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President's Reflections

With the AGM of Anglicans Together just over a month away I thought it appropriate to report on the past year's activities and to add a few

reflections regarding the future.

Immediately following last year's AGM we held a pre synod meeting to alert synod members to the important issues to be discussed and as many people found this helpful we are planning to do the same this year. We reported last year's synod in our November Newsletter and noted that Anglicans Together members were able to make significant contributions to a number of the debates. For the second year in a row financial matters dominated the discussions: Bishops court was saved but a new levy on parishes was introduced as part of the diocesan rescue package. The poor management of our financial resources leading to the enormous losses sustained during the global financial crisis will continue to have repercussions for years to come.

One of the big topics for this year's synod will be the Governance policy for Diocesan organisations. A draft policy was sent to all Synod members in April with an invitation to comment on the proposals. A number of parishes and individuals made submissions and it will be interesting to discover what changes, if any, will have been made when the revised draft policy comes before synod in October. Our Vice President *Susan Hooke* has been very active in lobbying for better governance of our boards and committees especially those charged with financial management. (*See Susan Hooke's article in this Newsletter*). In the past it appears the main qualification to be on a Diocesan Board was that the candidate be a committed Christian- while not wanting to decry this, surely it is also important to have people

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with appropriate qualifications and skills in the relevant area. It would also be an improvement to have suitably qualified women on our Boards- many of our Boards are exclusively male or have just one or two women.

As well as Synod, October last year also saw our Anglicans Together Annual Dinner. Our venue was again the NSW Leagues Club and the speaker was The Rev'd Dr. *Michael Spence*, Vice Chancellor and Principal, the University of Sydney. The theme of Dr. Spence's address was Christian Unity, a theme of great relevance in our own diocese and within the wider Anglican Communion. He counselled us to be people who put a high priority on unity and advised that we never break fellowship with a Christian brother or sister unless we have prayed for them and preferably with them.

We look forward to this year's Anglicans Together Dinner when we will have the privilege of hearing Dr. Heather Thomson speak on the intriguing topic, 'Lift up your hearts- peace making in an Anglican voice.' Dr. Thomson is a theologian with many interests including feminist theology and hermeneutics and is Associate Head in

the School of Theology at Charles Sturt University. Her book "*The Things that make for Peace*" was reviewed in our last Newsletter.

We thank *Moya Holle* for her dedicated work as editor of our Newsletter. Moya is also very good at keeping us informed of things happening in the wider Anglican Communion and we are grateful for all she does. We are often on the lookout for suitable articles, book reviews and other items of interest to our readership so we value your contributions.

Much planning has gone into our upcoming Weekend Away from 28 to 30th October, with the theme, *Spirituality for Everyday Living*. The Rev'd Dr. *Erica Mathieson* and Rev'd *Andrew Bowyer* will be the Guest Speakers. This promises to be a great opportunity for stimulating conversation, in a beautiful environment and in good company with old and new

friends. Please get your applications in as soon as possible.

Next year will be the 20th Anniversary of the foundation of Anglicans Together so we may ask, do we still need it? One of the objectives of the organisation outlined at its first meeting was ‘to encourage an open exchange of ideas and views on matters concerning or affecting the Church and its ministry.’ The need for that open exchange is as relevant as ever and Anglicans Together seeks to provide forums where that discussion of ideas and points of view is possible. We also want to affirm the value of some things which are in danger of being lost or ignored in our diocese. Some of these are:

1. **The importance of good liturgy in Christian formation.**

The widespread abandonment of Prayer Book based worship in many parishes has meant that people are denied the breadth of scripture the lectionary provides and in particular have lost the Psalms as a part of our worship. Prayer Book Services give a shape and direction to our worship which is often missing in free flowing ‘non liturgical’ services which may be at the whim of the Minister’s current ‘hobby horse’.

Sadly, many parishes now have less Services of Holy Communion-provided only at 8am or not at all. Why abandon the one service which our Lord specifically asked that we remember?

2. **The value of having of women in leadership.**

The prevailing theology of women’s ministry in our Diocese is what is now being called ‘complementarian’ which means that women can ‘complement’ men in ministry but can never have leadership over men. Women we are told are ‘equal but different’.

In practice this means that women who are theologically trained (often performing better academically than their male colleagues) find it hard to get positions in parishes because their ministry will be limited to teaching women and young children. The ‘Sydney’ view I believe is not sustainable Biblically or pastorally and has caused pain to many women.

A large number of women trained in this Diocese have been forced to leave Sydney in order to exercise their God-given gifts and calling in other dioceses.

3. **The value of an inclusive church.**

The men and women who followed Jesus were a mixed bunch from different occupations and socio economic groups and that diversity was also expressed in the early church. One of the good but challenging things about church is that it brings together people who have different views and attitudes about a whole range of issues. It is not a club for the like

minded. I’m sure that most of our churches do express that diversity but we do have some blind spots. Our Diocese’s strident attitude to the question of homosexuality has meant that many gay and lesbian people have felt excluded from our fellowships. The question of the appropriate expression of sexual orientation and the question of gay and lesbian people having leadership in the church will continue to be debated for a long time to come. There are good and Godly people on both sides of this debate. Our sexuality is one of the areas of our lives where we are all conscious of our brokenness. What is not in question is that within our congregations there are men and women of homosexual orientation – that has certainly been true in my experience in every parish where I have ministered.

The controversial 1998 Lambeth Conference Resolution 1.10 on Human Sexuality contained this overlooked clause: “we commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons regardless of sexual orientation are full members of the Body of Christ.”

