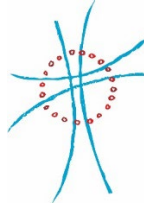
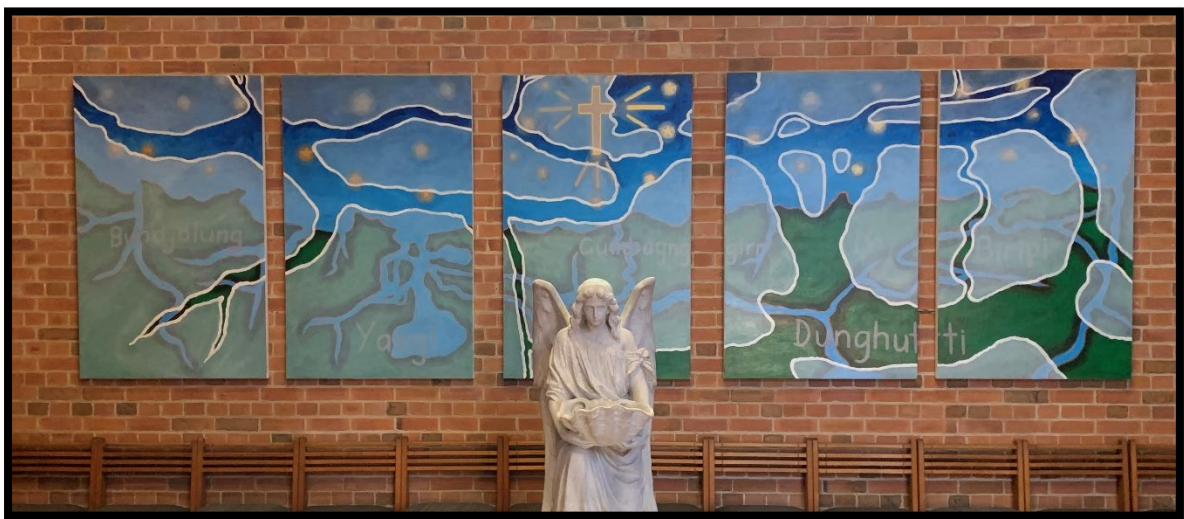


President's Address
and Synod Sermon
The Synod of the Diocese of Grafton
28-30 June 2024
Dr Murray Harvey
Bishop of Grafton





I acknowledge the Bundjalung, Arakwal, Yaegl, Githabul, Gumbayngirr, Dunghutti and Birpai peoples, the traditional custodians of the lands on which the Diocese of Grafton is based. I pay tribute and respect to the elders of these nations and peoples, both past, present and emerging, acknowledge their continuing connection to the land and waters, and thank them for their protection of the mountains, hinterland, waters and coastline since time immemorial.



This impressive painting by Frances Belle Parker provides a stunning backdrop in the Baptistry of Grafton Cathedral. This work evokes the life-giving capacities of the Clarence River and reminds us that we stand on country that has long been sacred to the indigenous peoples of this ancient land.

Front Cover photographs. Clockwise from top left: Newly Ordained Priests October 2023; The Bishop and the Chancellor June 2023; Anglicare CEO and Chair with the Bishop at the ANC Grafton Food Pantry; Dr & Mrs Harvey at the Launch of St Thomas' Bicentenary Celebrations February 2024 with Rev'd Dan Berris.

What kind of time is this? Author Jason Goroncyⁱ asks the question that is perhaps on all our minds as we look back over the past twelve months and at the same time face current challenges. What kind of time is this? There are wars brought about by greedy dictators, widespread genocide, increasingly polarised geopolitics, the continuing rise of right wing fascism, a changing climate, a mental health epidemic, as well as violence against women and intimate partners. In our own country, rising cost of living and an uncertain future in terms of reconciliation with Australia's Indigenous people. For Goroncy, such a time as this leads Christians to the concept of **hope**, as we imagine how things might be otherwise. It is this hope that gives us the strength to live and continually to try new things, even in conditions that seem as hopeless as ours do, here and now.ⁱⁱ

This might seem a rather depressing start to the Bishop's Presidential Address to Synod, but I want to acknowledge the reality of our context and to draw strength from the hope that we have in Jesus Christ (Heb 6:18, 2 Cor 1:10). Importantly this hope should urge us to work for that which is good, not simply for that which might succeed – a key difference in each of the challenges and opportunities that confront us.

