

President's Reflections

THE SECOND SESSION OF THE FORTY NINTH SYNOD of the Diocese of Sydney concluded on the 16th October. The Archbishop, Dr. Peter Jensen set the tone for this Synod by reminding us in his Presidential Address that this was his final Synod before retirement in July 2013.



There were a lot of references to 'last words' both in his Synod charge and in the days that followed. The Archbishop's address was more in the nature of a sermon as he

focussed on the Diocesan Mission and exhorted us to continue preaching the Gospel. While admitting the growth in the ten years of Mission had been modest, he argued that the original goal of 10% of the population of Sydney being in Bible based Churches by 2012 was 'only ever' an incentive to get us started.

Parishes and other diocesan organisations are to be surveyed to provide feedback about the effectiveness of the Mission and to suggest further initiatives. It was also intimated that Easter 2014 would be the focus for another Diocesan Mission outreach. Having served under three

Archbishops I get a little annoyed by the suggestion made by some observers that *Peter Jensen* has been the only Archbishop to place a high priority on mission. In my experience all our recent Archbishops have made the proclamation of the Gospel and the growth of the church one of their chief aims and Peter has acknowledged this himself on several occasions.

FINANCIAL MATTERS

The decision in favour of selling **Bishopscourt**, the new parish levy for the purchase of land in greenfield areas and the increase in parish cost recoveries were all matters of debate, which will be covered by other contributors in this Newsletter. Anglicans Together members were at the fore in some of these discussions and also asked a number of questions exposing some of the normally hidden financial figures of organisations such as Moore College.

WOMEN IN THE CHURCH

Apart from financial matters there were few debates of substance. *Professor Bernard Stewart* and I attempted to have the following motion passed: "Synod notes the 20th Anniversary of the Ordination of Women to the Priesthood in the Anglican Church of Australia and gives thanks for the ministry of women in all areas of the church's life". The motion was on the Business Paper for the first Monday, Tuesday and Wednesday of the Synod with the Heading, '20th Anniversary of the Ordination of Women'.

Notice was also given of an amendment from *Dr. Claire Smith*, which would remove all the words after 'Synod' and before the word 'gives'; and add the words 'to Almighty God for the ministry of women in the Church's life.' When the motion was finally debated on Wednesday

afternoon, I argued that we had chosen the words, 'Synod notes' carefully, acknowledging the fact that the ordination of women as priests was a matter that had caused division in the Church and that remains a source of division today. I said that it was important to recognise the pain that this division still causes to people on both sides of the debate.

I also argued that to remove all reference to the ordination of women as *Dr. Smith's* amendment did was to put one's head in the sand and pretend it hadn't happened.

I did manage to get in a few words saying that if we were going to give thanks for the ministry of women we should admit that we were not using the gifts and talents of women nearly enough, especially on the Boards and Committees of our Diocese, where on Financial organizations, like the Glebe Administration Board and the Property Trust, they

were notable by their absence. You will not be surprised to hear that *Dr. Smith's* amendment was passed: Claire argued that the ordination of women to the priesthood was such a divisive action that it could not be included in any motion giving thanks for the ministry of women.

In Bernard's reply speech he suggested that perhaps a full stop after the word 'Australia', separating the two parts of the motion might have saved the day!

I'm happy that *Dr. Smith's* amendment giving thanks for the ministry of women was passed but it is clear that some of us were giving thanks for different things. In my view the opposition to the equal ministry of women in our diocese has only hardened in recent years and those of us supporting it are now a relatively small minority.

A NEW DIOCESAN PRAYER BOOK

The other debate of interest concerned the new Prayer Book which has been produced by the Archbishop of Sydney's Liturgical Panel: *Common Prayer: Resources for gospel – shaped gatherings*. This had been introduced for comment at last year's synod and after further submissions was now in final draft form.

With the Synod, having rejected A Prayer Book for Australia - APBA (the red brick) when it introduced in 1995, and with AAPB (the little green book with the wildflower pictures) now out of print, **many congregations in Sydney have either been using no Prayer Book or else inventing strange liturgies of their own.** In recognition of this unsatisfactory state of affairs, the Archbishop commissioned a new prayer book suitable for the Diocese. (Some parishes do use APBA as was approved by the former *Archbishop Harry Goodhew* and permitted by *Archbishop Peter Jensen* to continue.)

This new Diocesan Prayer Book has drawn on the BCP, AAPB and APBA and I hope it will be used by parishes hitherto denied any recognisable Anglican liturgy. However, I, with many others, was not happy with the new Form 2 of the Marriage Service. **This service requires a woman to promise to submit to her husband** and when this was made public in the *Sydney Morning Herald* it created a very heated debate in the letters pages. Our Archbishop defended this novel service in an opinion piece in the same paper.

When Common Prayer was debated in the Synod - we were asked to affirm that it was in accord with the doctrine and principles of the Book of Common Prayer and to encourage its use. I moved an amendment to the effect that we encourage the use of the book with the exception of the Form 2 Marriage Service. My amendment was seconded by Father Andrew Sempell. A copy of my speech is included in this Newsletter. Again you will not be surprised to hear that my

amendment was lost. **However, an amendment from the Dean, Phillip Jensen asking that the language of the new marriage service be revised to make the different duties of husband and wife in marriage even more explicit(!) was passed.**

MOTION TO CENSURE BISHOP

Mention should also be made of the debate on the motion to censure the *Bishop of Gippsland* for his action in appointing a priest in a homosexual relationship to a parish in his diocese. *The Reverend Chris Albany* gave a very heart felt and courageous speech suggesting that the issue of committed loving homosexual relationships was not a black and white issue and encouraging the Synod to at least listen to the experience of people of homosexual orientation. Chris's speech is also included in this Newsletter.

We wish Chris well and pray for him as he prepares to leave Sydney and return to his home state of Western Australia. Chris, we will miss you. Thank you for your great contribution to our diocese.