Thank you for your support and we look forward to continuing to serve the church in the year ahead.

*Philip Bradford, President
Parish of Hunters Hill*

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Theological Education in the Anglican Communion

Principals' Consultation - Canterbury Cathedral - May 2011

Mark Harding, Dean, Australian College of Theology

From 12 May until 18 May this year I had the privilege of attending a **Consultation of Anglican Theological College Principals** held at the study centre in the precincts of Canterbury Cathedral. There were 30 participants. From Africa there were representatives from South Africa, Malawi, Tanzania, Kenya, Burundi, Zimbabwe, Nigeria, Liberia, and the Congo. From the Asia-Pacific there were representatives from Sri Lanka, the Philippines, New Guinea, Solomon Islands, Japan, South Korea, Myanmar, Hong Kong, and New Zealand. From the Americas there were representatives from Peru, Haiti, Texas, and two from theological colleges in Ontario, Canada. The United Kingdom and Ireland were represented by four principals. I was the only representative from Australia.



The Consultation was hosted by TEAC—Theological Education in the Anglican Communion in order to investigate what TEAC could do to better resource Anglican theological education, especially in the Third World. The presenters were drawn from the principals and from the United Kingdom.

The Archbishop of Canterbury attended on the Friday afternoon. His fifty minute extempore address on the nature of theology was superb. **His presentation, “Theology and Formation”, has been posted on the Australian College of Theology website (see address below).** The address was followed by fifty minutes of questions. **His address was quite simply the best I have ever heard.**

It emerged during the Consultation that accreditation was an issue that concerned a number of principals present. For instance, the courses taught by the Theological College of Lanka are accredited by Serampore University. However that University is about to change its BD from a four-year course to one of five years. This will be a major challenge for the College. Theological colleges in the United Kingdom must all have accreditation affiliations with universities. Universities are facing stringent government cutbacks in higher education. The UK theological educators are anxious lest the affiliation fees are increased dramatically

in a bid to cover some of the decreases in government spending.

The fellowship of the principals was excellent and very uplifting. There were some very impressive people among them, not least **Ogé Beauvoir**, the Principal of the Anglican Theological College in Haiti, where there are 200,000 Anglicans. Their College library of 6,000 volumes was lost in the January 2010 earthquake when the university building, housing the library, collapsed.

Among the outcomes of the Consultation will be a TEAC-hosted website for colleges to post advertisements for short term and permanent lecturers, a database of Anglican theological educators, an accreditation task force (of which I have been invited to be a member), and more regular meetings of principals.

Finally, the accommodation and food at the Canterbury Study Centre within the Cathedral precincts were superb. We also attended Morning and Evening Prayer and the Eucharist. There was a candlelit “pilgrimage” on the Saturday evening that concluded at the place where the shrine of St Thomas Becket once stood until destroyed by Henry VIII.

The Archbishop of Canterbury’s Address can be downloaded: <http://www.actheology.edu.au/general%20files/Rowan%20Williams%20-%20Theology%20and%20Formation%20TEAC%20May%202011.pdf>

SYNOD WATCH

2011 is the first year of the 49th Synod of the Sydney Diocese.

For many reasons this will be the most important triennium of the Sydney Diocese. If we can't develop an environment which respects the various faces of Anglicanism and ensures moderate and responsible management and expenditure we run the risk of implosion. It calls for synod representatives to manifest prayerful wisdom and courage.

What can we do?

As Synod reps, *we can vote! We can nominate! We can be nominated! We can propose motions and participate in the debate!*

Elections for a number of positions will be held in 2011. We must consider carefully whom we support. Do the candidates have relevant skills and experience? Or have they been part of the problem? If we know someone with relevant skills, we can nominate. Fear of failure should not prevent us trying to break the crusty mould of old familiar faces.

2012 will be the year of the budget. We must show the courage to speak out if we disagree with proposals.

2013 will be the year of the election for a new Archbishop. The risks of the wrong person are obvious.

What are we doing now?

Among other things, the synod reps of *St Peter's, Cremorne, and St Clement's, Mosman*, started talking and formed the view that although there were issues on which we disagreed, there were others on which we shared concerns, including the financial problems, management and budgeting, and reform of the Synod process. We decided to set up meetings for the synod reps in our Deanery area with a view of helping develop a better understanding of issues and getting to know our neighbouring Synod reps. Our first meeting was in July at *St Clement's*. *Bishop Glenn Davies* kindly agreed to be our guest speaker. I am delighted to report that all 9 of our parishes were represented and participated in penetrating but friendly discussion.

The next meeting, at *St Augustine's*, will be in September following the September meeting of Standing Committee. Our guest speaker will be a member of Standing Committee. We shall then hold a review meeting after Synod at *St Peter's Cremorne*. A couple of other areas (with parishes representing varying views of Anglican churchmanship) are already considering setting up groups. If you are interested in trying something similar and would like more details, please contact me.

fandshooke@bigpond.com

What is the Archbishop doing now?

The report on the findings of the Archbishop's Strategic Commission is likely to be reviewed at two meetings to be organised by the diocese in early September. We are aware that some members of Anglicans Together made submissions to this Commission. We would be grateful if you could provide us with copies of any submission you made so that we can review the report in the light of the various contributions. Please indicate whether you are prepared for your submission to be posted on our website.

What has been done?