As we focus on this bigger picture, there have been several opportunities recently to add the voice of the Diocese of Grafton to the public square on certain **social justice** issues. I was a signatory to a letter to the World Health Organisation calling for the Pandemic Accord and to a letter to the Attorney-General seeking the strengthening of Australia's modern slavery laws. Together with the other Australian Bishops I was a signatory to a letter calling for peace in the Holy Land, and with the Dean and the Diocesan Archdeacon I was a signatory to a letter petitioning for a ceasefire in Gaza. Despite widespread calls for a ceasefire, the ongoing conflict in Gaza continues, including suspected genocide against the Palestinian people. We rightly feel anger and outrage at this. All the cases of injustice and suffering mentioned here require our ongoing prayers.

While we are overwhelmed with war and violence around the world, systemic violence and prejudice sit at our own front door. At the time

of writing there have already been 30 women taken by **gender-based violence** this year. It's heart wrenching being reminded of the epidemic of male violence against women in Australia. One in six women experience physical or sexual violence at the hands of a partner from the age of 15. For Aboriginal and Torres Strait Islander women the corresponding rate is three out of every five.ⁱⁱⁱ Marches and demonstrations across the country speak loudly of the grief and anger that many of us feel. I'm glad that the Anglican Church of Australia commissioned [research](#) on this several years ago.^{iv} We look forward to the visit later this year of The Rev'd Tracy Lauersen, National Program Manager, Families and Culture, Anglican Church of Australia, who will undertake training with lay ministers and clergy and consult with key leaders including staff from Anglicare North Coast. Developed as part of this work, the [Ten Commitments](#) remind us that so much needs to be done to ensure our communities are places of sanctuary rather than risk; and through the Church, to bring transformation, safety and support to the communities around us. Recently the Australian Bishops wrote to the Prime Minister asking that the capacity of churches and similar faith-based settings to prevent and respond to violence be activated through funding grants and sector partnerships so that we can join in the significant culture change, prevention and response work that is necessary to bring about real change in our country. God's vision of flourishing means that all households should be places of safety and support, where our most intimate needs for connection and care are met and relationships are based on dignity, equality, respect and love. Let's do more to make this a reality.

Together with Principals, Chaplains, Commission members and staff from our Grafton **Anglican Schools** I was pleased to attend the Anglican Schools Australia Conference in Canberra in August 2023. The theme was *Re-emergence*. Schools remain a great strength of our national church. The same is true in Grafton Diocese. All our schools have experienced a significant growth in enrolments and we currently have the opportunity to establish new schools. The Schools Commission has undertaken a needs analysis and established a Working Group to move this forward. It has been a joy to welcome students from each of our schools to the Cathedral as part of a regular

schedule of visits. I thank the Principals and Chaplains for their commitment to this new initiative as well as Dean Naomi Cooke and the Cathedral team.

In September I was grateful to be the Preacher for the **Anglican Board of Mission** Martyrs Day Service at Christ Church St Laurence in Sydney. The Diocese has a warm relationship with ABM and our ongoing support assists ABM's *Anglicans in Development Fund* and their partners in PNG. Members of Synod will be aware that our diocese allocates a portion of diocesan income each year (0.7%) to support ABM. On a personal level it was a joy to welcome two bishops from the Episcopal Church of the Philippines in October, Bishop Frenzel Piluden (Santiago Diocese) and Bishop Benny Lang-akan (Diocese of the Northern Philippines), when they visited Coffs Harbour.

In 2022 this Synod called on the diocese to commence a process for a **Reconciliation Action Plan (RAP)**. More will be said about this later in the Synod, but in this address I want to acknowledge the journey that we have been on towards a greater understanding of Indigenous culture and of the issues relevant to reconciliation with Australia's Indigenous people. The RAP process got under way with an open meeting that welcomed, amongst others, local Elders and Indigenous Liaison Officers from our Anglican Schools. I have appointed Aunty Rev'd Canon Lenore Parker as an Honorary Canon of Grafton Cathedral. Aunty Lenore is a much-loved Elder of the Yaegl people of the Northern Rivers. She is a lifetime member of the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), having made a significant contribution to the life of the national church. Aunty Lenore is held in deep respect by the Clarence Valley community as well as within the Diocesan community and the wider North Coast. Her participation in the RAP journey has brought a great spiritual depth and wisdom to our conversations. Together with Richard and Judy Blomfield, Aunty Lenore paid a visit to Wontulp Bi Buya College in North Queensland and engaged with the staff and students there. We were also blessed with the visit of Canon Professor Glenn Loughrey at this Synod last year who inspired us on this journey. Aboriginal Christian leader, Education and Cultural Consultant Brooke Prentis was the key speaker at our

Clergy Conference in February this year, assisting us to grow in our knowledge and appreciation of Indigenous culture. I strongly encourage you to avail yourself of some of the resources^v she recommended that are now available at the Cathedral Bookshop.

