

President's Reflections



LEADERSHIP has been in the news a lot lately. We have watched in astonishment the leadership machinations in our federal Labor Party and we have also been intrigued by the changes in Rome: the unexpected resignation of Pope Benedict and the election of Francis as the new leader of the Catholic Church.

For Anglicans there has also been the appointment of Bishop Justin Welby as the new Archbishop of Canterbury. This was a surprise appointment as Justin Welby was not one of the early front runners: a mature age entrant to the priesthood and he had been Bishop of Durham for only a short time. I have it on good authority that when asked at his first interview, why he wanted to be Archbishop of Canterbury, his response was, "I don't". Sounds like a good choice!

Leadership is now a pressing issue for Sydney Anglicans. *Dr. Peter Jensen* retires in July and Synod members have already received their papers for the special session of synod to elect a new Archbishop to commence on Monday, 5th August. Nominations for the position close on the 24th June. In this edition of our Newsletter, The *Reverend Andrew Sempell* gives us some helpful comments about the role of the Archbishop and the qualities we should look for when making such an appointment.

Thinking about our Diocese and its leadership has prompted me to consider what I would like to see happen in our Diocese in future years. So, for what it's worth here is my wish list:

First, I would like to see our Diocese become less fearful. How is fear expressed? In my experience fear is expressed when clergy or lay people are afraid to say what they think about an issue. Particularly among clergy, there is a feeling that one should follow the approved line when

contentious issues such as the role of women in church or interpretation of the Scriptures are discussed. Whether it is real or imagined it is believed that expressing a different view than that taught at Moore College will put them on the outer and they will be overlooked when appointments are made. Several years ago I was looking for a new Assistant Minister to work in my parish. I was invited to attend a meeting for clergy looking for new Moore College graduates to work in their parishes. Those running the meeting explained that just because a student had attended Moore College didn't guarantee that they would be theologically sound. It was advised that we should examine any applicant very carefully to ascertain their theological fitness. We were warned that some students were influenced by the English scholar, *N.T. Wright* and this made them suspect. I was stunned by this revelation. What have we come to if we think reading the works of one of the world's leading evangelical New Testament scholars is something to be afraid of? Our

Diocese would be a happier place if we could openly debate and interact with each other without fear of disapproval or rejection. **As Paul says in 2 Corinthians, "Now the Lord is the Spirit and where the spirit of the Lord is, there is freedom."**

Second, I would like to see our Diocese become more open to ecumenical activities.

On Good Friday our parish joined with the local Catholic parish, the Uniting Church, the Presbyterian Church and the Congregational Church in a united act of witness that we call the Way of the Cross. About 700 people from all these churches gathered at All Saints' where we enacted the Last Supper and then we moved outside to the garden for the Gethsemane scene. We then processed through the streets of Hunters Hill stopping at the bowling club and other churches along the way to enact the other stations and listen to the Gospel accounts of Jesus' journey to the cross. The event has Council approval, traffic flow is handled by the local police

and the whole community now knows that the churches work together on Good Friday.

{Good Friday Procession reached the



grounds of Villa Maria Catholic Parish).

I know that similar events take place in other parts of Sydney but I'm also aware that some of our Anglican churches will not participate in such events because they think joining with Catholics and other denominations might somehow compromise the Gospel. In a society where Christianity is often under attack the more we can co-operate with Christian brothers and sisters from other traditions the more chance there is that we might be listened to.

Giving support to the NSW Ecumenical Council and promoting the work of the National Council of Churches in Australia through programmes such as the Christmas Bowl appeal would be one way our leaders could encourage a more ecumenical spirit.

Finally, I would like to see a Diocese where women didn't have to leave in order to have their calling and vocation affirmed and accepted.

In the years I have been ordained I have seen many gifted and theologically trained women move to other dioceses so that they could

be ordained and exercise the ministry to which God had called them. That situation is not likely to change in the near future, no matter who becomes our next Archbishop.

However, what would be helpful would be an acknowledgement that this is an issue where sincere 'Bible believing' Christians have come to a different point of view and where greater respect could be shown to each other. The 'only we have the truth' attitude is never helpful.

Turning to other matters I'm pleased to announce that we

have an interesting speaker for our **ANNUAL DINNER to be held on the 30th August this year.** *Canon David Richardson* has been until very recently the Archbishop of Canterbury's envoy to the Vatican so has held that position during a very significant and turbulent time in Vatican history.

