



ANGLICANS TOGETHER

NEWSLETTER No. 19 November 2002

The Chair of Anglicans Together writes:

As I sat down to write this column, I was feeling somewhat heavy hearted. It was only a week after the conclusion of this year's session of the Diocesan Synod. The result of the Synod was profound change to what it means to be an Anglican in the Diocese of Sydney. At the same time, I inserted this year's 'Christmas CD' into my computer to review it. I review a CD of Christmas music for the Epping Parish Magazine each year. This year's CD is *A Festival of Nine Carols and Lessons, the Choir of King's College, Cambridge*; Stephen Cloebury (director of music); Benjamin Bayl (organ scholar);, EMI Classics 7243 5 73693 2 9, a two CD set, recorded 1999 (cost \$40.95). As the music commenced, I was immediately transported into a state of lightness of being. I was a million miles away from the ethos of the Diocese of Sydney.

I recommend the CD to anyone who loves Christmas music. The music was confident, colourful, joyful and beautiful. It was everything that a celebration of the true meaning of the Incarnation should be. It was poles apart from the hard judgemental puritan atmosphere that I believe now permeates and controls the Diocese. Christmas is about new life, new possibilities, warmth and love. It is found in this recording. However, the black and white, no room for difference attitude that was evident in the machine-like manner in which the business was dealt with at the Synod, did not indicate such. Everything was prearranged. The agenda was fixed. The influence of the Anglican Church League was patently obvious in a way never before witnessed at a Synod. Only on the last day did ordinary people really have an opportunity to contribute. Before that, any contribution was of a minor tinkering type. The Synod was more a planning conference than a legislative body. Trying to contribute to the business was like trying to pick up a piece of mercury; well nigh impossible!

This Synod formally decided to institute the Diocesan Mission. The last session of the 45th Synod adopted, at the Archbishop's request, a Mission Statement for the Diocese.

†To glorify God by proclaiming our Saviour the Lord Jesus Christ in prayerful dependence on the Holy Spirit, so that everyone will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while they await his return.

The Mission Statement has been developed into a specific goal: to see 10% of the population of the region of the Diocese in Bible-believing churches in 10 years.

From this goal, a fundamental aim and four strategies have been derived. The fundamental aim is:

To multiply Bible-based Christian fellowships, congregations and churches which nurture their members and expand themselves, both in the Diocese and "in all the world".

The strategies are:

In submission to the Lord Jesus Christ and his command to make disciples of all nations,

1. To call upon God for such an outpouring of his Spirit that this people will be assured of his love through his word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.

2. To enable parish churches to expand numerically, nurture their members, and become the mother-churches of as many fellowships and congregations as possible; and also to take further initiatives to create fellowships by penetrating structures of society beyond the reach of the parish church with the gospel.

3. To multiply the number of well-trained persons (ordained, lay, full time, part time, voluntary) dedicated to the creation and development of such parishes, congregations and fellowships by proclaiming the gospel.

4. To reform the life of the Diocese (including its culture, ordinances, customs, use of resources, and deployment of ministry) to encourage and enable the fulfilment of the fundamental aim.

The acceptance of the Diocesan Mission Statement and the associated Goal and Strategy show very strikingly how different the Diocese of Sydney is to the rest of the Anglican Communion. Acceptance of the Mission Statement

refocusses the entire Diocese. It results in abandoning every activity in favour of evangelism. It does not include the development of a vibrant spirituality and down grades social and pastoral concerns to a state of having no standing in their own right. The future of Anglicare is very uncertain. Statements made by a number of influential members of the Diocese during Synod discussions exemplify the change in outlook for the Diocese. **They quite openly said that they now call themselves Bible-based Christians and not Anglicans.** Their words seem to imply that to be known as an Anglican is somehow less than satisfactory. It would suggest that the Diocese of Sydney has grown outside the Anglican formularies. I wonder if the Diocese can still subscribe to the *Lambeth Quadrilateral*?

"Lambeth Conference of 1888, Resolution 11: That, in the opinion of this Conference, the following Articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion:

1. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

2, The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

4, The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

I believe that we are now in a Diocese that sees itself unconstrained by Anglican orthodoxy and as being free to minister to what it perceives to be the needs of the 'world'.

