

## President's Reflections

At the Annual Meeting of *Anglicans Together*



last year one of our members made the suggestion that if we were to be true to our charter of affirming the value of diversity then perhaps this should extend to inviting the *Anglican Church League* to join us in a combined activity. The idea of a jointly

sponsored seminar involving the two groups was mooted.

After further discussion with our Executive, I approached *Dr. Michael Jensen* and explored the suggestion with him. Michael was very supportive of such a venture and we talked about possible topics that might be of interest to both groups. Eventually we decided that something in the area of creation theology might work—examining the Christian view of creation and our care of the earth.

Michael did give the warning that while he was a member of the ACL he was not on the executive so advised that I now progress the concept with the President, *Dr. Mark Thompson*. I emailed Mark giving the history of my conversations with Michael and asking for his response. I received a rather guarded reply making it clear that this proposal would need to be examined by the ACL Executive before he could give me a reply.

Some weeks later I was in touch with Mark again and he invited me to have lunch with him. We had a very amicable lunch together and then Mark got down to business.

He explained that my suggestion of a combined event as envisaged was not possible for two reasons. **First, he explained the ACL is a political organisation with just one narrow aim, namely to maintain and encourage the evangelical character of Sydney**

**Diocese.** He reflected that the aim of each President of ACL was to work towards making the diocese even more evangelical when he finished his term of office than when he began it. **He assured me that ACL's intention was not to squash other expressions of Anglicanism within the diocese but merely to encourage evangelical growth.** This was carried out by ensuring that as far as possible, evangelicals were elected to all committees and Boards within the Diocese. Running seminars on theological issues was the province of Moore College and not part of ACL's brief.

The second reason for not joining with *Anglicans Together* to host a seminar he explained was that it "might confuse people." The implication being that some people might get the idea that Anglicans Together and ACL were in agreement and this would obviously be a bad thing. The door on co-operation of any kind was very firmly closed. We parted on friendly terms but I found the experience disappointing and a little depressing.

**Sydney Diocese has had a predominantly evangelical character for a very long time and there is little chance of that changing in our life time so one might question why we still need an organisation that insists on expanding the evangelical boundaries. It suggests that they have little faith in their product if it needs such vigorous protection. I have no problem with evangelicalism *per se*. I grew up in a deeply evangelical family and I still value and affirm much of that upbringing.**

However, the nature of evangelicalism in this Diocese has changed significantly in the last twenty-five years. It has become increasingly narrow in its beliefs, and almost contemptuous of anything that looks like traditional Anglicanism. When I was first ordained there were plenty of Sydney evangelicals who conducted Prayer Book Services, regularly administered the sacraments of Baptism and Holy Communion and respected and valued the wider Anglican Communion. Today they are hard to find.

**Furthermore to be an evangelical in Sydney today generally involves assent to a collection of new beliefs.** The most obvious of these is the attitude to Women's Ministry. The recent release of *Dr. Claire Smith's* book,

**God's Good Design** outlining 'What the Bible really says about men and women' is a classic example. The book affirms that women should not teach men, women should generally keep silent in church and must be submissive to their husbands.

The book has been endorsed by our Archbishop and by **Dr. Don Carson**- an American New Testament scholar who has had a significant influence on Sydney evangelicals.

The effect of this teaching about women's ministry has been to force many talented Sydney women to move to other dioceses where their calling and vocation as priests has been recognised. Others have remained in the diocese but have experienced the frustration of never being accepted as equals with men in ministry, despite having the same or better qualifications. Curiously, Sydney seems to be happy to send women to lecture in theological colleges in African nations such as Tanzania but denies them the right to teach in their own Diocese.

Looking through the draft new Prayer Book for our diocese called *Common Prayer*, (subtitled, Resources for Gospel shaped gatherings!) I notice that the Sydney doctrine of male headship has now surfaced in the Marriage Service where the husband promises to, 'love, cherish and protect you' but the wife promises to 'love, cherish and submit to you'. I am appalled that this view of marriage, which is not held by the majority of evangelicals around the world, has now been given such official recognition. *Ephesians 5* which is often quoted in defence of this view actually teaches voluntary mutual submission in relationships - 'be subject to one another out of reverence for Christ' - sadly this verse is often ignored.

An evangelical who does not fit the Sydney mould, even though trained at Moore College is the **Rev'd Dr. Kevin Giles**. Kevin was in Sydney last week to launch his new book on the doctrine of the Trinity, *The eternal generation of the Son: Maintaining Trinitarian Orthodoxy*. This event was hosted by *Anglicans Together*.

The book has been written in response to the view being argued by some conservative evangelicals in the USA that the doctrine of the eternal generation of the Son is not taught by Scripture and should be dropped from the creeds. None of our Sydney theologians have articulated this view yet but Kevin is clearly prepared to counter them if they do so. In his book, Kevin argues that retention of the words from the Nicene Creed, "We believe in one Lord Jesus Christ, the only Son of God, ...eternally begotten of the Father... begotten not made" is essential because they reflect the agreed doctrine of the church for almost 1700 years. In his view the words guarantee the full divinity of the Son and also explain his uniqueness. Furthermore, using the language of 'begotten' is entirely consistent with Scripture. He suggests that to discard these words is to

arrogantly distance oneself from the orthodox teaching of the mainstream Christian Church.

This is not the first time that Kevin has written on the Trinity. A few years ago *Anglicans Together* hosted the launch of his book, *The Trinity and Subordinationism-The Doctrine of God and the Contemporary Gender Debate*. This book was a rebuttal of the view that Jesus is in some way eternally subordinate to the Father. This view was embraced by our own Anglican Diocesan Doctrine Commission in their report to the Synod in 1999. They argued that although the Father and Son are equal, the Son is functionally subordinate to the Father and that this subordination 'belongs to the eternal relationship of the persons of the Trinity.' In other words, in Sydney's view, God the Father and Jesus are 'equal but different' just as Men and Women are equal but different. Kevin carefully exposed the fallacies in this kind of thinking. We can be thankful to *Kevin Giles* for his painstaking examination of both the Biblical texts and the writings of ancient and modern scholars on these matters.