Since the last Newsletter in August we have had the very successful Annual Dinner with *Geraldine Doogue* A.O. as our speaker. Geraldine spoke very frankly and movingly on the topic, 'In this fiftieth anniversary year of the 2nd Vatican Council, Why I am still a Catholic'. I think everyone who listened, warmed to Geraldine and found much in her speech that resonated with his or her own experience. We hope to be able to announce next year's speaker in our first Newsletter next year.

The Annual General Meeting was held recently and elected the Executive Committee.* *The Reverend Dr. Mark Harding* did not stand owing to other commitments and the *Reverend Andrew Sempell*, Rector of St. James King St. Sydney was elected. I would like to thank Mark for his contribution to Anglicans Together and thank Andrew for being willing to come on board.

Philip Bradford
Parish of Hunters Hill

***MEMBERS OF THE EXECUTIVE COMMITTEE Elected October 2012:**

President: *The Reverend Philip Bradford*; Vice President: *Mrs Susan Hooke*; Honorary Secretary: *Ms Mandy Tibbey*; Public Officer: *Mr Alan Melrose*; Honorary Treasurer: *Ms Tricia Blombery*; Executive Members: *The Reverend Geoffrey Glassock, the Reverend Andrew Sempell, Mr Wesley Fairall*; Co-opted Members: *Mrs Moya Holle, Mrs Carolyn Lawes*.

SAME SEX RELATIONSHIPS -

“Grave concern” or “Preparedness to listen”

AT THE RECENT SYDNEY SYNOD, THE CURRENT DIVISIVE ISSUE OF SAME SEX RELATIONSHIPS WAS RAISED THROUGH A MOTION, CENSURING THE ACTIONS OF THE BISHOP OF GIPPSLAND, VICTORIA.

A long Motion (in six parts) was moved by the Reverend Dominic Steele, Rector of Annandale ‘Village church’.

It read:

- (a) “Synod notes with grave concern the Bishop of Gippsland’s appointment in December 2011 of a clergyman with a male partner to be the minister of a parish in the Diocese of Gippsland.
- (b) welcomes the following protocol unanimously adopted by the Australian Bishops’ Conference in March 2012 – *this protocol accepted the weight of the 1998 Lambeth Resolution 1.10 which rejected homosexual practice as incompatible with Scripture and stated that it could not advise the blessing of same sex unions, nor the ordination of those involved in same gender unions.*
- (c) joins with the Standing Committee in expressing its dismay at the Bishop of Gippsland’s Presidential address in May 2012. *In this address the Bishop gave the reasons for his actions, declaring that a simple Biblical truth had moved him to a new place in his understanding of the place of same-sex attracted people in the life of the Church. The truth referred to was Jesus’ teaching that “by their fruit you will know them.”*
- (d) declares that such actions (*ordaining gay men or women*) would breach trust and fellowship at a profound level and deeply grieve us and
- (e) prayerfully and respectfully requests the Australian Bishops to appoint clergy and church workers in line with the expectations for elders as set forth in Scripture and in accordance with – Lambeth Resolution 1.10; Faithfulness in Service and the Australian Bishops’ Protocol.
- (f) requests the Standing Committee in light of the Bishop’s actions to look for ways the recognise, encourage and support those faithful Anglicans who are disenfranchised by such actions and to reach those elements of society denied a faithful presentation of the gospel.”

The Reverend Chris Albany, Rector of St Mark Church South Hurstville, moved an amendment which removed the words, ‘**with grave concern**’ from paragraph (a); removed paragraphs (c), (d), (e), and (f) and added a new paragraph (c) as follows: **commits itself to listen to the experience of homosexual persons as called for in the 1998 Lambeth Resolution 1.10. In particular to listen to their experience in and of the church, and encourages the Social Issues Executive of Standing Committee to develop strategies to enable the Diocese to do this in meaningful ways.**

In speaking to his amendment, **Chris Albany** first said these were his last words in the Synod as, after fifteen year’s service in the Diocese, he was soon to return to his home Diocese of Perth. He further said he spoke as someone who valued his Evangelical background

“That brings me to this motion which in all conscience I must oppose, or at least amend in the way I have proposed.

My own belief is that being gay is a regularly occurring non-pathological minority variant in the human condition, and that an appropriate analogy is left-handedness which also, as it happens, used to be regarded as some sort of defect in a normatively right-handed humanity. I’ve arrived at this position having, as an educated amateur, followed the studies and arguments back and forth over many years, and notice that this position is tending to be confirmed the more that we know and see of gay people who are able to live their lives openly. I hope I would be open to any emerging evidence that my view was wrong, though I’m aware how easily any of us can become locked into convenient self-deceptions and self-reinforcing ideological cocoons. Having arrived at that belief the key question that needs to be asked is what is it that might enable this minority group to flourish as human persons?

That question being predicated on the assumption that God desires each and every-one of us to flourish. Might it just be that just as entering into a faithful committed respectful monogamous long-term relationship (marriage we call it) is what helps enable most opposite gender sexually attracted persons to flourish the same may be true for same gender sexually attracted persons?

As **John McIntyre** infers in the extract from his Presidential address homosexual behaviour should therefore be evaluated by the same criteria as heterosexual behaviour. That the scripture passages which on the surface seem to condemn homosexual behaviour are not addressing the issue of long-term faithful committed respectful monogamous relationships. It also seems to me that the passage in which Paul negates the other central polarities of his world also can mean, *“In Christ, there is neither straight nor gay:”* *Granted, Paul didn’t say that, but the logic of “life in the Spirit” and the gospel ethos of compassion implies it.”*

So what might be important to say to gay people seeking to be faithful disciples of Jesus? Surely exactly what I hope we would want to say to any Christian. Something like the following with acknowledgement to the late Dr John Gaden -

- God made you who you are and who you may become. Your identity rests in your relationship with God in Christ. Work away at that above all and let God make you whole.
- Learn to accept who you are in the totality of your being and that includes who you are sexually.
- Give thanks for your bodies, your physical and emotional make-up. Let all your relationships be governed by the simple precept that you will love your neighbour as you love yourself.

