
CHAUNTICLERE

THE MAGAZINE OF ST PETER'S ANGLICAN CHURCH, CREMORNE

New Series No 44

January 2011



The Rest on the Flight into Egypt c 1510 Gerard David 1460-1523



DATES TO REMEMBER 2011



Ash Wednesday	10 March
Palm Sunday	17 April
Good Friday	22 April
Easter Sunday	24 April
Pentecost	12 June
Patronal Festival	3 July



Anne FitzPatrick 1930-2010

Tributes to our friend Anne
will appear in the next edition of
Chaunticlere

Opinions expressed in *Chaunticlere* are those of the contributors.
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Editor: Edwina Waddy

A Word from Fr Neil

Heather and I have returned to Sydney after spending ten wonderful days with our children and grandchildren in Adelaide and Hobart. Our time together made me realise how much I miss being with them physically. How fortunate are we today that we have mobile phones to communicate and send pictures to each other. We have computer programmes like Skype that allows us to see each other instantly in living colour. But all this is nothing compared to being with our loved ones sharing in picnics in the park or drinks around the barbecue.

Now that I am home it has deepened my personal reflection on Christmas and how much our celebrations are about family. The Christmas season is a time of gathering for the Christian family to give thanks for the joy found in the birth of our Lord Jesus Christ.

In the four weeks of Advent we had a time of preparing for the joyful arrival of the baby Jesus in the stable. During the Advent season we take the opportunity to pause and ponder on the spiritual aspects of our faith and what the coming of Christ means to us.

The Advent experience reminds us of the great promises of our Christian faith: Hope, Peace, Joy and Love. God has promised to be faithful to us in each of these aspects of life and it



is an offer that is extended to all people not only Christians.

We only have to reflect on the events of 2010, and remember the tragedy of earthquakes, drought and floods, the horrors of the war in Afghanistan, the mine disaster in New Zealand, the loss of asylum seeker lives in the recent Christmas Island boat wreck, to know that the peoples of the world are in great need.

Where is the hope for the children of Afghanistan as they wake to the sound of bombs going off in their neighbourhood, wondering if they will lose a member of their family today? Where is the peace for the farming families of Queensland, central New South Wales and Victoria who have lost their livelihood to flood? Where is the joy in the lives of families who have lost their loved ones to careless road accidents or the mining disaster?

Where is the love for the children of Africa or our Aboriginal communities who suffer from malnutrition or alcohol abuse?

We can't personally meet the needs of all or any one of these people but the love of God can. And we give thanks for those who give up their comfortable lives to reach out with a hand of friendship; we give thanks for those who so generously share their financial resources. Yet the one thing we can all do is to pray for a change in world circumstances.

Praying, to some people, seems too futile and they can't see the need. Yet to others it is the power house of their Christian faith. I would want to encourage you all to offer prayer for all kinds of reasons because prayer does change things. Not to pray is not to offer God's Hope, Peace, Joy or Love. I remember a bishop once saying, "A day without prayer is a day lost".

As we have celebrated and continue to rejoice in the Christmas season may it include our offerings of prayer for those whom God has a great and caring love for; all children of the world. May we be instruments of that love through the way we live our lives and share our faith? May the constant love of God be always present in your lives.

**With prayers and blessings,
Fr Neil**

Celebration of Fr Neil's 20th Anniversary of Ordination to the Diaconate

On Friday 3rd December 1990 Fr Neil was ordained to the diaconate in the parish of Christ Church Mt Gambier in the Diocese of the Murray. Fr Richard preached the sermon.

On Friday 3rd December 2010 the rector of Christ Church St Laurence, Fr Adrian Stephens, celebrated a Solemn Eucharist at St Peter's to commemorate this occasion with Fr Neil the deacon, Fr



Ken the sub-deacon and Fr Philip the preacher. Fr Adrian studied at St Barnabas Theological College with Fr Neil, and

Fr Philip was the Pastoral Chaplain there.

Fr Philip is the recently retired director of The Julian Centre at Mile End, SA, an ecumenical and independent Christian Centre for Spirituality. He has been exercising a ministry in Spiritual Direction for 20 years.

Graham Oliver Tibbitts **1926—2010**

Fr Robert Alexander

Graham Tibbitts was born in Mosman, near Balmoral Beach, and throughout his life enjoyed both swimming there, and rowing, and also supporting and encouraging others to do so. During the Second World War, he flew in the RAAF and for many years almost up to his death, he gave great practical support to Mosman RSL Sub Branch. The noise of the aircraft engines contributed a great deal to the deafness which affected him in later life.

