

Dean's Letter, 11 October 2020

Dear Cathedral family, Brothers and Sisters in Christ

The month of October is our Dedication and Stewardship month, culminating in Dedication Sunday on 25th October. I ask us all of us as Cathedral parishioners and members of the church to support the life and work of the Cathedral with our pledging, tithing and generous giving. I also thank the organisers of "St George's Fair with a Difference" for their initiatives. Please let us support as best we are able to do so.

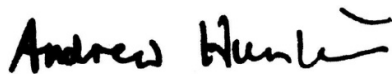
Our scripture readings this morning are full of the image of a meal in the presence of God. There is bounty, delight, joy. Our mouths water at the thought of "a feast of rich food" (Isaiah 25:6)!

The parable of the king's wedding banquet (Matthew 22:1-14), however, has a tragic note to it. The invitations have been sent out, the great feast has been prepared – but those invited couldn't be bothered. "They went away, one to his farm, another to his business, while the rest seized the king's slaves, maltreated them, and killed them" (Matthew 22:6). I am not sure which is worse to deal with or to face: indifference, or active hostility and opposition. A few years ago, in the UK, there was a slogan painted on buses which read "There's probably no god, so stop worrying and enjoy your life". Understandably it provoked a great deal of discussion and debate. Behind this slogan lies both indifference and antagonism. We probably all know people who seem to be quite content with not going to church, no real belief, simply living their lives.

Others are actively antagonistic towards the idea of God. The author CS Lewis based his early arguments against God on what he saw as a cruel and unjust universe. Then he realised "But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it unjust? ... Thus, in the very act of trying to prove that God did not exist – in other words, that the whole of reality was senseless – I found I was forced to assume that one part of reality – namely my idea of justice – was full of sense. If the whole universe has no meaning, we should never have found out that it has no meaning: just as, if there were no light in the universe and therefore no creatures with eyes, we should never have known it was dark. Dark would be without meaning."¹

Arguments for the existence of God are rooted in philosophy, in theology and in our lived experience. We believe in God as Creator – we see the works of God all around us. We believe in God as Redeemer – the birth, death and resurrection of Jesus Christ. We believe in God as Sanctifier and giver of life – the work and power of the Holy Spirit in us and through us. Our deepest longings for meaning and purpose, for love and joy and fulfilment, come from God who is at the heart of it all, the one who is the source of all meaning and purpose – and who calls us to a universal ethic of justice and holiness.

My love to you all



¹ *Mere Christianity; Miracles*