- Consider that God may be calling you to celibacy. In any case, since your bodies are temples of the Holy Spirit, be careful to express God's love in all that you do and ask forgiveness when you fail.
- Prize faithfulness, openness and gentleness in all your friendships.
- Seek the support of a Christian community that will accept you and nourish your life in Christ, even if this means walking out of some congregations.
- All this should make it abundantly clear that one is not saying 'there is no longer an ethic to be worried about in the sexual area' – of course there is! One cannot support cruising, male or female prostitution, corrupting of minors or pressuring people into lifestyles any more than one can support promiscuity, wife or husband swapping or one night stands for heterosexuals.

Having compassion as one's focus helps one recognise that ultimately it is not up to us to judge – thankfully that is God's prerogative. **I suspect that we will probably be closer to the Jesus who identified with and befriended the marginalised of his day if rather than legislating homosexual persons out of the Church we instead sought to stand in solidarity with them and communicated our preparedness to listen to how hard it is still in our society to be a person with a same gender sexual orientation and share with them the struggle of working out our common call to faithful discipleship.**“

SYDNEY CLERGY NEWS

The Reverend Chris Albany was farewelled on Sunday 4 November during a Valedictory Choral Eucharist at **St Mark's Church, South Hurstville.**

Chris had served in the Diocese of Sydney since 1997; previously as Assistant Minister at St John's Dee Why and Rector of St George's, Paddington. He leaves to return to his home city, Perth. We thank him for his active contribution to the life of the Anglican Church in Sydney Diocese.

The Reverend Dr Daniel Dries, 41, has been invited by the Archbishop of Sydney to be the eleventh Rector of **Christ Church St Laurence**, Sydney.

Daniel Dries is currently Rector of All Saints Church, Belmont, Diocese of Newcastle. He will be inducted at Christ Church on Monday, 21st January 2013.

The Reverend Kara Gilbert, from the parish ministry staff of *St Thomas' North Sydney* was commissioned during Sydney Synod by the Archbishop of Sydney as **Archdeacon for Women** in the Sydney Diocese. The commissioning included laying on of hands by Archdeacon *Narelle Jarrett*, *Jane Tooher*, Director of The Priscilla and Aquila Centre and *Tara Stenhouse*, Dean, Women, Moore College.

The Reverend Dr. Canon Stuart Barton Babbage AM (b.1916, NZ) died on 16th November. 2012. He had been Dean of St Andrew's, Cathedral, Sydney and St Paul's, Cathedral, Melbourne and Master of New College, UNSW. D. & P. by the Bishop of Chelmsford. Canon Babbage had a distinguished academic career in Australia and overseas. He was a founding member of Anglicans Together.

ANNUAL 'PET SERVICE'

St. Mark's Anglican Church, South Hurstville held its Annual 'Pet Service' on Sunday 30th September 2012, the Sunday before the feast day of St Francis. This service, with a special blessing given to the animals present, celebrated the place of animals in our lives as companions and 'friends.'



'Word of Mouth' ensured not only the local community but visitors from as far a-field as Potts Point and Kingsford participated. Upwards of fifty adults and twenty+ children brought 4-legged, winged and finned pets for a blessing.

The offerings were collected for the Sydney Dog and Cat Home, Carlton.

At the conclusion, a Tiramisu cake in the representation of a Maltese Terrier was cut-up and distributed to the two legged featherless members of the congregation.

Wesley Fairhall
St Mark's Parish

SAINT FRANCIS OF ASSISI was baptised Giovanni di Bernadone (b.1182 - d. 226 AD)

Francis was the son of a wealthy cloth merchant in Assisi. He lived the high-spirited life typical of a wealthy young man, even fighting as a soldier for Assisi, but later on a Pilgrimage to Rome he was confronted with the extreme poverty others suffered. He renounced all his wealth and founded an Order based on poverty, charity (love) and simplicity.

St Francis has become the Patron Saint of Animals and the Environment.

HE IS REMEMBERED ON 4TH OCTOBER.

My prayer for a starling

Keep the music and prayer
Above the horizon.
Hold its starlight there.
For the epiphany of humilities' worship,
will bring humanity's guidance

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IT'S MOMENTS LIKE THESE



One night in Synod someone offered me a Minty. It was many years since I had tasted one but the memories came flooding back of the terrifying situations we were assured could be overcome with a Minty. Perhaps the

Diocese should be reaching out for a box.

While the Glebe Administration Board, under the careful leadership of Mark Payne, is now preserving what is left of our inheritance and making prudent recommendations on allocations for Diocesan expenditure, it is very likely that, in the next few years, he may need to reduce allocations in order to remain within his guidelines to preserve the capital. Anyone who has spoken to a banker recently is likely to have been told that interest rates (on cash investments) will be dropping even further and the next few years may well be financially difficult. Shrinking incomes are also likely to impact on parishes through self-funded retirees and possible job losses.

What steps are the Endowment of the See and Standing Committee taking to tighten their respective belts? A majority of Synod members (not this one) decided to sell Bishopscourt. Will that relieve the straightened finances of the EOS? Not immediately; the enabling ordinance gives the Property Trust a power to sell it within five years. Before it is sold an appropriate alternative residence must be found. Just what is appropriate? What should be the role of Bishopscourt? No compelling arguments were made that this sale is in the best interests of the Diocese, that more could not be done to make it the heart and nerve centre of the Diocese.

Standing Committee is not about selling real estate but about buying it. The Mission Committee wants to invest in 'greenfields' areas to meet the needs of increased population over the next thirty years. A reasonable thought but again no detailed business case submitted. The funding required is to come from a levy on parishes of 2.24% of net operating costs. In some ways 2.24% does not sound a lot but look at this example from one parish. The levy translates to \$1.35 per week per parishioner. For parishioners conscientiously giving \$5 per week, that would be an increase of over 25%. Clearly this is not an impost on individual parishioners but it indicates the pressure that will put on certain parishes in this economic climate.


A majority of Synod members ... decided to sell Bishopscourt.

ARE THERE ANY ALTERNATIVES? Is all our current expenditure justified? For example, Moore College receives generous handouts each year. Are they justified? Is Moore College trimming its sails and introducing efficiencies? Are other Diocesan entities watching their spending? Synod members are still not being provided with adequate information to make informed decisions. In this electronic age this is not good enough.