Standing Committee has resolved:

- **not to grant access to the minutes of its meetings other than when tabled at Synod - some other dioceses do make them available.**
- **To defer finalising the Corporate Governance Policy but to provide a further draft to synod.**

But we must give credit where it is due. *Mark Payne*, as the recently appointed chief executive officer of the Glebe Administration Board, has introduced a refreshing approach to fiscal responsibility, administration and communication.

Following are some quotes from Mark Payne's *Glebe Administration Board Annual Report to Synod for 2010* dated 11 April 2011 and posted on the sds website. (sds.asn.au - go to Glebe Administration Board, go to Governance). I recommend reading the entire report and the subsequent quarterly reports as they are posted.

What becomes clear, however, is that no matter how efficiently Mark Payne and his team manage investments, it will come to nought if Standing Committee does not show responsibility in spending. Let me quote 4 paragraphs from Mark's April report:

47. It will be seen that as at 31 December 2010, the actual value of the net assets of the Endowment was significantly less than the CPI indexed 1984 Net Assets. This indicates that over the period 1984 to 2010, the real value of the net assets has not been maintained. While this is an outcome of the significant declines in the investment markets, particularly since 2007, it also reflects that distributions from the fund which have been spent by the Synod, and the costs of administering the Diocesan Endowment, have been too high.....

52. Under the Diocesan Endowment (Special Distribution) Ordinance 2009 the amount of the

distribution to be provided for 2009 and spent by the Synod in 2010 was \$5.4 million. This is the amount reflected in the abovementioned chart for 2010. Under the same ordinance, the amount of the distribution to be provided for in 2010 for spending in 2011 is \$5.25 million. Accordingly, a provision for distribution of \$5.25 million has been created in the financial accounts of the Endowment as at 31 December 2010.

53. In August 2010 GAB reported to the Standing Committee that by reason of the performance of the investment markets during the first 6 months of 2010, the real value of the Diocesan Endowment was unlikely to be maintained during 2010. In response, the Standing Committee declined to reduce the amount of the distribution of \$5.25 million to be provided for in 2010 for spending in 2011.

What this means is that Standing Committee decided not to follow the formula recommended to protect the real value of the Endowment. Whilst it is possible sometimes to take the risk and override the formula we have seen what risk taking has done for us in the past.

At the conclusion, Mark Payne states:

Over the period 30 June 2010 to 30 March 2011, the value of the net assets of the Endowment increased from \$103.4 million to \$111.5 million. Accordingly, given the current inflation rate (of about 3% per annum), the real value of the net assets of the Endowment has been maintained over that period.

Mark's comments were made mid April. Since that date the current inflation rate has risen above 3% and the stock exchange has slid down more snakes than it has climbed ladders. As I write the world financial position is in a state of uncertainty.

Mark Payne and his team have shown courage to make hard and responsible decisions and set conservative formulae. We must expect nothing less from Standing Committee.

We must contribute nothing less as Synod representatives.



Susan Hooke

Vale

Dr Ruth Frappell *Anglican Historian*

It was in the early 1950's that Ruth Frappell with her parents and her brother Graeme moved from Bathurst to Denistone when the Teale family began worshipping at St Alban's, Epping. They had had a sound Anglican background from the Diocese of Bathurst when D'Arcy Collins was Dean and later Co-Adjutor Bishop of Bathurst. After completing secondary education at Hornsby Girls' High School, Ruth studied Arts at the University of Sydney. She went on to post-graduate study, working as a Research Assistant to Professor Jack McManners who later became Regius

Professor of History at Oxford. Ruth was awarded MA for her thesis '*By Hook or By Crook*' on the History of the Bathurst Diocese, and in 1991 she was awarded a Ph.D. for her thesis '*The Anglican Ministry to the Unsettled Rural Areas of Australia 1840 - 1940*'.

Ruth was a perceptive and meticulous historian and her contributions to Australian Anglican Church History were substantial. She was a regular speaker at national Anglican Church History conferences, inaugurated by Dr. Bruce Kaye and has written more than fifty biographical entries of Anglican bishops and clergy included in the *Australian Dictionary of Biography*. With her husband, Leighton and Drs. Robert Withycombe and Raymond Nobbs she collaborated to produce *Anglicans in the Antipodes* which was researched at Lambeth Palace and provides important correspondence between the Archbishops of Canterbury and Australian Bishops and Archbishops between 1840 and 1961. Ruth also wrote articles for *the Journal of Religious History*, *the Journal of Ecclesiastical History* and other academic journals. She was member of the Chancellor's Committee at the University of Sydney. Her Funeral Service took place at St. Alban's, Epping on Monday, August 8th, 2011.

REMEMBER.....

OCTOBER FRI 28TH - SUN 30TH
ANGLICANS TOGETHER WEEKEND
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Speakers:

The Rev'd Dr Erica Mathieson;
The Rev'd Andrew Bowyer

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With gratitude in your hearts

Sermon at Evensong on the occasion of RSCM Music Sunday - 26 June 2011

Archimedes said it 'purified the soul', *Congreve* said it had 'charms to soothe a savage breast', *Shakespeare* suggested it was 'the food of love' while *George Bernard Shaw* declared it was 'the brandy of the damned'. The topic, of course, was music. Music is one of God's great gifts to humanity but it has the ability to both delight and divide people. Today is RSCM Music Sunday so what better day to think about music and its place in our worship.

