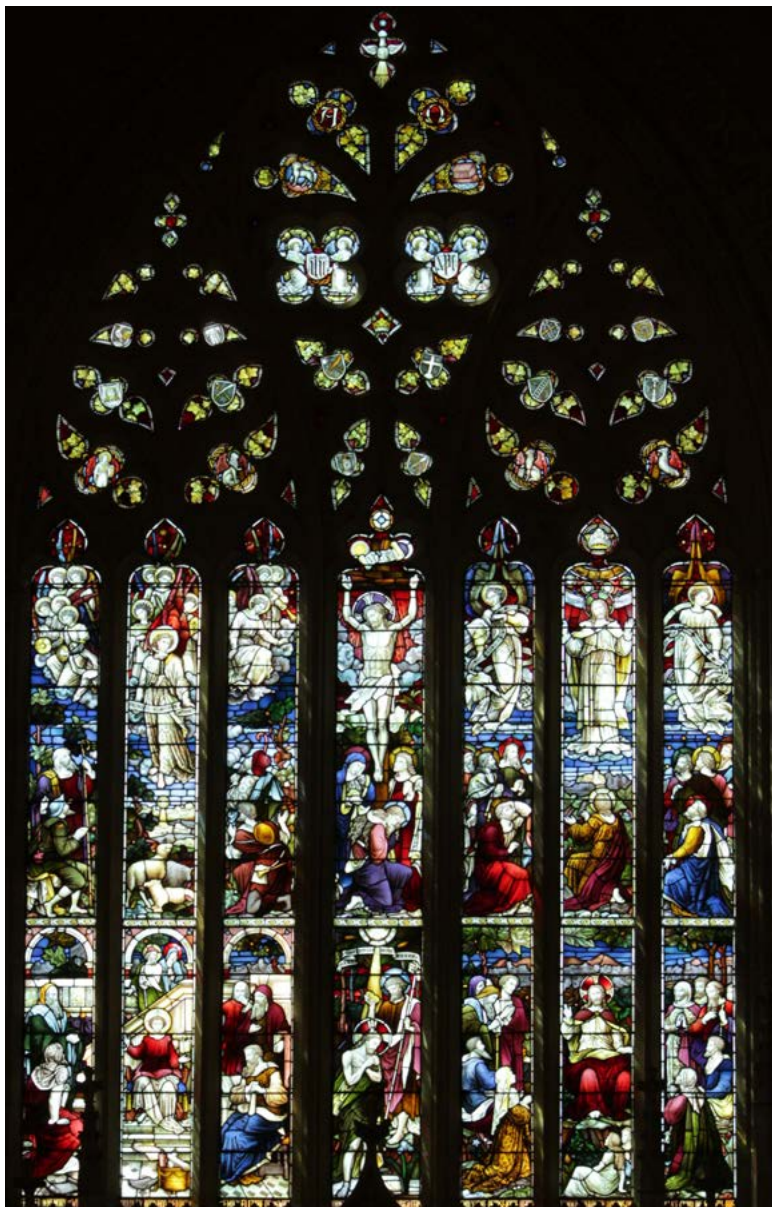
Written by Dianne Porter, Founder & Editor, Canberra Christian Writers' Group

On the 16th of September 2023 the restored East window at St Saviour's Cathedral in Goulburn was dedicated by the Anglican Bishop of the Canberra and Goulburn Diocese, Dr Mark Short.

Many hearts, minds and hands; sacred and secular; worked hard over many years to bring this restoration project to fulfillment. New South Wales Government's Heritage Grants, the Cathedral Heritage Restoration Fund, bequests and donations from many sources supported the costs involved.

Michael Fox of Michael Fox Architects has been the heritage consultant for the last 10-years. At the dedication he explained briefly the major challenge to overcome was the rectification of past water damage.

The President of the National Trust (NSW) Ms Kathryn Pritkin shared her joy at finally seeing the work completed. The National Trust's tax deductible restoration fund has been critical to funding this work.



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A Mighty River
Amos 5: 24

Let Justice and Peace Flow

Season of Creation 2023

Resources can be found on
www.seasonofcreation.org



We would like to acknowledge that the content in this article has been sourced from an email sent by ACEN on 26 August 2023, as well as the Season of Creation website and the Anglican Communion ACEN webpage. This content is shared purely for informational purposes, and we make no claims of ownership.

Season of Creation takes place from 1 September – 4 October and for 2023, the theme of the season is 'Let Justice and Peace flow like a river'.

Use the resources link to find out more and download the Season of Creation Celebration Guide for ideas on how to get involved.

The Lambeth Call on the Environment & Sustainable Development was shared by the bishops of the Lambeth Conference in 2022. It outlines some bold commitments in tackling environmental crises, including just financing, community resilience building, advocacy, biodiversity restoration and promoting the UN Sustainable Development Goals. The Communion Forest is also a big feature in the Lambeth Call. Anglicans around the world are invited to take the Lambeth Call forward in their setting. Published in May 2023, as part of the third phase of the Lambeth Conference journey the complete set of calls can be downloaded [here](#).

ANGLICAN
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THE SPIRITUALITY OF CARE FOR CREATION

CARE FOR CREATION: LISTENING TO FIRST NATIONS AND CELTIC VOICES

CANBERRA REGION - NGUNNAWAL AND OTHER FIRST NATIONS

Friday October 20th 1.30-4 pm

At the Australian Centre for Christianity & Culture, Barton, ACT

Explore how can we draw on the spiritual and cultural traditions of all our peoples to help us care for Creation together, integrating care for humanity with care for the environment and nature around us.

A Dialogue Amongst

- Canberra First Nations friends
- Iona Community Leader, Rev. Ruth Harvey, Minister of the Church of Scotland, Quaker, Co-Convener of Scotland's recent Climate Assembly
- Brooke Prentis, Wakka Wakka Woman, First Nations Christian Leader

This is a free event but bookings are essential.
To secure a place, book through Humanitix here
<https://events.humanitix.com/the-spirituality-of-care-for-creation>

Hosted by The Australian Centre for Christianity & Culture and the Wellspring Community
Enquires to Enquiries: marjoriehouston33@gmail.com
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