Given Sydney's willingness to depart from teaching accepted by most other Anglicans, including many evangelical Anglicans, one sometimes wonders if our Diocese is trying to be 'a church within a church' with their own doctrines and ways of doing things.

On a brighter note we look forward to our Annual Dinner on the 31<sup>st</sup> August and to hearing *Geraldine Doogue*, the presenter of the ABC's long running Compass programme. I hope to see you there.

*Philip Bradford,*  
Rector, Parish of Hunters Hill

## ANGLICANS TOGETHER DINNER

FRIDAY 31 AUGUST 2012  
7.00pm for 7.30pm

PREMIERS at NSW Leagues Club,  
165 Phillip Street, Sydney

Guest Speaker:

*Dr Geraldine Doogue,*

Presenter of the ABC's Compass programme

"In this 50<sup>th</sup> Anniversary Year of Vatican II,  
why I am still a Catholic"

COST: 50.00 pp; \$45 pensioners/students  
(Buy own drinks at Bar)

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# SYNOD WATCH

BY SUSAN HOOKE, CREMORNE.



**Selective accountability?  
Selective transparency?  
Are we making any  
progress?**

**Last year, Bishop Peter  
Hayward moved a  
motion, passed by Synod that-**

**'requested Standing**

**Committee to insert in its Principles a procedure to be adopted by any organisation seeking funds, including a detailed proposal for the purpose, likely timing of the expenditure and a review of the reserves currently held by that body.'**

A very prudent step. Particularly for those Synod members who have attempted to wrestle with Diocesan accounts to try to determine how money was spent **and** was the request for funds justified. One has just to look at the annual allocations of funds for the Moore College Library. On its face, sounds fine. Dig deeper and one finds the money was not being spent on a library at all. No suggestion that anyone had their hands in the till. Circumstances had changed an ordinance and been amended, all quite legitimate BUT no one had bothered to change the cut and paste from one year to the next.

It required me to pay for a copy of the Moore College accounts and it took hours of sifting to get to the bottom of that confusion. What I did find was that Moore College had substantial reserves. And yet Synod is asked each year to continue to provide significant subsidies to the College, without justification against financial resources available.

This week I received my summons to this year's session of Synod. The accompanying papers included the Final Statement of Funding Principles and Priorities for 2013 ('the Funding Principles') approved last week by Standing Committee.

The Funding Principles followed the debate in Synod, and in preceding meetings, to review the now depleted sources of revenue and how best the funding needs of the Diocese should be met. Standing Committee states that two fundamental principles shape the document. The first, a significant weighting is giving to the long-term nature of diocesan life. The second, there is a need to think holistically. This translates to a levy on parishes to assist the Mission Property Committee to fund the acquisition of land for church sites. Why a levy? We are not told. *Are there savings to be made*

*elsewhere? What happened to the traditional approach of local fund raising while renting halls? Is the impact of reduced ministries in existing parishes justified? No detailed reasoning behind this decision. I don't propose to review the Appropriations and Allocations Ordinance or the Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance. They require more time and consideration and I have a deadline.*

What really took my breath away was found in Annexure 1 of the Funding Principles. Bishop Peter's resolution (above) is set out. But we are then told that *while the procedure envisaged has merit...it would not necessarily be appropriate to apply the procedure to all.* For example, the funding provided by Synod may be the organisation's only source of funding and they have no reserves. This is information which would be helpful for Synod to know in weighing the merits of the request. Another example, Synod funding may represent only a small part of the funding. Again, it would be helpful for Synod to know. The most amazing reason was that Standing Committee may consider an activity to be high priority but no organisation has sought funding. That detail relating to such an activity would be **very helpful** for Synod to know!

Standing Committee has decided that *where it considers accountability and transparency would be improved by the provision of information* it intends to seek the information Bishop Peter suggested.

I can't think of any situation where accountability and transparency would not be helpful. I cannot understand that after all the discussions following the very big losses about the need for open governance and transparency (as, indeed, is noted in Annexure 2) that it is now to be left in the hands of Standing Committee to decide what Synod members need to know.

***Synod was asked to accept responsibility for the losses despite a vacuum of information about the high risk investment strategies of the bodies that report to Standing Committee. Synod must demand full transparency as Synod is ultimately accountable.*** See Section 1 (f) of the Final Statement. *The concern for transparent honesty and faithfulness in financial dealings (2 Corinthians 8:18-24).* In particular I note verse 21: *for we intend to do what is right not only in the Lord's sight but in the sight of others. (NRV) or, Providing for honest things, not only in the sight of the Lord, but also in the sight of men. (KJV).*

On a better note, the Northern Area Deanery Synod representatives are continuing to hold their meetings with speakers to assist in our preparation for Synod. The idea is spreading and next week Synod representatives of parishes in the Sydney city area are holding a similar meeting. A most encouraging move.

## DEPRESSED? ME?

On occasion, in Church circles, the opinion is expressed that believers should never suffer from mental disorders (like depression) and so should not seek help for these conditions, as if to do so was an expression of a “lack of faith”. As both a believer and a psychologist this view raises some interesting issues for me.

This view seems to draw a distinction between the life of the body (whose problems can be healed, otherwise certain Churches would not have Healing Services) and an inner mental life only accessible to faith and where healing through secular means is questioned.

This position seems to float on other assumed beliefs about the nature of created humanity (however one conceives creation to have occurred). Our experience of life indicates at least two domains which can be experienced as separate. In traditional language these are termed the “body” and a non-material inner life termed the “soul”.

However, there is a hint from St Paul’s writings that our inner life may actually have two components – what he calls “soul” and “spirit” - for in ending his first letter to the Church at Thessalonica he says, “*May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ*” (1 Thess 5:23). This is an interesting statement because St Paul does not appear to hold this view of a body, soul and spirit consistently across his writings in a similar way that dualistic “confusions” about body and soul were held side by side in Pagan Greek philosophy.

Nonetheless, St Paul’s statement raises the possibility that the nature of human persons is threefold so that there exists in us a separate “spirit” component where the issue of faith and belief would be more relevant. Presumably, this “spirit” component would be separate to (although intersecting with) the “soul” whose components would more be made up of mind, will and emotion. Overall then, our body would intersect with, but would not be the same as our mind/emotions, and our mind/emotions would intersect with, but not be the same as our spirit.