I am concerned that the Diocese is becoming increasingly self-centred and closed off from the rest of the Anglican Communion. The Diocese is a closed system and becoming more so. History tells us that all closed systems collapse eventually. I do not want that to happen. I hope that in the not too distant future the Diocese will be sufficiently confident to allow other Anglican traditions to flourish in Sydney, so that the wonderful tradition of true Anglicanism will be a blessing to all. Such a hope also depends upon the courage and enthusiasm of those who reflect different traditions to the tradition that now prevails. All who love the Anglican Church in all its diversity must stand up and be counted. **Do we wish true Anglican**

diversity to exist in Sydney? Then we have to be positive and outward looking not defensive nor inward. We need to develop a local Anglican theology that is vibrant, authentic and inclusive. All of us (clergy and laity) must be involved in this process. **Anglicanism, as it has been handed down to us, is a co-operative style of church governance. Bishop, clergy and people meet, and based upon biblical revelation, reason and tradition, discern God's will for the church at this time.**

We each have an aspect of Anglicanism that helps reveal the God who became one of us in the Incarnation. **Christmas gives us hope; in spite of our frailty God loves us so much that he sent his Son to become one of us.**

John Cornish

"Anglicans Together Online"

Visit www.anglicanstogether.org - follow the links.

For further information contact the Chair, Anglicans Together, the Reverend John Cornish - Telephone 9876 3362 or 0412 763 617 OR email johncorn@zipworld.com.au

Archbishop George Carey says 'Goodbye'.

In an evening marked by joy and laughter and some emotional moments, the Archbishop of Canterbury said goodbye to members of the Compass Rose Society at Lambeth Palace on 9 October in London.

Dr Carey reflected on his 11 and half years as Archbishop of Canterbury. He said it had been his pleasure and privilege to serve in that position ,but his time had been marked by many "joys and sadnesses."

In terms of the life of the church in the Anglican Communion, the Archbishop said his trips through 90 countries had made him more aware of the great disparities in resources among nations and churches. "We in the West take many things for granted without realizing the plight of our brothers and sisters in the developing world," he said.

"I never have seen so much misery, destruction and pain in my life.....If I had not have been there, I would not have believed it."

During his time, Dr Carey had to deal with the issue of the ordination of women and the considerable loss of millions of pounds in investments - both in the Church of England.

He added that one of his most difficult tasks had been to maintain the unity of the church.

"We need to understand that we are a broad church which needs to live with different points of view and different forms of mission."

ACNS3173

ANGLICANS TOGETHER

Statement of receipts and payments
12 month ended 30 September 2002

RECEIPTS

Subscriptions	3,240.00
Donations	735.00
Dinner	<u>3,190.00</u>
	<u>\$7,165.00</u>
Balance B/F 01/10/01	5,793.50
Add Receipts	<u>7,165.00</u>
	12,958.50
Less Payments	6,402.14
Balance 30/09/02	\$6,556.36

PAYMENTS

Newsletters, Paper & Printing	
- 10/01	165.00
- 07/02	532.95 697.95
Newsletters, Postage	
- 10/01	49.40
- 05/02	160.00
- 07/02	227.63 537.03
Website	
- Establishment, Design and editing	1,469.70
- Maintenance	440.00
Dinner	3,065.46
Secretary's Petty Cash	50.00
Bank Charges	<u>142.00</u>
	<u>\$6,402.14</u>
Bank Statement 30/09/02	
Credit Balance	\$6,556.36

ARCHBISHOP'S LETTER

Anglicans Together is pleased to publish below a letter from Archbishop Peter Jensen giving his response to the article: 'Women in Anglican Ministry: Has the job description changed under Peter Jensen?' in our June Newsletter.

Articles in our Newsletter reflect the opinions of the contributors and are published with the purpose of encouraging open debate on issues affecting the Diocese of Sydney in particular and the Anglican Communion generally. We believe this article falls within this definition.

The author of the article welcomes the Archbishop's statement that he will continue to ordain women deacons and to license women to preach. Anglicans Together will always seek to ensure that factual matters are reported correctly. We do not consider that the article in any way

impugns the Archbishop's integrity and sincerely regret that he should feel this way.

John Cornish, Chair

8 August 2002

Dear John

I write concerning the content of the Anglicans Together Newsletter, Vol 18, June 2002. I refer particularly to the article, Women in Ministry: has the Job Description changed under Peter Jensen?,, published under the name of Rosemary Bradford. I would like to request an immediate retraction of the inaccuracies in this article.