The Bible has a great deal to say about music. As early as Genesis IV we are told of *Jubal* being the "ancestor of all those who play the lyre and pipe." We would like some more information about this *Jubal* - did he invent these instruments and set up a shop selling them to the locals? or did he write music for these primitive instruments? - sadly nothing else is recorded and we wait until Exodus 15 before getting any more musical information. In that chapter we are told that following the destruction of the Egyptian army in The Red Sea, *Moses* and all the Israelites sang a song to the Lord, "I will sing unto the Lord for he has triumphed gloriously, the horse and rider thrown into the sea." This refrain was then taken up by *Miriam*, *Moses'* sister picking up her tambourine and leading all the women tambourine players, dancing and singing. So we know that from earliest times music and singing were used in praise of God.

King David the musician and song writer is probably responsible for making music and musicians an established part of the nation's worship and ceremony. Even before Jerusalem became the religious and political capital of the nation, he instructed the Levitical musicians to celebrate the Ark of the Covenant's journey to Zion (1 Chron 15.16-24) and appointed *Asaph* as chief musician in charge of continual praise and thanksgiving. After *David*, *Solomon* continued the musical tradition and musicians had a special place in the worship that took place in the newly built temple. The writer of 2 Chronicles tells us that on the day of dedication of the temple, "all the Levitical singers, arrayed in fine linen, with cymbals, harps and lyres stood east of the altar with one hundred and twenty priests who were trumpeters. It was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord." The narrator goes on to describe that when the singers sang the words, "For he is good for his steadfast love endures forever" the temple was filled with a cloud and the glory of the Lord filled the house of God.

In the temple, music functioned as a 'sacrifice of praise', an offering of song to accompany the offering of sacrifice. The titles of fifty five Psalms refer to the music director, with instructions for performance on various instruments or using certain tunes. After the return from their Babylonian exile, *Ezra* recruited more than two hundred Levites for service in the sanctuary, which doubtless included the sacrifice of praise. For the dispersed Jewish community, who no longer had access to the temple, the synagogue became the centre for worship and for study of the scriptures. The Psalms continued to be sung and other portions of the Scriptures as well as prayers were chanted according to a developing system of "modes." Such Jewish music influenced the worship of the early church.

By fairly early in the first century A.D. worship in Israel included both synagogue and the newly constructed Herod's temple. First century Jewish sources indicate that the choir of the new temple consisted of at

..music functioned as a 'sacrifice of praise', an offering of song to accompany the offering of sacrifice.

least twelve adult males singers. Singers served between the ages of thirty and fifty after a five year training period. Recent research suggests that there was much similarity between Hebraic music and ancient forms of Christian chant. (Source: *Music & Worship in the Bible* by Dr. Richard C. Leonard)

The New Testament mentions worship music in several places. Luke's Birth narrative begins with the announcement of the birth of *John the Baptist* and *Zechariah's* song of Thanksgiving, the Benedictus, Luke then gives us *Mary's* hymn of praise, the Magnificat, and the Shepherds of Bethlehem are roused with the angels' great song of praise, "Glory to God in the highest". At *Jesus'* presentation in the temple, *Simeon* sings the hymn we know as the Nunc Dimitus and all of these songs became part of very early Christian worship.

When *Jesus* stood up in the synagogue in Nazareth to read the Scriptures he probably intoned it according to the custom of the time.

The Gospels also tell us that *Jesus* and his disciples sang a hymn after the Last Supper - probably the great Hallel, Psalms 113-118 of the Passover tradition.

Luke records that Paul and his companion, *Silas*, sang hymns when imprisoned in Philippi, despite having been beaten. Describing worship in the church at Corinth *Paul* remarks that 'everyone has a hymn, a lesson, a revelation, a tongue or an interpretation' and encourages the worshippers

to blend these together in an orderly way. There is good reason to think that several passages in **Paul's** letters are based on early Christian hymns in praise of Christ, such as Philippians 2.6-11 ('*Let this mind be in you that was in Christ Jesus, that though he was in the form of God did not regard equality with God as something to be exploited...*') and Colossians 1.15-20. ('*He is the image of the invisible God, the first born of all creation..*')

The last book of our New Testament, the Revelation of St. John is filled with songs of praise. In **John's** vision acts of praise before God's throne accompany the dramatic unfolding of events on earth. These hymns glorify the Creator God, proclaim the worthiness of the Lamb, and extol both the Father and the son. In Chapter five all of creation joins in a great song of praise:

"Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them singing, 'To the one seated on the throne and to the Lamb be blessing and honour and glory and might forever and ever! Amen.'"

Let me finish this rapid review of music in the Bible with some remarks about our passage read this evening from Colossians Chapter 3. It's a lovely passage where **Paul** uses the metaphor of clothing, telling the believers that they must put off the old ways, the old habits and sins and put on new clothes- such as compassion, kindness, humility, patience etc. and then over them all they are to put on love which he says binds everything together in perfect harmony. Then he goes on to say, "*let the word of Christ dwell in you richly; teach and admonish one another in all wisdom and with gratitude in your hearts sing psalms, hymns and spiritual songs to God.*" What does he mean by. "*Let the word of Christ dwell in you richly?*"

The expression 'Word of Christ' or 'Word of God' in the New Testament, typically refers to the message about **Jesus** or else refers directly to Jesus. To let the 'Word of Christ' dwell in you richly is to become more Christlike in our thinking and behaviour: allowing him to change us into his image. One of the ways we do that is to sing psalms, hymns and songs. Music and the words we sing have a way of getting into our minds. We have all had the experience of a song or tune getting into our heads, sometimes it's a silly ad or song we learnt as a child. I'm often amazed that I can remember a vast number of songs and choruses I learnt in Sunday School. I read an article recently about a Minister with many years of experience who in his ministry to the dying noticed that in their last days people often had trouble recalling Biblical texts but they could remember hymns and found great comfort in them. So we sing in order to praise God but we also sing so that we might take the words of Christ and the message about Christ into ourselves to change us. Which brings me to my last thought about music and it comes from a wonderful poem by **John Donne** written just a few days before his death. He wrote:

*Since I am coming to that Holy roome,
Where, with thy Quire of saints for evermore
I shall be made thy Musique; As I come
I tune the instrument here at the door
And what I must do then, think now before.*

What a great destiny- to be part of God's music or as C.S. Lewis put it in a slightly different way, to be 'a real ingredient in the divine happiness - a weight or burden of glory which our thoughts can hardly sustain. But so it is.'

Philip Bradford

Reverend Dr Dorothy Lee was commissioned as Dean of the Trinity College Theological School, Melbourne in May 2011.



For more than 20 years she was an ordained Minister of the Uniting Church, lecturing in New Testament. She became an Anglican in 2007 and is an ordained priest in the Anglican Church. Her main research interest is the theology of the Fourth Gospel.

HISTORY MADE IN THE EPISCOPAL PROVINCE OF JERUSALEM AND THE MIDDLE EAST



In early June, **the Rev'd Catherine Dawkins** made history when she became the first woman to be ordained a priest in the Episcopal Province of Jerusalem and the Middle East during a service at St. Christopher's Cathedral in Manama, Bahrain.

About 100 people attended the ordination service, including 14 clergy from 10 countries. **Bishop Michael Lewis** of Cyprus and the Gulf led the service and preached.

Dawkins, 34, ordained deacon in January 2010, will serve in the Diocese of Cyprus and the Gulf, which in February this year was granted permission, by the vote of a provincial synod, to ordain and appoint women priests.

"It is wonderful that women are now able to be ordained in this diocese. The response has been overwhelmingly supportive," she said. Dawkins, a British citizen, has now moved to Dubai where the congregation at Holy Trinity, Dubai warmly welcomed her into the church.

Her husband, **the Rev'd. Nigel Dawkins** will also begin a new role as senior port chaplain with Mission to Seafarers in Dubai.

IMPRESSIONS OF THE EPISCOPAL CHURCH OF THE USA - 2011 BY JOHN BUNYAN

Of my many visits to the USA, four have been in the last five years. What follows is only anecdotal evidence, but may be of interest.

Of course, the “kingdom” is broader than the Church and this year’s “kingdom experiences” included a magical day riding by steam-train to wild west *Virginia City*, watching its raggle-taggle Memorial Day parade as the snow fell, crossing and re-crossing the *Donner Range* also in snow, and walking down to *Custer City*’s small Episcopal Church on a Sunday morning as late spring snow continued to fall. They included also, seeing great works at *Sacramento*’s art gallery, being moved by a visit to the vast battlefield of *Gettysburg*, delighting in the still partly snow-surrounded *Lake Tahoe*, seeing in *Amherst* the home of the extraordinary poet *Emily Dickinson* and in *Hannibal* that of *Mark Twain*, discovering at *Princeton* the finest campus I have ever seen, visiting all too briefly in *St Louis* the most beautiful botanical gardens I have encountered (the vast mosaic adorned basilica), and walking along a French street in nearby *St Charles*, beside the “wide *Missouri*”.

At the Episcopal Church, in **Carson City** I found one of two local women priests celebrating the early Service, and listened to a sermon that reflected her seminary New Testament study.

On the second Sunday I attended the 11 am Service at **Washington National Cathedral** (*SS Peter and Paul*’s) at which about 1000 were present. It was one of five Sunday services – with four services also in the adjoining *St. Alban’s Parish Church*! The service was similar to our ‘2nd Order’ - dignified yet simple (no chanting of prayers nor incense), enthusiastic singing and a brilliant sermon by a woman canon. The new bishop has just been appointed - Washington’s first woman Diocesan.)

I have visited the cathedral on various occasions, but my first attendance at a Service made me appreciate it much more. One felt that it was indeed “*a house of prayer for all people*”, as a lovely banner in the procession proclaimed - not only for Anglicans of all sorts, “together”, but many others. Preachers here have ranged from *Billy Graham* to the *Dalai Lama*, and *Martin Luther King* on the last Sunday before his assassination. This is the sixth largest cathedral in the world, and its art, stained glass and statuary and its many chapels make it equal, I think, to any in England. It is an amazing achievement on the part of our sister Church.

The much smaller *Brisbane Cathedral*’s completion represents a similar successful venture in faith. However *Bishop Burgmann*’s vision of a National Church in Canberra was sadly never achieved, the economy and the absence of enough people who shared his vision making that impossible.

On the third Sunday, I attended Morning Prayer at **King’s Chapel, Boston**, marking the 325th anniversary of its foundation in 1686, as an Episcopal congregation. It became unitarian Christian after the Revolution. In its fine classical 1754 building Morning Prayer is sung each Sunday (from its own revision of the Book of Common Prayer) with a monthly Communion. I have been a member of King’s Chapel for many years and feel very much a member of the one Church of God as an Australian Episcopalian, a parishioner of *St John’s*, Canberra, an associate member of a Uniting Church, and also a fairly regular communicant in a Roman Church!