Canon Richardson was formerly Dean of St Peter's Cathedral, Adelaide S.A and then Dean of St Paul's Cathedral, Melbourne. We look forward to welcoming him to our city and listening to his message.

Philip Bradford

Blackheath 2.

Blackheath aside,
Down misted crevices and
Saddled tops and the ridges, is
A ride through the filter of
A crown of trees to lower tranches
A pinnacle of delight and the spectre
Of our train travelling fast.
Leaving a room at the top.
Down a mountainside,
A falling leaf.

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Pilgrim BOLTIE, A LIFE LIVED TO SERVE

Edited by *Lionel Bolton*.

Email: lgbolton1@gmail.com

This is the engrossing story of *Boltie (Dorothy May Bolton)* born 17.6.1917 died 8. 3.2009).

She was a Queenslander, and just as monumental as one of those houses on stumps with its simplicity, also warm.

It is more than a glimpse of homespun for all those hearts she won, with damper and the wearing of large hats. She became a family and fishing nets for strays in her life of service. We (Franciscans) knew her well and her nomadicy (a word coming into coinage), and her reading of the country, reclaiming an honesty and aloneness.

You might enjoy the heroism of this story of knowing darkness and light and passing through in search of a Sabbath. With her resilience she hung onto ants nests wherever she found them, with a lamplight of faith and bare feet.

She was the aunt of Baz Lurhmann; an Anglican missionary; a demon with a daemon spirit. It is a story hard to resist and without sentimentalism and through which Australian Anglican history is rehearsed and has strength. My copy through the Anglican Franciscan Brothers, Annerley Brisbane, where she now lies under their feet and kisses the stars. *Noel Jeffs SSF*

LYREBIRD A TRUE STORY

Jackie Keir; Illustrated by *Peter Gouldthorpe*, published by MuseumVictoria.

Literature and spirituality for both adults and children - a delight.

When we are so agisted to distrust and its nuances, and distanced from nature and creation, scarcely knowing them as our neighbours and the earth is scorched and we are aghast, I was delighted to find this book and feel that I could be part of my landscape again.

The story of 'Edith' and 'James', 'the lyrebird', begins in the setting of *Edith's* life as a grower of flowers in the Victorian Dandenongs.

The friendship is riven with an irrigation of love and the tempo is a courtship. 'James' comes and goes from her company and her fretting. His song is of their bushland dwelling and speaks a beauty in his telling and return.

She replies with words.

I recommend this as a tale of a living relationship, which makes its own a song within the wonder and sometimes hardness of creation. *Noel Jeffs SSF*

Florilegium Bookshop, Glebe; cost - \$15.00.

This year - 2013 - marks 75 years since the ‘Memorialists’ presented their Memorial to the Archbishop of Sydney, *Howard Mowll*. They were seeking a broader spirit and more tolerance in the Diocese.

Also it is the 75th Anniversary of the publication of the *Report on Doctrine in the Church of England*. It also encouraged diversity.

In February 1938 almost 50 Clergy of the Diocese of Sydney signed the ‘Memorial’ – ‘*A Plea for Liberty*’. I should think that at that time there were just over 300 clergy in the Diocese and of those about 75 in all were liberal evangelicals, or moderate, liberal, broad or high churchmen. The situation has changed dramatically since then!

To mark the anniversary I have prepared a book - somewhat autobiographical – ‘*Searching for Liberty : Seeking for Truth*’. I hope it will be possible later this year to launch it in Sydney at a double event – a “**Songs of Praise**” and a **Reading of the excellent Paper on the Memorialists** written by the late *Dr Ken Cable* (given on his behalf at a History Conference at St Francis of Assisi’s, Christies Beach, S.A. about a decade ago). In addition I hope that others may be able to publish that Paper for the first time, and also perhaps to re-print *A Plea for Liberty* which contains the Memorial and subsequent correspondence between the Memorialists and Archbishop Mowll.

The book’s cover photo is of the beautiful sanctuary of St Andrew’s Cathedral at about the time of the Memorial but the book represents the thoughts of one Sydney Anglican in the very different church and society of 2013. The 152 pages include: (appropriately) **75 hymns found in few major hymn books**, old and new, but deserving thoughtful pondering; the

authors ranging from the 16th century *John and Francis Quarles* to the contemporary *Thomas Troeger* (and including 35 hymns of my own best hymns); **five Australian songs and anthems; five hymns translated by Bishop Pilcher** from the Icelandic, and notes on the **authors, subjects and content** of the hymns. Complementing the theology of the 75 hymns are **sonnets** I have written on Biblical and theological subjects.