After the war he worked as an accountant in the textile industry when it was still strong, and moved to senior management in Melbourne. There he met Elisabeth Richardson, and started their long rich marriage. Three sons were born in Melbourne. After returning to Sydney following the huge changes and downsizing of the textile industry, he then ran a business which provided fancy dress and costumes.

The family was involved in the church in Melbourne. Initially they worshipped at Christ Church, Mitcham, where Graham was a warden, and where he also ran the church building project to completion. Then they moved to St Peter's Eastern Hill where Graham was both a warden and parish treasurer.

*G r a h a m
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C h a r l o t t e.*



On moving to Sydney, they joined St James', King Street, Sydney where, amongst other things, they were famed as wonderful party givers. Then they settled at St Peter's where Graham was Parish Treasurer for many years. Graham kept immaculate cashbooks and monthly accounts, all hand written and he did not use a calculator. He counted the offertory each and every week after the main service. This role in any parish is both crucial and often thankless. He not only performed this task with enormous care and wisdom, but was often, at the same time, a kind of conscience for Parish Council on a number of important matters. He retired when the parish adopted the diocesan version of MYOB.

We shall remember his firm, thoughtful advice, his puckish sense of humour, smiling face and twinkling eyes. The 3 eulogies at his funeral at St Peter's on 3 September from his sons were a great tribute to a very special man.

Our thoughts and prayers are with Libbie and the family.

From the Wardens

With two new wardens it has been a very interesting yet rewarding year, setting our priorities and working closely with our rector. We have endeavoured to bring some new ideas in the way we undertake the various tasks and look for other ministry initiatives.

We have focused on the manner of our worship both in the Sanctuary and in the Chapel. This has required some material changes in the sanctuary and the sacristy, and has included reversing the pulpit and lectern locations to where they were a century ago. The planned alterations to the Chapel are still a work in progress and should be complete at Easter 2011. The results are very pleasing as we now have a less cluttered feel in our two beautiful worship spaces and a feeling of greater closeness between celebrant, preacher and congregation.

We have supported the positive moves to give more responsibility to the laity in all our services. This has required training and some

additional duties for the masters of ceremony, and recruitment of additional servers and chalice assistants. We thank Angela Peverell for her leadership in many of these initiatives. The additional Sunday Service, Church@5, is led by the laity - and the Armstrong Room shows its flexibility at that time as the worship space. Church@5 has been a very positive experience as we see new people come through the door. Please make a time to worship with us @5 in 2011.

We have had several vandal attacks on the church during the year mainly to windows; the St Peter's window in the apse was seriously damaged. The repair is a painstaking task, and when we visited the skilled tradesperson at work his patience and eye to detail was a lesson to each of us. These attacks have raised the need to protect the windows. We have obtained several security screen designs and have selected one which we have been advised will last for many years. The cost to protect each window is about \$1,000 but we believe it will be money well spent. Screens will be

installed over the coming year.

During the year we have hung the beautiful painting *Julian and Her Scribe*, by Alan Oldfield, which is the final part of the *Nell Mackie Bequest*. The wardens consider the church has benefited greatly from the generosity of our art benefactors but now consider we are at the point where space within the church is not available to hang further donations of art.

Donations and bequests help us make St Peter's that special place. As we refurbish the chapel we give thanks to our benefactors Fr John Thorne and Mr Norman Helmore whose bequests continue to work for God's purpose in this place, long after these saints of St Peter's have left us.

Maintenance and repairs of all the church buildings continue to receive detailed attention and we thank the many people who assist with this long list of both small and major items. At present the wardens and parish council are investigating the most appropriate solution for the church lighting, which is

considered very poor, at best. Once again funding such large expenditure requires our detailed consideration but more importantly the prayers and support of us all.

As we write this note we do so with a strong sense of loss, having just celebrated the lives of both our organist, David Coburn, and our longstanding friend and supporter, Anne FitzPatrick. Our parish is feeling both these losses acutely, but we thank God for their lives and work amongst us and rejoice that they have joined our other long standing parishioners Leila Dilley, Faith Hollier and Graham Tibbitts who died earlier this year.

We wish you God's blessing and His Peace for the New Year.

Greig Brooks
Bruce Gordon
Greg Loveday

Wardens

Julian and her Scribe 1342—c1416

As mentioned in the Wardens' Report, Alan Oldfield's painting *Julian and her Scribe* now hangs on the northern wall of the nave. Nell Mackie left a bequest to St Peter's requesting an artwork be obtained to commemorate a woman in the New Testament. Hanging opposite is *Rabonni* the icon depicting Mary Magdalene at the tomb by Michael Galovic. Finding the right piece is not a fast process and when it was suggested that *Julian and her Scribe* would be a suitable purchase for the balance of the bequest the wardens moved quickly to secure it.