The premise on which the article rests, which is stated in the title, provides an erroneous base for the substance of the article. It suggests that my personal views together with my actions since becoming Archbishop of Sydney have combined to produce a discouragement for women to be deaconed or, indeed, to minister within the parishes of the diocese.

When I was elected I committed myself during my episcopate to maintain the accepted practice of my predecessors Archbishops Robinson and Goodhew, who both ordained women for diaconal ministry and licensed women to preach in the Diocese of Sydney, while declining to ordain women to the priesthood. I hold this latter opinion for two reasons, first because the teaching of Scripture impels me to that view and, secondly, because the Synod of the Diocese has consistently voted in opposition to the ordination of women to the priesthood.

This article suggests that I indicated in a private meeting with members of MOW that I will not give permission for women to preach in church, nor are women now accepted as ordination candidates.

Both these things are untrue and their inaccuracy is easily verifiable. I continue to license women to preach in church and there are presently women ordination candidates training at Moore Theological College. Any woman seeking to be a candidate for ordination is welcomed to the selection processes, and no barrier is set because she is female. I am astounded at the statements pertaining to women members of the St Matthias congregation, that they have been "warned about every aspect of their behaviour, dress and theology, and live under the shadow of fear that some aspect of these is not appropriate."

This article, with its inaccuracies, questions my own integrity. Furthermore, its inaccuracies concerning diocesan policy can only lead to uncertainty and confusion. I will welcome your immediate retraction of these erroneous statements that are presently posted on your website, and I trust

there will be a similar retraction in the next issue of your occasional newsletter.

Yours sincerely

Peter F. Jensen
Archbishop

NEW REGIONAL BISHOP APPOINTED

The next Regional *Bishop for Western Sydney*, to replace the retiring Bishop Brian King, is 44 year old *Revd. Ivan Yin Lee*. Mr Lee is a graduate of Moore College, the ACT and also has a London BD (2nd Cl Hons). He was made deacon and priested in 1981, serving as Curate in the parishes of Manly and Beverly Hills. He was Rector of Merrylands West for 6 years and 7 years as Senior Assoc. Minister in Carlton (Diocese of Melbourne). Recently he has been Rector of Hurstville Grove and Area Dean of Salt Pan Creek.

Mr Lee says he is committed to the Archbishop's 10% growth mission and will work towards that goal in his new ministry in Western Sydney.

The consecration of Ivan Yin Lee as bishop will take place in St Andrew's Anglican Cathedral, George Street, Sydney at 7.30 pm, Friday, 20th December 2002 (Eve of Saint Thomas, Apostle and Martyr)

The Mitre



An Essay in Under

Anglican Church Notice-boards, Institutions, and Parish Letterheads are interesting to look at. Some try to make a statement of Mission in addition to local information. In Sydney some endeavour to align themselves with the Diocese by displaying the Diocesan Coat of Arms: the stars of the Southern Cross on a Blue Shield. In the Diocese of Sydney, Official Diocesan notices and correspondence bear the Diocesan Coat of Arms crested with a Mitre. Some parishes and Institutions follow this example and seem proud to align themselves with the Diocese and its Episcopal Leader by displaying the Mitre Crest on the Diocesan Coat of Arms.

Some Institutions in the Diocese have taken the step to remove the Mitre Crest from their logo. Moore Theological College has removed the Mitre from its logo. The College has an Evangelical foundation although, since its foundation, it has had close connections with, and munificent support from, the Anglican Episcopal Diocese of Sydney. I observe on recent letters received from an Anglican Archbishop that the Mitre is absent from his Crest on top of the Letters. On a personal Crest, the

Archbishop has that choice but one wonders what there is about the symbol of the Mitre that requires its erasure from public display.

In England, I was saddened by the obvious excesses of the destructive Puritans in the English Cathedrals and Parish Churches. The effigies and statues of many saintly bishops had their mitres and sometimes faces removed without care.

I was disturbed at statement by an English Bishop who, prior to the last Lambeth Conference, said he would encourage his fellow Bishops at the Conference to take a boat ride on the Thames and throw their Mitres into the river. The reason for this ridiculous ceremony was not explained.

The word Mitre has its origins in both Greek and Latin. It describes a head dress of various designs found in different cultures. The Israelite Priest wore a ceremonial hat that was called a Mitre. It was a different shape to the one that developed in the Christian Church. In the Church a hat called a Mitre came to be worn by those who held the Episcopal Office in various branches of the Christian Church. It developed in Christian Art as a symbol of the Bishop and from there moved into heraldic art. The Mitre appears on the shields and banners and the Coats of Arms we see around us in everyday life. It is an heraldic device. The illustration of a Mitre is one of a range of articles that are used as heraldic symbols.

