

**BISHOP OF TASMANIA – SYNOD ADDRESS 2007
Launceston**

**MISSIONARY DISCIPLES:
OUR RESPONSE TO GOD'S CALL**

GOD calls GOD'S PEOPLE in GOD'S WORLD into GOD'S WORK

INTRODUCTION

Last Sunday we celebrated Pentecost, the coming of the Holy Spirit in power upon the disciples of Jesus gathered in Jerusalem. I was greatly encouraged in worship and fellowship. Interestingly, that evening on ABC Television a two part series based on a book, 'The God Delusion', and representing religion as 'The Root of all Evil: the virus of faith', concluded. Truly amazing – a program attacking God on the day Christians rejoice in the coming of God the Holy Spirit. Only on your ABC! But then maybe it was correct to conclude the program on Pentecost Sunday because after Pentecost it would be clear that God brings love and light. God transforms evil into love and delusion into delight in the Resurrected Lord Jesus Christ.

I am sure that 2000 years ago there were also people who thought that belief in the resurrection of Jesus Christ was 'deluded'; that the disciples of Christ gathered in fellowship and prayer were ignorant believers in a 'God Delusion'. But the Holy Spirit showed that God is no delusion!

What was it that gave that small disheartened group of disciples on the day of Pentecost the courage and power to transform the world?

They had no media advisor; no money; no buildings; no synod; no bishop! What gave them such power? They met in the fellowship, *koinonia*, of suffering and prayer. They met in faith in the One so cruelly crucified and now astoundingly ascended. And as they met, GOD, yes, the Holy Spirit came upon them with power and they proclaimed the risen Christ to people in their native languages and many repented, came to trust in Jesus Christ as Lord and Saviour and were baptized into Christ and into his Body, the Church.

The First Converts: Acts 2:37-41

³⁷Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" ³⁸Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." ⁴⁰And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." ⁴¹So those who welcomed his message were baptized, and that day about three thousand persons were added.

That day, the day of Pentecost, the Church was born: brought into being by the Holy Spirit. The Church is fellowship in word and sacrament, in service and love, fuelled by the Holy Spirit. The Holy Spirit had brought into being a people, God's people, the Church, the Body of Christ, to be in God's world and to work in God's world as missionary disciples. The missionary God had brought into being his missionary people, the Church.

And from that day to this, millions upon millions of men and women, boys and girls, have faithfully followed Jesus Christ. Most are unknown to us, although known to God. Some are well known and their lives inspire our own. William Wilberforce, Mother Teresa, Hudson Taylor, Saint Monica of Hippo, Martin Luther King, Archbishop Oscar Romero. Australians such as Grace Warren, Eva Burrows, Aunty Ida West, Lance and Gwen Tremlett (Kriol Bible). Their lives of service and witness to the Resurrected Lord of all history are our pride and our inspiration. I am sure that in your own life, as I know in mine, there are disciples of Christ who have inspired, challenged and nurtured your own discipleship.

Today, God's missionary disciples of the missionary Diocese of Tasmania are called to live out the way of Christ in Tasmania and to the ends of the earth. Let me explain my confidence in who we are and in what we are doing, in this way: I know that

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All commences with

GOD

'What if God was one of us?' is the title of a popular song written by Joan Osborne. Some lines are thought provoking:

If God had a name, what would it be
And would you call it to His face
If you were faced with Him in all His glory
What would you ask if you had just one question

If God had a face, what would it look like
And would you want to see
If seeing meant that you would have to believe
In things like Heaven and in Jesus and the Saints
And all the Prophets

"If God had a name what would it be . . . If God had a face what would it look like"? A study 'The Two faces of Jesus' by New Testament scholar, Bishop Paul Barnett, answers in the following way:

"To those who saw, and still see, only one face, Jesus remains an enigma, for whom novel interpretations continue to be offered. But those who stand in the shoes of the Twelve, as expressed in the New Testament, also see the filial face of Jesus. That Jesus in fact had that (filial) face is the most logical explanation for the attitude of the New Testament towards him."

