

# The times they are a changin'

## ❑ Synod this year was a synod of change:

Meeting in Kelso on the weekend of September 15-17, the annual diocesan Synod saw:

- ♦ a change of Diocesan Archdeacon, with the retirement of The Venerable Frank Hetherington and the collation of The Venerable Brett Watterson to take his place;
- ♦ a change in financial reporting, as the new financial processes in the Registry Office bear fruit and lead to a simpler and more transparent set of diocesan accounts;
- ♦ a change in focus, as the diocese moves closer to a final settlement with the CBA and faces the growing challenge of redress payments for people who have experienced abuse;
- ♦ a change of name, as we become the Anglican Church of Central & Western NSW (although we will still officially be the Diocese of Bathurst); and
- ♦ a change of structure, to better reflect the reality of ministry and mission in our region in the present day.

Synod also heard three presentations on mission and ministry.



**COLLATION:** Rector of Dubbo Brett Watterson was collated as the Diocesan Archdeacon in All Saints' Cathedral during the Sunday morning service on the Synod weekend.

BCA Evangelist in Narromine, James Daymond, presented an overview of his work in the Narromine and Trangie areas over the previous nine months, explaining that he was systematically travelling every country road and lane to visit every rural property in the shire. James is also recruiting a team of prayer supporters for his ministry, and training others to join in and expand the work.

Rex Taylor, Lay Chaplain at Northside Chapel in Forbes, reminded Synod that his ministry had been established through a partnership between the Anglican and Uniting Churches in Forbes, to reach out to families in North Forbes. He said the area included many with a low socio-economic status, living in government housing, often with indigenous heritage and a completely

unchurched background.

Northside Chapel presently has a regular attendance of around 30, with 50 to 60 young people coming along on Wednesday evenings.

"Young people are coming to hear God's word every week, to eat, play games and have fun," he said. "They come, they keep coming, and they bring their friends along."

Rex Taylor pointed out that the greatest need at the moment was to raise \$20,000 to buy a bigger bus to assist in bringing the young people to the activities

Mal Dunnett, Rector of Holy Trinity Orange, told Synod about developments in the link relationship between the Diocese of Bathurst and the Diocese of Ysabel in the Solomon Islands. He outlined a plan to bring a team of Melanesian Brothers and Sisters to the Orange area for several months, where they would support themselves by picking fruit while some of the group would maintain a constant prayer vigil in Holy Trinity Church.

Other developments in the link

**(continued on page 2)**



**RETIRING:** After 43 years in ordained ministry, Frank Hetherington retired from his role as Diocesan Archdeacon. The Synod Dinner paid tribute to the contribution Frank and Marilyn have made to the diocese.

# Synod of change (continued from page 1)

relationship include helping run a clergy and spouse conference in Ysabel next year (including a donations of \$5,000 to help with their travel costs); and the encouragement of parish-to-parish links between the two dioceses for prayer and practical support

## Restructure

Mudgee priest Jono Williams presented a report proposing a restructure of the regions of the diocese to provide better support for mission, and allow for greater collegiality and mutual support for clergy.

The outline for the changes had been circulated prior to the meeting, and following Jono Williams' more detailed explanation Synod delegates spent some time discussing the proposal in small groups. Summaries of these discussions were recorded on butcher's paper and taped to the hall windows.

Key to the changes was the appointment of three regional archdeacons in support of the Diocesan Archdeacon, as it was obvious that any new Diocesan Archdeacon would also serve as a parish priest.

The three new archdeaconries would each be divided into two mission districts, each with a co-ordinator (either lay or clergy) appointed by the Bishop.