Sadly, at Synod there was no discussion on what the Diocese and parishes should be doing at very little cost. - Loving their neighbours – all of them.

For a very helpful comprehensive review of Sydney Synod happenings, I refer you to Lyn Bannerman's Report on the Christ Church St Laurence, Sydney website: http://www.ccs.org.au/images/stories/news/report_on_synod_2012.pdf

Susan Hooke
St Peter's Cemorne




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AT NEWSLETTER published by
ANGLICANS TOGETHER INC

Opinions expressed are those of the contributors.
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LETTER FROM HONG KONG

Having worked in Hong Kong for Christian Conference of Asia 10 years ago, it was wonderful to return recently to see old friends. Badged as “Asia’s world city”, Hong Kong is vibrant and cosmopolitan. The churches there are thriving in all their diversity: Roman Catholic, Methodist, Orthodox churches, Baptist, Salvation Army, Lutheran, independent Chinese evangelical churches, and **our own Anglican church, the Hong Kong Sheng Kung Hui.**

The ecumenical movement is also thriving, with organisations such as the World Student Christian Federation Asia-Pacific office, Asia YMCA and other ecumenical organisations headquartered there.

There are about 353,000 Roman Catholic and 480,000 non Roman Catholic-Christians in Hong Kong. The largest non-Roman Catholic denomination is the Church of Christ in China with 35,000 adherents, then the Hong Kong Sheng Kung Hui with around 10,000. It began work in Hong Kong in 1843. St John’s cathedral was the first Anglican church there, founded in 1849. Hong Kong is now a province of the Anglican Communion, with three dioceses. The Archbishop and Primate and bishop of the diocese of Hong Kong Island is the *Most Reverend Dr Paul Kwong*. The bishops of the diocese of Eastern and Western Kowloon and the *Right Reverend Louis Tsui* and the *Reverend Andrew Chan* respectively.

The Hong Kong Sheng Kung Hui has over 100 kindergartens, primary and secondary school, tertiary institutions and a theological college. It also makes a considerable contribution to social welfare in Hong Kong through community centres and programs of social inclusion, elderly retirement homes and programs dealing with addiction, depression, unemployment and other social problems. It is said by leaders of other denominations that it makes a contribution to Hong Kong society that is greater than its numbers would suggest, because of the involvement in education and other social institutions that shape Hong Kong society.



Mandy (2nd left) with Staff of World Student Christian Federation & Hong Kong Student Christian Movement.

It is a wealthy church, thanks to the grants of land and privileges of the colonial period and good stewardship since then. The generosity of the Hong Kong church in hosting the Anglican Consultative Council in 2002 was known all over the world and their contributions to the Compass Rose Society of the Anglican Communion and other communion projects have been generous.

My visit took place during the “eight golden days” in early October, the mid-Autumn festival, a time of family reunion and holiday. During that time, a ferry disaster off Lamma island claimed the lives of 39 people, with numerous others wounded and traumatised. The staff of the cathedral and the Mission to Seafarers were very involved in counselling the bereaved and the *Reverend Po Kam-cheong*, General Secretary of the Hong Kong Christian Council, took me to a (mainly) Chinese language service at the Anglican Mission to Seafarers chapel to commemorate those lives lost.

Harvest Festival at the cathedral saw it beautifully decorated and full to overflowing with people of many nationalities, with many Filipina domestic helpers as part of the congregations. The cathedral has been very active in support and advocacy on behalf of the Filipina domestic workers for over twenty years. There are a number of services, in several languages and a Filipino fellowship and Mar Thoma (Indian) fellowship. The Fellowship of Blessed Minorities (a fellowship of gay, lesbian and transgender people) has also been associated with the cathedral for over 20 years. A magnificent male Welsh choir was practising for a charity concert in aid of HIV charities whilst I was there.



The Rev'd Catherine Graham with Welsh Male Choir Members in background

The cathedral clergy come from Hong Kong, Australia and *the Reverend Catherine Graham*, from the UK. The new Dean is from Hong Kong, educated in part in Taiwan and lived in Canada for many years.

Fr Des Cox, an Australian Anglican priest (formerly on the staff of ABM), in Hong Kong for many years now, is on the staff of the cathedral. He served previously as rector in charge at Discover Bay and Chaplain to the theological college. His ministry is obviously active and well appreciated and he has been invited to participate in communion-wide development activities on behalf of the *HK Sheng Kung Hui*.



The Rev'd Des Cox in the Cathedral

The churches are very involved in the Hong Kong Christian Council, providing a united voice for inter-church co-operation in relation to the issues of the day; including universal suffrage for the election of the Chief Executive by 2017 and universal suffrage for the Legislative Council (ie Hong Kong Parliament) by 2020. Currently, the Chief Executive of Hong Kong is chosen by Beijing and the Legislative Council is dominated by Beijing appointees, with the Hong Kong populace having a limited voice. People of Hong Kong can vote but the pro-Beijing appointees “have the numbers”. The Hong Kong Christian Council has also spoken with the general populace in opposing the attempt to impose propagandist civic education in schools which conflated love of the motherland with adherence and obedience to the Chinese Communist Party. Widely opposed, it has been “shelved”.... for now.

Hong Kong Christian Council has been involved in interfaith dialogue for over 50 years. Every year at least one statement is produced by leaders of the major religious groups in Hong Kong, the Christians, Catholics (who sign separately), Buddhists, Taoists, Hindus, Confucians and Muslims. Their Lunar New Year message for 2012 included reference to the gap between rich and poor, need for equal opportunity for all and the importance to Hong Kong of liberal policies, including freedom of speech and opinion. It appears that recently the police have been far more heavy-handed in arresting protesters than was ever the case in the past and it is feared by many that this is an attempt by the central government to cower people.

The Hong Kong Christian Institute complements the work of the HK Christian Council in training theological students and lay people in social advocacy, for example through an innovative live-in internship program, in co-operation with HKCC and the Roman Catholic social action agencies. Young

people live together for a period, undertake bible study and worship together, consider the “signs of the times” and learn skills in participating in work to assist the poor, social justice, democracy and human rights. This means that across the denominations they know each other.