This perspective not only explains why some persons can have an inner life despite no apparent ongoing spiritual or religious experience even after baptism, but it also allows us to acknowledge that our threefold nature can be affected by the Fall – our body can get sick and die, our soul (including the mind) can get sick and our spirit requires (at least) a rebirth (as in John 3:3ff). Events emerging from the fallen nature of creation (like unjustified suffering) can affect our inner emotional life

and thinking (soul), but this can be experienced in a separate domain to our “spirit”.

**Consequently, believers on the one hand ought not to feel guilty if they experience mental and emotional problems, nor on the other hand naively believe that problems of the mind can be prayed away.**

So what causes mental disorders, can anything be done about them and what part can the Church play? Let’s take depression as an example because **the World Health Organisation predicts that by 2020 depression it will be the second biggest cause of disease and disability in the world and that by 2035 its impact is likely to outstrip AIDS, heart disease, traffic accidents and wars combined.**

Contemporary neuroscience research is indicating that early life experience of both infancy and childhood can affect our later emotions and subsequent patterns of thinking which condition our choices. Put simply, if a child is exposed to unrelenting abuse they are not only effected emotionally but come to hold incorrect beliefs that pre-determine their later life choices like – “*nothing good ever happens to me*” or “*I can’t do anything about this*” or “*I’m very angry about being treated this way but if I protest I might destroy the whole relationship and I’ll get abandoned*”. All of these beliefs and their concurrent emotions are a recipe for adult depression. Fortunately, these thought patterns can get reversed and one of the best books dealing with this is *Martin Seligman’s Learned Optimism*.

So what part can the Church play in enhancing our mental wellbeing? The famous psychologist, *William Glasser* (who started Reality Therapy) concluded from his experience that all human psychological problems stem from problems with relationships. We are beings made for relationship(s) and the Church community provides ample opportunities for us to make positive relationship connections with others. Helping others can also be a good way to help ourselves. Research also indicates a connection between religious belief and mental health and this is probably because a belief system gives meaning to our lives. Indeed, it is not uncommon for self-actualised persons (people who are seen to be fulfilling their inherent potentials) to report spiritual and transpersonal experiences. Such experiences can then have real positive effects so long as they are not used defensively or magically to spiritualise away real problems which need attention.

**So the good news is – if a believer experiences mental and emotional difficulties it does not mean there is necessarily something wrong with their faith. Furthermore, good help is available.** Some helpful contacts for those in need:

The ‘**Counselling and Personal Emergency**’ section of the White Pages lists a range of support group details.

Our own Anglicare has a counselling service. Tel: 9895 8000 or go to <[www.anglicare.org.au](http://www.anglicare.org.au)>

**Lifeline** (Tel: 13 1114) is an anonymous, free, 24 hour telephone counselling service. The training their counsellors receive is excellent. For further information go to [www.lifeline.org.au](http://www.lifeline.org.au).

See your GP and discuss a referral to a psychologist. This can now be rebated through Medicare. The Australian Psychological Society has a special Interest Group called "Christianity and Psychology" so that Churchgoers can organise a referral to a psychologist who holds similar beliefs to their own. For further information, go to [www.psychology.org.au](http://www.psychology.org.au) and follow the links.

Other Church affiliated services which offer counselling (with a sliding fee scale for those on limited income) are:

**CatholicCare:** - [www.catholiccare.org](http://www.catholiccare.org)

**Salvo Care Line:** - [www.salvos.org.au/salvocareline](http://www.salvos.org.au/salvocareline)

**Wesley Counselling Services:**  
[www.wesleymission.org.au](http://www.wesleymission.org.au)

*The author is a regular attendee at a Sydney Anglican Church. He is a registered psychologist in private practice who holds a PhD in Psychology and a Bachelor of Divinity degree.*

### ***Servants of God what is your song?***

In a sunburnt desert Moses lifted up the serpent:  
Servants of God, your mercy is great.

Jesus Christ. Calvary is blessed with its new birth  
Servants of God, is it crass to covet the world's sea?

Rainbowserpent. Reconciliation is at hand  
Servants of God, it slumbers under black and white

Easter ribands untangle our tune  
Servants of God. Is this your joy?

Mother Nature has three plover chicks in the  
the garden of the park  
Servants of God, is this your song?

Noel Jeffs SSF

{Written as the intercessory prayer for a Mass 2012 at Anglican Franciscan Chapter, Manly Brisbane}

## ***A BENEDICTINE EXPERIENCE***

### ***A WEEKEND RETREAT***

***Mt St Benedict Centre, Pennant Hills, Sydney***

**5pm Friday 23 - 4pm Sunday 25 NOVEMBER 2012.**

**The retreat will include: Conferences on the Rule, Meditation and Lectio Divina.**

Enquiries:

Benedictine Experience 2012, St Mark's Abbey, PO 111,  
Camperdown Vic 3260. Cost \$360

## ***'FREEDOM DAY CELEBRATION' – ST. MARK'S ANGLICAN CHURCH, SOUTH HURSTVILLE***

**S**t Mark's Parish strives to be an open, all inclusive community of believers. Finding innovative ways to embrace and realise this ideology is an ongoing but inspiring challenge.

On Sunday April 22<sup>nd</sup>, 2012 the Parish of St Mark's South Hurstville hosted a new event we termed: '*Freedom Day Celebration.*' This event comprised a liturgy of praise, prayer and proclamation - followed by afternoon tea in our Hall. The service was the brainchild of our resident 'liturgist' **Bruce Cooke** in conjunction with our Associate Priest, **Fr. Andre Jacobs**, who accompanied by his family departed South Africa for Australia a few years previously.

**Bruce Cooke** sowed the idea of using a significant day in the South African calendar in order to bring together expatriate South African Anglicans and other Christians. **On the day there were representatives from the Baptist, NG Kerk (Afrikaans) and Roman Catholic churches who were resident in Sydney. Also in attendance were Indian and Kenyan expatriates.**

The event was advertised via a notice placed on the Expatriates website which together with personal invitations extended by **Fr. Andre and family**, proved to be excellent forms of publicity.