*"The general principle of heraldry in the Church of England is that Archbishops and Bishops succeed to the official Arms of their Sees and usually ensign their personal shields with the Mitre above in gold, with ribbons on either side that are fringed at the ends. It is difficult to pinpoint with any accuracy when the Mitre came to be used and accepted as a symbol of the Episcopal Office."*¹

We understand when a Mitre is seen on a Crest or Coat of Arms of an Institution (such as a Hospital, School, College, or Diocese) it is there to show it has an Episcopal connection. It is a time honoured Anglican Church device, illustrating our cherished Episcopal heritage.

More than that, the devise denotes a connection with the Apostolic Faith. It is important for us to display the Mitre. It says we are Episcopal, not Presbyterian; nor Uniting Church; nor Dutch Reformed, or any non-episcopal group.

We are Episcopal and also Apostolic. The symbol is not displayed lightly. The Mitre witnesses that this particular Church or Institution has not only an Episcopal connection but also an Apostolic Connection. It seems unnecessary that the authorities associated with Moore Theological College in the Diocese of Sydney have seen fit to erase from the Crest of the College such a

meaningful symbol as the Mitre. I remember when a student at the College in the 1950s some members of the student body petitioned Archbishop Loane, the Principal, to remove the Mitre from the College Crest and he would not have a bar of it.

Jesus never wore a Mitre. St Peter never wore a Mitre. It is not likely that St Paul ever wore a Mitre. So what is it all about? The Mitre is a hat, a head-dress worn by some Bishops of the Church on liturgical occasions. Its origins in this regard are lost in antiquity.

In shape and colour the modern Mitre is full of symbolism. It is made of rich cloth. It is two Gothic shaped shields preferably made of yellow gold brocade joined by a fold of red material. Two fringed Ribbons hang from the back of the Mitre and these settle on the back of the Bishop when the Mitre is placed on his head. Bishop Graeme Waldon former Bishop of the Murray (Church Scene 5/9/97) gives the origin and meaning of the Fringed Ribbons. It was an early tradition that when the Gospel was read at the time of a Bishop's Consecration, the Gospel Book was placed on the nap of the Bishop's neck and the ribbons hung down the back of his neck. When the Mitre is on the Bishop's head, the Ribbons hang down his back symbolising **he is under the authority of the Word of God**. When the Mitre is in place the gold shields open and the red fold is displayed and it represents a cloven tongue of flame.

It is placed on the Bishop's head at the time of consecration - following the singing of the Veni Creator and the Laying on of Hands. *In a liturgical sense it recalls the descent of the Holy Spirit on the apostolic group at Pentecost as is told in the Acts of the Apostles*. It is a reminder that this Bishop has joined the Apostolic group on whom the Holy Spirit has come for the work and office of Bishop in the Church of God. The Bishop has been given his portion of the Holy Spirit for the Apostolic Ministry, symbolised in one sense by the Mitre placed on his head. When he senses the Ribbons on the back of his neck, he is reminded that **he is under the authority of the Word of God to proclaim and teach the Gospel of Christ**.

Our Anglican Church uses many symbols that are appropriate to convey to the Church and the world some truth or event associated with the Christian Faith.

The Mitre, as an heraldic symbol, on the Crest of a Diocese, its Bishop or on the Crests of Parishes and Institutions reminds people it is an Episcopal Church. It bears witness to the Apostolic Faith. Surely no one will want to paint over the Mitre on the portrait of, Archbishop Mowll, which hung on the wall of the Diocesan Chapter House. If that

happened, someone in years to come will uncover it and discover the truth - Archbishop Mowll was an Apostolic and Episcopal Bishop of the Church of God.

¹Canon J Robert Wright, Cathedral of St John the Divine, New York 'Anglican Heraldry' in "The Anglican" a Journal of the General Theological Seminary New York, July 1997

John Holle

"..Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; " From BCP "The form of ordaining or consecrating of an Archbishop or Bishop."

To Sign or not to Sign?