The filial face of Jesus refers to the personal relationship between Jesus and his Father. Thus J. Jeremias, “(Jesus) spoke with God like a child with his father: confidently and securely and at the same time with reverence and with readiness to obey.” (p.68)

“This (New Testament) literature is rich in its devotion of Jesus. As many as forty-two different names and titles of Jesus from the New Testament are listed by Vincent Taylor in his book ‘The Names of Jesus’.

“In the earliest preaching of Peter, as recorded in the Acts of the Apostles, Jesus is proclaimed as Christ, Lord, the Prophet, God’s Servant, the Holy One, the Righteous One, the Pioneer, Saviour and Rock.

“The Gospels portray those who met Jesus acknowledging him in what can only be called extraordinary terms. In Mark, the Roman centurion declares Jesus as crucified to be “truly the Son of God”. In Matthew, Peter confesses Jesus to be “the Christ, the Son of the Living God”. In John, Thomas speaks to Jesus as “my Lord and my God”.

“This literature, which is written close on time to Jesus and by so many independent authors, portrays Jesus in exalted and adoring terms. Truly he is a gigantic and divine figure. Though a Jew he burst out of the racial and religious confines of Judaism. He is Lord of all men and women everywhere – Jews and Gentiles.”

(From P. Barnett, ‘The Two Faces of Jesus’, Hodder & Stoughton, Sydney, 1990, pp.68,122-124)

Poet, Calvin Millar, writes, “Isn’t it wonderful that Jesus came to make the invisible God more visible?”

“John confessed that when Christ came to him on the Isle of Patmos and he actually saw Him clearly, he “fell at his feet as though dead”(Revelation 1:17). Sometimes we long for a clear view of Christ which in reality is a sight so terrible it would destroy us. We may be better off to study him in smoky mirrors and wait till we are granted the strength to see him “face to face,” as the apostle Paul did (1 Corinthians 13:12). But for now I have enough of this image to know that he exists. The smoky mirror bears witness while I wait for a better glass. Jesus loves me, this I know.”

(From Calvin Millar, ‘Jesus Loves Me’, Warner Books, New York, 2002, pp.72 & 75)

Jesus Christ reveals God and the Holy Spirit brings God as the answer to our deepest yearnings and questions:

- Where did we come from? God
- Who am I? I am God’s child
- Where am I? I am in God’s world
- What am I here for? To love God and to love my neighbour as myself
- What happens when I die? I go to be with God
- Who or what do we worship? God: Father, Son and Holy Spirit

GOD'S PEOPLE

Who are we? We are the Church. We are the people known by God, chosen by God, loved by God. We are the people nurtured in word and sacrament through the Spirit, who God uses for his purposes. We are participants in God's mission. We are the people who are no longer strangers and aliens but sons and daughters of the King and Creator of the universe. We are the Church. And we are to love and honour the Church for it is Christ's Body, the Bride of Christ, formed and indwelt by the Holy Spirit.

Why are we here today? Did God call the first synod?

God created us and God in Christ has redeemed us; reconciled us to himself through the ministry of the Holy Spirit and called us into a new community. The day of Pentecost saw the Holy Spirit bringing people to belief in Christ through the proclamation of the life, death and resurrection of Christ, in order to be baptised into Christ and into the fellowship of his people, the Church, the body of Christ. The Holy Spirit transformed and equipped people from all over the world to live as disciples of Christ in the world. The Holy Spirit is doing this today, here in Tasmania and throughout the world.

As members of the new community we are to live lives that are worthy of our calling. We are to be sanctified, holy, even as Christ is holy. (1 Cor. 1:2,9 – "saints"; fellowship).

Do you recall how Paul commenced his letter to the struggling and bickering Christians of Corinth? (1 Corinthians 1:1-9)

¹*Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,*

²*To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:*

³*Grace to you and peace from God our Father and the Lord Jesus Christ.*

⁴*I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, ⁵for in every way you have been enriched in him, in speech and knowledge of every kind—⁶just as the testimony of Christ has been strengthened among you—⁷so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. ⁸He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. ⁹God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.*

God invites us and calls us to know him in Jesus Christ; to be disciples of Jesus Christ all the days of our lives. The Holy Spirit is growing the fruit of the Spirit in us (Galatians 5:22-26) and transforming us into the image of Jesus Christ (2 Corinthians 3:18).