When the liturgy was drafted, care was taken to ensure it was as inclusive as possible. **The service used an array of languages spoken in South Africa including English, Afrikaans and Xhosa with one of the hymns sung in Swahili.** The liturgy was adapted from sources such as An Anglican Prayer Book, NG Kerk (Afrikaans) Prayer Book and A Prayer Book for Australia.

The Service was well attended and the afternoon was just a wonderful fellowship time involving representatives from both local and South African communities. It is probably appropriate to say that it was a '**Rainbow Nation**' celebration. Many in attendance expressed their wish for such an event to be celebrated more often.

***Having reflected on all this we give God all the glory.***

*Wesley Fairhall*

St. Mark's South Hurstville Parish

## ***BEAUTIFUL MUSIC***

***St James' Church, Sydney***

**BACH'S MASS IN B MINOR**

**The Choir and Orchestra of St James'  
with Guest Soloists**

**THURSDAY, 20 SEPTEMBER, 7 PM**

**SATURDAY, 22 SEPTEMBER, 5PM**

# REDEFINING MARRIAGE

**Andrew Sempell**

Rector, St James' Anglican Church, Sydney



**B**ack in June, *Archbishop Peter Jensen* issued a pastoral letter to parishioners of the Diocese concerning the topic 'redefining marriage'. The letter was distributed at St James, but I also advised that I had some concerns

with his approach on the matter and would therefore provide my own response on the following Sunday. **I sent a copy of this document to the Archbishop and the Regional Bishop before it was given to parishioners, and link to it can be found on the St James' Parish home page at: [www.sjks.org.au](http://www.sjks.org.au)\***

Since then, I have shared my thoughts with a number of bishops, theologians and community leaders and have received a large number of positive and useful responses in return. As you might expect, the position in the Anglican Church is far from monolithic, and some different views have been expressed recently by, among others, the **Bishop of Gippsland Dr John McIntyre** (a former Sydney priest) and **Dr Keith Mascord** (a former lecturer at Moore College) and a number of others in the book *"Five Uneasy Pieces"*.

**It needs to be acknowledged that the institution of marriage has been around a lot longer than Christianity, and indeed the church has only become involved in the ordering of marriages at a relatively late stage in history.** Moreover, marriage is not bound to any particular religion or culture but rather has been a common way of ordering familial relationships down through time. On the other hand, **the Christian faith does have some important things to say about marriage and that needs to be recognised and celebrated, however it would seem to be indefensible to say that those of other faiths, or even no faith, must abide by them.**

**Marriages conducted by religious celebrants are rapidly declining in Australia, with only 30% of couples currently choosing to do this. Around 5% of marriages are conducted within the Anglican Church, so our social impact in this area is quite marginal and shows every likelihood of becoming more so.**

It also seems to me that Australia now has quite a confused system of ordering familial relationships that cut across both state and federal jurisdictions. The Marriage Act 1961 governs marriages nationally, however *de facto marriages* come under a range of

individual state laws. Between these two systems there is the possibility of notional bigamy because a person can be in a *de jure marriage* with one person while being in a *de facto marriage* with another at the same time. So there is more that needs to be sorted out here than just same-sex marriage.

**One thing that I propose is the separation of the legal and religious aspects of marriage, as happens in most European countries.** The government should then get on with the business of providing appropriate legal order and protection of relationships nationally, and religious groups should perform their duties of blessing and nurturing marriages within their traditions. In this way the government can give recognition of same-sex marriages on an equal legal footing with all others, while the churches can maintain their own integrity on the ordering of particular religious approaches to marriages, as they currently do.

**Finally, the Church likes to see itself as a means of bringing God's grace and salvation into the lives of individuals and the wider community.** However, sometimes it gets in the way of this process. **Martin Luther** highlighted this, somewhat tongue-in-cheek, in his criticism of the selling of indulgences. The church contended that God had given it a great store-house of grace that could be handed out to people through the sacraments. An indulgence was an extension of the

if the church indeed had an unlimited supply of grace, then it should freely give it away to all people everywhere

sacrament of penance and therefore, for the payment of a fee, the church could apply God's grace to free the soul from purgatory.

**Luther** argued that if the church indeed had an unlimited supply of grace, then it should freely give it away to all people everywhere so that all may be saved and enter the kingdom of God. But, of course, the church was mean-spirited and happier to use God's grace to accumulate wealth and maintain its power and control over people.

This is an interesting parable that lies at the heart of the protestant reformation and remains a challenge for the church today. It may be asked in this case, if the ordering of committed familial relationships through marriage is such a blessing for society, then why not apply it freely and equally to all such relationships so that all may flourish?

**Indeed, it becomes quite telling when the Church has to justify the withholding of God's blessing upon any person - such as divorcees, gays, the un-baptised, suicides, and those fellow Christians with whom we disagree; to name but a few. Some people clearly prefer to curse others rather than bless them, yet the church has changed its position on many issues down through the centuries and I suspect that this will be just another in the fullness of time.**

\*It is also on [www.anglicanstogether.org](http://www.anglicanstogether.org)

**PARISHIONERS OF CHRIST CHURCH SAINT LAURENCE, SYDNEY FAREWELLED THEIR RECTOR, FATHER ADRIAN STEPHENS AND JEANNIE IN APRIL AFTER OVER 10 YEARS OF SERVICE TO THE PARISH.** [Material taken from interviews by L. Malpass and D. Reeder in the CCSL's Easter 2012 edition of 'The Deacon's Treasure'. (Parish magazine)]



**Fr Adrian** was born in Keith, South Australia in 1950, and as a child attended Sunday School at a Congregational Church. He left the church, and left school at 16,

earning a living working on the land and truck driving. After marriage to Jeannie and now with two children, Adrian and Jeannie started to explore their faith. After trying several possibilities, they arrived in the Anglican Church.