A report on the 1st. Session of the 46th Synod of the Diocese of Sydney

The Archbishop, Peter Jensen, declared that he wanted this Synod to be known as "The Mission Synod". It was clear from the outset that this was to be a very different Synod. The tradition of commencing with a Service of Holy Communion in the Cathedral was abandoned and we commenced our session in the Wesley Centre with the Presidential Address. This was almost entirely devoted to the Mission Statement, with its attendant Goal and Strategy. It contained no reference to the wider Anglican Communion nor to recent world events, (Synod assembled on the Monday following the Bali bombing). Synod was organised to allow the maximum possible time for the adoption of the Mission by the Synod, and then for discussion on its implementation.

There is much about the Diocesan Mission which is commendable. No-one doubts that the Church needs to grow and that we should be constantly striving to present the Good News of Christ in a way that is engaging and effective. Furthermore, it would be churlish to suggest that there were no good ideas canvassed and discussed during the sessions devoted to ways of implementing the Mission. Nearly five pages of Mission initiatives were produced covering every aspect of the life of the Diocese from Standing Committee, to Regional Councils, to Parish Councils, and individual Christians. So why am I troubled?

While I can give assent to the Mission Statement I am not happy with the Mission Goal, namely 'to see at least 10% of the population of the region of the diocese in Bible-based churches in 10 years'. **The term 'Bible based' is a loaded one, which implies that some churches aren't in this category.** When questioned on this matter, the Archbishop specifically **excluded what he called**

'non-reformation' churches, such as the Catholic and Orthodox. Apart from the presumptuousness of this remark which dismisses over half of the professed Christians in Australia as being in 'non-Bible based' churches, it ignores the reforms which have taken place in these Churches in the last four hundred years. The Roman Catholic Church of the 21st century is a very different community to that of the reformation era. Through the work of the Anglican Roman Catholic International Commission (ARCIC) over the last thirty years much progress has been made in bringing the two Churches into closer communion. Although there is still a long way to go, dismissive remarks about who is in and who is out are uncharitable and harmful to the Gospel we both proclaim. Many Anglicans now meet with Roman Catholic brothers and sisters informally and find true Christian fellowship and unity.

Secondly, the emphasis on numbers & percentages seems to me unhelpful. There were times in Synod this year when I felt I had wandered into an Amway Marketing Convention. It was as though we were selling a product - salvation and anything we could do to bring in more sales was OK. When we brought in new customers we were then immediately to train them to go out and do more selling. Yes, I'm exaggerating but we got very close to that kind of language.

I've been re-reading some of Paul's prayers for the churches and have been struck by the language he uses and the things he prays for. He prays for Christians to grow not in numbers but in their knowledge and love of the Lord. Christian faith is about relationship and growing in relationship with God and introducing others to that relationship is not something that can be achieved through formulae or gimmicks. It is our life's work and it is never going to be easy or achievable in a chosen time frame.

Given these reservations, the hard decision for me at synod was should I sign the Synod Commitment to Mission statement? I believe in the importance of evangelism, and as a Parish Priest I have committed myself to nurturing the flock entrusted to my care and searching for the sheep still lost 'in the naughty world' to use the wonderful language of 1662. However in the end I could not put pen to paper. The problem is I don't believe the mission goal is really 'Bible-based'.

Philip Bradford, All Saints Church Hunter's Hill

Are Social Concerns part of the Gospel?

A troubling question in the Diocese is whether social concerns are truly part of the Gospel. When the Synod was debating the so-called 'mission' of the Diocese, a number of members sought to have concern for society incorporated into it. These attempts came not from the 'usual suspects' such as me. They came from people who saw a broader view of the role of the church than that proposed by our leaders. Those attempts were rebuffed by words that, in effect, asked people not to shift from the main game and to trust their leaders. I wondered why those reassurances sounded so hollow.

The critical theological and biblical issue is whether concern for society is part of the Gospel or a product of it. **In Matthew 22:37-40, Jesus spoke of the two great commandments, which include the requirement to love one's neighbour.** How can that love not be part of the Gospel?

The role of Synod in supporting social concerns such as Anglicare is minimal and will probably decrease. Observers of Synod will have noticed on the Business Paper a Motion inquiring into whether the original and subsequent goals of the Home Mission Society (now Anglicare) are being observed. The generality of this proposed resolution, and the lack of any indication of a proper cause for concern give rise to a somewhat sinister impression. The motion was not reached by the end of the Synod Session, so these questions cannot be resolved. That the Motion appeared at all underlines the tenuous hold social concerns have in the life of the Diocese.