The second part includes a tracing of some “**Alternative**

Sydney Anglicans : A Thin Red Line”, and the names of the **Memorialists** and their parishes.

The book also speaks of lay-people and clergy, scholars and writers, and major works in various fields, Biblical, theological, and scientific, that have led me – with my many limitations - to a broad, liberal, sometimes inevitably agnostic, yet traditional Episcopalian faith for which I hope our Church still has room.

Memorial to His Grace the Archbishop of Sydney from some of His Priests.

Your Grace,

We, the undersigned Priests licensed and working in the Diocese of Sydney, desire to offer the highest respect to Your Grace as Father in God and Chief Pastor of Christ’s flock in this portion of His Kingdom. As men solemnly accepted and set apart for the sacred ministry, we long to be able to wage our warfare against the evil around us, with ever-increasing confidence in Your Grace as our leader, and in happy concord with all our brothers in the Church who are fighting the same battle.

We believe that, as no two human beings are exactly alike in mind, temperament and character, and yet the Divine Wisdom calls all to serve Him, so it follows that in a living church there must always be considerable diversity of thought and feeling, together with their outward expression in worship, and yet a real unity may be there, based on adoration of the one God and Father of us all, on common discipleship to Christ Who is the Way the Truth and the Life and on a common acknowledgment that every virtue or gift that any one of us has is his only by the grace of the Holy Spirit. Many of us have had experiences of the fellowship that is possible between Christians of different intellectual and psychological types, if only there be this recognition of the fundamental unity constituted by our faith in God and our belief that He has called us into His Church in order that we may live together as one family dwelling in Him, and by our active faith, hope and charity manifesting Him to the world around us.

With sincere sorrow we say that we do not find this spirit of unity and strength in the Diocese of Sydney as it is at present. Recent events appear to us to indicate that a unity of a different kind is being sought by men who have influence in the Synod, the Standing Committee, and – as it seems to us and others also – with Your Grace. While it is generally recognized elsewhere that Anglicanism includes three great schools of thought, which when allowed to live and grow together, react upon one another with mutual benefit, we feel bound to say that Diocesan life in Sydney has for some time been marred by the unhealthy dominance of one school, namely, that of a rather rigid, conservative evangelicalism. For years we, who are not extreme men, but are fully persuaded that in our thinking, as well as in our public ministry, we are thoroughly loyal to the principles of the English Reformation, have striven, in company with others of like mind, to cultivate a spirit of friendly co-operation between the different types of Sydney Anglicanism: but we feel bound to say that time after time we have been baffled by a certain intolerance in members of the dominant party

Extract “The Memorial - 1938

SYDNEY DIOCESAN FINANCES - FOUR YEARS ON.....

Reading about impact of financial disasters in Cyprus took me back to Sydney Diocese, 2009. The sheer enormity of the problem, the incredulity that people in charge could let this happen, the assistance that could no longer be given to those in need. Four years on, have we reached the end of the tunnel? How much light can we see?

POSITIVES

The management of the Glebe Administration Board is definitely a positive. Under the guidance of Mark Payne, one can feel comfortable that finances are being wisely invested. The GAB is taking a conservative approach on its recommendations to Standing Committee on the distributions. The GAB's guiding principle is to maintain the real value of the Diocesan Endowment property.

The Property Trust also appears to be in safe hands. Do remember that the recommendation to sell Bishops Court was not that of the Trust but was made by Standing Committee and endorsed by Synod.

Governance reform has commenced. Steps have been taken to rationalise the governance and reporting procedures of the Glebe Administration Board, the Sydney Diocesan Secretariat, St Andrews House and the Endowment of the See. More to be done, but a good start.

Some of the brightest light continues to shine from Robert Wicks and his team at the SDS (the administrative arm and main interface between Parishes and the Diocese). Their unfailing courtesy and willingness to assist deserves high praise. It is nothing new but it is pleasing to see it continue.

NEGATIVES

Much more needs to be done on the spending side of the ledger. Far greater rigour needs to be applied to the decisions made by Standing Committee to allocate funds. The various bodies seeking funds from Standing Committee must submit detailed business cases on why their application is justified.