**After accepting that “nagging” calling to ministry, Adrian matriculated, then entered St Barnabas’ Theological College.** During this training, Adrian found “structured liturgy very attractive”, suiting his “naturally conservative disposition”. He then served as Assistant Priest in the parishes of Murray Bridge and Morphett Vale, while also attending Institute of Management courses. Adrian was Rector at both Kingston and Mt Barker.

**Fr. Adrian described his arrival at CCSL in 2001 as full of challenges including: a financially challenged inner city parish; an unwelcoming and unhealthy culture (suspicion of outsiders maybe wishing to change Catholic traditions); the need for some liturgical reform; and his own terror of learning to sing masses.**

On being pressed, **he nominated his greatest achievement as “having a thriving congregation and parish community”. “Everything has been geared to that end”.** Contributing projects included major refurbishments in the hall, office, and the heritage-listed church building. “Keys to building a welcoming community” are the quality of the facilities. Income generation through much improved leasing arrangements facilitated this activity. Most importantly, encouraging care for others: “feeding the hungry” through the daily coffee and sandwich ministry to the homeless and the Shelter in the hall Saturday nights. He also admits he will now miss the fine musical tradition at CCSL.

A thought-provoking final word to his parish: **“It is important that CCSL move away from the Anglo-Catholic title - a term rapidly losing any credibility. If one googled Anglo-Catholic now all that would emerge are references to the Roman Catholic Ordinariate and fringe groups firmly holding onto an era long past. On that basis I am not Anglo-Catholic, but an Anglican with Catholic theology.**

**Bishop Forsyth:** “Fr. Adrian....has re-ordered and re-grounded the church....the church is much happier in itself....Adrian has helped Christ Church engage warmly with the Diocese of Sydney....[He as bishop] has felt more at home attending CCSL yet without compromising theological differences....”.

**Greg Mossop,** Rector’s Warden, commenting on the initial scepticism of some and the huge financial and infrastructure challenges: “No fairer assessment of Fr Adrian’s contribution can be made than asking us to contemplate the circumstances of the parish in 2001 and compare with 2012.”

**Brian Luhr,** Head Server: “[Fr. Adrian] has continued the great traditions of the Church within the liturgy...He has emphasized...the relevance of worship....He has gently lead the [serving] team in the spirit of co-operation, enhanced with joy and humour....”.

**Colin Bannerman,** People’s Warden: “[re Fr. Adrian’s appointment] I think that God has been kinder to Christ Church than it really deserved. One cannot but be impressed with the transformation in CCSL...Jeannie supported and encouraged [Adrian]. Only she fully understands the cost of being Rector of CCSL during this difficult period....”

**Which brings one to Jeannie Minnis, described as “More than a Parson’s Wife”** by her interviewer.

Jeannie’s professional life in mid-wifery developed in Sydney where she completed a Master’s degree. Her concern for the care of substance-dependant pregnant women lead her to work at Royal Prince Alfred Hospital in the Drug Health Unit for 6 years. She has also been the Clinical Midwife Consultant for Perinatal and Family Drug Health at RPA and Canterbury Hospital.

At Christ Church, she helped revive, and taught at, the Sunday School, and was “a true friend and ‘mate’ to some of CCSL’s most marginalised parishioners, something many of her fellow church-goers may find difficult”. “Jeannie has been a vibrant presence in our parish. Her deep commitment to personal prayer to strengthen and guide the parish has always underpinned her personal warmth and approachability”.

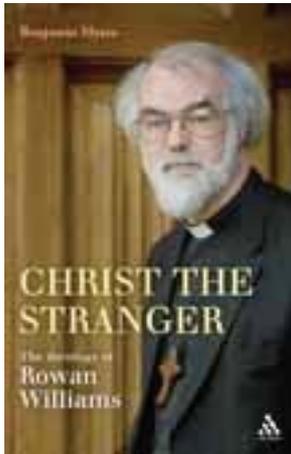
During her time at CCSL, Jeannie became a professed member of the Third Order of the Society of St Francis.

Fr. Adrian and Jeannie are returning to their roots – the country. He will be inducted at Christ Church, Hamilton, Victoria on 8th August 2012.

**Lyn Bannerman**

**CHRIST THE STRANGER:  
The Theology of Rowan Williams**  
**Benjamin Meyers**

T&T International, London, 2012. ISBN 978 0 567 56236-4  
(Hardback), 978 0 567 59971-1 (Paperback)



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**REVIEWED BY BRUCE KAYE\***



This is a remarkable and immensely valuable book. It is remarkable in that it captures not just the ideas of *Rowan Williams* but something of the spirit and character of the person as he enquires into the nature of our existence and of the God whom Christians worship. It is valuable because it does so in exquisitely accessible and elegant form. The book is a great and engrossing read.

There are two groups of seven chapters set between a Prologue, an Interlude and an Epilogue. Chapters announce such themes as **sociality, tragedy, boundaries, desire, hope, fantasy and Writing**. There is a certain progression through time in tracing the way *Williams*' thought and life have developed, though this is interwoven with references back and forward. There are three general periods in *Williams* worked on some discernible issues.

*Meyers* draws occasional attention to what *Williams* was doing in these periods and it seems to me a little more could have been made of this. I set these out in relation to his employment responsibilities in these periods.

**1970s-1980s** concerned with language and sociality influenced by the German philosopher *Wittgenstein*:

Studying at Cambridge and Oxford, Tutor at a theological college in Cambridge, lecturer in Divinity Cambridge 1980-86

**Late 1980s to late 1990s** concerned with social order and influenced by his discovery of *Hegel*

Professor of Divinity Oxford (1986-1992) Bishop of Monmouth in Wales (1992-2000)

**End of the 1990s to the present** concerned with whether or not human desire is necessarily trapped in selfish fantasy, here responding to *Freud*.

**Archbishop of Canterbury (2000-)**

It seems to me that there is no obvious or necessary relationship between the challenges each of these work responsibilities and the intellectual concerns *Meyers* describes. That in no way suggests he was not engaged with his work challenges as a theologian. **Rather, I think it points to the extraordinary focus of *Williams* on the theological issues of being a Christian in the modern world.**

There are many themes at work here, prominent among them are **the extraordinary character of the incarnation as upsetting the way we see the world**, a kind of incursion that disrupts, and **the doctrine of the Trinity becomes a vital reference point**. Russian theology recurs regularly and throughout there is the sense of tragedy in *Williams*' reading of the human condition and the Christian move.