Michael Horsburgh

MUSIC IN THE CATHEDRAL

Worship in a cathedral tries to be in keeping with the magnificence and glory of its surroundings, emphasising the transcendent and majestic attributes of God. The vicar of Croydon UK once said, 'get the worship right, and all else will follow'. There is, of course, a wider interpretation of worship - how we live our lives, but in this context he no doubt had in mind the casual, off-hand approach that afflicts some worship services.

A former Dean of Johannesburg stated that cathedrals and churches can be "numinous" places. Numinous means 'presence', the presence of God. God is everywhere, but there are some places where he seems more easily discernible. Buildings that have been set aside for prayer and worship can be like thin places in the atmosphere between heaven and earth - places where we feel that God is drawing us to Himself. There can be numinous people too.

The music of a cathedral choir is the counterpart of the architecture of the building. There was a time when music in a cathedral was just of a vicarious nature, in which trained musicians offered, on behalf of all the people, what they could not do for themselves. Indeed, the division of labour in society is vicarious in nature. We do what we do best on behalf of and for other people with a variety of God-given talents, the different components of the Body of Christ.

However, although this idea is still valid, congregations can now expect to join in far more than they used to, and not just the regular hymns. For example, at St Andrew's Cathedral, the whole assembly now joins with the angels and archangels and the whole company of heaven to sing the Sanctus, that greatest of all hymns, "*Holy, holy, holy Lord, God of power and might*". The congregation also joins in the Kyries and the Acclamations while the choir will sing the Gloria in Excelsis, the psalm and a communion motet. Participation is never precluded, as we can also participate in the bible readings and the sermon, but not necessarily by making a noise.

Cathedral music, indeed all of cathedral worship, might seem to breathe a rarefied atmosphere, to emphasise the ethereal. By trying to evoke visions of the Eternal it might seem to be out of touch with everyday existence. However after the transfiguration when the disciples had to descend again to the plain, **their 'mountaintop' experience no doubt sustained them in times of doubt and despair.**

Many cathedral services, especially weekday Evensongs may be unspectacular. Nevertheless they make a statement that, *in the heart of a secular metropolis on a busy working day, the cathedral sets aside time for prayer and worship, even if only 'two or three are gathered together'*. This might confound the rationalist, but is the most important thing that we can do, from which all else flows.

Michael Deasey
(Organist, St Andrew's Cathedral Sydney)

Silence and Reflection

"For God alone my soul waits in silence; from him comes my salvation." Psalm 62:1

The grounds and historic church of St John Baptist, Ashfield were the venue for a Quiet Day Retreat on Saturday 26th October.

Talks and reflections were led by Clive Norton, former Rector of All Saints Hunters Hill. The theme was "**Rekindle the gift of God**" - "*God did not give us a spirit of cowardice, but a spirit of power and of love and of self-discipline. May we rekindle the gift of God within us*". 2 Timothy 1:6-7

People, both clergy and lay, (approximately 35) came from various parts of Sydney. They spent the day in quietness and reflection; enjoying fellowship; sharing in Holy Communion; giving thanks at the Eucharist.

SOME THOUGHTS ON THE DIOCESAN MISSION

All who truly love and serve the Lord will recognise the appropriateness and the urgent need for the type of Mission described by the Synod - and the need to be involved in both praying and proclaiming. By God's grace, I would love to see us achieve the 'ten percent' Goal!

Sadly, I expect Sydney's Mission Strategy will achieve nothing like it. The issues facing Christians in affluent western societies like Australia are too large and too difficult for this. The Mission Strategy is about shouting louder, oblivious that no one owes us a hearing and our shouting is in a foreign language anyway.

The Strategy presumes that appeal to Christianity has currency in contemporary Sydney, but thereby misjudges the prevailing culture. Ideologies and the institutions established to promote them are viewed with cynicism and suspicion. **Many have been abused and traumatised by institutional Christianity. Public trust is not easily restored.**

The Strategy promotes a one-dimensional understanding of the Gospel, subordinating everything to evangelism. This is not even true to the Bible! And people generally now understand that texts (of any sort) may bear many readings - a one-dimensional 'Bible-based' Christianity seems a highly implausible concept.

I fear the implementation of the Synod strategy will be counter-productive. The meagreness of response will be attributed not to underlying cultural causes but to 'hardness of heart'. The Mission will then respond by becoming both narrower and more strident, in turn making it more difficult for Christians in general to get a hearing, as negative stereotypes are reinforced.