Julian was English and the real name of Julian is unknown. She was an anchoress attached to the church of St. Julian at Conisford in Norwich, the second largest city after London. She was born on November 8, 1342 in Norwich, where she lived all her life. The exact date of her death is unknown.

Julian showed no inclination towards living a religious life until she was in her late twenties. She then became seriously ill and thought she was dying. During her illness she had religious visions. After her recovery she made the decision to become an anchoress.

The life of an anchoress was

entered into with joy by Julian of Norwich, and not as duty. Julian would have gone through a difficult process to gain permission to be an anchoress. Permission would have been granted by the Bishop of Norwich after vetting Julian for her suitability and whether there were sufficient funds available to support her for the rest of her life. Being an anchoress entailed being incarcerated for life in a cell attached to the Church of St. Julian. The ceremony prior to the enclosure of Julian in her anchorage would have included a vigil, mass, chanting and a procession to the anchorage which would have included a funeral service where Julian would have received the last rites.

Julian would have had three windows in her cell or anchorage. The window called the Squint was to open into the church so that the anchoress could receive communion and follow the church services. The second window provided access to her attendant who would deliver food and remove any waste. The third window provided visitors with the means to talk to Julian asking for her advice and prayers. All Julian had in the cell was a crucifix, a hard bed and a small altar. Her clothes would have been plain consisting of a kirtle with a mantle, black head-dress, wimple, cape or veil.

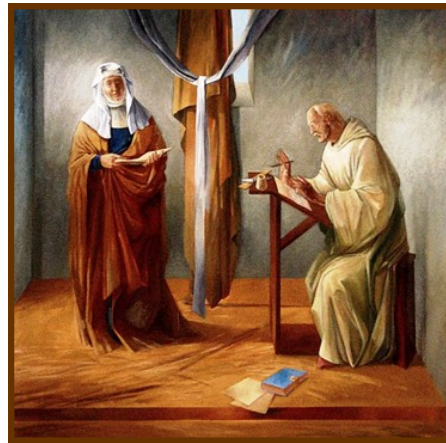
During her life as an anchoress

Julian wrote the details of her visions in English in a book called 'Sixteen Revelations of Divine Love'. Many people visited Julian of Norwich. Not just the local villagers but other important people of the Middle Ages seeking her advice and comfort.

Her book is a tender meditation on God's eternal and all-embracing love, as expressed to us in the Passion of Christ. She describes seeing God holding a tiny thing in his hand, like a small brown nut, which seemed so fragile and insignificant that she wondered why it did not crumble before her eyes. She understood that the thing was the entire created universe, which is as nothing compared to its Creator, and she was told, "God made it, God loves it, God keeps it."

She was concerned that sometimes when we are faced with a difficult moral decision, it seems that no matter which way we decide, we will have acted from motives that are less than completely pure, so that neither decision is defensible. She finally wrote: "It is enough to be sure of the deed. Our courteous Lord will deign to redeem the motive."

A matter that greatly troubled her was the fate of those who through no fault of their own had never heard the Gospel. She never received a direct answer to



her questions about them, except to be told that whatever God does is done in Love, and therefore "that all shall be well, and all shall be well, and all manner of thing shall be well."

Julian became well known throughout England as a spiritual authority.

EW

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Alan Oldfield, 1943-2004, painter, lecturer, and Anglo Catholic, graduated at the National Art School in 1966. He was recipient of the Sulman Prize and the Blake Prize (twice). In the early 1990s, he was appointed Associate Professor at the College of Fine Arts, UNSW. *Julian and her Scribe* is one of a series on Mother Julian—a large work hangs in Norwich Cathedral.

His *Supper at Emmaus* hangs in the Chapel. He often attended Patronal Festivals at St Peter's.

Patronal Festival June 27 2010



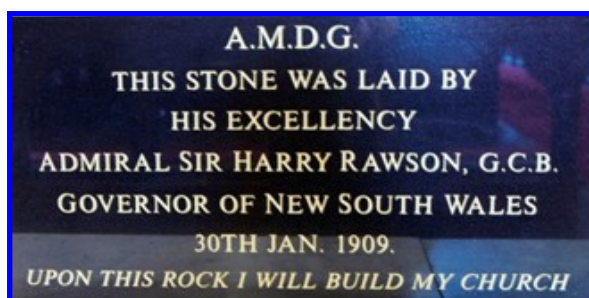
Her Excellency Professor Marie Bashir AC CVO visited St Peter's to unveil a replacement foundation stone, due to the fretting of the original in its external setting. A granite one has been made, and adjacent to it will appear the plaque as shown. The original stone is to be moved to the north porch of the church building.

