



The Diocese of
Canterbury

 THE CHURCH
OF ENGLAND

CANTERBURY DIOCESAN ASSOCIATION OF READERS

Warden of Readers: Hilary Richter
Honorary Secretary: Nigel Collins

Newsletter



Spring 2009

Editorial

Welcome to the Spring edition of our Diocesan Readers' Newsletter. I hope you had a Blessed Easter and are continuing to enjoy a wonderful Easter season.

My apologies that this edition has taken me a little longer to complete than I had anticipated. I hope you find something of interest.

Our annual Celebration of Reader Ministry service isn't far off - I hope you will try to attend. It is an excellent opportunity to celebrate the ministry of Readers in the diocese, to support those being licensed and to renew our commitment.

A BIG THANK YOU to everyone

who has contributed to this edition with articles and to **Rosemary Fletcher** at Diocesan House for ensuring it is circulated and to her colleague **Pat Milne** for posting it on the diocesan website.

Every Blessing. Enjoy!

Nigel Collins, Honorary Secretary/Editor

The next edition (Summer):

Submission of material: by 15 July Copy to be circulated: end of July

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AN UPDATE FROM THE READERS BOARD

Nigel Collins
Honorary Secretary

Readers Day & AGM

The theme was *Preaching, teaching and the Mission of God*, led by Bishop Graham as a parting gift to us. You will find detailed notes of his presentations on page 4.

A brief summary of announcements and decisions from the AGM:

- Pat Tatchell & Rosemary Walters are the newly appointed Assistant Wardens
- Written reports (previously circulated) were taken as read. There was no CRC report as there had been no significant correspondence since the last AGM and the CRC AGM for 2009 had not yet taken place
- Nominations were received for elected vacancies to the Board (see below for a list of Board members).
- The Warden updated everyone on the action being taken to consider the National Report on Reader Ministry.

Readers Board members are:

Appointed members

Chairman/Warden ¹	Hilary Richter
Assistant Wardens	Rosemary Walters & Pat Tatchell
Director Ministry & Training	Revd Canon Rob Mackintosh

Co-opted members

Selection & Admissions	Margaret Hawkins & Terry Wright
Deanery Adviser Rep ²	Rosemary Walters
Youth/Children Adviser	Ted Hurst

Elected members

Canterbury Archdeaconry	Frank Conley & Fiona Clay
Maidstone Archdeaconry	Pat Tatchell & John Graves
Honorary Secretary	Nigel Collins
CRC Representative	Christo Thiaradt
Trainee Representative	Kim Palmer

¹ The Warden is Acting Chair of the Board until an appointment is made by the Senior Staff.

² The following Board members are also Deanery Advisers: Pat Tatchell, Nigel Collins and Fiona Clay.

“Comings & Goings, People & Places”	Warden/Honorary Secretary
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Readers on the move

In the last few months we offered thanks for their Readership within this Diocese to those who have moved on or away:

Peter Waterman, formerly of the parishes of Kingsnorth and Shadoxhurst

Malcolm Sawyer of St Mary & St Michael in Sittingbourne, decided to retire from public ministry; he was accorded the title Reader Emeritus and presented with a certificate in Harrietsham in March.

In memoriam

In sadness we record the death of:

Maurice Packington, Reader Emeritus.

offering our prayers to his family and friends

We extend our THANKS to **Robert Grieve** who stood down as Canterbury Archdeaconry representative on the Readers Board at this years AGM. We thank Robert for his input over the past 3 year term and wish him well as he continues his ministry at Folkestone, St John.

We extend WARM WELCOME to **Frank Conley** and **Fiona Clay** as they join the Readers Board as Canterbury Archdeaconry representatives.

We continue to hold our Readers-in-training in our prayers. They are: **Mike Bowditch** (St Martin, Dover), **Wendy Bowditch** (St Martin, Dover), **Katy Carter** (St Paul's Maidstone), **Richard Duncan** (St Mary, Teynham), **Alex Finlow** (St John's Folkestone), **Kevin Fulcher** (All Saints Staplehurst), **Alison Gilbert** (Appledore, Ebony, Stone, Wittersham & Woodchurch), **Anthony Hyde** (St Margaret-at-Cliffe w Westcliffe & East Langdon w West Langdon), **Kim Palmer** (St Paul Cliftonville), **Emma Sivyver** (St Mary of Charity, Faversham), **Judy Vinson** (St Mary the Virgin, Rolvenden), and **Lynne Watson** (SS Peter and Paul River).