While our nation seems undecided about how to step forward in terms of reconciliation with Australia's Indigenous people, here on the North Coast we are listening to what God is saying and working towards reconciliation locally. Personally, I am deeply saddened when, from time to time, I am asked by parishes "do we have to use an Acknowledgement of Country at Sunday worship?" The notion that because the Referendum on the Voice was lost, we therefore don't need to Acknowledge Country, is ludicrous. An Acknowledgement of Country simply reminds us that every day we live, work, worship and dream on land that has been sacred for millennia to Aboriginal and Torres Strait Islander people. Currently the diocese does not have a policy that says that an Acknowledgement *must* be used. Yet as a Diocese we are committed to being respectful and to increase the recognition of Australia's Indigenous peoples and culture. Personally, I would prefer that ministry units Acknowledge Country because they *want* to make an acknowledgement, not because they *have* to.

If you haven't already done so, it might be beneficial to have a discussion within your ministry unit about what an Acknowledgement of Country actually is. There are some excellent resources for this. The Salvation Army, for example, has produced a short but engaging [video](#) you can use to better understand what is being acknowledged. You could also invite someone to visit your ministry unit to discuss this, such as a local Aboriginal person, or someone from our Diocesan Reconciliation Action Plan Working Group. Please also utilise the Grafton-branded [resources](#) on our Diocesan Website which include the Acknowledgement of Country, Indigenous Countries Map and Statement from the Heart. My prayer is that the small steps towards reconciliation that we are taking in Grafton Diocese, which emerge from a desire for truth, increased understanding and justice, will honour God by gently but surely challenging closed minds and prejudice. Let's help hope emerge from the recent disappointments of the reconciliation journey.

This year we celebrate the **Bi-centenary** of the laying of the Foundation Stone of St Thomas' Church Port Macquarie in 1824. We offer the Parish our hearty congratulations on this momentous occasion. We look forward to the Primate's visit in December this year to mark this event. St Thomas' is not only the oldest church in the diocese but one of the oldest Parish Churches in the country in continuous use. In a wider sense the Bi-centenary also marks 200 years of an Anglican presence on the North Coast. As we move forward into the next 200 years, what will define our generation? Hopefully an ongoing openness to God's call which now incorporates our reconciliation journey with the original custodians of these Bundjalung lands which make up the beautiful North Coast.

The past twelve months have been a significant opportunity to celebrate the ordained ministry of women in the diocese. December 2023 was the **30th Anniversary of the Ordination of Women** to the priesthood in Grafton Diocese. It was a real gift to have The Rev'd Sr Linda Mary and The Rev'd Jan McLeod, two of the women ordained at that time, concelebrate a Diocesan Eucharist in the Cathedral. The Venerable Gail Hagon, who has made an outstanding contribution to women's leadership in our Diocese, was the Preacher. It was a privilege to welcome The Venerable Dr Colleen O'Reilly as Guest Speaker at the 30th Anniversary celebration event. As many of you know, Grafton has been at the forefront of fostering the leadership of women in the church. In 2014 we were the first diocese in Australia to have a woman as Diocesan Bishop. Ten years later, in March 2024 we welcomed Bishop Sarah Macneil back to Grafton when a Canonry was named after her. The first Canon's Stall in the Australian Church to be named after an Australian woman. I thank the Working Group for the 30th Anniversary of the Ordination of Women, formed at our 2022 Synod. They made all the arrangements for the celebrations referred to above. The excellent resource [Called by God](#),^{vi} developed by The Rev'd Cathy Ridd in the Parish of Ballina, is a series of interviews celebrating 30 years of the ordination of women in the Diocese. Each podcast focuses on a woman priest who shares the story of her call to ordained ministry. This is not only an important historical record, but also an inspiration for women today who are

considering their call, and a resource for the wider church. Another affirmation of women's ministry in the diocese also occurred in 2023 – the Installation of our first woman Dean, the Very Rev'd Naomi Cooke.