More lateral thinking is required.

Purchasing property for future development is one thing, but let's look first to see if any properties owned by various Diocesan bodies, such as schools or Anglican Retirement Villages can be considered for joint projects.

New churches can be humble pre-fabs until parishes develop. It is not reasonable to require parishes to pay a levy to support the acquisition of new property unless and until all options have been considered and costed. Parishes must remain the front line of ministry. Does Moore College really need \$1.5m or more each year? Is there room for some belt tightening by Moore? Parishes have been asked to tighten their belts, why not Moore College?

WHAT NEEDS TO BE DONE?

A review of the Standing Committee and its election process.

Standing Committee comprises some 56 members, some elected by Synod, some by Regions, some by virtue of their position.

IT NEEDS TO BE CUT TO FEWER THAN 20 MEMBERS.

It is impossible for 56 people to manage efficiently. We also need to ensure that members possess an appropriate spread of skills. High level management experience is required to ensure the efficient expenditure in the interests of the Diocese.

As an Episcopalian Church we also need to ensure that we have a full complement of Bishops to provide the pastoral care of their clergy and the development of their areas. They need the resources to enable them to fulfill their roles without being unreasonably pressured. With some smart eyes looking at the Diocesan expenditure, this objective can be achieved.

Susan Hooke

Member of Sydney Diocesan Synod
for Parish of Cremorne

ST JAMES INSTITUTE

Our next event is a Seminar with Michael Horsburgh, '**Christianity in the Public Square**'.

This promises to be a most rewarding day, as Michael presents us with responses to such questions as what voice should religion have in public life, and who speaks for the church? Send your registration now to Dianne at office@sjks.org.au for **SATURDAY - 27 APRIL, 10:00am to 4:00pm seminar.** Lunch included in the fee.

MOWatch

Special General Meeting
with NATIONAL MOWatch

SATURDAY 11 MAY 2013

12 Noon for Lunch

Then Meeting & Speaker:

Dr Julia Baird

Author, Journalist &
Media Presenter

Formerly a Member of Sydney
Synod

RSVP – Margaret Lawther

Mob. 0402 853 227

3rd MAY 2013

for Catering Purposes

WHAT IS NEEDED IN A DIOCESAN BISHOP?

The Reverend Andrew Sempell, Rector, St James Church, King Street, Sydney

Could JESUS ever be elected ARCHBISHOP OF SYDNEY? At 33 years of age, being single, non-tertiary trained, and given the company he kept, it would seem most unlikely; yet he is regarded as Head of the Church.

Part of the problem of bishops is the set of expectations that adhere to the position. I remember when, as a curate, we used to joke about the requirements for the rector of a parish, such as: *'being a married man in his early 40s with three children, having had 15 years' experience in ministry, post-graduate qualifications in theology, proven teaching and pastoral skills, a track-record as a youth minister, evangelist and encourager of lay-ministry, organisational skills, accounting skills... etc.'* I thought it was a joke until I served on some diocesan appointment boards and discovered people asking for such a person with a straight face. So I did some research to determine how many clergy we had in the Anglican Church of Australia that came anywhere close to these qualifications and unsurprisingly discovered that there were none.

Nevertheless, the development of wish-lists for leaders seems to be a popular past-time and especially during parish consultations. I've never done one before, so I thought I might make a small offering in this regard. A Bible reference often expounded in the matter of bishops is the following:

'...Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. He must manage his own household well, keeping his children submissive and respectful in every way— for if someone does not know how to manage his own household, how can he take care of God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.' (1 Timothy 3:2-7)

It seems a worthy list, yet I really wonder how many current bishops would qualify? The Anglican Church places a few more requirements on a bishop, including declaration of *'belief in the Catholic Faith... assent to*

the Doctrine of the Anglican Church of Australia as expressed in the Thirty-nine Articles of Religion, The Book of Common Prayer and the Ordering of bishops, priests and deacons.' (APBA p 800).