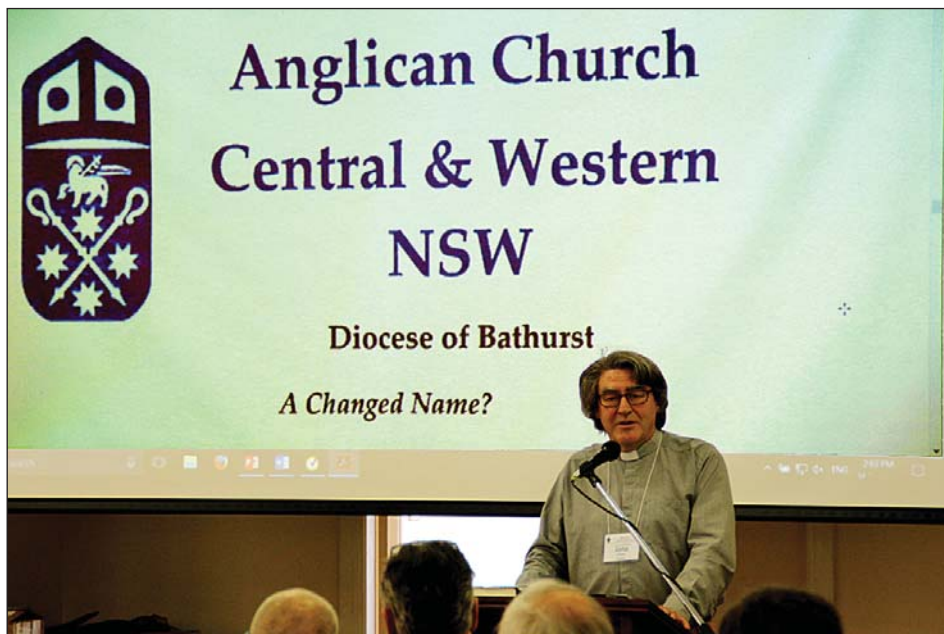
The proposal acknowledged that the biggest expense for parishes was stipendiary clergy, and an increasing number of parishes could only afford part-time clergy.

It suggested some options for continuing ministry in such parishes:

**Cooperating Churches** – Jono Williams spoke of his experience on Canowindra, where a successful cooperating churches agreement between the Anglican and Uniting Churches has been in effect for over 12 years. He pointed out that our diocese has an agreement with the Uniting Church that can facilitate similar arrangements in other communities, and we also have a covenant with the Roman Catholic Church that encourages resource sharing.

**Hub Ministries** – Clergy would be accommodated in larger towns, and travel to surrounding villages and localities to support mission and ministry. This model does not rely heavily on lay leadership in the smaller communities, and it helps clergy families by providing better opportunities for employment and education.

**Local Ordination** – This has been happening in the Anglican Communion for more than 20 years, where



**MISSION:** *Introducing the proposed restructure, Jono Williams said it would improve the mission focus of the diocese as it moves into a new and uncharted future.*

communities the priestly or diaconal calling of local people to serve in a non-stipendiary role. It has been successful in several parishes in Central and Western NSW.

**'Tent-making Ministries'** – where clergy serve a parish in a non-stipendiary capacity, while being employed in a full-time or part-time job.

Synod adopted the change of name from 'Anglican Diocese of Bathurst' to 'Anglican Church of Central & Western NSW', to better reflect the region it serves and to encourage the understanding in parishes that the diocese is not just 'Bathurst'.

Synod also received the report, and requested the Bishop, senior staff and Bishop in Council to work towards the implementation of the recommendations and report progress to the next ordinary session of Synod.

## Tribute

Synod also paid tribute to more than 40 years of faithful service by Archdeacon Frank Hetherington, who had earlier announced his intention to retire at the conclusion of this session of Synod.

During the Synod dinner on Saturday evening, Lew Hitchick recounted first-hand shared experiences and third-hand anecdotes (mostly unsubstantiated) of Frank's ministry and contributions in various parishes and diocesan organisations over the years. He also acknowledged the strong and constant support of Marilyn throughout those years, and

concluded by inviting Synod to show its deep and lasting appreciation of both Frank and Marilyn.

After Frank's speech in reply (during which he amended some of Lew's unsubstantiated reminiscences, and added several of his own) Bishop Ian expressed his own appreciation of Frank's support over the past five years.

The Bishop then formally awarded him the title of Archdeacon Emeritus of the Diocese, pointing out that it was a non-stipendiary, life-long title.

Synod will re-convene on Saturday February 17 for a special one-day session to deal with matters flowing from the September meeting of the General Synod of the Anglican Church of Australia.

Anglican

## e-News

A newsletter for the western NSW  
Anglican Diocese of Bathurst

**Editor:**

Lew Hitchick 62 6331 1722

**email:**

anglican.news@bathurstanglican.org.au

**Web:**

<http://www.bathurstanglican.org.au/>

**Disclaimer:**

The views expressed in this newsletter do not necessarily reflect the policies of the Anglican Diocese of Bathurst.



# Lay Ministry is for all believers

## ❑ Conference stresses importance of all lay people exercising their God-given gifts

The Lay Ministry Training Day at Holy Trinity, Orange, last Saturday (November 4) brought together almost 100 lay people, representing most parishes in the Anglican Church of Central & Western NSW.