GOD'S WORLD

We are God's people, God's family, in God's world. We are to be God's stewards of God's world. Most people live lives in this world ignorant of that fact: this is God's world. But God has never forgotten that. Even when we ignored, rebelled and rejected God; God never forgot this world. In fact, God loved this world so much that he came into his world. God in Christ walked in this world, worked in this world, lived and learnt and loved in this world.

God came as the Ruler of Creation to bring in his Kingdom. To bring order to the fallenness of this broken world. God in Christ came as Priest who mediates grace and mercy and repairs the fractured relationship between God and humanity, and between all the divisions of humankind: rich and poor, men and women, nation and nation (Galatians 3:28). God Incarnate came as Prophet proclaiming God's word of hope, God's word of challenge and God's word of judgement.

We celebrate God's world in many ways. Just a fortnight ago there was great joy at St David's Cathedral at the first Confirmation held there for some years and it created great excitement among the community. At the same service two members from other churches were received into the Anglican Communion. Notably the Harvest Festival service was combined with the Confirmation of four adults and four children ~ fruits of the earth and fruits of the Spirit. This is God's world.

GOD'S WORK

God loves the world. God's work is a mission of love to restore an unloving world to God's eternal embrace. God has called God's people to love God's world. As God's family in this world we are to bear the family image, we are to pursue the family business, to live the family life, to do the family work. And what is the family business that God has called us to?

God loves the world. God's heart of love seeks the world and this Heart of Love called forth the Church and includes the Church in the Son and Spirit's mission to the world. God is a Lover. The Lover pursues the world and the Church so formed in love is incorporated into the Lover's pursuit. The Church exists because of the Lover's mission. The Church's vocation or calling is to worship and to work in the Lover's mission of wooing the world. God has a love mission. God's work is a mission of love. The Church is to mission in love. The mission of the Church, God's people, is to the world that God loves, the world God seeks to reconcile to himself in Christ.

Holy Trinity Launceston writes:

“Protestors on the front lawn at Holy Trinity Launceston! What would the parishioners think? The protestors are Auspine workers protesting against Rayonier's export of logs which could be milled here to preserve jobs in Scottsdale. One of Holy Trinity's 'core values' is hospitality and, sure enough, the parishioners have gone out of their way to be hospitable to these workers, who are the innocent victims in the dispute. Most of the protestors have come in for a look, often their first time ever inside a church, and some have even come to worship.”

The ministry of reconciliation begins in unexpected ways – even from a protest!

Missionary disciples are to serve and love the world that God has both made and redeemed in Christ. We are equipped for this work with the gifts of the Holy Spirit to the Church; the Body of Christ and for the transformation of individuals and communities. Thus God's people have a mission orientation, not "club people" but missionary disciples, living transformed lives in the world.

The vocation/calling of every Christian is to be Christ in the world, not only in 'the church' or parish activities. Missionary disciples are to be the bearer of Christ in their family, work place, community groups and in the wider society.

Brighton Parish writes:

"On the 4th Sunday of each month, two parishioners have a fellowship afternoon in Bridgewater/Gagebrook. It is aimed at the lonely who have nothing to do on a Sunday afternoon. Usually a choccy cake and some scones are made and taken along with coffee, tea, etc. We have been doing this for quite a while, probably the best part of a year and there are often only 6 of us. Two of us have been praying for some direction and guidance about this and yesterday God showed us in no uncertain terms that we are on track and just to leave it to Him. We had twelve attend, plus a baby, and it included three young people, aged 14, 22 and 18. I asked the young girls what they would like to do and they said craft-beading, and among our ladies is a lady who does beading work, making little angels and necklaces, etc. God even provided, from among our group, the teacher! God is a great God."

Being missionary disciples does not limit us to Tasmania but rather takes us to the world. We will impact the world for Christ in and through Tasmania.

Let me share with you some exciting late breaking news! Currently we are planning to be part of the formation of a new diocese in Asia: the Diocese of Cambodia. The possibility of our contributing to the missional formation of a new diocese is a thrilling, a fantastic development. It emerges from the Holy Spirit's work among us and in particular from the passion in our Synod motion of 2005 calling for a world mission partner, also continued mission development at BayWest Parish and the time Gayelene and I spent in Singapore last year.