Restructuring for mission and ministry has continued according to Daring to Live into God's Future - the plan adopted at the 2020 Synod in Tweed Heads. It is now time to review the restructure journey so far and establish priorities for how we can resource and support ministry units to further live into our new models of ministry. We look forward to welcoming The Rev'd Jan Crombie and the Rev'd Dr Stephen Lake to the diocese over the coming months to assist us with this. In the **Church Attendance** presentation later in this Synod I'll be glad to be reporting on an increase in church attendance in our Diocese which is evidence of successful missional initiatives as well resilience and adaptability in challenging times.

Anglican dioceses, especially regional ones like Grafton, increasingly face many challenges, including economic viability, the ongoing pressure of redress obligations, the difficulty of finding clergy and other staff willing to come to regional areas, compliance, a complex human resources environment, safe ministry expectations, governance expectations including finding suitably qualified and gifted persons to serve on boards, commissions and committees, an increasingly litigious environment and the need to offer wellbeing, training and professional development and other support to stipendiary and other licensed ministers. The Bishop-in-Council has been aware for some time that due to increased costs in all of these areas, the **income streams** that support diocesan operations need to be reviewed. Future budgets, commencing with that for 2025, will need to address the shortfall between the income streams (Corporate Trustees Service Fee, Schools Levy, Parish Pledge, Diocesan Trust transfers) and what it actually costs to run the diocese.

This time last year we welcomed Angela Mula as our Registrar and General Manager. Due to the under resourcing referred to above, as well as the difficulty in finding staff, her first twelve months have been challenging and I thank Angela for her commitment to the

diocese and her determination to getting the job done and to going the extra mile. We are fortunate to have a Registrar/General Manager of Angela's calibre here in Grafton. I thank her and the rest of the **Registry Team** for their service, professionalism and commitment. The Venerable Tiffany Sparks continues to serve the diocese incredibly well as Diocesan Archdeacon and MDO. After a number of vacancies in the **Senior Clergy Team** since about 2020, it is encouraging to have a full complement, with The Venerable Kay Hart as Archdeacon of the North, The Venerable Peter Shayler-Webb as Archdeacon of the South, The Rev'd Canon Sally Miller as Mission Support Officer North, and The Rev'd Kevin Booth as Mission Support Officer South. The diocese is blessed to have such a cohesive, gifted and experienced Senior Leadership Team.

Since last Synod the **Australian Anglican Bishops** have met twice. In Ballarat in November 2023 and in Bendigo in March 2024. Both gatherings were well attended and there is a growing feeling that despite differences of opinion on divisive issues, we want to continue in fellowship together, praying, worshipping and studying the scriptures together. In Bendigo each day of the meeting began with Eucharist, Prayer, and Bible Study, with the Reverend Dr Jill Firth leading reflections on praying uncomfortable feelings, such as anxiety, hate, guilt, and disappointment with God based on Psalms 3, 7, 51, and 79.

As the Primate wrote in his Communique after the Bendigo meeting, In small groups and plenary sessions, the bishops considered and discussed issues such as fellowship, communion, the understanding of marriage and blessing, how to live with difference ... The bishops concluded their time together by making commitments, including to keep meeting together; to keep praying for one other; to keep listening to what the Spirit is saying to the Church; and to continue to uphold responsibility for safe guarding and culture within churches and dioceses.

The bishops will again meet in Newcastle in October this year.

Personally, I find it unhelpful that when there are differences of opinion about how the scriptures are to be interpreted or how we are

to live as a church, we resort to caricatures and labels, such as *evangelical, orthodox, progressive* and even *comprehensive*. In the end we are all **Anglican**, a story and purpose which inherently incorporates all the above as part of its very nature. As Dr Peter Carnley has written recently, a generous and welcoming diversity in the expression of Christian faith and worship has historically been characteristic of Anglicanism.^{vii} Part of how this story has been incarnated in Australia is found in the [Constitution](#) of the Anglican Church of Australia^{viii}, including the Fundamental Declarations and Ruling Principles, to which Grafton Diocese, including every member of this Synod, is bound. For those who would like to see a split in the Anglican Church of Australia of the kind that has been seen in other countries, I remind you it is God's will that we remain together because God wills fellowship (2 Cor 13:11)^{ix}. Political power-players speak to people's fears, not their hopes, seeking to break down trust, respect and fellowship. Yet with God's own act our fellowship was made in and through Christ, and our life together is in his Spirit.^x Let's learn to live in Christ amidst our diversity and difference because this is our calling and all things are bound together in him (Col 1:17).