Top Left: The Governor read the first lesson.



Above left: A new plaque to commemorate the visit of The Governor and of the Dean of Newcastle.

Above right: The Governor unveils the replacement foundation stone



Left: The text on this granite stone is identical to the original text.

Patronal Festival June 27 2010



Above left: The Dean of Newcastle, The Very Reverend James Rigney censes and blesses the stone. He preached the sermon.



Above right: the St Peter's Singers who sang Mozart's Coronation Mass. The Governor commented on how much she enjoyed the music—as did we all.



Above: Her Excellency the Governor with Fr Neil and Heather Vearing



Left: Her Excellency pictured with representatives from the Frecker, Spring, Pechar, Warrand and Tweedie families.

David Mark Coburn
13 July 69—14 Nov 2010

**Fr Robert Wheeler's Tribute at
David's Funeral 18/11/10**

It is etched clearly in my mind ... a summer's afternoon. Around the corner of the church across the grass towards the rectory came a young man, well dressed and wearing a panama hat. It was David coming to see me. He had replied to an advertisement for a new organist and choir master at St John's Dee Why. That was nearly 20 years ago. Other memories of David remain with me but that is one of the most vivid and I am very grateful for it. The lives of so many here and elsewhere have been touched by David and his passion has come as a great shock. We know that for a number of years his health has not been good. But the sense of shock, loss and sadness is strong.

As a young boy David became aware of God's love and he responded with joy. His mother, Heather, played a big role in this unfolding. He was always grateful that he had the opportunity to attend Trinity Grammar where his love of music was nurtured to great effect. Time at the Sydney Conservatorium of Music and association with Trinity College of London strengthened this love. Music was at the heart of his being, and connected intimately to his love for God.

He knew that he had received some

special talents and wished to use them in God's service. He was also aware of his frailty as a human being, and that like us all, he was a sinner. We can be thankful for all that God was able to do through him,

He loved choral and orchestral music, he composed and conducted. His musical gifts shone in his organ-playing and he was glad to play some of the great organs in Sydney and beyond.

When in 1991 he came to Dee Why he came as someone keen to be a working, liturgical organist and so he remained until illness precluded him quite recently. He loved the solemnity of the sacred liturgy. He not only knew music—he did tertiary theological studies which helped him to be the intelligent and sensitive liturgical musician that he was.

His laughter will be missed, as will be his capacity to elicit laughter in so many others. The Proms concerts he organised gave much fun to his audiences. His singing ability found expression in a variety of spheres both religious and secular. Some years ago his voice could be heard on ditties accompanying TV ads. I expect he enjoyed it though a necessary interest in the bank balance may have required it.

When able, David loved to entertain friends. He enjoyed cooking and was of course a lover of fine food. He was very generous and

He was a person of great passions, a lover of the monarchy and respectful of the person of the monarch.

Some years ago he developed an association with Freemasonry. The Lodge came to play a big part in his life. He enjoyed friendships with members and sometimes their families as well. He like to share in charitable works performed by the Lodge, and naturally gave generously to it with his music. In 2007 he was elected as the Grand Organist of the United Grand Lodge of NSW and the ACT.

From 1996 to 2003 David was the Arts and Events Coordinator of Sutherland Shire Council—a busy and wide-ranging role in the Shire.

David was a Christian with a developed social conscience, and this came to find direct expression in his working life. In 2005 he became the *Work for the Dole Community Work Coordinator* at the Inner West Skills Centre where he developed programs to assist some of the more needy members of society. He came to manage similar services in the inner city and then the Eastern suburbs. It was while he was engaged in such work that he collapsed some time ago now, and was rushed to hospital,

It may be difficult to realise that a



person of such vitality and comparative youth is no longer physically with us. There is special sadness for those particularly near to him. We think of Heather and his brother Paul. [His father died earlier this year.] We also remember David Hart whose life was so closely intertwined with David's for many years. Our prayers and good wishes are with Dave.

May the friendships and conversations of us all be blessed, and may we, without fear, commit those who are dear to us into God's keeping, for this life and the life to come.

I conclude with some words of John Donne.

Bring us, O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house where there shall be no darkness nor dazzling but one equal light; no noise nor silence but one equal music; no fears nor hopes but one equal possession; no ends nor beginnings but one equal eternity, in the habitations of thy majesty and thy glory, for ever and ever. Amen.