Mission work in Cambodia by the Diocese of Singapore is moving to phase 2 which is all about the indigenization of the Cambodian Anglican Church so as to become a Diocese in its own right.

The missionary Diocese of Tasmania has the opportunity of working together with the Church in Cambodia through providing some week long English camps and/or longer teaching commitments, and do some work with the local church. Alternatively, we could do medical work, or help them set up small businesses, etc. We will be hearing more about this exciting development as it continues to unfold. Praise the missionary God for Tasmania's role in the Holy Spirit's mission of Christ's reconciling love in the world.

The Church as missionary disciples brings the ethic of God's ways, the kingdom of God.

This kingdom ethic is not easily discerned and yet there are ways in which God's wisdom is to be sought and applied to our life together; both in the Church and in the wider Tasmanian, Australian and world community.

Christ calls his disciples to be salt and light in the world. This means that we are to be involved in decision making and working for the common good of all.

Massive issues of child poverty exist in the world: 30,000 children die every day from poverty related causes and sadly slavery still destroys the lives of millions of people today: see 'Ending Slavery' at www.cms-uk.org. We are called to advocacy for justice and mercy, generosity in compassion and to be prayerful activists. I note and commend the Synod motion on affordable housing options for poorer Tasmanians.

Personally, I commit myself to do all in my power to exhort our Australian Government to fulfill its own freely made promise in 2000AD, along with all 189 member states of the United Nations, to achieve the Millennium Development Goals – a set of eight targets which aim to halve world poverty by 2015. See them listed at - <http://www.micahchallenge.org.au/pages/content.asp?plid=15>

Environmental stewardship has taken on dramatic proportions. This Synod will be hearing a Christian approach to this issue as well as scientific explanation of some key aspects of climate change. This is an important opportunity for us to engage further. I thank the speakers and Registrar for organising the session which I commend to Synod.

We are God's stewards of God's world. Some general principles of ethical decision making in this area of development include, in no particular order:

- valuing all the life of this planet as a gift from God
- treasuring every human being because each is made in the image of God
- managing resources for the economic and social good of society
- protecting the planet/environment from abuse
- sharing equitably the wealth created by development
- addressing questions of injustice and inequity
- meeting the demands of truth by transparency

Development of resources brings costs to the environment; the question society faces is whether that environmental cost is manageable and acceptable.

Social costs and social sustainability are also vital aspects of decision making. We also take a strong stand against NIMBY (Not In My Back Yard) as morally indefensible.

Christians strongly support the social contract between the governed and the governors as intrinsic to the good order of society, and are committed to 'speaking the truth in love', courteous debate and open decision-making by elected governments; recognizing that public issues can be very complex and ultimately it is rarely possible to please everybody.

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Every now and then a family has to sit down together and ask how the family is going. We have all probably experienced times in our own family life when we have dodged that need and regretted it. We have probably also had those times of fearing the conversation but thankful afterwards for the blessing of openness.

Two key questions at this stage of diocesan life:

- How will we know when we are healthy?
- What are the signs of our lives being transformed?

A key to the answer lies in our commitment to re-engage daily with the call ‘to proclaim afresh the Gospel in each generation.’ If good worship, imaginative and creative teaching, together with meaningful engagement among people and good old fashioned fellowship produce greater attendance – then that is certainly good. The vision for ‘ahealthychurch . . . transforminglife’ seeks to encourage these things and we seek to encourage and train up missionary disciples because we know that discipleship is what God wants of each and every one of us.

The National Church Life Survey Tasmania assists us to respond to the above questions:

Change over Time – Summary Review of the Survey

Diocese in 2006 - 2350 forms filled in, 103 churches

Diocese in 2001 - 2786 forms filled in, 113 churches

Area of Church Life	Diocese in 2006	Diocese in 2001
1. Alive and growing faith	27%	27%
2. Vital and nurturing worship	16%	15%
3. Strong and growing belonging	52%	52%
4. Clear and owned vision	31%	24%
5. Inspiring and empowering leadership	22%	27%
6. Imaginative and flexible innovation	12%	9%
7. Practical and diverse service	2.9	2.9
8. Willing and effective faith-sharing	39%	43%
9. Intentional and welcoming inclusion	11%	7%

There are areas for encouragement here and areas of challenging work for us.