This mirrors the far-sighted program of theological education in Hong Kong for over 50 years. This saw theological education in the Protestant and Anglican churches undertaken in one College, **Chung-Chi College** at the Chinese University of Hong Kong, for many years, with the result that across the denominations, many church leaders know each other well because they went to College together! The Anglican Church has stepped out of this, but the College continues.

Several church leaders asked me about the issue of homosexuality in the Anglican church world-wide and were obviously following the debates. In Hong Kong a female Lutheran pastor “came out” and felt called to begin a church for gay, lesbian and transgender people over a year ago. **The Kowloon Union Church**, a liberal, ecumenically minded local church has hosted that church for its first year and I attended a moving service where members related what the church had meant to them. A number of my friends went along in solidarity, although they are not gay and I was pleased to be there too.

In this sense, Hong Kong is truly Asia’s world city, and thoughtful Christians are picking up the currents of debate on matters ranging from ecology and animal welfare to multiculturalism, gender justice, sexual abuse within the church, how to live with the rest of China, workers’ rights, the rule of law and human rights. The churches generously send aid to China’s rural poor in times of natural disaster and for social development and try to combat racism against “mainlanders” and domestic workers.

There is fear that the central government is attempting to “flood” Hong Kong with people from the mainland to dilute the commitment to human rights and democracy and change the values of the people of Hong Kong (perhaps against the possibility of being forced to grant universal suffrage). But they retain a free press and strong voices.

The huge numbers at the annual candlelight commemorations of the June 4 1989 Tiananmen massacre attest to determination of the Hong Kong people to retain their rights and to enlarge the democratic space in Hong Kong. I was struck by how passionate, committed and hard-working so many of them are. There is much that we could learn from them and much that we could share together.

Mandy Tibbey

Sydney barrister; on Executive of Anglicans Together; former Associate General Secretary of the Christian Conference of Asia.

'BE SUBJECT TO ONE ANOTHER'

Mr. President and members of Synod **let me explain why I will not be using Form 2 of The Marriage Service and why I recommend that you don't use it either.**

First of all I want to draw your attention to an apparent flaw in the current exegesis of Ephesians chapter 5, where we find the language of submission. One of the recommended readings for a Marriage service in the proposed Prayer Book is Ephesians 5, 22- 33.

Verse 22 in modern versions reads, *'Wives be subject to your husbands as you are to the Lord.'* That's pretty clear and unambiguous. **The problem is if you read verse 22 in the Greek text you won't actually find the words translated 'be subject to'.** But, of course they are there in verse 21, which reads, *'Be subject to one another out of reverence for Christ.'* Verse 22 then goes on, 'wives to husbands... etc.'
Verses 21 and 22 are inseparable: to read 22, without 21 is to be guilty of poor exegesis.

In fact, if you have a Bible at home which makes 22 the first verse of a new paragraph, please toss it out and get a Bible that is faithful to the original text! In Ephesians, Paul is addressing a predominantly Gentile audience - the first part of chapter 5 is about renouncing old pagan ways and in the second half of the chapter he talks about the Christian household. In the Roman Empire there was a clear hierarchy in the household; the husband was at the top, he was the Master and owned his wife, his children and his slaves, in that order. The husband had complete control and authority over the household. Paul wants to teach the Ephesian believers what a Christian household looks like.

His basic principle is this - be subject to one another out of reverence for Christ. In the context of first century Roman society that is an incredibly radical and indeed subversive concept. Christ replaces the husband as the master of the household - the hierarchical structure collapses. The headship of the husband is now one of being the chief servant. Husbands are now to love their wives as Christ loved the church. Yes, Paul says, the wife is to be subject to her husband but if a husband is to be willing to lay down his life for his wife, as Christ laid down his life for the church, then it follows that at times he will be willing to be subject to his wife and put her wishes ahead of his own.

If, as Paul declares, we are to be subject to one another out of reverence for Christ, we cannot make submission the duty of the wife only. To do so is to distort the teaching of Paul, but also of Jesus who said that if we wish to be first we must learn to be last of all and servant of all. I know of one church in

this diocese where the husband gave his wife a wedding ring on which was inscribed, 'I submit' and the Rector praised him for it. Friends, in my view, that is not the Christian pattern of Marriage.

If you teach your congregation that the wife's primary duty in marriage is to submit to her husband you can be assured that some men in your congregation will hear that as a licence to treat their wife any way they like, it becomes an invitation to abuse and if I had time I could provide examples of where that has happened.

Secondly, the use of the word, 'submit' has become a barrier to clear communication. It has been said that the word, 'submit' is more nuanced than the word, 'obey'. I agree with that - the problem is that all the nuances are unhelpful. In modern discourse, the word submit now carries the concept of one dominating the other. Increasingly it is being used in a sexual sense as became very evident when this matter was discussed in the letters section of the Sydney Morning Herald a few weeks ago. If we do not pass my amendment you can be sure that in tomorrow's paper there will be a headline saying, Sydney Synod tells women to submit to their husbands. People will roll their eyes and say 'there they go again' and they will stop listening to us, if they haven't already done so. For the sake of the proclamation of the Gospel please support this motion.

Philip Bradford,
Rector, Parish of Hunter's Hill

A Memoriam to May

So May has died, after rising
from her hospital bed,
the sling for carrying her body and
resting her palsied legs

Our time was both, teach me,
worship me, make a cup of tea
and I will control the parish
to make it suitable for Sunday
attire. Syd will drive me.

Auntie came to stay
neat and circumspect and joked
the way it used to be. Syd turned wood,
lathed old blocks into lamentable
pieces of delight, to correspond
with their once tree trunks.

This was where we came from.
You can tell. Glenn Innes was
a beginning, as a story. An
amusing laugh, mild tempered
and ordinary; could she speak
and they listened, grandmother
to a tribe. Was there another?