I wonder, what part can each of us play in building trust and hope? The world needs to see that in Christ we can move beyond the barriers of division to a hoped-for future (Phil 3:12-16). [Hope25](#) – Hope in an Uncertain World, is an initiative of the whole Anglican Church of Australia acting together and is an opportunity for us to share the hope that we have in Jesus. This national evangelism campaign is the first of its kind that will have all the dioceses in Australia unite in a missional campaign together. Some Grafton parishes have picked up on **Hope25** already, which is encouraging. I fully support **Hope25** and I pray that it is one of many opportunities where Australian dioceses can work together in enthusiasm, mutual respect and unity.

Dr Murray Harvey
Bishop of Grafton

Footnotes and References

- ⁱ Jason Goroncy and Rod Pattenden (2022), *Imagination in an Age of Crisis*. Pickwick Publications, p.1.
- ⁱⁱ Vaclav Havel (1990), *Disturbing the Peace*. Knopf, p.181.
- ⁱⁱⁱ Our Watch (2018) *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children*.
<https://media-cdn.ourwatch.org.au/wp-content/uploads/sites/2/2019/11/05233003/Changing-the-picture-AA-3.pdf>
- ^{iv} *National Anglican Family Violence Project Report*. April 2021, NCLS.
<https://anglican.org.au/wp-content/uploads/2021/08/1.-NAFVP-Research-Report.pdf>
- ^v For example, Denise Champion's book *Anaditj* and Bruce Pascoe's *Dark Emu*.
- ^{vi} Follow the link or subscribe to 'Ballina and Lennox Head Anglicans' on your podcast provider, eg Spotify, Apple Podcasts.
- ^{vii} Dr Peter Carnley. Correspondence. 12 April 2024.
- ^{viii} *The Constitution, Canons and Rules of the Anglican Church of Australia* in printed form is known as 'The Green Book'. The twelfth volume incorporates amendments passed up to and including the Eighteenth Session of the General Synod held in the Gold Coast, Queensland in May 2022.
- ^{ix} Christopher Wells and Jeremy Worthen, *God Wills Fellowship: Lambeth Conference 1920 and the Ecumenical Vocation of Anglicanism*. Living Church Books, 2022.
- ^x *Appeal to All Christian People*. 1920 Lambeth Conference.



Above from top: Bishop Sarah Macneil was our guest for the dedication of the Macneil Canonry; The Senior Clergy Team Away Days; The Installation of Canons; The Grafton delegation with the Primate at the Anglican Schools Conference in Canberra; The Bishop with Primary and Secondary Leaders at EAC.