The Ordinal then goes on to describe the work of a bishop in the words of the Exhortation and Examination beginning with,

'A bishop is called to maintain the Church's witness to the resurrection of Christ from the dead, to protect the purity of the gospel, and to proclaim Jesus Christ as Lord. As a chief minister and pastor in Christ's Church, you are to guard its faith, unity and discipline, and promote its mission in the world. You are to ensure that God's word is faithfully proclaimed, Christ's sacraments are duly administered, and Christ's discipline applied justly, with mercy. You are to lead and guide the priests and deacons under your care, and be faithful in the choosing and ordaining of ministers. You are to watch over, protect and serve the people of God,

to teach and govern them, and to be hospitable. You must, therefore, know and be known by them, and be a good example to all. These are the duties of a Bishop, and they are weighty.' (APBA p 802)

Weighty indeed! Expectations are clearly high, for both the Scriptures and Ordinal make it

clear that the work of a bishop is meant to be exacting – and perhaps an impossible ideal. Which causes me to ask myself why would anyone want to be a bishop, especially if he or she intends to perform the role faithfully? A review of the purpose and function of bishops in our context might be a good and timely thing; however, at this stage we have to work with what we've got. So, while the duties are substantial, I dare to ask if there may be any other qualities needed in our circumstances; and offer a few thoughts in this regard.

A PERSON CALLED BY GOD

The Church talks in terms of a person being 'called by God' into ministry and that the discernment of the church is required in this process. Of course, the method of 'discernment' can be undertaken in many different ways and includes the important matters of who recommends and who decides. The following factors are also reviewed with respect to a candidate:

- Their adherence to certain confessional statements or doctrines,
- The holding of particular academic qualifications and personal qualities,
- Their moral stance on a range of matters personally and their expectations generally, and
- Their commitment to Christ and their concern for the well-being of the community of faith.

These factors are all important things in themselves, yet it is because of the distinctive interpretation of some of them that the discernment process can be skewed in particular directions. While the Ordinal outlines a number of general requirements, sectional church interests are not so restrained. Nevertheless, a most important matter for any candidate is their general acceptance by the people of faith, which is usually demonstrated through the appointment procedure; be it through a synod, a board or some other method. As an aside, however, the Bible recommends the use lots in choosing between suitable candidates (Acts 1:23-26) and I must admit that I find such a course of action attractive.

The foundation of discernment is prayer, by which the community of faith seeks God's guidance. A candidate for bishop likewise needs to be prayerful and their approach to the discernment process should include no sense of self-promotion or boastful claims. However, while the Holy Spirit is supposed to guide the process, it would seem that the church has failed in its discernment on a number of occasions, and that personal ambition or factional interests have prevailed to the detriment of all. Interestingly, ordination candidates are sometimes discerned through a sense of 'inevitability'; which arises from a procedure that considers doing anything but ordain the candidate, yet despite this no other possibility or course of action could be taken.

A BISHOP FOR ALL

One of the failings in political leadership that we have witnessed of late is the dysfunction that arises from organisational fragmentation and personal ambition. Persistent tension over matters of leadership destroys an organisation's outward focus and tends to highlight the ugly self-serving elements that exist within it. A good leader needs to overcome the influence of factions and sectional interests and instead focus on the good of the whole. In this way, leadership functions as a partnership between all members of an organisation.

One of the many wise things that Archbishop Peter Jensen talked about when he visited St James' Church in 2011 was how the role of Archbishop changed him

as incumbent. He said, 'I discovered that I had to be Archbishop for everyone and not just for particular groups within the Church'.

Given the diversity of the church, this is a challenge for leaders and a candidate needs to be tested on their capacities in this regard.

Likewise, an important matter is the distinction between the 'office' and the 'person' of the bishop. The office of the bishop is an administrative and legal construct that places a person into a particular position with respect to the state and the institutional church, and which carries with it the performance of certain actions and duties such as licensing and ordination. **However, the person of the bishop is relational and arises from a bishop's spiritual gifts and personal qualities, which includes the ministries of teaching, pastoring, encouragement and witness.** An appreciation of both the office and the person are necessary in the business of effective leadership.

A comment about power should also be made, for the Church trains, authorises and empowers people for ministry. In the Anglican Church authority and power is both distributed to synods, commissions and councils for the administration of the church, as well as centralised in the bishop (and by extension clergy) for the purposes of licensing ministries, ordaining and disciplining clergy, and overseeing the mission of the church. In this respect, considerable power is given to a bishop to act in the name of the church. However, humility, understanding and wisdom are necessary conditions for the appropriate exercise of power. **Indeed, it is important that a bishop understand that authority and power is given to better exercise Christ's ministry rather than his or her own. A history in the wise use of power should be evident in any candidate for the ministry of bishop.**

A COMMUNICATOR

The importance of good communication is unsurprising; however for the Church, it has now become vital to its existence. As our world has become more secular in its outlook the ability to relate the gospel in words, metaphors, ideas and actions that are easily understood has become more challenging. **We are apt to use jargon far too much;** we use it within the church against each other as a means of determining membership of particular factions (take the words 'Mass', 'Eucharist', 'Communion' and 'Lord's Supper' for instance), and we baffle the wider community in our engagement with it by using language and ideas that seem quaint or obscure at best, or offensive at worst (such as the word 'submission' in relation to women in marriage).