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RECENT BOOKS

In Defence of Doubt: an Invitation to

Adventure by Val Webb, Mosaic Press, Nov 2012.

Reviewed By the Rev'd Dr Sue Emeleus

It is a huge pleasure to review a book by a good friend. Val Webb's books have been valued by many. I began corresponding with Val after I read "*Why We are equal*".

I had many copies of the first edition of the 'Doubt' book (Aug.2010), but all of them were given away as gifts. However, if you are looking for a book - hot off the press - to give to anyone interested in faith matters, this **new revised edition is the book**. In the preface Val describes the changes she has seen in the seventeen years since she wrote the first edition. **It continues to be a book which gives permission to us all to go on doubting and growing, but also throws a lifeline to those caught in oppressive and imposed theologies. I am even more enthusiastic now than I was when I first read it.**

In the course of the book, Val explains terms such as 'liberation' and 'feminist' theology; 'process theology'; *Thomas Kuhn's* theory of paradigm shifts; what is meant by modern and post-modern thought; and how they all relate to the tensions produced by doubt in the lives of people.

The style is simple with no complicated theologies to push, but along the way she gives a bird's eye view of many of the theologians who are influencing our thinking right now: *John Cobb* (expounding *Whitehead's* process theology), *Charles Birch*, *Albert Schweitzer*, *Henri Nouwen*, *Dietrich Bonhoeffer*, *Karen Armstrong*, *Rosemary Radford Ruether*, *Elisabeth Schussler Fiorenza*, *John Dominic Crossan*, *Marcus Borg*, *Frederich Buechner*, *John Hick*, *Mary Jo Meadow*, *Rita Gross*, *Natalie Goldberg*, *Sallie McFague*, *Catherine Keller*, *Virginia Mollenkott*, *Richard Holloway* and *John Selby Spong*.

Val Webb loves biographies and autobiographies. She tells a lot of her own story in the book, and introduces other surprises such as the confessions of *Mother Teresa*, revealed in her letters. The book is worth reading just for these. Val has added another chapter of examples of doubters, with many more women included in this edition.

Messages about doubt are reiterated through the book: "doubts are part of an ongoing process of faith but the first step is key- to accept that doubts are not negative but positive (p76); these moves were initiated by doubt composted over time, and both challenged the authority of a previous paradigm (p82); to doubt and work through our beliefs is not to lose faith. Rather, it is like running away from home, knowing we can come back home for dinner (p84); the element of doubt is an element of faith itself...One can never promise not to doubt (p90); most religious doubt is around traditional ideas about God and how God acts in the world (p106); theology has never claimed a single image of God but rather has evolved through the centuries.

The problem for doubters is that such evolution of ideas has not always been offered to those of us sitting in the pews (p106); doubt is being vindicated for what it is in most other disciplines, the honest, creative response to inconsistencies, out-dated truth and oppressive authoritarianism (p173). Quoting *Richard Holloway*: "our doubts and loves can cause

all sorts of lovely flowers to bloom, such as tolerance and compassion...faith has to be co-active with doubt or it is not faith but its opposite, certainty" (p173).

Contributions to the cumulative message are made through stories from many other ancient and modern scholars: *Frankie Schaeffer* (son of Francis), *Paul Tillich*, *William Cowper*, *Bertrand Russell*, *John Bunyan*, *Soren Kirkegard*, *St Augustine of Hippo*, *Thomas a Kempis*, *Edward Schillebeeckx*, *Schleiermacher*, *Dostoyevsky*, *Elizabeth Cady Stanton*, *Anselm of Canterbury*, *Karl Barth*, *Tertullian*, *Rudolf Bultman*, *E.O.Wilson*, *Frances Ridley Havergal*. Yet all these names do not make the book heavy. I found it riveting.

I would be surprised if readers read this book and did not see themselves described in many places. This is especially true for me when Val describes the pain that often accompanies a person being deemed to have lost her faith because she has rejected some of the beliefs she once held. I warmed to her description of a compassionate and hospitable community that gives space for doubting. Leading up to her discussion of interfaith dialogue, she points out how all the faiths include the golden rule as part of their belief. I enjoyed her division of responses to interfaith dialogue as being from exclusivists, inclusivists or pluralists.

I quote her last paragraph in full. "***The invitation to doubt has been extended, to cherish and nurture doubts as sacred gifts that lead into richness and freedom. Freedom is to doubt so boldly that all issues of belief and faith can gain a hearing. What is the promise? Not constant sunshine, instant success, unlimited wealth, immortal health or a personal genie. Rather, it is the hope that, if we open the windows of our lives and allow fresh winds to blow through- and sometimes cyclones, tornadoes and thunderstorms- we will also recognise a caress that lightly touches our face, or the inner joy of interconnectedness with the universe and with something many call God***" (p186).

LEAVING ALEXANDRIA

A Memoir of Faith and Doubt

By *Richard Holloway* Canongate, Edin. 2012

Richard Holloway was Bishop of Edinburgh and Primus of the Scottish Episcopal Church until he stood down in 2000 following a period of controversy which developed because of his outspoken support of the marginalised.

This beautifully written, poetic memoir holds nothing back, as the writer reviews his life, his motives and actions, sharing with the reader his intimate thoughts.

The book begins when he is growing up in the 'wee house', 31 Random Street, Alexandria in the Vale of Leven, through his training at Kelham with the Society of the Sacred Mission; his first curacy in the crowded, poverty stricken Gorbals district of Glasgow and the next forty years of his ministry.

However it is not *Richard Holloway's* external visible life story that keeps the reader turning the pages, but being caught up in his uncomfortable journey between faith and doubt. "*Come, come, whoever you are, Wanderer, worshipper,....*". *Rumi*

Moya Holle

BOOKS REVIEWED

By John Bunyan

For the General Reader

'How to be a bad Christian ... And a better

human being.' by Dave Tomlinson

Hodder & Stoughton, 2012, Abbeys \$26.99; Book Depository \$19.38.