On the final Sunday I attended **Christ Church Cathedral, St Louis**, a church famed for its great reredos of saints, comparable to that of *St Alban’s Abbey*. Rite 1 Holy Communion Service is more or less the old Episcopal service celebrated in the same manner as Rite 2. I went on to the Choral Communion at *SS Michael and George’s*, where the Rite 2 service was celebrated in the old way, the ministers facing the altar. The church was crowded, with plenty of young people and a large choir.

The national flag and the Episcopal flag were carried in and out, a custom now not very common. The church has a large library, and a very fine book and gift shop.

In the small town of **Hannibal** I found a Christian book store (pentecostal), combined with a good café - the congregation meets there on Sundays. In **Lowell** Massachusetts, a knowledgeable sexton showed me the treasures of its historic church, including the Tiffany windows.

There are many differing groups that have broken away from the Episcopal Church, often with a multiplication of bishops. I encountered only one. The Anglo-Catholic *St. John’s, Quincy* declares itself to be “Anglican”, and with a major part of that small Diocese claims to be part of the Anglican Communion through its affiliation with a South American Church of the “Southern Cone” (a claim not recognised by Canterbury). **In some places in the USA, Episcopalians, on either side of the debates about**

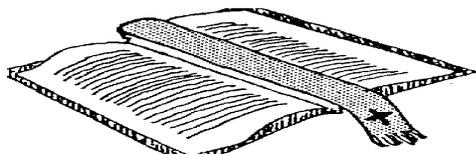
One felt that it was indeed
“a house of prayer for all
people”....

sexuality and women's ministry, have gone to law over property. Although in others – all too few - there have been eirenic attempts to cope with differences and to seek the unity of the Spirit.

The groups, however, that make up the “Anglican Church of North America”, would all find, I think, the ways of Sydney Diocese very strange. Their own traditions range from old-style Catholicism to the old style Evangelical Anglicanism of the long established Reformed Episcopal Church with which we in Sydney were once familiar.

Nevertheless, the great majority of Anglicans remain within the Episcopal Church and the debates seem to have little impact on most church-people. Episcopal numbers are small compared with Baptist and Methodist (comparable with mainline Presbyterians and Lutherans) but have an influence far beyond what one might expect from those numbers. **The decline in mainline Protestant numbers is probably levelling out, and certainly attendances in the Episcopal Church are far larger than in ours.** Its more than 2 million people are not those who just identify as ‘Episcopalian’ but those actually *enrolled and “active”*.

All this is not to say that, apart from disagreements on theology and ethics, the Episcopal Church is without faults but they are often the same as those we sometimes encounter; rather dictatorial attitudes on the part of some clergy, a tendency sometimes for clergy to impose “higher” practices than are really desired, and the common provision of the Eucharist only, and the decline of Morning Prayer, something which Missioner *Bishop Marshall* suggests has led to the loss of too many ordinary Anglicans on the fringe in England and, I think, also in Australia and the USA. On the positive side, however, in virtually every US Episcopal Church one finds the same Prayer Book and the same Hymn Book, and a fairly widespread practically expressed concern with social and environmental issues. **At St John's, Quincy a free lunch is offer daily, and on Boston Common the Holy Communion is celebrated among the down-and-out every Sunday,** whether in the humid summer or in the bleak mid-winter. **Fortunately, in the Church, as elsewhere, there is always the promise of new spring times to come.**



AT NEWSLETTER

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Editor: *Moya Holle*, PO Box 429, Glebe NSW 2037

BOOK REVIEW by John Bunyan

“Secular Lives, Sacred Hearts: The role of the Church in a time of no religion” by Alan Billings SPCK

Recently I got round to reading this short book that has quite a lot to tell us about church life and mission and pastoral outreach. It could well be read by any Rector.

The author, *Alan Billings*, is a parish Minister but with wide experience in the training of ordinands, in urban administration, and in church strategy. He is concerned that the Church take far more seriously those occasions when the ordinary “cultural Christian” seeks the Church’s ministry, especially for Baptisms, Weddings, and Funerals, and the reasons why they do so. His book argues for the idea of the **parish**. It is complemented by *For the Parish: A Critique of Fresh Expressions*, by Andrew Davison and Alison Milbank, recently commended by Dr Bruce Kaye.

Billings argues also for the **parish church** as “a sacred building”, (what the Homily calls the house of God and the temple of the Lord), as a focus of meaning and service for all within its boundaries. The increasing dislike of sacred buildings by our neo-Puritans is doing, I think, so much damage to the regard in which our Church was once held. Especially when large amounts of money are being spent in building new “meeting houses” beside the churches. In *our* world that seems almost obscene. (*Muriel Porter* has written about Sydney’s Puritans and a new and thoroughly revised version will appear in August, *Sydney Anglicans and the Threat to World Anglicanism: The Sydney Experiment*. (Ashgate, \$40 paperback).

Billings does not in any way minimise the vital and central importance of the active, committed and faithful core of the Church but he does argue against setting up obstacle courses for non-churchgoers who come for Baptism, turning away those who do not live within parish boundaries, not least those who have family associations with the Parish Church, and failing to give priority to our Lord’s own example of blessing the children, which the 1662 Service emphasises (and without requiring *promises*). I should add, also administering Baptism *only* at the Parish Communion, and at times often difficult for perhaps widespread families, and the practice of holding Baptisms only on a few “correct” days during the year.