Reader Upbeat: quickening the tempo...	Nigel Collins Honorary Secretary
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Members of the Readers Board will be giving a presentation to Diocesan Synod in May. Following this there will be similar presentations at Deanery Synods before the end of the year.

I am particularly grateful to everyone who completed the 'What do you think?' straw poll at the Readers Day. In all 55 responses were handed in. These will help us to gauge the view of Readers on the 30 recommendations of the report. In the main most people supported the recommendations or were undecided. Changing the name to Licensed Lay Minister (Reader) was supported by 51% of respondents with the remainder being undecided or against the idea.

It is hoped that the report will be discussed between Readers in deaneries at any meetings that Reader Adviser's convene.

The full Report is available on the Central Readers' Council website (link: www.cofe.anglican.org/news/gsjul080705.html). Ministry Council at Church House will be publishing an abridged version of *Reader Upbeat!* which will include a CD Rom. They hope to have it ready as soon as possible, the summer has been mentioned.

Preaching, teaching and the Mission of God Readers Day 2009 Speaker: Bishop Graham Cray	Pat Tatchell Assistant Warden of Readers
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Discovering the Bible as a Missionary book

Mission starts with God

- Mission has its origin in God.
- God is a missionary God, a God who crosses frontiers towards the world.
- In creation God was already the God of mission, with his Word and his Spirit as missionaries
- God likewise sent his incarnate Son into the world

God's self emptying

'And he sent his Spirit at Pentecost. Mission is God giving up himself, his becoming (hu)man, his laying aside of his divine prerogatives and taking out humanity, his moving into the world in his Son and Spirit' *David Bosch*

Misso Dei

'It is not the church that has a mission of salvation to fulfil in the world, it is the mission of the Son and the Spirit through the Father that includes the church' *Jurgen Moltmann*

We share in his mission

'The mission of the church is the gift of participating through the Holy Spirit in the Son's mission from the Father to the world' *James Torrance*

The priority of mission

'The church of God does not have a mission but the God of mission has a church' *Robin Greenwood*

'There is church because there is mission, not vice versa' *David Bosch*

The deepest source of mission

'Mission has its origin in the heart of God. God is the fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people' *David Bosch*

Foundational thoughts

Our **Christology**
shapes

our **Missiology**
which determines
our **Ecclesiology**

Our understanding of God must unpack itself through our understanding of mission which then shapes the church.

The purpose of mission is discipleship

Mt. 28:16-20 - The great commission

The purpose of discipleship is to be a blessing

Jesus fulfils the promise to Abraham in Genesis

12:3 Go...and in you all the families of the earth shall be blessed."

18:18 ...all the nations of the earth shall be blessed in him

22:18 all the nations of the earth gain blessing for themselves,

Mt.1:1 An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.

Mt. 28:19 Go therefore and make disciples of all nations,

Gal.3:8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, "All the Gentiles shall be blessed in you."

What is discipleship?

By going

'Focus on ministry *by* the church in the world, rather than ministry *in* the church that is largely confined to the existing members' *Eddie Gibbs*

'Discipleship emerges out of prayer, study, dialogue and worship by a community learning to ask the questions of obedience as they are engaged directly in mission' *Alan Roxburgh*

Through mission the church can break free from external conformity to culture and internal conformity to tradition to rediscover the vitality of the gospel

Church planting is crucial to the health of the wider church. Good church planting forces us to re ask questions about the gospel and the church, to re invent churches that are both gospel centred without religious tradition and relevant without worldly conformity. *Tim Chester & Steve Timmis*

By baptizing

That through the Son and by the Spirit we will share the Son's relationship with the Father - which is the key to his discipleship.

'as members of Christ's body they are baptized into his mission, equipped by the Spirit to make their distinctive contribution to the totality of the ministry of the church' *Eddie Gibbs*

Incorporating people into the community called the Church.