The substantive question is: how may we best evangelise in a post-Christian society? This Synod gave no guidance. We must gladly accept the Mission Aim - but develop our own resources, ideas, and style to make it as effective as possible.

James McPherson
St Mark's Church Granville

Journal of Anglican Studies

The anticipated establishment of the Journal entitled ***Journal of Anglican Studies*** (reported September

2000 Newsletter) now has a publication date of May 2003. The editorial board has been making application to a number of Australian bodies for funds to initiate the first few issues.

Theme of the first issue is *The place of the idea of community in Anglican ecclesiology*.

The Journal is an initiative which grew out of a wider project aimed at the renewal of the Anglican Church Community in Australia. Since 1966, General Synod has sponsored seminars for Anglican academics. The seminars - *Australian Anglican Theology, Australian Anglican History and Australian Anglican Missiology* - explored ways of cultivating a vigorous awareness of Anglican identity in a manner faithful to its pedigree, yet open to, and engaging with, the context of modern Australia.

The purpose of this activity is to open up questions in ways which will enable the wider church community to take on board fresh ideas which will assist the church in the renewal of its faith and mission. Throughout this enterprise, Anglicanism is treated as one element in Christianity, but by no means the whole or only one. No claim is made that Anglicanism holds all of the truth, rather that it contains within its tradition an important element of Christianity which can be brought to the conversations of Christians as a whole.

The Journal was established on the basis of a Trust. The Trustees are Roger Herft (Bishop of Newcastle), Christine Alexander (Professor of English, University of New South Wales), Brian Fletcher (formerly Bicentennial Professor of History of the University of Sydney), Rowena Armstrong QC (Chancellor, Diocese of Gippsland, and Advocate, Diocese of Melbourne), and Bruce Kaye (General Secretary of General Synod). The Editorial Board comprises representatives of the Anglican Church of Australia. Editorial Consultants have been drawn from people in touch with the life and faith of Anglican Churches worldwide, who will be able to offer advice to the Editor, Revd Dr Bruce Kaye.

Further information from the Managing Editor, Revd. Dr Mark Harding, Dean, Australian College of Theology (02 9663-2495 or jas@act.org.au).

A RECENT AUSTRALIAN PUBLICATION

Anglicanism in Australia - A history

Gen. Ed. Bruce Kaye, Assoc. Eds Tom Frame, Colin Holden, Geoff Treloar

Melbourne University Press. 2002 rrp: \$69.95

"This benchmark work is unlike anything previously attempted. It is the first comprehensive national history of Anglicans in Australia." The 13

chapters begin with "The Anglican Ascendancy 1788-1835"

by Brian Fletcher and cover a wide variety of topics including *"Australian Anglican Theology"* by Bill Lawton and *"Anglicanism and Indigenous Peoples"* by John Harris. Many historic photographs included and good bibliography and index.

BOOKS WORTH READING

"Flagships of the Spirit: Cathedrals in Society"

Eds. Stephen Platten & Christopher Lewis

DLT 1998 \$9.95

This book comprises 10 essays on cathedrals - the theology, buildings, worship, music, art, people - and dangers - of cathedrals. Contributors include Angela Tibbey, Christopher Rowland, David Stancliffe and Susan Hill. Of interest to deans, chapters and congregations.

"The Provocative Church"

SPCK 2002, \$35.50

Graham Tomlin

Here is an excellent and practical study of church life and evangelism by the Vice Principal of Wycliffe Hall, Oxford. Commended by fellow evangelical Anglicans, Alister McGrath and Nicky Gumbel

The St George Cathedral Lectures

Published by St George's Cathedral, Perth \$7.00 incl. postage.

Annual lectures delivered since 1995 in Perth Cathedral. Titles include: *"Why do we have cathedrals?: A Historian's view of how English Cathedrals survived the Reformation"* by Christopher Haigh; *"The Book of Common Prayer and Anglican Identity"* by Robin Sharwood; *"Dynamics of Fundamentalism"* by James Barr; *"Church Music and the Crossroads"* by Stephen Darlington and this year's lecture *"Exploration towards God in a Scientific Age"*, Arthur Peacocke.

The Search for the Origins of Christian Worship

Paul Bradshaw

SPCK 2002, \$61.00

A revised edition of a work which shows that early Christian worship was much more diverse than many writers of new liturgies have thought.