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* David contributed enormous trays of French cakes and pastries to all major social events at St Peter's, sourced from his local patisserie at Castlecrag. His generosity knew no bounds. In addition, he prepared and printed orders of service and posters to an exceedingly high standard. We miss him greatly. Ed.

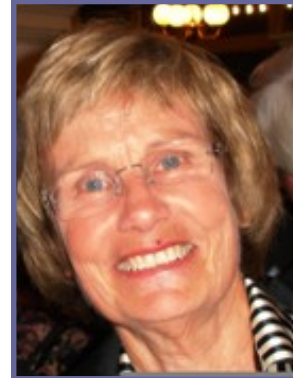
The Financial Future of the Diocese of Sydney

Susan Hooke

Following is a background to, and a summary of points I included in, a submission to the Archbishop's Strategic Commission. My submission was endorsed by Fr Neil and my fellow Synod representatives, Alan Baker (2010 alternate) and Caroline Bowyer. If you would like a copy of the full 21 pages, please email me: fandshooke@aapt.net.au

In March 2010, the Archbishop informed Standing Committee that as a result of the losses of Diocesan capital, there was likely to be a substantial reduction in the funds available for essential works. He informed Standing Committee that the 'Archbishop's Strategic Commission on Structure, Funding and Governance' had been established to maximise funds available and to determine what changes should be made to the Governance of the various Diocesan bodies.

Synod first became aware, in October 2010, via the Commission's interim report, that in addition to the huge losses by the Glebe Administration Board (GAB) in 2008, the other source of Diocesan funds, the Endowment of the See (EOS) had experienced long term problems recognised by the EOS Committee and management



(but not detailed to Synod). Included were:

- Failure of the Greenoaks Avenue unit development on the backblock of *Bishopscourt* to achieve expected profit
- The main investment asset of the EOS, a 50% shareholding in St Andrew's House Corporation (SAHC) and other assets totalling \$68 million, providing an actual cash yield of 0.4% pa.
- There will be no anticipated cash flow from SAHC for at least 3 years following a failure to provide reserves for refurbishment.

The interim report then, inter alia, recommended the sale of *Bishopscourt*. Synod rejected this suggestion, which then led to a levy being imposed on all parishes for one year only—passed with a very small majority. There is a growing degree of dissatisfaction and concern, not only among parishes like ours, but also by the moderate

evangelicals. As a result, we did manage to have an amendment passed to allow any synod representatives to make submissions to the Commission by 31 December 2010.

Below is a summary of some of the points made in my submission:

For over 20 years I was a lawyer with a large Australian law firm analysing the problems of many large corporations and organizations - in a state of failure or on the brink. In considering the causes of the problems, the following recurring patterns of behaviour of the management of those organizations emerged.

- Growth – management worked hard to grow the organization
 - Power - increased size provided greater power and resources
 - Hubris - management became invincible, ignoring core purpose
 - Reckless Expansion – growth for growth's sake
 - Denial of Warning Bells – 'we know what we're doing'
 - Blame for problems attributed to external forces – 'it is never us'
 - Unwillingness to make tough decisions – 'it will all go away'
- Disaster .

I am seeing similar trends in the Sydney Diocese. The problems caused by the present structure and some attitudes to governance of the Diocese are significant and serious. If those in authority, including those of us on Synod, do not accept the need to identify our core purposes and make appropriate changes in planning and management, the Diocese runs the risk of becoming a failed state like Iceland or failed corporation like HHH. We can't run away, there is no hiding place.....

The following defects appear in the management and governance structure of the Diocese -

- no clear definition or logic
- blurred understanding of visions of managing bodies
- unrealistic budgeting and expenditure and blurred understanding of resources and obligations of the Diocese
- no clear lines of communication and reporting obligations between managing bodies
- some managing bodies believing themselves autonomous and not part of a structure accountable to Synod
- lack of appropriate expertise or skills spread too thinly
- totally inadequate information provided in a timely manner to Synod
- conflicts of interest -

individuals on too many boards with overlapping interests.

Possible Solutions

The Diocese must have a well qualified board of management with a well qualified Managing Director to provide direction and management oversight to all entities currently playing some role in the management structure.

In particular this board would

- Set strategies, objectives, investment and management guidelines for assets currently owned by the GAB, EOS, Mission Committee, Property Trust and any other body that comes under its umbrella
- Prepare budget recommendations for Standing Committee and Synod on submitted budget items after determining the feasibility of meeting these requests
- Prepare recommendations on which managing bodies should be retained

Synod must ensure that its own governing ordinance and rules clearly set out its powers and obligations.