People are also important in this story especially *TS Eliot, Augustine of Hippo, Wittgenstein, Freud* and *Hegel*. Throughout there is reference to the different media that *Williams* uses and is influenced by; essays, poetry, art and icons are prominent. Each chapter is introduced by some poetry, mostly from *Williams* own published poetry.

**What is 'strange in such a complete theologian is the lack of theological reflection on the nature of institutions in the human condition and especially in the Church.**

*Nuggett Coombes* long ago coined the phrase '*institutions maketh the man*' and *Alistair MacIntyre* developed a notion of tradition that sat very comfortably with a refined sense of institutionality is social life and time. *Williams* seems not to be tuned into this issue, which is strange given he has been both a diocesan bishop, an Archbishop in both Wales and at Canterbury. I did not notice in the exposition much of *Williams*' book '*Lost Icons*'. This is one of his significant forays into social comment and seemed to imply some underlying frustration, even perhaps anger – Themes not common in *Williams* writings.

***Meyers* book is extremely well informed, elegantly written and very helpfully arranged. It not only makes an excellent introduction to the theology of Rowan Williams, it also provides a very significant insight into the key issues of our day.**

*\*Editor,  
The Journal of Anglican Studies*



# Bonhoeffer

Pastor, Martyr, Prophet, Spy

by Eric Metaxas



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## REVIEWED



by **Rosemary Bradford**

*“Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.”*

*“Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: “ye were bought at a price,” and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation of God.”*

— [Dietrich Bonhoeffer](#), *The Cost of Discipleship*

In setting out to chronicle again the life of **Dietrich Bonhoeffer**, **Metaxas** is a man on a mission. He’s a writer by training and trade, but brings a gift to this task that is unusual. The fine details of the life of his subject are not glossed over. We learn about his mother and father’s family, his careful schooling and religious and ethical upbringing, his siblings and so on. But these passages are engrossing and provide a vivid foundation for the chapters that follow.

So with his early writing, and development in his late teens, **Metaxas** mines the personal correspondence

of the son, brother and friend to disclose a living, breathing and passionate appreciation of life. In his first luminous experiences of church life outside the Lutheran church he was seized by a strong conviction of the existence of the church that spanned all natural barriers. This is just one of the turning points that brings **Bonhoeffer** into a transformed understanding of other Christian traditions, and enables him to speak beyond his own cultural home.

**Bonhoeffer** grew up in the shadow of the First World War, the disastrous Treaty and the death of his brother. His decision to study theology at fourteen seemed to his parents and older siblings to have come to him out of a dull grey sky and was considered a low-grade profession to a family not given to church attendance or theological discourse. But this precocious child in a distinguished family held his ground and provoked as a result, catechisms on evil, pacifism and passivity that reinforced his developing confidence. He came to grace and enhance a profession that needed fine minds and passionate hearts, while undergoing transformation in his own experience that is delightfully chronicled.

**The dark years of the rise of the Third Reich are the heart of the account and in broad detail are well-known. Perhaps what will surprise though are the breadth of Bonhoeffer’s activities and writings during those years: years of high endeavour and great achievement.**

To describe this book as a page-turner is not an exaggeration given its place in the bestseller lists. It is a highly unusual candidate though not to avid fans of **Bonhoeffer’s** writings. His contribution to this record is large in carefully edited quotations, and the turning points where philosophies came into collision are detailed with precision. It makes this record of a great conflict of world-views a valuable testament. It is the record of how **Dietrich Bonhoeffer** was ‘seized by God’ and again and again, faced back into the costly road of out-spokenness and emphatic discipleship.

**As a regular reader of biographies I have high tolerance for tedious detail and careless editing, hagiography can be hilarious. This book stands out in fulfilling contrast to many in the genre. It has been around since 2010 and is worthy of close attention.**

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### AT NEWSLETTER

published by

**Anglicans Together Inc**

Opinions expressed are those of the contributors.

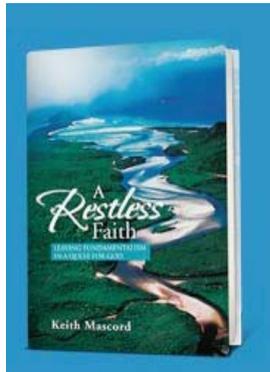
Editor: Moya Holle, PO Box 429 Glebe NSW 2037

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# RECENT RELEASE

KEITH MASCORD:

*A Restless Faith: Leaving Fundamentalism in a Quest for God* Xlibris Corp, 2012



experienced the dream coming true. I'm sure there are people in Wee Waa today who could speak of Keith's ministry to them. The chapters concerning his ten years full time and five years part-time as a lecturer at Moore College can be read in depth by those who are interested in matters of doctrine and the intricate workings of the Sydney Diocese.

Of special interest is his doctoral work on *Alvin Plantinga, a Christian philosopher*. Speaking of the people with whom Keith now works as Probation and Parole officer, he says "The idea that they must come to very specific Christian beliefs such as that Jesus died for them, and that if they don't embrace this and other beliefs they run the risk of being sent to hell, is deeply problematic" (p205). The three middle chapters, five to seven, of the book tell in detail what led to that feeling for Keith.

Along the way, Keith found many of his earlier beliefs turned right around. I loved reading of his meeting up with *Dr Patricia Brennan* when she invited him to be the speaker at the 25<sup>th</sup> anniversary of the first protest of the Movement for the Ordination of Women in Sydney. Patricia died a year ago, but I think she would have loved this book. I also enjoyed the way Keith introduced *Anthony Venn-Brown* and his work amongst those of homosexual orientation. Anthony was a married pastor in a pentecostal church and has helped thousands of people through his book *A Life of Unlearning*.

Keith's description of his participation in the protest against the deportation of *Sheikh Mansour Leghai* says far more about inter-faith dialogue than he could have said had he set out to systematically explain the differences between Islam and Christianity. He even manages to broach the subject of Islamic fundamentalism through his often mentioned topic of Noah.