No mission is imaginable that does not lead to people's incorporation into the church

The disciple follows the Master but he/she never follows him alone

'Disciples belong together in an indestructible fellowship' *David Bosch*

By teaching

- All that I have commanded you
- the whole gospel becomes a manual for the making of disciples
- much more than compiling a list of ethical requirements
- it is an integrated ethical code fulfilling and going beyond the Law of Moses
- not ethics alone

- Word and deed, evangelism and social action, healing and deliverance
- Baptism is mentioned before teaching but no hint of the ethical implications of following Christ being introduced at a later stage
- Evangelism to begin with ethics, not treat it as a postscript

Only through Christ

- Acts 11:26 ...and it was in Antioch that the disciples were first called "Christians."
- The idea of being Jesus disciple predates the word Christian
- Mark 3:14 And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message,¹⁵ and to have authority to cast out demons.
- The heart of discipleship is being with Jesus in order to be like him.
- Mt.10:25 it is enough for the disciple to be like the teacher,
'If I am to be Jesus' disciple that means I am with him to learn from him how to be like him' *Dallas Willard*

There is no discipleship without mission

- to be with Jesus is not static but active
- it involves following
- (and going - being sent)
- there will be no discipleship apart from the following and going
- if making disciples is at the heart of mission then mission is the essential context for learning discipleship
- this is the calling of ordinary worshipping Christians with their doubts and struggles
- worship and mission are inseparable
- they form the rhythm of church life
- authentic worship leads to mission
- authentic mission wins worshippers

How are disciples made?

- as Jesus made disciples

'the founding of the whole Christian movement was initiated through the simple acts of Jesus investing his life and embedding his teachings in his followers and developing them into authentic disciples' *Alan Hirsch*

- only disciples make disciples

'He commissions his own disciples to go out and replicate themselves by creating communities of obedience among the nations...Mission is replicated

discipleship learned through ethical obedience and passed on through teaching' *Christopher Wright*

By going

Churches have operated on a come-to-us philosophy, but this is no longer adequate when the church finds itself marginalized and existing as just one piece in a complex social kaleidoscope in which the pieces are constantly realigning.

' the church must be not only inviting but infiltrating the groups it seeks to introduce to the Saviour' *Eddie Gibbs*

Resource & Refresh held at Ridley Hall, Cambridge	Donald Baldwin Reader, Woodnesborough & Staple
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My wife, Hilary, and I had the privilege of attending this course in the week before our 2009 AGM, and came away enthused. After 44 years as a licensed Reader I learned many things, my wife, licensed in 2007 found much to complement her training here in Canterbury diocese. There were 25 Readers, including 1 from Norway, (there was plenty of room for more), and 3 lecturers- Revd Dr Michael Thompson (who led 3 sessions on 'Romans; Good News for preachers'), Revd Dr Philip Jenson (who led 3 sessions on 'Preaching and the Art of Persuasion'), and Revd Richard Kew (who led 2 sessions on 'Half the fun of preaching is the preparation'). To give you a taste, below are some extracts from my notes.

First, a few sound bites on sermons -

- (a) Where is the good news? If there is no good news there is no gospel.
- (b) What is the big idea? Can I put the idea into one sentence?
- (c) How will it strike members of the congregation?
- (d) Preach 6 to 8 times a year about money - Jesus did - including tithing.
- (e) Preach 6 to 8 times a year about the Psalms.
- (f) Every time you preach, someone sweats, either you in your study or someone else in the congregation.

Romans; Good News for preachers

Michael Thompson was steeped in Romans. He gave us an overview of Romans, filling one said of an A4 sheet, with on the back, a list of Sunday readings from

Romans in the revised Common Lectionary, and when they appear - also a bibliography (2 sides A4). The epistles tend to be principles, rather than stories as in the gospels. Romans was written to "all in Rome" - there were several congregations, some Jewish, some Gentile. The attraction of Romans is that it is the most systematic theology - but not a systematic theology. The old (Lutheran) perspective saw Romans as about faith in conflict with the letter of James about works. The modern perspective sees these two epistles as complementary - James writing later to correct a misunderstanding from Paul's letters. (We were given a handout on this.) Paul's attack on the Jews is not on all Judaism, but on Judaism, which has rejected Jesus. We were warned against the danger of Greek thoughts - where the body is disposable and therefore bad - instead of Jewish thoughts - where the body is valuable. We were given sample sermons on Romans 6.1-14 and Romans 12.1-8 and on giving.

Preaching and the Art of Persuasion

These lectures were about rhetoric, or the art of public speaking, with a view to making what is said remembered. It included the use and selection of words - and aids to memory (for the congregation) including repetition (because minds wander), the magic numbers of 3 and 7 in rhetoric, varying pace and rhythm. The introduction and conclusion of a sermon are the most important parts. Then we were divided into groups of 3 or 4, and were asked to improve the ending of a sermon we had recently preached - volunteers read out the endings before and after improvement - in some cases a merely passable ending became one with sparkle.