Billings finds positive good reasons why parents bring their children for Baptism. Reasons to which his own ministering, as their parish priest, can be related -

- showing the new-born child to family and friends and receiving their gifts as the child Jesus received gifts at the Epiphany, material gifts symbols of the real gifts desired for the child,
- providing the first major celebration of the parents as a couple, not least when they are not married,
- helping women to bind men more tightly into family life,
- acknowledging community, neighbours, inter-connectedness, especially when more than one is baptised at a Baptismal service.

There is equal wisdom in the chapters on Weddings and Funerals, as in other works that encourage **an outward-looking, out-going, welcoming, unafraid, broad Church, and above all a ‘deep’ Church.**

Sermon preached on the Occasion of the Induction of the Reverend James Collins to the Parish of St Paul's, Burwood, NSW
by the Right Reverend Robert Forsyth, South Sydney

It is now over two years since the Rev John Kohler retired as rector of St Paul's Burwood. It has been a long wait. The path of finding the right next minister was not straight forward, but quite complicated and difficult. The parish members of the nomination panel did remarkable work and never gave up.

Today we know it was all worth it.

Welcome to **Dr James Collins** the ninth rector of the parish church of St Paul Burwood. And welcome Helen. I want to say again something I said back in August last year when I announced James appointment to the parish. The coming of the **Rev'd James Collins** is good news, and it is (not bad) *challenging* news.

Good news and challenging news.

- Good news in that he is a very fine priest of your tradition and *the things will continue as they have and you are comfortable with* at St Paul's.
- Challenging news in that he believes that the "parish wishes to connect with the wider community and to proclaim the Gospel of Jesus Christ though developing a multicultural ministry." I am sure James will engage in this project with energy. All will *not continue as you are used to it at St Paul's*.

James is no ordinary priest in the more catholic tradition of Anglicanism. As well as his own parish in Moonah in Hobart Tasmania, he had ministry responsibility for 5 smaller parishes, under the 'enabler' model introduced by Bishop John Harrower, and, since early 2007, has been the *Ministry Development Officer – Enabler Supported Ministry for the diocese of Tasmania* involving him in training the team of diocesan enablers. He is a man with a track record of leading churches to growth.

So Good news in that he is a very fine priest of your tradition and *the things will continue as they have and you are comfortable with* at St Paul's and the challenging news is that because he is a man committed to lead you in real mission all will *not continue as you are used to it at St Paul's*.

Two questions from the two readings.

1. The big question: what is St Paul's Burwood? 2. How do the members of St Paul's Burwood treat each other?

1. The big question: What is St Paul's Burwood?

Every church has to face this question regularly because it is so easy to drift from what we are to be to become something else.

Become a group of friends? Or a hobby group. Or a society for church music and certain ceremony? Sometimes a church can gang together against Christ to keep him out. I call this danger the culture of conviviality where we are all such good friends together, we all know each other and know each other well, that we never hear the bracing word of Christ with its call to repentance or reform or to rely entirely on his grace.

It can even go so far as for a church to pay its minister to keep God off their backs. It's kind of a deal really: we'll give you a nice house and a salary; you make us feel good about ourselves and God. But in

reality it doesn't exist and Christ is effectively kept at arm's length.

No, we are the Church of Jesus Christ. Not our group but his church. And that is where the epistle Philippians 2 comes in.

"The church of Jesus Christ is the community that lives in the space between Philippians 2.9 and Philippians 2.10-11"

- What is Philippians 2.9?

⁹ *Therefore God also highly exalted him (Jesus) and gave him the name that is above every name,*

- What is Philippians 2.10-11?

¹⁰ *so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,*

¹¹ *and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

- And the space between Philippians 2.9 and Philippians 2.10-11?

What has happened so far and what has not happened yet? That's where the church of Jesus Christ is.

The church of Jesus Christ is the community that lives in the space between the present exaltation of Jesus who was obedient even to death on the cross God also highly exalted him and gave him the name that is above every name.

That has happened now. But what has not happened at all? The open acknowledgment as intended so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,

¹¹ *and every tongue should confess that Jesus Christ is Lord, which will be the acknowledgment of the sovereignty of God himself to the glory of God the Father.*

And now live and put heart into that. A Community who lives knowing that, must be open to Christ's mission.

My vision for churches like this is to see churches of the more catholic tradition in the diocese to show real energy and creativity in reaching the unchurched for Christ in a way that causes the mainstream evangelical churches to sit up and take notice.

So stop looking at "the diocese" and get on with being who you are.

So that the first big question: what is St Paul's Burwood?

2. How do members of St Paul's Burwood treat each other?

The Gospel reading from John 13

We are the church of Jesus Christ. Then hear the words of Jesus Christ. He had just astounded his disciples by doing what household slaves do, washing their feet.

¹³ *You call me Teacher and Lord-- and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have set you an example, that you also should do as I have done to you.*

¹⁶ *Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them.*

¹⁷ *If you know these things, you are blessed if you do them.*

And then later.

³⁴ *"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another."*

Not an optional extra but a fundamental quality for the church of Jesus Christ.

Above all else approach each other in this Church of Jesus Christ with this crucial attitude; as there is inevitable change and new challenges with you new rector.

Good news - the things will continue as they have and you are comfortable with at St Paul's.

Challenging news - *all will not continue as you are used to it at St Paul's.*

I am excited to see what God will do for the thousands living around you in Burwood through you and your new Rector.

TRIBUTE TO THE LATE JOHN STOTT

The Rev'd Dr John Stott, died in his 90th year on 27 July 2011 listening to Handel's *Messiah*.

The Archbishop of Canterbury, Dr Rowan Williams paid this tribute to him.