Participants had the choice of two out of six workshops during the day, with Bishop Ian Palmer's workshops on preaching and James Daymond's sessions on evangelism both attracting strong interest with well over 40 people taking part in each workshop.

Other workshops covered baptism preparation (Archdeacon Brett Watterson); conducting funerals (Canon Tim Fogo); reading from the Bible in church (Sylvia Hitchick and Liz Palmer); and leading the prayers of the people during worship services (Lew Hitchick).

The strong interest in improving ministry skills indicated that lay leaders in the parishes are recognising that ministry in country churches is changing, and lay people are being called to take on much more responsibility for many of the roles once handled by clergy.

The parish of Holy Trinity hosted the



**POPULAR CHOICE:** *Narromine-based evangelist James Daymond's workshops on sharing the faith proved popular, with almost half the total attendance taking part.*

day very smoothly, managing to provide separate venues for each of the 75-minute workshops and also providing generous and delicious morning tea and lunch. Even the weather was kind, with warm sunshine and a gentle breeze allowing people to eat outdoors quite comfortably.

The planning committee had made it clear that the day was not just offered to those who have been licensed for particular ministries, but was aimed at all lay people – reflecting the New Testament view of the church which clearly states that all baptised believers have a ministry.

Many heard this message, with at least a quarter of those present indicating that they were not Licenced Lay Ministers.

Diocesan Ministry Development Officer, Canon Tim Fogo, emphasised the shared nature of ministry in his welcome at the beginning of the program, when he spoke about the diversity of gifts God gives to the church.

"No-one has all the gifts – not even clergy," he said, pointing out that the church depends on every member to discover their gifting and put it to use in the service of God's church.

The gathering of lay leaders (and a few clergy) generated a sense of purpose and energy, with many people commenting that they had found it a very encouraging and inspirational day.

Bishop Ian described the event as an encouraging example of collaboration between the Ministry Development Officer and members of the Cursillo Movement who helped with the planning.

"This demonstrates that Cursillo is not just about the three-day retreat, but it's also about encouraging lay people to play their rightful part in the life of the church," he said.



**EQUIPPING:** *Sylvia Hitchick and Liz Palmer's workshop on reading in church was aimed at not only helping those present to read God's word more effectively, but also to equip them to pass on their learning to others in their parishes. Sylvia has offered to send copies of her Powerpoint presentation to parishes wanting to use it.*

# The scourge of domestic violence

Last Sunday (5th November) twenty-six children, women and men were murdered in a small town church in Sutherland Springs, Texas. A small village church was wiped out. Its lay leadership were all killed. From one family of eight non-survived.

The motivation of the killer was not religious; it was based around a family row, which began with domestic violence.

This was not the only church shooting in the US last Sunday. In Fresno, California, a man shot his wife and her new boyfriend in the parking area outside a Catholic church following the early morning Mass. Again, relating to domestic violence, a family row.

Domestic violence in the church was highlighted recently by the ABC and in the print media by Julia Baird.

At the General Synod in September the Anglican Church apologised for the first time to victims of domestic violence, “we ... confess with deep shame that domestic abuse has occurred among those who attend our churches, and even among some in leadership. ... We apologise for those times our teaching and pastoral care has failed adequately to support victims and call perpetrators to account.”

Later this month is White Ribbon Day; by wearing a white ribbon, men make a pledge not to abuse women.

One devastating aspect of the research published by Julia Baird is her evidence of the violence of men against women, perpetrated by men who go to church and the way they use words in the Bible to justify the power that “gives permission” to carry out abuse.

It is wrong, wrong, wrong; for any man to abuse a woman or any husband to mistreat his wife. It is an abomination for Scripture to be used to excuse this.

Far above anything else “a husband is to love his wife as Christ loved the Church and gave himself up for her”. (Ephesians 5:25) These are the controlling and surprising words of St Paul

in Ephesians 5. The sign of love is a man sacrificing his wishes, his power, his rights, his influence, his status and more, for the sake of his wife. The model is Jesus, who, in order to redeem humanity and obtain his bride – the Church, “did not count equality with God as something to be grasped, but emptied himself – becoming a slave.” (Philippians 2:6-7)

The astounding statement in Ephesians 5 is not the word “submission”, but, in a world where women were treated as a man’s possession, the mind-blowing statement is that a man must “love” his wife with self-sacrificing love modelled on Christ, who gave his life for the Church. Paul repeats this with emphasis.