There are sixty pages of appendices which relate to the 'Open Letter' Keith wrote to the Standing Committee of the Sydney Diocese when he tried to suggest a more loving way to minister to people. The cracks that appeared in his Christian faith during his time in Moore College, and his rising feeling of protest, culminated in the open Letter. It led to hundreds of responses, and hundreds of hours of committee discussions and writing of reports. Some of this was happening while Keith was working in his new position as National Chaplain of Mission Australia. His reflections on those years also make good reading.

The book is pastoral in many ways. Keith speaks with deep feeling when he describes the deaths of his parents, of Judy's mother, of children and adults in his parish at Wee Waa, and of a number of colleagues. On a number of occasions we get a glimpse of the things which bring Keith to tears. He also describes his experience of anger, and then is able to spell out the way it can become crippling, leading on to bitterness and revenge.

His last sentence leaves us all with a way to continue in our quest for God: "Guides who led me well are my mum and dad. The best of all guides led them through their lives. There is no better guide than the enigmatic Son of man and Son of God from Nazareth. Looking to him, I continue my not yet finished quest, my quest for God."



REVIEWED BY THE REV'D DR SUE EMELEUS



I warmly recommend Keith Mascord's book, especially to any whose journey has been out of fundamentalism, and also to those who wish to understand some of the thinking of the leadership of the Sydney Anglican Diocese over the years.

The first four chapters describe the life of a man who grew up knowing he was loved by his parents and family, his Christian community and God, and who came to the conclusion after hearing Billy Graham that he wanted to be like him. Keith tells us that he even chose fifth and sixth form subjects that would prepare him to be a preacher.

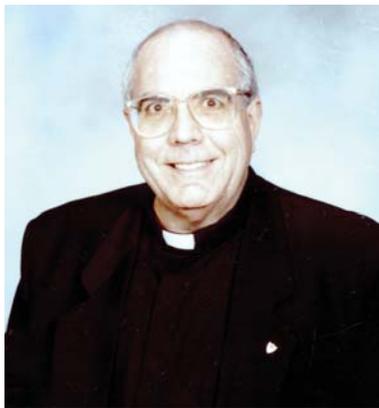
I found myself comparing this book with another recently published one; *Leaving Alexandria: a Memoir of Faith and Doubt*, by retired Anglican (Scottish Episcopal) Archbishop, Richard Holloway. That is another story, very different from Keith's, but one with many parallels in its spiritual content. Both autobiographies trace their family history back to their grandparents, Keith's in Australia and Canada, people of deep faith, and Richard's in the poverty of orphanages in Glasgow.

Keith's family moved to Canada and subsequently his father became the bookkeeper at the Prairie Bible Institute in Alberta. Keith says "I have the happiest memories of these early days... It is hard to imagine a better place within which to become a Christian and to have one's faith nurtured".

Keith had been very impressed by *Billy Graham* when he came to Sydney in 1969. It was at UNE that Keith encountered evangelical Anglicanism, and it seemed to deal with some of the problems he had begun to encounter with his faith. He describes the way he and his father would debate vigorously about faith matters. At UNE Keith met his future wife Judy, as he trained to become a teacher of English and History, and she to become a Maths and Science teacher.

Chapter Four, describing Keith's years as a student in Moore theological College and then his early years as a country minister are appropriately headed "Realising a Dream". It was in his pastoral ministry that he

## OBITUARY – FR JOHN KOHLER 1944 – 2012



Fr John Kohler, the former Rector of St Paul's Church Burwood, passed away on 26 April 2012, aged 68.

Born in Harris Park, John was educated at the King's School, Parramatta, where he indulged his love of Gilbert and

Sullivan, and specialised in history and music.

John spent three years at St Michael's College, Crafers South Australia, intending to lead a monastic life, but later transferred to Morpeth Theological College to complete his studies. He spent a year teaching in Papua New Guinea under the auspices of the Australian Board of Mission. **In 1970 he was ordained deacon and then priest in the Diocese of Canberra/Goulburn.** He ministered in Cooma and Queanbeyan and married Gay, whom he had met at Crafers. In 1974 he became the Rector of Kameruka. In 1976 they moved to Hornsby, where he was Curate. Two years later they transferred to Hunters Hill, before **John's appointment as Rector of St Mark's Granville until 1993 when he went to St Paul's Burwood.**

On retirement in 2009, Fr John took up a post as an assistant in the Camden parish, but health issues forced him to relinquish this role.

**Fr John's funeral at St Paul's Church on 28 June was led by Archbishop Peter Watson, and the 32 voice Choir was a testimony to Fr John's love of good music, especially music written for and used in a liturgical setting.**

**For parishioners at St Mark's and St Paul's, Fr John represented all that is good and worthy in the priestly vocation.** John loved God's word, His son and His Church. He performed the many and varied tasks of a priest with grace, good humour and care. He loved the sacraments, and led worship with depth and intelligence. For John, worship was a bringing together of all that is beautiful in honour of his Lord.

With his love of music, John was instrumental in persuading the Joan Sutherland Society to hold their regular concerts in St Paul's Church, and having **Dame Joan** and **Richard Bonynge** attend on more than one occasion.

Another interest held by John was Russian history and culture. He had become a member of the Order of St John of Jerusalem, and twice visited Russia.

Fr John led a fulfilled and useful life, with a great love for Gay, Annamarie and Kathryn and their families. His kindness, generosity and good humour were appreciated by all who came into contact with him.

**Pauline Thomas and Alan Melrose**

## The Eternal Generation of the Son by KEVIN GILES

REVIEWED BY KEITH DALBY

Rector, St John's Gordon

I received a phone call from Kevin a few months ago telling me he would be in Sydney for the launch of his new book. I asked him what it was about and I confess I was a bit stunned, because I thought the issue of the Trinity was done and dusted. **After all, we have three Creeds, the last two, the Nicene – Constantinopolitan and the Athanasian are core to our Christian faith held by every Christian denomination. Some Evangelicals, notably Wayne Grudem, are challenging the eternal generation of the Son aspect of the creeds,** because, in their view, it is not by Scripture.