The author, an evangelical priest, who founded "Holy Joe's", the Church in the Pub and is now Vicar of the lively St Luke's Holloway, North London, **Dave Tomlinson's** journey since then is not the same as that of our own winsome Keith Mascord, but it is not unlike it. Dave, in his journey, came to write a number of important books, the latest of which is an easy and encouraging read.

This is just the book for those put off by the institutional Church, those on its fringe, and those outside. Chapter headings give some idea of its refreshing contents: "God is not a Christian : how to appreciate other religions without losing your own" or "Wakey! Wakey! how to make sure you live before you die" or "Did God write anything else? how to read the Bible and other good books".

For the Conservative Evangelical

'Healing the Gospel: A Radical Vision for

Grace, Justice, the Cross' by Derek Flood

Pub. Cascade Books; Book Depository \$15.75

Over the years the "Gospel" in many Sydney Anglican churches seems to have changed from being about personal conversion to being about "penal substitutionary atonement", the idea of Jesus dying to appease God's wrath and thereby making possible the "eternal" salvation of those men and women who accept it – leaving the remainder, the great majority of humankind, to everlasting torment or at least to annihilation. Many will dismiss such an idea – with its roots in the teaching of Anselm and Calvin, as barbaric and immoral.

However, there are Conservative Evangelicals who reject it strictly on Biblical grounds. They include **Derek Flood**, whose new book (in a careful study, not least of St Paul's writings) finds that idea of atonement simply false and un-Scriptural. Other Evangelicals who agree with him are Biblical scholar **C.F.D. Moule** and **Bishop, David Sheppard**.

For the Thoughtful Christian

Christian Beginnings from Nazareth to Nicaea

AD 30-325 by Geza Vermes

Allen Lane, 2012, hb, Abbeys \$40.50; Book Depository, \$31.15 (pb March 2013, \$24.87)

This book is commended by *Archbishop Rowan Williams* in the Guardian (20 July). Anyone serious about theology should read Vermes book although the ground has been covered in James Dunn's *Christianity in the Making* and Maurice Casey's *From Jewish Rabbi to Gentile God*. Nonetheless, I think more generally useful are two other Vermes' books: *The Changing Face of Jesus*, helping us to understand how the Gospels developed, and *The Authentic Gospel of Jesus*, helping us to find the genuine words of Jesus in the Gospels.

A BOOK 'FOR THOSE IN THE HEALING MINISTRY'

"Nine Minutes Past Midnight",

by *Dr Ernest F. Crocker*

Published by Authentic Media Limited, UK, 2011

Reviewed by the **Rev'd Lloyd George**,

This remarkable book should be of great interest to anyone involved in healing ministry, which, by definition, ought to include both medical professionals and church pastors. It is the work of a Sydney doctor of over 40 years clinical experience with a distinguished career in teaching and research. It is neither a work of formal theology nor an autobiography. Rather, it is a collection of interviews and anecdotal experiences, reflecting the practical outworking of the author's Christian faith and the faith of several of his colleagues, many of whom are also doctors of distinction.

Dr Crocker begins by quoting from *William Barclay*, who recounted the words of a distinguished surgeon who asserted that during surgery there were three persons present . . . himself, the patient and God, whom he describes as "The Silent Partner". The book is essentially a development of this theme. His experiences are based on his many years in Sydney, but also range over many places in Africa and Asia. Readers in Sydney (and elsewhere) will recognise several of the people and places included!

Dr Crocker does not attempt to answer all the difficult questions which surround the experiences of suffering and death, but nor does he ignore them. I especially found his comments, in the chapter headed "**Render unto Science**", on the relationship between faith and science, very enlightening. He is frank and lucid about the particular difficulties which confront people of faith in the very confrontational world of medicine.

During his early training he was told, "*Ern, unless you're a Christian when you begin psychiatry, you sure won't be when you finish.*" He also recognises his own times of scepticism . . . "*What if belief is all hoax? What if Philip Adams is right after all?*"

In these days when the aggressive "new atheism" attempts to drive a wedge between Science and Religion this book is both timely and refreshing.

Professor John Boyages of Westmead Hospital endorses this as "*an inspirational, must-read book which I couldn't put down.*"

As I read it, this was my experience also.

Lloyd H. George

"Goldengrove" Healing Ministry Centre, Newtown

*God to enfold me,
God to surround me,
God in my speaking,
God in my thinking.*

*God in my sufficing,
God in my slumber,
God in mine ever-living soul,
God in my eternity.*

The Carmina Gadelica, III

THE NEXT ARCHBISHOP OF CANTERBURY

The Queen has nominated the **Right Reverend Justin Welby, MA, Hon FCT, the Lord Bishop of Durham** for election by the **Dean and Chapter of Canterbury** in the place of the *Most Reverend and Right Honourable Rowan Douglas Williams, MA DPhil DD FBA*, Lord Archbishop of



Canterbury, Primate of All England, Metropolitan.

Left: The Right Reverend Justin Welby, appointed the 105th Archbishop of Canterbury.

“Bishop Justin Welby has a rich knowledge and experience of the Anglican Communion, and

brings great pastoral and intellectual gifts to this position. He is a gifted communicator, deeply committed to the engagement between the Christian faith and an increasingly challenging secular society.

He is a person of deep prayer and spirituality, with a passionate commitment to furthering God’s mission in our world.” *Canon Kenneth Kearon, Secretary General of the Anglican Communion*

ARCHBISHOP OF CANTERBURY VISITS ANGLICAN CHURCH IN PAPUA NEW GUINEA

At the invitation of the Anglican Church of Papua New Guinea, **Dr Rowan Williams, and his wife, Dr Jane**, paid a six day visit, in October, to Papua New Guinea.

On Sunday the Archbishop was the Preacher and

Principal Concelebrant at a Holy Eucharist in the Cathedral in Popondetta, capital of Oro Province.

The following day Dr Williams officially opened and dedicated the newly refurbished Anglican hospital – **St Margaret’s, Oro Bay**. Many Anglicans around Australia contributed to this rebuilding of the Hospital that had originally been built by missionaries in the 1960s with funds from ABM.