- A review panel be established to determine if people nominating for various boards and committees have appropriate qualifications

- Information from Standing Committee and the board of management must be provided in adequate detail and a timely manner.

Our expenditure must be cut. Our capital assets must be reviewed to ensure good returns. Our priority must be to restore our capital assets to a healthy state. We must learn to say 'no' to the wish list.

Prudent management, rigorous planning, consultation and effective management practices are not inconsistent with God's work. They **are** God's work.

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Susan Hooke has been a Synod representative of St Peter's since 2000. She is currently Vice President of *Anglicans Together*. Susan is a former Chair of *Queenwood School*, Mosman; and a former special counsel with *Minter Ellison Lawyers* practising in areas of dispute resolution, constitutional, administrative and regulatory law.

Last year she retired after a 5-year term as a director of *Australian Hearing*. This is a Federal Government agency within the Department of Human Services, and the sole Government provider of hearing assessment and rehabilitation services to Australians under 21 years of age; adults with complex needs; and eligible Aboriginal and Torres Strait Islanders.

In 2010 she was elected by the House of Bishops to be a Member of the *Australian College of Theology*.

Church @5

Our new informal service, Church@5, started in November. The thinking is that it provides an alternative worship style, led by the laity, with a short address by one of our clergy – and which offers something to people who have not been part of a congregation previously, or who are looking for a new experience, or who have moved into our area.

It is held in the David Armstrong Room adjacent to the church building – a multi purpose room where there is sufficient room to gather together seated on chairs and then meet and talk to people afterwards.

The service has a liturgical structure which is shown on the printed user-friendly sheet provided – and is led informally. It takes approximately 35-40 minutes, and includes 3 songs or hymns and some reflection music to give people time to be quiet for a few minutes. A short talk is part of the structure and this is usually taken from the theme of the readings for the day but not always. Chatting afterwards plays an important part and to this end we offer snack food, finger food, coffee and tea—hoping that people will have some time to get to know us and we to know them.

Children are very welcome and



currently there is an activity sheet at tables and chairs set up for them beside the adults.

Sometimes dramatised readings are shared amongst those present — participation is encouraged but not expected— and similarly two or three people may read the set prayers. All of this is designed to be inclusive.

We need to be a mission focused church. We need to ask the question: why did God put our church here? What is the reason for its existence? When we understand that, then and only then can we understand the work that God is calling us to do within our community - in addition to our worship.

That is when the challenge starts. It calls us

- to go beyond our comfort zone
- to make a commitment for the kingdom and
- to dare to invite others to join us.

Ed

**An address by Dr Phillip
Aspinall, Primate and
Archbishop of Brisbane, on
Sunday 16 January 2011.**

We come together this morning to a certain extent still in a state of shock about what's happened in the past week. Though it's not the first flood to hit Ipswich and Brisbane with such devastating force, and may not be the last, that doesn't make it any easier to deal with the grief and pain and heartache of what's happened this time.

Stories are emerging that are just heart-breaking. I find those involving children hardest to cope with.

Young Jordan Rice, just 13 years of age, was a non-swimmer himself. But when rescuers came to save him, his mother and his younger brother Blake, who was 10, as their car was being pummelled by a torrent of water, Jordan insisted that they take Blake first. Blake survived, but Jordan and his mother Donna were swept away.

I can't get out of my mind the story of the four year old boy who had been rescued, was in the rescuers boat with a life jacket on and yet toppled overboard and couldn't be found.

Two children had been sent away for the day to their grandparents. While they were away their home and both their parents were washed away in the torrent.

When we hear these stories, and many others, we can't help our throats choking up and our eyes welling up with tears. And those of us who are people of faith find ourselves confronted with hard questions and can feel the foundations of our faith shaking.

Where is God in all of this? Why does God allow floods and other natural disasters to wreak such destruction and cause such pain and grief? After all, we say we believe in a God who is almighty, all powerful; and we say we believe in a God who is all loving and compassionate and merciful. How is it then that God does not act to prevent floods and earthquakes and tsunamis from causing such suffering in the world.

Well these are tough questions that people have wrestled with for centuries, and there doesn't seem to be neat, tidy, convincing answers. But thoughtful reflection on today's readings gives us a couple of clues at least.

Both the reading from Isaiah and

Both the reading from Isaiah and the reading from Paul's first letter to the Corinthians assures us of God's concern for people and that God is faithful and can be trusted.

Isaiah speaks about God knowing us even before we were born and that God is concerned not just for his people Israel, but for all the nations of the world. God wants salvation for all people, everywhere and by salvation is meant the Hebrew idea of shalom – peace, well-being, prosperity, justice, harmony – people at one with God and with each other.