## ‘Headship’

Julia Baird again writes about how a doctrine of “headship” is used by men in some churches to justify the domination of their wives. This is a travesty of sound interpretation and application of the Scriptures. St Paul’s teaching about “headship” is rooted in many cultural traditions and a Jewish interpretation of the Torah. However, it can be simplified and applied in this way. While we, like people in the 1st Century, use the word “head” to indicate

power and authority, as in the military “headquarters” or in a school “head of college”, there are other meanings of the word “head” that do not indicate hierarchical power.

The word “head” can mean “source” or “origin”, as in the phrase “the head waters of a river” meaning the springs or the watershed where the river begins. Another example would be in the phrase “head of steam” as in an engine where the phrase describes the source of energy that drives the machine.

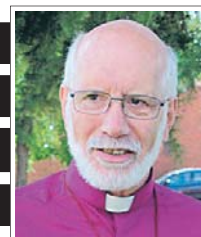
Understanding the definition or

BY

BISHOP

IAN

PALMER



meaning of “head” in this way is important because in 1 Corinthians 11:3 when Paul writes about “headship” he says that “God is the head of Christ” and “the husband is the head of his wife”. If “head” is understood in the sense of power or authority then we run the risk of saying that Jesus is less than God (the Father) and so we lose the co-togetherness of the Trinity and see the Godhead as hierarchical. However, if we understand “head” as source then there is no superiority implied, simply a difference in work but unity of purpose and being.

When we leave St Paul and look at 1 Peter 3:1-7 it is sometimes argued that Peter (who was married) justifies a man’s dominance over his wife. This again is a misinterpretation of a rather complex passage of Scripture; however two straightforward points remain.

## ‘Submission’

Peter begins this section by referring back to what he has just written about the sacrificial love of Christ and the healing we receive through his wounds. It is only in that context we are to understand the advice he gives to married people.

Because of what Christ has done then “submission” implies a voluntary attitude that springs from mutual

respect. It is not a human order of oppression but God’s order of care for the vulnerable. On the other hand we must realise that the word “equality” in our society is being used to indicate “sameness” or

“no difference” and the worldview of the New Testament is different to that. If it should be doubted that compassion should be shown by a husband

*(continued next page)*



*Going back to the Gospels we discover that Jesus’ treatment of women is amazing; indicating honour, dignity, trust and even love.*



# Domestic violence (continued from page 4)

towards his wife then Peter makes himself clear in 1 Peter 3:7 which may be paraphrased, "If a man does not honour his wife deeply and treat her well then don't bother praying because God will not listen to you; this is because both of you are unmerited recipients of God's love."

Going back to the Gospels we discover that Jesus' treatment of women is amazing; indicating honour, dignity, trust and even love. Walter Wink writes, "his (Jesus') approach to women had no parallel in 'civilised' societies since the rise of patriarchy three thousand years before his birth." (*The Powers that Be*, chapter 7)

Coming back to our Diocese; domestic violence cannot be ignored.

The retired Bishop of Tasmania, John Harrower has said, "What is required is substantial cultural change, of the scale that was required for the church to take sexual abuse of children seriously."

I agree with him. Like sexual abuse, domestic violence is secretive and it cannot be justified or condoned.

Women who come to us because they are being or have been abused will be listened to and will receive support. Men who are abusing cannot remain in leadership in the church but will be helped with anger management.

While all of us depend upon the grace and forgiveness of God and one another, the reality of sin and wrong behaviour in our lives is all too apparent but we are to live like Jesus and as

recipients of the grace of God in the Gospel (John 15:12-14; 1 Corinthians 11:1; Philippians 1:27).

The abuse of power in the home is so contrary to the humility and love shown by Jesus and taught by the early church, that it should not happen in our church fellowship. When men abuse women, when a husband abuses his wife a line has been crossed and it cannot be ignored.

+ Tau.

## CLERGY MOVES & STAFF APPOINTMENTS

### Ordination of Priests and Deacons and Collation of Archdeacons

Saturday 2nd December 11am

in All Saints' Cathedral, Bathurst

- ◆ **The Venerable Grahame Yager**, Principal of the Company of the Good Shepherd, will be collated as Archdeacon of the North-West Region.
- ◆ **The Venerable Jono Williams** will be collated as Archdeacon of the Eastern Region; and
- ◆ **The Venerable Joy Harris** will be collated as Archdeacon of Western Region.