The promotion of the Church's Mission therefore requires leaders to have a proven ability to communicate (especially through the media), in a manner that is accessible and inviting. To engage people in a way that is alienating or offensive demonstrates a lack of grace; which in turn implies that the church's mission is to itself and not to others – which in some cases may well be the truth.

An extension of the skill of communication is the ability to develop and relate the Christian narrative (or Gospel) to people in their day-to-day lives. There is no one-way of doing this as the approach is culturally dependent, to which missionaries who have worked in diverse cultures can attest. It is also not a matter of dumbing down the message; in fact it is quite the opposite, it is a matter of being more sophisticated in how the gospel is related to the wider world.

A SERVANT LEADER

The words 'servant' and 'leader' might seem to stand in opposition to each other; how can one be a leader and a servant at the same time? However, Jesus said to his disciples,

'You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.' (Matthew 20:25-28)

One of the popular misunderstandings concerning the concept of 'servant leadership' is the expectation that the leaders should be servile and accommodating of everyone's expectations. On the contrary, the sign of a good servant is to be seen in their capacity to discern and anticipate what is going to happen next, as well as their being focussed on the task in hand. Servant leadership is therefore a matter of harnessing awareness, vision and discipline for the benefit of others. To be sure, it is also an issue of personal motivation; for while a worthy servant will be driven by a desire for the general good and is therefore focussed on the needs of others, a bad servant is concerned with self-promotion and self-protection and is therefore usually motivated by a desire for power and status. A bad servant is therefore often a bully, a manipulator and possibly a narcissist. (see Matthew 18:21-35).

Awareness is a gift, and involves understanding the context in which one operates while having the capacity to engage with others in this situation in a meaningful and beneficial way. It may mean setting

aside one's own needs and goals for the sake of the group or, more importantly, require practical intervention to protect the vulnerable or for the well-being of the group when it is threatened by the negligent, destructive or belligerent behaviour in others.

Vision, on the other hand, is not so much about the capacity to craft a mission statement, goals and strategic plans

, but rather the more basic ability to appreciate what is going to happen in the future and plan appropriate responses to it. As I wrote recently regarding *Mission in Australia*:

'As the world faces up to the passing of the modern era, the church likewise has to consider what is appropriate for its current and future mission. This has been its major challenge since the boom-times of the 1950's through its decline to our present time. Many programmes and activities have been developed and applied with limited success; for example, 'the Church Growth Movement', 'the Decade for Evangelism', 'Fresh Expressions', and in Sydney our home-grown 'Connect 09'. Yet, in the past sixty years, regular church attendance has dropped from around 50% to less than 10% of the population (of which around 2.5% are Anglican). Are we just being doggedly faithful to our perceived calling and mission or are we simply missing the point?' (Parish Connections, Feb 2013)

A FOLLOWER

Finally, a comment about 'followership', for a leader is not a leader if no one will follow. Servant leaders need to demonstrate that they have the ability to follow before they are ready to lead. There are many reasons why a person will follow another; however the four main ones are:

- Fear of the consequences of what might happen to them if they don't do what they are told,
- The enticement of what benefits or rewards they may receive if they cooperate,
- Because of the relationship they have with the leader and those around them, and
- A belief in what the group is trying to achieve and acknowledgement of being part of the team.

For good or ill, all four of these motivations operate in the Church; however the third and fourth are the most enduring for they are based on mutual respect, the well-being and growth of others, and provide an opportunity for inclusiveness. Furthermore, leaders need to understand that responsibility (and accountability) flows in several directions; from the leader to those who oversee them, from the leader to

his or her peers, from the leader to those that are led, and to God - before whom all leaders must render an account of their stewardship.