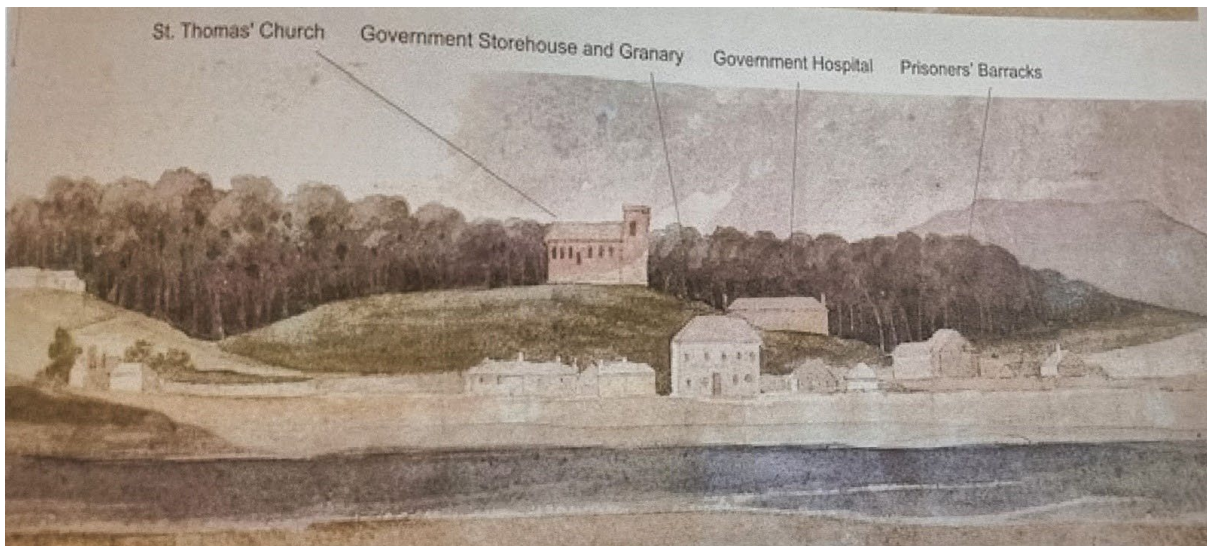


Above from top: Dedication of Chapel renovations at BDC; Evening Prayer on the banks of the Clarence River with Aunty Lenore Parker during Clergy Conference; The Bishop speaks to Primary Student Leaders from our schools on their visit to the cathedral; The Installation of the Dean of Grafton.



Above from top: The Rev'd Sr Linda Mary and The Rev'd Jan Macleod celebrate the Eucharist at the 30th Anniversary Celebrations; A big Confirmation Service at St Mark's Casino; The Bishop visited Christ Church St Laurence in Sydney as Guest Preacher for the ABM Martyrs Day celebrations.

**Sermon Preached at the Synod Eucharist,
St John's Coffs Harbour, Friday 28 June 2024
The Feast of St Peter and St Paul – Apostles and Martyrs
Dr Murray Harvey, Bishop of Grafton**



*Early view of St Thomas' Church, Port Macquarie. Augustus Earle 1825 or 1826.
State Library of New South Wales.*

As we gather for this thirty-eighth Synod we might be mindful that one hundred and ten years ago, the very first Synod of the Diocese of Grafton was meeting in June 1914. But of course this year we remember too that there has been an Anglican presence on the North Coast for much longer than that. As Governor of New South Wales, Lachlan Macquarie was impressed by reports of the region around what we now know as Port Macquarie. Noting its valuable timber reserves, its suitable farm lands, and its seaboard location, Port Macquarie was established as a penal settlement in 1821. Today we are in awe of the breathtakingly beautiful lands of the Dunghutti and Birpai peoples, with rainforest, mountains, waters and coastline.¹ But for Macquarie and the colonial administration at that time, it was simply land to be exploited and used for its economic and practical value – eventually convenient as one of only two places for secondary punishment of particularly hardened convicts in New South Wales outside Sydney.

The foundation stone of St Thomas' Church Port Macquarie was laid on 8 December 1824, at a service conducted by the Reverend Thomas Hassall who had been appointed as Chaplain to the settlement in August of the same year.

The founding of St Thomas' in 1824 was significant to what would later become the Diocese of Grafton and was part of the emergence of thousands of parish churches across the country as the colony began to grow.

Stuart Piggin and Robert Linder's book *The Fountain of Public Prosperity: Evangelical Christians in Australian History 1740-1914*ⁱⁱ describes in detail the drive to build churches and establish parish communities across the country during this period. The authors describe it as a period of "alarming growth". In the 1860-70s there was a craze for building churches, and soon spires and steeples occupied many skylines. Many of our churches here in Grafton Diocese were built during this period, including Grafton Cathedral. Churches at Wauchope and later Kempsey soon emerged as daughter churches of St Thomas' Port Macquarie.

A huge amount of energy, effort and money was spent raising funds and constructing churches in every community – big and small. Many communities, including smaller towns, had at least four church buildings in their streets – most likely Church of England, Roman Catholic, Methodist and Presbyterian. Maybe you can think of the town or suburb where you grew up – most likely there were churches of at least these four denominations present and active at that time. In the early days, church attendance was strong, with about 80% of the population of Victoria (for example) having close contact with one of the Christian denominations.

The building of churches was part of what those generations saw as their vocation to build a Christian nation - to put the church building and the parish at the centre of community life.

This was the vocation of Australian Christians of all the mainstream denominations during that period. What God had called them to do in their day.

In many parts of the world today, new churches are still being built every day. At Bishops' gatherings, Bishops from Africa and Asia often report how many new churches they have consecrated recently. I'm usually rather quiet on these occasions. I asked my PA Maree Collett to check how many churches I've *deconsecrated* since I came to Grafton as Bishop in late 2018. The answer was that I've deconsecrated 23 churches since 2019. Most of these had been built during the period of public prosperity referred to earlier, such as All Saints Lawrence (1868), St Paul's Coramba (1898) and St Cuthbert's Ellenborough (1907).