Preparation is half the fun of preaching

You are your own sermon. Your life must reflect your message. 1 Tim 3, 8 - Deacons must be ... above reproach. The task of preaching is to open up the text of scripture. The text must speak to the preacher, to be able to speak to the congregation. Healthy preaching depends on a lifelong personal study of the Bible in its entirety. Daily Bible reading feeds the soul, and feeds preaching. We should not take authority over the text (this tends to the danger of twisting the text), but the text should take authority over us. Preparation cannot be rushed. Avoid trying to fill the time, rather cut down to fill the time. Give the congregation landmarks so they can see the structure. Your words should enable the congregation to engage with the Word. Do not soft pedal hard stuff, so that it is not heard. Story telling is useful. We then were divided into 4 groups, and each given a chapter of Jonah, to produce a skeleton of a sermon based on our chapter.

In the dining hall we were under the watchful eye of (a picture of) Bishop Graham Cray. Watch out in the reader magazine for the next Readers' course at Ridley Hall.

Anglican Covenant Design Group

This small international Anglican Covenant Design Group was meeting at Ridley Hall at the same time as the Readers' Resource and Refresh course. One evening they gave us a presentation of their work. Their challenge is to keep the Anglican Communion together and avoid disintegration. (We were asked to pray fervently for the future of the Communion.) The need for this is so that small Anglican churches (e.g. in the Seychelles) can have an international voice to speak on their behalf. On the one hand the group were seeking to summarise the Anglican inheritance, mission and life together, while on the other hand respecting the autonomy of the different provinces. This autonomy, felt to be a matter of integrity, is not absolute as "every man doing what is right in his own eyes," as in the time of Jeroboam (1 Kings), but a responsible autonomy with accountability. The covenant cannot resolve disputes, because of autonomy of the provinces. There is tension between western dynamics and the dynamics of the Global south. There were areas of contention, (a) as to whether the concept of covenant belongs to Anglicanism, (b) the idea of covenant is wrongly accused of centralisation, and (c) whether it will make a difference. My impression was that there was a lot of verbal gymnastics.

Reflections on Mark	Anne King Reader, High Halden & Bethersden
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I am most grateful to Prim Williamson for her report on the training day earlier this year on Mark in the February Newsletter, as it supplemented my own rather sketchy notes of the various talks!

During the Study Day I noticed that the speaker, Dr. Mark Bonnington took it as read that we were familiar with the writer of Mark's Gospel, and needed no mention of him or his origins. Yet I have found that it seems to occur to few members of congregations that only two of the four gospels were written by original apostles, Matthew and John, who were with Jesus throughout his earthly Ministry. This has always seemed remarkable to me. Luke had witnessed at least some of our Lord's activities and had seen other accounts which he apparently did not find entirely satisfactory. So he set about producing a more orderly account using a number of sources, nominally for the benefit of a friend

or patron of his called Theophilus. Mark was still a youth at the time of our Lord's arrest, so how did he come to write the earliest gospel?

Mark was a member of a home that was often a meeting place of the new Christian church. Earlier however, during the actual time of our Lord's ministry, Mark would have heard about him, and may have sometimes been allowed to linger near Jesus when he was in Jerusalem. But he would not have been collecting words and actions in any mature way at this time. He was clearly well educated as he grew up and would later be taken along with some of the apostles as a helper as they travelled around the Mediterranean.

Mark did set down the first connected account of our Lord's ministry eventually, and traditionally, much of his material was provided by Peter, either from notes taken of his preaching or by direct dictation to Mark. Of course, Mark was free to speak to other apostles, indeed to anyone who had memories of Jesus, to complete his account just as Luke would later. We know that there were almost certainly earlier fragmented writings which Mark might have seen, and from which he may have taken extracts. Yet Mark's gospel remains the first complete document to stand the test of time.

What is surprising is the extent to which both Matthew and Luke made use of Mark's gospel when compiling their own gospels. At times they copied long sections of Mark's writing exactly as he wrote it, while elsewhere they used Mark's words but interlaced them with their own. A few figures will show how often Matthew and Luke used Mark's writing. (Presumably in those days this was considered a compliment, rather than plagiarism!)