Opening St Margaret’s - Archbishop Rowan Williams, Archbishop Joseph Kopapa and Sr Mildred Laksen, Hospital Manager

The Archbishop also met members of Papua New Guinea’s Anglican Religious Communities: *the Melanesian Brotherhood, the Society of Saint Francis, and the Congregation of the Sisters of the Visitation of our Lady*.

The Archbishop visited Newton Theological College and spoke with the trainee priests.

The Williams’ visit concluded at Dogura, Milne Bay, where in 1891 the first Anglican missionaries landed and which is now the site of the renowned **Cathedral of St Peter and St Paul**. There he celebrated and preached at a Eucharist which included the local community and the students and staff of the church’s primary and secondary schools.

ST LUKE’S ANGLICAN CHURCH ENMORE –

WELCOMING - INCLUSIVE - MULTICULTURAL

A joyful and colourful **Service of Confirmation** was presided over by the Bishop of South Sydney, Robert Forsyth at **St Luke’s Anglican Church Enmore** during the Parish Eucharist on Sunday, 30th September, the **Feast of St Michael and All Angels**.

After instruction from the Rector Fr. Gwilym Henry Edwards, thirteen people were confirmed. They were men and women, young and older and four nationalities - **two Nigerians, two English, five Indian and four Thai**.

Jesus said to them....’Go therefore to all nations and make them my disciples; baptise them in the name of the Father and of the Son and the Holy Spirit, and teach them to observe all that I have commanded you. I will be with you always, to the end of time.’ Matthew 28:19-20



Left to right:

James Barnes, Ashlyn Reddy, Grace Ashton, Belinda Reddy, Bianca Reddy, Oscar Davis, Edi Davis, Bishop Robert, Jung, Bel (holding Irene), Nol, Fr. Gwilym, Atom Kittirat, Esther Kumar, Joseph Kumar.

Auckland, New Zealand welcomes the ACC:

'A Once in a Life time Event'

On the strength of the 'powhiri' and the Grand Opening Event for the Anglican Consultative Council at the Telstra Events Centre, Manukau City, Auckland, the Kiwis weren't the only ones experiencing a "once in a lifetime event".

From the time the three young Maori warriors sprung forth from inside the stadium; prancing, flashing their pukana (wild-eyed grimaces) swinging their taiaha (long wooden clubs), challenging the newly arrived Archbishop of Canterbury, to the stirring rendition of the famous *Ka mate haka* by a combined Anglican Church Schools *kapa haka* party at the end of proceeding, it is safe to say that it wasn't just the Kiwis who were having 'a once in a lifetime experience.'

As you looked around, you could see – as *Archbishop Winston Halapua* put it: "*All the colours of the Day of Pentecost*" – the ACC delegates from around the world, and rank upon rank of New Zealanders, so many with brown faces.

You might even have been encouraged to think that if the Anglican Church was ever going to fully embrace plurality, here, in this place, the largest Polynesian city on earth, it just might happen.

The *Archbishop of Canterbury*, in his response, reflected on the gifts that the Anglican Communion owed to the Province of New Zealand – "**the idea that it was possible to be a different kind of church - a church in which many voices of lay people, and clergy and bishops could all be heard together in synod....**":

"I ask, brothers and sisters, for your prayers for our ACC, your prayers for a Pentecostal experience – that divided tongues of fire will touch us all in the days ahead.

"That we shall learn to listen to one another's languages, experience and insight with all the enthusiasm and eagerness, with which we would listen to God's own word, and pray that we shall have a fiery, kindling experience as we meet together – and find our own language renewed in listening to others.

"We shall pray in turn, that this experiment that is Aotearoa New Zealand; this experiment that is the

Province of Aotearoa, New Zealand and Polynesia – we shall pray that these experiments will also be marks and signs of the work of the Holy Spirit in the world today.

"And be signs of hope for a world in which by God's purpose, and God's promise, one of these days... all of the islands will rise and sing."
(ACNS Report)

YOUTH FORUM QUIZZES THREE ARCHBISHOPS

During the **Anglican Consultative Council** Meetings, a Youth Forum of school students posed searching questions to the Archbishop of Canterbury, *Rowan Williams*, *Katherine*

Jefferts Schori, the Presiding Bishop of the Episcopal Church, and *Thabo Makgoba*, the Archbishop of Southern Africa.

The young people prepared their questions, which the bishops didn't know in advance.

The questions varied from the quirky: "**What shoes would God wear?**" to the very serious: "New Zealand is debating a bill to authorise same sex marriage. **What are your views on same sex marriage?**"

On the 'shoes question', *Bishop Katherine Jefferts Schori* figured the Almighty would either opt for dancing shoes – or bare feet "I think the divine toes would want to enjoy the earth the Holy One has created." While *Dr Williams* figured God would opt for slip ons – ones that could be taken off easily so they could be given away.

On same sex marriage, *Dr Williams* said, (to laughter) "thanks a bundle"... "The short answer is that the Anglican Church has quite a lot to say about this issue – but it's not always the same thing that people are saying.

"I'd say that for the vast majority of Anglicans in the world, it's not one they can come to terms with."

Bishop Jefferts Schori said she felt that people who experience same sex attraction "**should have the same ability to live in a covenanted relationship with another person**" as the rest of us have.

Another question: **Why did you want to be a bishop? From Archbishop Makgoba: "I didn't want to. But I think a bishop is called to be the servant of the servants. So we are all motivated by serving God in others."**

THE ARCHBISHOP OF CANTERBURY chaired the Anglican Consultative Council
ACC is the organization that co-ordinates the common action of **the thirty eight Provinces/Churches of the Anglican Communion.**

It meets every two or three years in different parts of the world. This year, its Fifteenth Meeting, (**ACC-15**) was held in Auckland, New Zealand - from 27th October and 7th November.

The ACC comprises some ninety, bishops, clergy and lay people elected by their Province, and seeks to develop common policies with respect to the world mission of the Church.

The Australian representatives are the *Right Rev'd Andrew Curnow*, Melbourne, the *Rev'd Dr Sarah Macneil*, Canberra (who has been elected to the Standing Committee) and Mr *Garth Blake*, Sydney.