St Paul writes to the Corinthians about the way they have been strengthened by God spiritually, so that they will be able to persevere, and assures them that God is faithful and will persevere too.

Then, in John's gospel, we get a radical insight into this whole dilemma. John sees Jesus coming towards him and says 'Behold the Lamb of God who takes away the sin of the world.' And a bit further on says 'I saw the Spirit descending from heaven like a dove, and it remained on him.'



Dr Phillip Aspinall, Primate

Now for all the funny imagery and language, John is saying that God is somehow uniquely present in the world in the person of Jesus of Nazareth. If you want to understand the way God relates to the world, look at the person of Jesus.

When we do that it makes us rethink what we mean when we say God is almighty, all powerful. Jesus was mighty and powerful but in a peculiar, unusual kind of way. In fact, people often mistook Jesus' strength for weakness. When you look closely at Jesus' life you see that his strength and power and might are expressed chiefly in the way he shows mercy and compassion and gives himself in risky, sacrificial service. That's what the presence and power of God look like.

Now that puts a whole new slant on the way we look at what we've been through in this last week, because we've seen an enormous amount of that kind of thing.

Just think of the selflessness of the rescue workers who risked their own lives to save others. Or think of the sacrificial service of the 'Mud Army' yesterday as the clean up got into full swing. In some places so many thousands of volunteers turned up to help that organizers struggled to use them all. Think of the outpouring of care and generosity and assistance we've seen: it's been called the second flood – a tidal wave of love and care.

And I've been amazed at the messages of goodwill and care and support that have come to me from all around the world. It's been a glimpse of what Isaiah wrote about all those centuries ago – an expression of all the people of the world being one family under one God.

For example, the Archbishop of Canterbury wrote
*My dear Phillip
This is just a quick line to let you know that we are all deeply concerned here about the terrible floods locally, and are keeping you in our prayers. ...*

*With every good wish, As ever,
Rowan*

Desmond Tutu sent a message in his inimitable style:

*Dear Archbishop
I just wanted to reassure you that this decrepit creature is piercing heaven with his feeble prayers for you and all the people of your beautiful land who have been victims of the recent floods. ...*

God bless you and all your people. +Desmond Tutu

The Archbishop of Melanesia wrote –

*Dear Archbishop Phillip
We are conscious of the flooding which has caused death and destruction in Queensland ... While we seem helpless and powerless in the midst of natural disaster, I, on behalf of the bishops clergy and people of the Province of the Anglican Church of Melanesia, wish to assure you of our prayers at this difficult time.*

We share with you and your family in prayer at this time and we wish all flood victims speedy recovery.

With all good wishes and God Bless

Yours sincerely, David Vunagi,

The Dean of Waikato Diocese in New Zealand sent a message

telling me that the Royal School of Church Music meeting in his Cathedral had a special evensong last week praying for us all.

The General Secretary of the Nippon Sei Ko Kai, the Anglican Church in Japan has been in touch, as has the Secretary General of the Anglican Communion in London, and bishops from England and Wales, as well as from all around Australia. The Diocese of Bunbury is having a special day of prayer for us today in all its parishes. The Bishop of Canberra and Goulburn has called his people together in Goulburn Cathedral this afternoon to be with us in spirit.

Is this not amazing? You see, God has created the world out of love, in such a way that a love that echoes God's own love might emerge. And in the past days we have heard that echo.

Why do floods happen? Well, we're discovering a bit more about things like El Ninja and El Nino and all that. We wonder whether what we're experiencing has anything to do with climate change. But some things we still can't fathom. Why does God allow

floods to happen? There's no clear, satisfying answer.

We do know that the echoes of God's love, shown to us in Jesus Christ, are all around us at present. And those echoes are a sign of God's faithfulness to us, a sign of hope for what the world might be, and an inspiration to us to do our bit, to give ourselves generously, sacrificially, in love and care for others, that that vision of one global family, in peace with each other and with God, might become a reality.

And so we come together to feed on Christ and to pray 'Your kingdom come, your will be done on earth as in heaven.'



Cast of the Christmas Pageant giving our children the opportunity to share the Nativity Story with all the visitors on Christmas Eve.

Outreach at St Peter's

In general, the parish supports Anglican missions for the very good reason that if parishes don't, who will? Our main recipients are the Anglican Board of Mission [ABM] and Anglicare. Others we support are the NHMF and National Council of Churches [Christmas Bowl].

A lesser known body is the **National Home Mission Fund (Anglican Outback Fund)** whose chairman is Bishop Ron Stone. The committee met recently in Adelaide to consider the project applications for funding in 2011. The under resourced dioceses are: Northern Territory, NW Australia, North Queensland, Riverina and Willochra, all with huge outback or remote areas. Sadly a number of applications were refused because of insufficient funds.