We have made good progress in several areas. We are spiritual and we are Anglican with traditional worship and communion very important for our all profile. There is a strong commitment to parish life. We are slightly younger with good gains in the 20-30 year age group. The vision is understood by more people. There is an understanding that we are being asked by our leaders to be innovative. There is dissatisfaction with leadership not releasing us to our gifting. I suspect that this means that we have lifted expectations among the lay people.

SOME KEY ISSUES

CHANGE

There is more to come if we are to be a church for all Tasmanians – and so to prayer, service and sacrifice – the way of the cross. Are we really prepared to give up precious aspects of life to meet new people in new spaces and places?

PUBLIC ENGAGEMENT – HOW?

In village England the village priest connected the Church with all the community. Who are the connectors today? Is it each and every Christian? Dare we believe and activate the priesthood of all believers? This is not a diminution of the clergy role but a challenge to the laity to be truly the *laos*, the people of God, in every area of their lives. In one sense the church growth movement did a great disservice to the Church: it focused to such an extent on the gathering of the local Christian community that it tended to underemphasize the role of every disciple of Christ being salt and light in the world. But where is the ‘public engagement’ of Church and Society in your community and in the wider Tasmanian community?

HOW TO DRIVE THE MISSION AGENDA?

What is our Anglican DNA? I see Anglicans involved throughout Tasmanian society: community groups, business, politics, family life, sports clubs, etc, etc. I believe a key Anglican DNA component is our carrying of our christian discipleship quite unconsciously into daily life. This has its roots in the sixteenth and seventeenth centuries in England. The Elizabethan Settlement in England determined that the Church be the Church of England. ie., the Church for England; for all of England. There were not to be numerous churches all fighting and confusing the people. The Church of England was to be relevant to every man and woman, girl and boy, in the land. The Church was to be such that the Good News of God in Jesus Christ was lived and pastorally ministered to every person in an understandable and meaningful way.

This resonates with Jesus’ heart which was for all people. “For God so loved the world” “Go therefore and make disciples of all nations” “I do not pray for these only but also for those who will believe in me through their word”. Jesus’ vision and passion was for all to find life in him; for he declared himself to be “the way and the truth and the life”.

Where is our apostolic leadership, our missionary outreach? How do we get beyond Sunday thinking? What local mission initiatives have you taken? Is your parish participating in the ‘Jesus All About Life’ media outreach? In what ways can parish leaders, diocesan officers and missionary disciples be apostolic? Are you a ‘prayerful activist’? Do you use the Diocesan Prayer Diary: personally? or in worship services? Is your parish leadership strategically planning which parishioners should be approached and if necessary paid for by the parish to attend particular **invest** workshops? How can we discern, challenge, train and release apostolic leadership? What initiatives would be ‘risks worth taking’? May I challenge every Anglican to deepen and increase the diversity of people with whom they associate, pray for and love as neighbour.

CHAPLAINCY IN STATE SCHOOLS

This is a strategic opportunity for us to further develop an area in which the Church in Tasmania has already invested heavily. My Educational Advisor, Dr Tom Wallace, informs me that there are currently 32 applicants for Federal Government funding, 13 of these being schools or colleges seeking to extend the hours of their current chaplain and 19 being schools seeking to establish chaplaincy. Of the latter, 12 are primary schools. There are a further 21 schools at the enquiry/exploratory stage, plus the 14 schools in the Glenorchy cluster and 7 schools in the Huon cluster. This is wonderful news: we are seizing this opportunity for mission, we are seizing the day!

HOW TO FINANCIALLY RESOURCE CHANGE WHEN OUR RESOURCES ARE CONSUMED WITH MAINTAINING THE STATUS QUO

This is a strategic area which demands some gifted strategic thinking and I suspect much difficult wrestling with major issues for the Diocese.

Do we exist to and for ourselves? I am sure we would all answer, “No!” and yet what sacrifices are we making in order to truly exist for others?