**Kevin Giles** in his book deals deftly with these issues. He shows through a recap of the debates of the 4<sup>th</sup> Century that what such people are advocating leads us down the line of *Arianism*. He further shows that **what Evangelicals such as Grudem call biblical exegesis is nothing more than a lazy reading of the bible.** The reality is, the bible does not always give all the answers on a platter. We have to, with real discernment and in concert with the whole church, come to a considered opinion and position about certain dogmas. What he further shows is that what *Grudem* and others have done, is exactly what *Arias* did, and make assertions about God and who He is and how he operates through human understanding of how the world operates. *Grudem*, for example says that because Jesus is subordinate to the Father in his earthly life he is eternally subordinate to the Father.

Giles ably demonstrates that any cursory reading of 4<sup>th</sup> Century debates clearly shows the Church never held to this view. They did not make the mistake *Grudem* et al make, that is they start with the Trinity as revealed in the New Testament, what we call the Economic Trinity, or the Trinity *ad extra*.

The 4<sup>th</sup> Century Church started with the Eternal Trinity, what we might call the Immanent Trinity or the Trinity *ad intra*. As we move through the argument Giles presents we find that this is a crucial point and issue. Giles shows that while the Economic Trinity is a true revelation of the Triune God, it is not the whole picture, and does not necessarily reveal the whole reality of the Trinity. **The early church recognised that the Godhead was always Triune** and did not need the Incarnation to occur for the Godhead to be Triune. This becomes crucial for understanding the importance of the Eternal Begetting of the Son.

**What Giles has done is twofold. He has given a spirited defence of the orthodox position of the Church as explicated in the Nicene – Constantinopolitan Creed, and also given us an invaluable précis of the 4<sup>th</sup> Century debates that lead to the formulation of this important creed.** The book is dense and heavy going in many places but **anyone wanting to get a grip on the crucial issues of the doctrine of the Trinity could do much worse than read this book. I highly recommend it.**

# ANGLICANS TOGETHER INC

## ANNUAL GENERAL MEETING

SUNDAY 7th OCTOBER AT 2.30PM.

All Saints Hunters Hill Parish Hall,  
Ambrose Street, Hunters Hill

Followed by

## AN OPEN FORUM

on topics before the Sydney Synod

**SYNOD REPRESENTATIVES are invited to come and participate in all discussions**

### NEW BOOK

#### THE ORDINATION DEBATE Twenty Years On

Since that historic decision in November 1992, twenty of the twenty three Australian Dioceses have ordained women as priests, exceptions being Ballarat, The Murray and Sydney.

**One in five priests in active ministry in the Australian Anglican Church are women and three women have been consecrated bishops.** Women, besides being prominent leaders in Parishes and Cathedrals, have been appointed to senior positions in theological education and the church's highest decision-making bodies.

**The 'complexion' of the National Church has changed since 1992. Or has it?**

**PREACHERS PROPHETS & HERETICS: ANGLICAN WOMEN'S MINISTRY** (UNSW Press, September 2012) is a collection of essays by key supporters of women's ordination, including bishops and lawyers, activists and women at the centre of the controversy. Astute observers also reflect on those times from their perspective.

**The essays shed light on how the Anglican Church addressed an issue at the heart of theology and spirituality: the essential equality of women and men in the Christian scriptures and faith, and in the Church as an institution.**

Contributors from Sydney include lawyer *Keith Mason*, academics *Stuart Piggin* and *Anne O'Brien*, and broadcaster *Rachael Kohn. Muriel Porter and David Hilliard* address the Diocese of Sydney's position.

*Elaine Lindsay*, co-editor, *Journal Women-Church*, and *Janet Scarfe*, National President, MOW 1989-95, are co-editors.

The book is dedicated to the late *Patricia Brennan*, Foundation President of MOW.

*The Honorable Elizabeth Evatt* will launch the book in Sydney on 17 November at St James' Church, King Street. The book will be available in September. Take advantage of the publisher's discount, go to:

<http://www.newsouthbooks.com.au/isbn/9781742233376speed.htm>

### THE AUSTRALIAN ANGLICAN CHURCH SUPPORTS AMENDMENTS TO AUSTRALIAN CONSTITUTION TO REFLECT THE SPECIAL PLACE OF ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES IN AUSTRALIA

29 May 2012

The Hon Julia Gillard MP  
Prime Minister  
Parliament House  
CANBERRA ACT 2600

Dear Prime Minister,

I write on behalf of the Anglican Church of Australia to support proposals that the Constitution be amended to reflect the special place of Aboriginal and Torres Strait Islander peoples in our nation.

On 12 May, the Standing Committee of the Anglican Church's General Synod endorsed the following principles for reform:

- Removal of Section 25 of the Constitution;
- Acknowledgement of Aboriginal and Torres Strait Islander peoples, with recognitions of the kind set out in the preamble to section 51A, which was proposed by the Expert Panel on Constitutional Recognition of Indigenous Australians;
- The removal of a general power to legislate on the basis of "race";
- The inclusion of a power to legislate with respect to Aboriginal and Torres Strait Islander peoples, to overcome disadvantage and discrimination and to protect their culture and heritage;
- The removal of the power of governments to discriminate against Aboriginal and Torres Strait Islander peoples;
- Acknowledgement of the languages of Aboriginal and Torres Strait Islander peoples as part of Australia's national heritage.

I do not believe we would be well served by a contentious public debate on this issue, and therefore I encourage you to negotiate a consensus position with the other parties, which might be taken to the electorate prior to any referendum. We must all come together to support the just aspirations of our Aboriginal and Torres Strait Islander brothers and sisters.

I also urge you to give further consideration to the text of the amendments proposed by the Expert Panel and to continue to consult widely among the legal profession regarding the best way forward.

Finally, if any referendum on this issue is to be successful, there needs to be a significant public awareness and education campaign. I encourage the Government to devote sufficient time and resources to this.

It is my hope that, with courage and wisdom, we can achieve lasting reforms as well as a new sense of unity and purpose among all Australians.

With the assurance of my prayers for you,

Yours sincerely,

**The Most Reverend Dr Phillip Aspinall,  
Primate**

cc: Reconciliation Australia