Know Me - Knowing God: Exploring your spirituality with Myers-Briggs

Malcolm Goldsmith

SPCK \$17.55 (OR \$12.00 from John Bunyan)

This small, readable introduction to Myers-Briggs shows how varied we Anglicans - and Christians - are. Essential insights for church leaders. There is something of the same lesson in Australian psychologist, Ronald Conway's *"The End of Stupor"*

when he writes of "patrist-authoritarians" (Calvinists, ultramontane Catholics), "patrist-conservatives" (broad Church Anglicans, Vatican 2 Catholics), "matrist-indulgents" (Anglican ritualists, Marian devotees, charismatics)!

Book prices are very high. Open Book (SA), Pauline Books (Sydney) and Co-ops offer various discounts. Try Council libraries or join Moore College or St Mark's libraries. For more information and availability, contact the Revd. Dr John Bunyan, PO Box N109 Campbelltown North, NSW 2560. Tel. 46 272 586. I hope to have a BOOK DEPOT (with cheap new and 2nd handbooks) up and running eventually.

John Bunyan

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Opinions expressed in this Newsletter are those of the contributors.

Editor: Moya Holle, PO Box 429 Glebe NSW 2037

Anglican and Oriental Orthodox Commission reach agreement at first meeting

ACNS 3201 ARMENIA 18 November 2002

Under the co-chairmanship of Metropolitan Bishop of Damiette of the Coptic Orthodox Church, and the Rt Revd Geoffrey Rowell, Bishop of Gibraltar in Europe, Anglican and Oriental Orthodox members, appointed by their Churches met in Etchmiadzin, Armenia, at the invitation of the Catholicosate of All Armenians.

The Churches of the Anglican Communion and the Oriental Orthodox Churches have enjoyed a long history of cordial relations and pastoral contact in many regions of the world. At this first meeting, they formally began the dialogue resulting from the recommendations of the Lambeth Conferences of 1988 and 1998 and the decisions of the Oriental Orthodox Churches that the Anglican-Oriental Orthodox dialogue be upgraded from a Forum (1985-1993) to a Commission.

The leaders of both churches thought that the time had come to seek agreement in faith by addressing theological issues of common interest and concern, *as part of the response to Jesus' prayer for the unity of his disciples.*

The meeting agreed that the first task of the Commission should be to "establish an agreed statement on Christology" between the family of Oriental Orthodox Churches and the Anglican Communion. The statement will now be submitted to the authorities of the Oriental Orthodox Churches and the Anglican Communion for their consideration and action.

* Catholicos Karekin II of All Armenians received the Commission at a special dinner and members were able to attend the Sunday morning

liturgy in the Holy Etchmiadzin Cathedral and visit Tsitsernagapert, the site of Armenian Genocide Memorial, and churches and monasteries in various dioceses of Armenia.

Anglican members attended a reception held by the British Ambassador to Armenia and an Anglican Eucharist for Remembrance Sunday at St Zoravar Church in Yerevan.

The Commission's next meeting will be held in Ireland, 28 October - 2 November 2003. The meeting will consider the Procession of the Holy Spirit and the work of the Holy Spirit in the Church.

* Catholicos Karekin II of All Armenians was warmly welcomed and participated in an ecumenical service in St Andrew's Cathedral, Sydney on 19th November 2002 organised by the National Council of Churches and NSW Council of Churches.

New Site about Jesus

Explore the story of Jesus on the Internet at rejesus.co.uk. Commended by the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the Moderator of the Free Churches and the General Director of the Evangelical Alliance.

When the Son of Man comes in his glory and all the angels with him, he will sit on his glorious throne with all the nations gathered before him.

He will separate people into two groups, as a shepherd separates the sheep from the goats; he will place the sheep on his right hand and the goats on his left. Then the king will say to those on his right, "You have my Father's blessing; come, take possession of the kingdom that has been ready for you since the world was made. For I was hungry, you gave me food, when thirsty, you gave me drink; when I was a stranger, you took me into your home; when naked, you clothed me;



when I was ill, you came to my help; when in prison, you visited me". Then the righteous will reply, "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison and come to visit you? The king will answer, "Truly I tell you: anything you did for one of my brothers, here, however insignificant, you did for me."



Matthew 25:31-40

APPLICATION FOR NEW OR RENEWED MEMBERSHIP

TO: Hon Treasurer, **Anglicans Together**, C/- P.O. Box 429 GLEBE, NSW 2037.

SUBSCRIPTION (for 12 months) **Individual: \$20** _____ **Parish: \$100** _____

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