God continues to work in our midst raising up leaders with servant hearts across the Diocese to new roles or to replace those who have retired or left for new positions. New ministry appointments in the life of the Diocese are significant and you will find new appointments and those ordained as deacons or priests since last Synod detailed at the conclusion of this address. I take this opportunity to thank each and every person so noted for their dedication to God, God’s people and God’s work in the world.

Also, I take this opportunity to thank all Synod members. You are recognized leaders of God’s people. You faithfully serve the Church in the name of the Lord Jesus Christ. In the final analysis the Holy Spirit takes the dedicated contribution of each and every Anglican to achieve the proper purposes of God in the world. I thank all of you for your vital contribution to growing the kingdom of God through building ‘ahealthychurch . . . transforminglife’.

Parishes must commit themselves to increase their engagement with the wider needs of the community, seeking its transformation, so that people can live hopefully, without fear and desirous of the well-being of others. Why? Because that is what God’s people, the Church, missionary disciples, do in the world.

Above all, the effectiveness of ‘ahealthychurch . . . transforminglife’ will be evidenced by individual lives being transformed by the love of Christ. Therefore we must be committed to evangelism and prayer in seeking to bring people to accept Jesus Christ as Saviour and Lord and to our growing in faith. Only this will lead to the transformation of our churches and neighbourhoods, of our towns and suburbs into communities of hope, with families of God reflecting the image of our heavenly Father and his Son Jesus Christ. We will all be eager for the revealing of the Kingdom of God, where the Lord is graciously ruling and his people are living in loving obedience. We will be eager for that kingdom of hope founded in the life of Jesus who took the cross upon himself out of love

for us. We will be eager for that kingdom of mercy where you, I, and all our brothers and sisters in Christ will rest from our labours prepared as a bride, the wife of the Lamb in the holy city where there will be no more tears but praise and joy by the eternal river of the water of life for ever and ever. Amen.

Let me finish with a prayer of a disciple of Christ who has challenged and inspired my own missionary discipleship¹.

Saint Monica of Hippo (332-387) Christian saint and mother of Augustine of Hippo

PRAYER

O Lord, who through spiritual discipline strengthened your Servant Monica to persevere in offering her love and prayers and tears for the conversion of her husband and of Augustine their son: Deepen our devotion, we pray, and use us in accordance with your will to bring others, even our own kindred, to acknowledge Jesus Christ as Savior and Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

Amen.

John Harrower
Bishop of Tasmania
2 June 2007

¹ From <http://justus.anglican.org/resources/bio/153.html>

Missionary Diocese of Tasmania

ORDINATIONS OF DEACONS AND PRIESTS JUNE 2006 - JUNE 2007

DEACONS

Susan Carol BROWN
Paul Simon CHEW
Bruce Drummond GEEVES
John William LANGLOIS
Marjorie Dawn MANN
Jill McCOY
Louise PRIEST
Brenda Marjorie SNELL
Suzanne Genevieve Hope VAN ACKER

PRIESTS

Kevin BAILEY
Bruce Drummond GEEVES
John William LANGLOIS
Marjorie Dawn MANN
Jill McCOY
Irene Kay PAICE
Louise PRIEST
Shelagh May SHAW
Brenda Marjorie SNELL
Robert Edward Gordon STANLEY
James WEBSTER
Elizabeth Jane Rose WELLS

Missionary Diocese of Tasmania

NEW MINISTRY APPOINTMENTS from Synod 2006 to Synod 2007

God continues to work in our midst, raising up leaders with servant hearts across the Diocese to new roles or to replace those who have retired or left for new positions. Appointments since Synod 2006 include:

Name	Role	Location or Parish
Revd Peter Atkins	Hon Minister in Charge as <i>Locum Tenens</i>	Bruny Island Special District
Revd Kevin Bailey	Priest LMST	West Coast
Mr Chris Bowditch	Youth Ministry Intern	BayWest
Revd Susan Brown	Deacon LMST	West Coast
Revd Alan Bulmer	Priest in Charge Priest in Charge	Cressy Evandale/Nile
Revd Meredith Campbell	Priest in Charge	Franklin/Esperance
Revd Paul Chew	Assistant Curate	St George's Battery Point St David's Cathedral
Revd Helen Chick	Priest in Charge Chaplain	Dorset Furneaux Islands
Revd James Collins	Priest in Charge	Moonah
Revd Brian Curtis	Priest in Charge	Northern Midlands
The Venerable Warwick Cuthbertson	Mission Support Officer	North West
Mr Ross Duncan	Chaplain	Prison Service
Revd Canon Douglas Edmonds	Diocesan Canon	Cathedral Church of St David
Revd Bruce Geeves	Hon Priest	Claremont/Chigwell
Revd Stephen Howard	Priest in Charge as <i>Locum Tenens</i>	City of Devonport
Revd John Langlois	Priest in Charge	St George's Battery Point
Mr Jonathon LeBis	Youth Ministry Trainee	Bellerive
Revd Marjorie Mann	Priest LMST	Parish of Break O' Day
Revd Jill Martin	Chaplain	Mission Afloat
Revd Jill McCoy	Enabler	North West
The Venerable Bob McKay	Priest in Charge	Launceston North

Mr Daniel Meehan	Youth Pastor	Claremont and Chigwell
Revd Canon Dr Christopher Newell	Diocesan Canon	Cathedral Church of St David
Revd Kay Paice	Hon Priest	Brighton
The Venerable Helen Phillips	Enabler	Channel/Cygnets
Revd Elizabeth Pigot	Hon Priest	Sandford
Revd Louise Priest	Hon Priest	Wynyard
Revd Jo Pyecroft	Hon Chaplain	Anglican Men's Society
Revd David Rogers-Smith	Enabler Ministry Development Officer-Bible Ministry	Riverlinks Statewide
Revd Shelagh Shaw	Hon Priest	Cathedral Church of St David
Revd Robert Stanley	Priest in Charge	Sandford
Revd Brenda Snell	Hon Priest	Kingston
Revd Chris Thiele	Priest in Charge	West Tamar
Revd Canon John Tongue	Rector & Canon of the Diocese	Ulverstone Cathedral Church of St David
Revd Suzanne Van Acker	Deacon LMST	West Coast
Revd Canon Dr Tom Wallace	Cathedral Canon	Cathedral Church of St David
Revd Jim Webster	Priest LMST	West Coast
Revd Elizabeth Wells	Hon Priest	Franklin/Esperance
Revd Marie White	Hon Priest in Charge <i>as Locum Tenens</i>	Quamby

Missionary Diocese of Tasmania

SOME MORE GOOD NEWS STORIES

FOR OUR ENCOURAGEMENT AND THANKS TO GOD

WEST TAMAR

Our 'New Wave' service is starting to grow.

Six months ago a dozen people came to our new service and now there are over 40 of us. Six months ago we had a handful of children in the morning and now there are over 20 children each week.

ST JOHN'S LAUNCESTON

Yesterday we had a Parish meeting to clarify issues for the redevelopment of our site. A number of the older members of our congregation had spoken during the meeting. A young guy who has just started coming along to St John's with his wife and child was at the meeting. While he was quite excited about the development, his real enthusiasm and praise was for those older ladies who had contributed during the meeting.

He said, "It was so exciting to hear those old ladies who had caught the vision and could see what God was doing. They'll be great intercessors who you can rely on for prayer when the tough times of the future come." In an age when we focus so much on the younger generations it was exciting to hear one from that younger generation recognizing and praising those older saints.

NOSTALGIA NOW

At Bruce Geeves' instigation a group of residents at the Gardens Nursing Home Claremont meet weekly to remember and to enjoy each other's company. Important events, hymns and their lives are shared. One man shared how he was a salesman for a margarine company and travelled all around the world while he is now immobile but he has an opportunity to share his life and his accomplishments with other residents who would never have guessed what he had done in his life.

The group all came to Bruce's ordination as priest at Edge Anglican, Claremont, and the Bishop was offered a loan of one of the member's walking frames. One of the members, Jack, said "It has been the latest I have been out in years"even when the diversional therapist came up and said, "It is time to go back", Jack delighted in saying, "I am not going back until I have had my cup of tea"! The group have continued to share their delight in being at Bruce's ordination and the happiness of the event.