As Christians, we follow Christ, and our leaders need to demonstrate this reality in their own lives through word and example - it is about being faithful, loving, wise and attentive to what is happening around them. Conversely, the incidence of aggressiveness and abuse in the church, especially when perpetrated by its leaders, is an unconscionable breach of trust that destroys its credibility and its mission.

CONCLUSION

The Christian faith is focussed on both the physical world that we inhabit as well as the spiritual world that we call the Kingdom of God. The church exists between them both, encouraging a process of transformation both individually and corporately which we call mission. In all of this, we seek to proclaim the Good News of Christ, nurture the faithful, serve the needy, seek justice, and preserve the integrity of creation – a mighty big task and one that needs both effective ‘leadership’ and willing ‘followership’ all round.

Yet there is more; for we as the church, in all our diversity, divisions and brokenness, are called to be Christ to the world. In this way Jesus, as Head of the Church, leads us and is present to the world through us. **So rather than being a commander of troops, or a feudal over-lord, or a school-master, or even a CEO, a bishop is meant to be an icon of Christ, as is the case for us all.**

The appointment of a new diocesan bishop should therefore be an exciting time – one that is hopefully focussed both on the needs of the present as well as the opportunities for mission in the future; but it is also a weighty thing for the whole Church.

Prayer at the time of choosing a bishop

*Eternal God, shepherd and guide,
In your mercy give your Church in this diocese
a shepherd after your own heart
who will walk in your ways,
and with loving care watch over your people.
Give us a leader of vision and a teacher of your
truth.*

*So may your Church be built up
and your name glorified;
through Jesus Christ our Lord. Amen.*

APBA p.212

THE ELECTION OF AN ARCHBISHOP OF SYDNEY

Members of the 49th Synod have been called to a Special Session of the Synod to elect an Archbishop of the Diocese of Sydney.

The Election Synod is to be held on Monday 5, Tuesday 6, Wednesday 7, Thursday 8 and Friday 9 August 2013 with afternoon and evening sittings on each of these five days. The procedure, as you would expect, is clearly laid out in the ‘Archbishop of Sydney Election Ordinance 1982’.

The Circular sent to Members of Synod includes:

1) Archbishop’s summons; 2) arrangements and procedures; 3) major stages of the election; 4) role of the Archbishop; 5) endowment to the See; 6) terms and conditions of appointment; 7) plan of the Wesley Theatre; 8) nomination form.

The Election Synod is not open to the public.

INCUMBENTS OF THE SEE OF SYDNEY

1788 to 1836 New South Wales was part of the Diocese of Calcutta.

1836 -1853 **William Broughton** Bishop of Australia, previously Suffragan Bishop.

1854 – 1882 **Frederic Barker**

Also *ex officio* Primate of Australia; died in office.

1884 – 1889 **Alfred Barry**

Also *ex officio* Primate of Australia.

1890 – 1897 **Saumarez Smith**

Also *ex officio* Primate of Australia; became **Archbishop of Sydney** in 1897.

Archbishops of Sydney

1897 – 1909 **Saumarez Smith**

Also *ex officio* Primate of Australia; died in office.

1909 -1933 **John Wright**

Elected Primate of Australia in 1910; died in office.

1933 – 1958 **Howard Mowll** translated from Eastern Szechwan; elected Primate of Australia in 1947; died in office.

1959 – 1966 **Hugh Gough** translated from Barking; elected Primate of Australia in 1959.

1966 – 1982 **Sir Marcus Loane** previously coadjutor bishop of Sydney; elected Primate of Australia in 1978; knighted in 1976.

1982 – 1993 **Donald Robinson** translated from Parramatta.

1993 – 2001 **Harry Goodhew** translated from Wollongong.

2001 – 2013 **Peter Jensen** Principal, Moore College.

CORRECTION - NOVEMBER ISSUE OF THE NEWSLETTER

The Archbishop of Canterbury does not chair the ACC. He is in attendance. The chair is *Bishop James Tenganega*.
Bishop Andrew Curnow is Bishop of the Diocese of Bendigo

NEWSLETTER - published by
Anglicans Together Inc.

Opinions expressed are those of the contributors.

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A DREAM - A PILGRIMAGE TO THE PALESTINE OF JESUS

A DREAM FOR MANY CHRISTIANS, WHETHER CONSCIOUS OR UNCONSCIOUS IS TO VISIT "THE PALESTINE OF JESUS".