Looking back, whether it's back to the first Synod 110 years ago or to the foundation of St Thomas' 200 years ago, can be a cause of celebration but it's also a burden. We're reminded that this ongoing story on the North Coast has highs and lows. It's a story of lives transformed and given to Christ, hardships like flood, bushfire and pandemic faced and overcome, of vibrant Christian communities contributing to wider civic life, of schools providing excellence in education, of loving service, of social justice through Anglicare and parishes. But sadly it's also a story of segregation and dispossession, of being complicit with violence and forced removal, and of child sexual abuse. A rich and diverse story, with much to celebrate but also, much to lament. What is our story moving forward? What will define us?

In the Gospel reading, we see Peter struggling with vocational questions. What work was this Jesus calling him to?

Jesus asks Peter three times, *do you love me?*

You may know that in the Greek there is more than one word for love, and two of those words are being used in this conversation, which, when looked at in the Greek appears to be at cross purposes.

The word Jesus uses when he asks Peter, do you love me? is *agapeo*. The selfless love that Jesus himself has made known to the world. The holy love of God.

But in his reply, Peter uses a different word for love, *phileo*. The love expressed in human friendship. It's still love, but not the total, self-forgetful love that Jesus was talking about.

Stephen Cottrellⁱⁱⁱ says that the conversation could be translated like this:

Jesus: *Simon, son of John, do you love me more than these?*

Peter: *Yes, Lord, you know that I am your friend.*

An inadequate reply really, which Jesus must have found disappointing, so he asks again: *Do you love me?*

Peter repeats his first reply: *Yes, Lord, I am your friend.*

So Jesus patiently asks a third time, but this time he graciously adapts his language to something that Peter can understand: *Do you love me as a friend?*

The penny drops for Peter: *Lord, you know everything, you know that I love you.*



Jesus sees to the heart and sees who Peter has become. He says, *feed my sheep*. In other words, become the one who will supply the needs of my people, the rock on which I will build my church.

Peter's story includes his three-fold denial of Jesus. Of course, Jesus knew this, but he didn't want that to be the end of Peter's story. Peter was to be defined as the rock on which Jesus would build his church. Jesus invites him to a new identity and purpose within the continuing story. Now that he has come to realise his vocation in Christ, Peter will find the strength and the resources to be the rock.

We might have a different vocation to our forebears, but we have much in common with them.

We too are inspired by the God who gives hope, courage and strength to serve him and to carry out his mission on the North Coast.

In our Epistle reading tonight (2 Timothy 4:6-8, 17-18) we hear that *the Lord stood by me and gave me strength ... so that the message might be fully proclaimed*. Like Timothy's, our mission too is to fully proclaim the message. To find new ways of ministering and of engaging with the people and communities of the North Coast – not to build *churches*, but to build the *church*.

Looking at St Thomas' Port Macquarie now it's easy to forget that, when the foundation stone was laid 200 years ago, they had little idea where they were headed. Apart from looking at the architect's plans, they couldn't have conceived what their church and its parish community would grow to become. The vibrant, life-giving Christian community it is today. This year's Bi-centenary of St Thomas' is a time of celebration and thanksgiving for the whole diocese.

Like Peter, we've already been part of the story, but like him we've reached a turning point where we have a renewed vocation and purpose. As a diocese we have a plan and purpose – it's called *Daring to Live into God's Future*.^{iv} What we discern as God's future for us defines how we want to be part of God's ongoing story on the North Coast today. What will define us? What part will you play, what part will I play?

May clarity of our vocation and purpose come from attentiveness to God's wisdom and will and be driven by the hope that is in us.

Footnotes to Sermon

- i. The book *Baal Belbora: The End of the Dancing* tells the story of the dispossession and massacre of the ancient people of the Hastings, Manning and Macleay districts. Alternative Publishing Cooperative Limited: Sydney 1981.
- ii. Monash Publishing, 2018. This book was the winner of the Australian Christian Book of the Year in 2019.
- iii. Stephen Cottrell, *On this Rock*. The Bible Reading Fellowship, 2003.
- iv. <https://www.graftondiocese.org.au/wp-content/uploads/2020/10/Restructuring-for-Mission-and-Ministry-Daring-to-Live-into-Gods-Future-for-Us.pdf>



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