"The death of John Stott will be mourned by countless Christians throughout the world. During a long life of unsparing service and witness, John won a unique place in the hearts of all who encountered him, whether in person or through his many books. He was a man of rare graciousness and deep personal kindness, a superb communicator and a sensitive and skilled counsellor. Without ever compromising his firm evangelical faith, he showed himself willing to challenge some of the ways in which that faith had become conventional or inward-looking. It is not too much to say that he helped to change the face of evangelicalism internationally, arguing for the necessity of 'holistic' mission that applied the Gospel of Jesus to every area of life, including social and political questions. But he will be remembered most warmly as an expositor of scripture and a teacher of the faith, whose depth and simplicity brought doctrine alive in all sorts of new ways.

We give thanks to God for his life and for all that was given to us through his ministry".

John Stott, CBE was ordained in 1945 and served his curacy at All Souls, in the West End of London. He was later appointed Rector and continued on as rector emeritus and honorary curate. In 1956 he was invited, but did not accept) to become coadjutor bishop in the Diocese of Sydney. He never married. He felt called by God to stay single.

ANGLICANS TOGETHER INC ANNUAL GENERAL MEETING

**SUNDAY 25TH SEPTEMBER AT 3.00PM.
All Saints Hunters Hill Parish Hall,
Ambrose Street, Hunters Hill**

Followed by

AN OPEN FORUM

on topics before the Sydney Synod
SYNOD REPRESENTATIVES invited to come and
participate in discussion

*Good morning
Heavenly Father,
Good morning Lord Jesus,
Good morning Holy Spirit.
Heavenly Father, I worship
You as the creator and
sustainer of the universe.
Lord Jesus I worship you,
Saviour and Lord of the world.
Holy Spirit, I worship you,
Sanctifier of the people of God.
Glory to the Father, and to the Son
and to the Holy Spirit.
Heavenly Father, I pray that
I may live this day in your presence and
please you more and more.
Lord Jesus, I pray that this day
I may take up my cross and follow you.
Holy Spirit, I pray that this day
you will fill me with yourself
and cause your fruit to ripen in my life:
love, joy, peace, patience, kindness,
goodness, faithfulness, gentleness and self control.
Holy, blessed and glorious Trinity,
three persons in one God,
have mercy upon me. Amen.*

(Attributed to John Stott)

Celtic Benediction

*Deep peace of the
Running wave to you.*

*Deep peace of the
Flowing air to you.*

*Deep peace of the
quiet earth to you.*

*Deep peace of the
shining stars to you.*

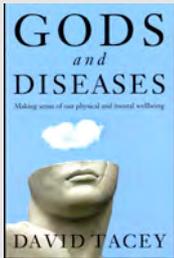
*Deep peace of the
Son of peace to you.*

larder

the ibis stoked,
he pulled his trunk
from the wheelie bin
does the derrick find oil
the early bird a worm
a sextons' morning call
strutting refugee with
dirty tail feathers to fete
a rainy day,
who was your freakish ancestor?
rover of the sky
soar with broad wings
to span our
sitting room wall.
dig and apprise
life from the soil.

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RECENT BOOKS

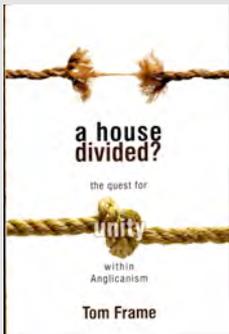


Gods and Diseases by David Tacey

Many problems in today's society cannot be resolved by the application of reason, logic or medical science. These include child abuse, alcoholism, drug addiction, and suicide. Numerous mental health problems, such as anxiety, depression, and phobias, are rising dramatically and there seems to be no solution in sight.

Dr David Tacey, an international authority in Jungian psychology, spirituality and mental health, argues that the answer lies in breaking free from the confines of modern medicine. Instead we must turn to spirituality.

Paperback \$29.75



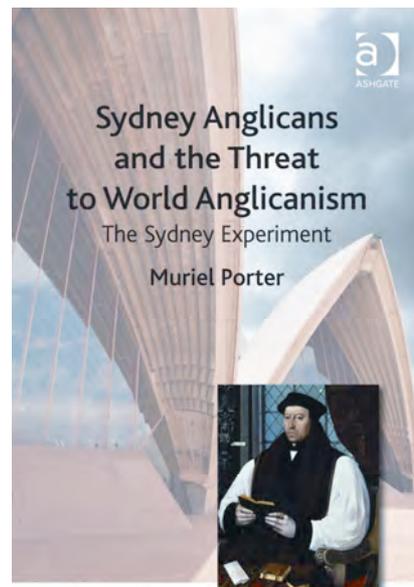
"Contentious and controversial"

A House Divided? by Tom Frame

The Anglican Church of Australia has struggled for decades with internal division and numerical decline. *Tom Frame*, one of Australia's best-known commentators on contemporary Anglicanism, argues that the Church's problems have become acute. It must deal with decaying foundations and crumbling walls. *A House Divided?* gives a frank assessment of the Church's disorder and disunity, its ailing structures, inadequate strategies, and its failure to promote a vibrant vision of Christianity. This book should prompt Anglicans in Australia to think deeply about their Church and the need for reform and renewal. Paperback \$39.99

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You are invited to the ANGLICANS TOGETHER DINNER

FRIDAY 16 September 2011
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165 Phillip Street, Sydney

Guest Speaker:

Dr Heather Thomson

Academic Dean & Lecturer in Theology
Charles Sturt University

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