If Mark is divided into 105 sections, 93 of these occur in Matthew and 81 in Luke. Only four are not included either in Matthew or in Luke. Of Mark's 661 verses, Matthew uses 606 and although some parts are altered slightly, over half use Mark's actual words. There are several other similar surprising statistics, but in summary, only 24 verses of Mark do not appear in either Matthew or Luke. Leaving aside the details, it is clear that Matthew and Luke used Mark's gospel both as the foundation of their gospels, and also followed his order of events. Both include parables not in Mark, and much of their original material is at the beginning and end of their gospels. Mark starts his gospel with our Lord's baptism after a brief introduction to John the Baptist. The abrupt end to his gospel at Chapter 16 verse 8, is clear in some bibles, and is followed by two alternative endings that are said to be provided by 'other ancient authorities'. In other bibles, chapter 16 is continuous, but there are footnotes explaining the situation. The true reason for the abrupt ending to Mark is not known, although there have been various suggestions, including the idea that the last page was just lost or blown away by a draught!

We will explore what goes in to make it good. Working together, sharing skills and experiences. Looking at resources and examples of good practice.
contact: Sarah Lucas slucas@diocant.org

The Good Childhood Conference

Wednesday 24 June

Venue: The Ramada Hotel, Hollingbourne, Maidstone

Speaker: The Revd Nigel Asbridge, Children's Society

Cost: £45 - CME friendly for clergy.

Places are limited, so please book early to avoid disappointment

Celebration of Reader Ministry service

Sunday 19 July, 6.30pm

Venue: Canterbury Cathedral

Incorporating the admission and licensing of new Readers, granting of permission to officiate and Reader Emeritus and the annual re-commissioning of all Readers.

Readers and clergy to robe in the Chapter House.

Light refreshments in the Chapter House following the service.

The Board look forward to seeing you there – please make every effort to attend.

NO BOOKING NECESSARY – “COME ON AND CELEBRATE!”

Selwyn Summer Course

2-7 August

Venue: Selwyn college, Cambridge

Organised by the Central Readers Council (CRC), this annual event is open to all Readers and Reader in Training. Bursaries are available for licensed Readers attending for the first time.

Course Fees:

Registration: £40.00 (None Refundable)

Accommodation: CRIPPS COURT and OLD COURT - Half Board only, i.e. Bed, Breakfast & Evening Meal

Cost: £324.00 payable to Central Readers Council

Lunch may be taken using the College Cafeteria

Non Residents are welcome to attend for a cost of £80.00, plus cost of any meals taken

Diocesan Gathering 2009

4-6 September

Venue: Canterbury

“Celebrating Canterbury”

See Outlook for more details (or the Gathering website access through the diocesan website)

TO BOOK: see Outlook or the Diocesan website

Teams in Leadership Workshop

Saturday 3 October, 9.30am-12.30pm

Venue: Nackington Barn, Nackington

For those involved in any kind of leadership team, e.g MLT, PCC, Benefice Churchwardens etc. A morning focusing on how to enable teams be more effective in working together in sharing leadership.

More details later in the spring

Contact: Sarah Lucas, tel: 01227 459401

Central Readers Council National Conference 23-25 July 2010

Venue: Lancaster

The annual National Conference of the Central Readers Council.

Theme: Preaching in the Age of the Internet

Speaker: John Bell, The Iona Community

Cost: yet to be confirmed

TO BOOK: Awaiting details

END NOTES	
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FOR YOUR CONSIDERATION PLEASE:

1. Consider attending some of the opportunities for training or booking onto a residential conference/workshop. If you do, there may well be some financial assistance (CME) available to you – contact the Warden.
2. Make attending the annual Celebration of Reader Ministry service on 19th July a priority. It is always good to catch up with friends from around the diocese.
3. Consider contributing to the next edition of the Newsletter. It could be books or resources you'd recommend, or sharing personal stories, anecdotes and information from training you've attended.

A Final word from the Editor

Please send your comments or items for future editions by e-mail (preferable) or write to me at my address shown below.

CONTACT DETAILS

www.canterbury.anglican.org/bmt/lmts/readerministry/index.htm

Warden of Readers: **Mrs Hilary Richter**
The Farmhouse, Arise Place, Arise, Folkestone CT18 8JX
Email: hrichter@diocant.org

Honorary Secretary: **Mr Nigel Collins**
Newsletter Editor 79 Alfred Road, Dover CT16 2AD
Email: nigelcollins@cross-links.org.uk

NEXT EDITION (SUMMER):

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