DIOCESAN YOUTH MINISTRY

The Southern Youth Event was awesome! There were over 100 young people from Hobart who got together in Bellerive last Saturday.

We also had an awesome worship time and a number of people indicate they wanted to get serious about following Jesus for the first time!

From the Bish, "I praise God for the great "awesome" ministry being done by our young men and women around the Diocese." How's that!

BRIGHTON PARISH

A young woman came to us on a community work order as she had had some issues. She set to work to clean the church and did a fantastic job and we told her so - the first time anyone had said something positive to her. Something else happened in that church that she won't speak of and she is a reformed person and a delight to have around. She wants to be around and to go on with her walk with Jesus.

At the Bagdad Kid's Church, Christine has persevered for years and had made little headway. People have been recruited to pray and help and it is growing now in numbers, participation and the kids witnessing to friends at school. At last count there were 17 in attendance with some mothers coming to help. We have a problem - the church is getting too small! Praise the Lord.

MISSION AFLOAT

At Mission Afloat we're praising God for one of our long-term volunteers, from a difficult home background and on a School Release programme, who has been helping out in the workshop one day a week for over a year. Recently he has moved on to do a course at TAFE and as he left he 'let slip' that he is now going to church in Hobart and has invited one of the other volunteers to come along with him! (And the other guy is very keen!!) An amazing answer to prayer.

SANDFORD PARISH

A recent wedding between people from outside the church community has turned into a greater day of blessing than first thought. The married couple continue to be apart of our church community and love being involved and one of the couple is now asking to be confirmed. God is gracious.

Also within the ministry of the parish, people were unsure about placing a parishioner's very elderly and very sick mother on the parish prayer list. Was it worth it? But two weeks later the news that the elderly woman was of good health was a surprise beyond belief. There's nothing like telling someone from outside the church community that your church is praying for you - and to see dramatic healing. The parishioner's mother is currently not attending church but God is surely up to something. We can all see it and we thank God for it!

IN GROUPS

For Discussion

1. Of the 9 areas of church life quantified under the NCLS survey, which three does your group feel should receive special attention over the next five years?
2. What is the danger of our becoming property managers rather than missionary disciples, and what steps should we take to reverse any such trend or perception?
3. Do we exist to and for ourselves? I am sure we would all answer, "No!" and yet what sacrifices are we making in order to truly exist for others?

Points for prayer

4. For all Anglican people to be transformed more and more by the Holy Spirit into missionary disciples.
5. For our Bishop, clergy, synod reps, councils, committees, boards and lay people - that they will be motivated and empowered to increase the focus on living transformed lives as missionary disciples in Tasmania.
6. For the work of Synod and for the election process, that God will enable us to identify the best people for each of the tasks before us.
7. For clergy to be discerned for parishes seeking rectors and that God will raise up leaders to step into the breach.
8. Saint Monica of Hippo (332-387)
Christian saint and mother of Augustine of Hippo

PRAYER

O Lord, who through spiritual discipline strengthened your Servant Monica to persevere in offering her love and prayers and tears for the conversion of her husband and of Augustine their son: Deepen our devotion, we pray, and use us in accordance with your will to bring others, even our own kindred, to acknowledge Jesus Christ as Savior and Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

A BLESSING FOR TASMANIA

God of all Life,
Bless in abundance the lives of the people of Tasmania.
Enrich our society with relationships that deepen our common life.
Grant seasonal weather to our State,
And enable us, by your grace, to be good stewards of all creation and to create
life-enriching work for all.
God of all Life, bless Tasmania.

God of all Light,
Bless this State with leadership that is honest and caring.
Send the light of your wisdom on our work and our play.
Shine the light of your justice on all our dealings,
So that these islands may reflect your light in all the world.
God of all Light, bless Tasmania.

God of all Love,
Bless Tasmania with your love, in all we say and do.
Help us to love one another, as neighbours and friends.
Care for families whose young have left these shores.
And by your good Spirit, ignite our love for Christ.
God of all Love, bless Tasmania

In the Name of God: the Father, the Son and the Holy Spirit. AMEN.

By Bishop John Harrower
Ordination as Bishop of Tasmania
25 July 2000