Bishop Bill Ray of North Queensland said *'the grant will enable the diocese to continue the Ministry Development Officer position, even though it faces another deficit. The MDO oversees ordination candidates, trains lay leaders and provides mission planning support to parishes.'*

Bishop Garry Weatherill of Willochra was also delighted with the NHMF grant for Aboriginal Prison Chaplaincy. *'There is a strong commitment in the synod to engaging indigenous Australians in gospel ministry and so the Synod*

voted for a deficit budget' he said. Grant Hay has been positive and helpful to the Point Pearce Community on Yorke Peninsula where he offers worship, pastoral care, parental training, and programs enhancing self-esteem and life skills. There is overlap between community work and ministry in the Port Augusta gaol.

2010 Christmas Bowl supporters will offer a life-line to thousands of refugees who are suffering through the unfolding crises in Burma [Myanmar] and Sudan. Burma's military dictatorship has announced victory in the first elections in 20 years. As the elections were manipulated by the junta, they have left the country more volatile with eruptions of violence causing citizens to seek refuge.

The Executive Director, Alistair Gee, said *'The situation in Burma is extremely unpredictable. Since the election we have seen 20,000 people flee violence between ethnic rebels and government forces. The Christmas Bowl helps to establish security for Burmese refugees living on the Thai-Burma border for the past 25 years. It is vital that these camps continue to be a safe-haven for the 140,000 people already there who have lost everything due to ongoing violence.'*

Donations support food, shelter, medicine and education. \$500 can provide a family of Burmese refugees with nutritious food for six months.

From the Parish Registers



Holy Baptism

Finn Gerard ROWE	6 JUNE 2010
Abbey Ruse BERESFORD	8 AUGUST 2010
Annabel Millicent Emma OATES	22 AUGUST 2010
Edward James AYSCOUGH	4 SEPTEMBER 2010
Morgan Grace O'SULLIVAN	28 NOVEMBER 2010
Lachlan Tyler KWAN	28 NOVEMBER 2010
Edward David PRITCHARD	3 OCTOBER 2010
Angus Harry EDWARDS	26 DECEMBER 2010



Holy Matrimony



Funeral Rites

I	Valerie Agnes CLARKE	7 JULY 2010
	Irene Jean HUGHES	3 AUGUST 2010
	Frances Joyce [Joy] THOMAS	17 AUGUST 2010
	Graham Oliver TIBBITTS	3 SEPTEMBER 2010
	Laurel LOURENCO	24 SEPTEMBER 2010
	Elisabeth SKINNER	1 OCTOBER 2010
	Gloria Dawn WATKINS	21 OCTOBER 2010
	David Mark COBURN	18 NOVEMBER 2010
	Anne Roslyn FITZPATRICK	25 NOVEMBER 2010

ST PETER'S ANGLICAN CHURCH

ABN 16 762 160 255

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Rector:	The Revd Neil Vearing	9953-1050
Associate:	The Revd Canon Ken Munns	0412-734-328
Director of Music:		
Admin. Assistant:	Jan Koop	9953-1050
Rector's Warden:	Greig Brooks	0418-632-228
People's Warden:	Bruce Gordon	9953-1847
People's Warden:	Greg Loveday	0414-992-746
Parish Council Secretary:	Barbara Bardon	
Parish Councillors:	John Ashworth, Jonathan Warrand Susan Hooke, William Nesham, Esme Parker, Edwina Waddy,	
Pastoral Care Contacts:	Jane Ashworth	9948-0023
	Louisa Baker	9969-3939
	John Halford	9411-5971
	Beth McInnes	9923-2639
	Kathy Moss	9909-3985
Children's Program:	Edwina Waddy	0402-116-216
Sacristan:	Carolyn Lawes	9953-4517
Altar Servers Guild:	Angela Peverell	0407-297-175
Flower Guild:	Cheryl Dunn	9661-1038

**The Parish Office is open from 10am to 12 noon Tuesday and Friday
The church is open every day in daylight hours for prayer.**

Additional services are advertised in the Weekly Pew Bulletin.

Regular Service Times

Sunday	Tuesday	Thursday
7am Said Eucharist	6pm: Eucharist	7am Eucharist
9am Sung Eucharist		
5pm Church @ 5		

A program for children aged 4-9 years is held on Sundays during the 9am Eucharist during government school terms. The children are led to the David Armstrong Room by the leader during the gradual hymn and return to their family in the church before communion.