#### To be ordained as Priests:

- ◆ **The Reverends Michael Sutton** (Cudgegong Valley), **Rosie Wynter** (Bathurst) and **Michelle Watterson** (Dubbo).
- ◆ **The Reverend Neville Naden** (BCA National Indigenous Ministry Officer, based in Dubbo).

#### To be ordained as Deacons:

- ◆ **Mrs Natalie Quince** (Forbes and Cumnock) and **Mr John Gaff** (Bourke).
- ◆ **The Venerable Brett Watterson** was collated as Diocesan Archdeacon and Vicar-General during the Synod Eucharist in September, succeeding the Venerable Frank Hetherington who retired at the end of Synod.
- ◆ **The Venerable Frank Hetherington** has been awarded the honorary title of Archdeacon Emeritus.
- ◆ **The Reverend Canon Tim Fogo** has been licenced as Ministry development Officer and installed as a Clerical Canon of All Saints' Cathedral; and
- ◆ **Mrs Karen Trafford, Bishop's Registrar**, has been installed as a Lay Canon of All Saints' Cathedral.

# REDEEMING INNOCENTS

2017 CHRISTMAS APPEAL



Photo: IOCC/Paul Jeffrey. Used with permission of IOCC.

After the revelation of Jesus to the Wise Men, Joseph and Mary flee to Egypt with Jesus, to avoid the 'Massacre of the Innocents'.

Today, facing similar crises, many parents do the same, fleeing danger in places such as Syria (see photo), Myanmar and South Sudan. In other circumstances, there is no option to flee, and parents have to protect their children in different ways.

This Christmas, we invite you to support our partners as they help to protect vulnerable children.

## HOW TO DONATE

- 1 **Online:** [anglicanoverseasaid.org.au](http://anglicanoverseasaid.org.au)
- 2 **By phone:** 1800 249 880
- 3 **By post:** 2017 Christmas Appeal  
Anglican Overseas Aid,  
PO Box 389, Abbotsford, VIC 3067

Donations of \$2 and over are tax deductible | Anglicord: ABN 39 116 072 050



## Cursillo Notes

### Rylstone Ultreya

We had a cool, damp and very windy day for the Ultreya in Rylstone last month, but the local Cursillo community certainly put on a warm welcome and a very uplifting program for us.

Ian Moore did a great job as Master of Ceremonies for the day, keeping us entertained with a selection of jokes and funny stories as he guided us through the program.

Local Cursillista Bev Hobbs (who actually made her Cursillo in Armidale Diocese some years ago) gave a powerful witness talk, challenging the gathering to consider whether their faith was based on a knowledge of Jesus or a relationship with him.

Mudgee priest Jono Williams then followed with a very powerful spiritual reflection which included some inspiring stories from his experiences with the ministry of Kairos in Bathurst Gaol.

Our hosts followed the Cursillo model of seating us in table groups for the day, which gave a great opportunity to discuss our own responses to the talks

in small groups.

Thanks to all who contributed to a successful Ultreya, which lived up to the meaning of the word as an encouragement for our journey.

### National Secretariat

Along with Bishop Ian, I attended the National Cursillo Secretariat meeting in Adelaide in late September. This was my first experience of a National Secretariat meeting, and I was impressed with the warm welcome and genuine interest in how Cursillo is going in our diocese.

I was saddened to hear that Cursillo has gone into recess in a number of dioceses throughout Australia. It seems that most dioceses have similar problems: after Cursillo has been running for about 30 years, they find it gets harder to recruit team members, and harder to gather enough candidates to make a worthwhile weekend.

However, Bishop Ian and I came home convinced that these problems did not mean Cursillo has run its course: to the contrary, as Cursillistas we all still have an important ministry to fulfil.

Cursillo is not just a three-day experience: it's a call to service in God's church.

But it also gives us a strong support network to make that service easier and more enjoyable!

### Lay Ministry

At the recent Lay Ministry Conference at Holy Trinity Orange (see page 3), Bishop Ian acknowledged the support of the Cursillo Movement in helping arrange the day.

This is an example of Cursillo serving the church - and I hope we will be doing more of this kind of service in the future. We are already looking at holding a one-day gathering along the lines of the Encouragement Day we held in 2016.

More details will be available early in the new year.

Ultreya!  
Lew Hitchick,  
Diocesan Lay Director.