Visiting 'the country of Jesus', today, you fly into the capital, Tel Aviv or enter via Israel's neighbour, Jordan. Not many take that route as it can be uncertain as to when the border will be open.

In January this year I flew from Sydney via Singapore, Istanbul and landed at Ben Gurion International airport, Tel Aviv. With passport in hand, I joined the queue to go through immigration.

The immigration official takes your passport; scrutinises it; scrutinises your face and asks "Why are you visiting Israel, where do you intend to go, who is it you will be visiting, where will you be staying and for how long?"

Having been briefed, beforehand on the type of questions, and advised to keep replies to minimum, I replied I was there to do a two week course at the Anglican St George's College in Jerusalem. I did not say that the course was "*The Palestine of Jesus*", as did one of my fellow 'students', who was then given a longer interrogation because she had used the 'P' word.

Tel Aviv, on the coast, is a new modern high-rise city. From there, to go 'up to Jerusalem' is an hour's car drive west.

The St George's College (<http://sgcjerusalem.org/>), run by the Diocese of Jerusalem is situated in the grounds of St George's Cathedral - a short walk from the '*Damascus Gate*' in the Old City of Jerusalem.

The College runs a number of courses throughout each year: The course in which I enrolled was "*the Palestine of Jesus*", a 14 day academic and devotional study tour,

which involves, traveling around the 'Holy Land'- as well as receiving fascinating and informative lectures from specialists in various fields.

Besides being the 'Palestine of Jesus' this is the ancient land promised to Abraham. "*The Lord said to Abram...go to the land I will show you...They set out for the land of Canaan. ...At that time the Canaanites were in the land. The Lord appeared to Abram and said, 'to your offspring I will give this land'. So he built an altar there to the Lord, who had appeared to him.*" (Genesis 12:1-7)

It is the land Joshua invaded, leading the Israelites across the Jordan River to the promised land – taking, and bringing about the downfall, of the city of Jericho, to the west of the Jordan. (*Joshua 6*)

It is the land of the Kings of Judah and Israel – Jerusalem is still referred to as "*the city of David*".

This land is claimed, not only by the *Jews* from the diaspora, but by *Christians* – 'the Holy Land' and by *Islam*. The most visible and outstanding landmark on the skyline



of Jerusalem – on the ancient Temple Mount - is the golden dome of Islam's most sacred site – **the 'Dome of the Rock'**.

The Course was designed so that each day, travelling on well maintained highways in a

comfortable air-conditioned coach, we visited places of significance. We drove throughout Israel and Palestine, traversing the country from the southern stark Judean mountains to the beautiful fertile area of Galilee in the far north. It was fascinating because it was possible to put oneself, not only in the places where Jesus had been, but also where there was 4,000 years of history.

South, we went to **Hebron** and visited the site of the ancient tombs of the Jewish Patriarchs.

Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan. So the field and the cave in it were deeded to Abaham by the Hittites as a burial site. (Gen.23:19.)

Built over the tombs there is both a Moslem mosque and a Jewish synagogue abutting each other. The green brocaded draped casket of *Father Abraham* can be viewed on one side whilst in the Mosque from inside the Synagogue and on the other side.

We went to the Jordan River, putting either our feet or hands in the waters, where **Jesus** was baptised by **John Baptist**. (Some people do wade into the water and immerse themselves) The river is the border between the states of **Israel** and **Jordan**; guarded on Israel's side by Israeli military and across the water – perhaps a stone's throw away - are the Jordanian soldiers.

During our first week we went north to the green valleys and hills of Galilee, spending three nights in the country of Jesus' three-year ministry. We glimpsed snow-capped **Mount Hermon**; stood on **Mt Carmel** (Elijah's territory), - today there stands a shrine and

monastery built by the Carmelites in 1883. We visited the archaeological site, which was once the town of **Capernaum**, where recent excavations give an indication of the size of the synagogue where Jesus is said to have taught; together with the adjacent houses possibly where the Synagogue officials lived.



Entrance to excavation site of Capernaum

Nazareth, which was Jesus' home town, is today a bustling Palestinian town and it is impossible to imagine it as it would have been 2,000 years ago.

It is easier on the Galilean hills surrounding the Sea of Galilee to visualise Jesus preaching the Beatitudes '*Blessed are the poor...those who mourn... the meek... the peacemakers... Blessed are you*' (Matt 5:3-11); or, from a boat, addressing the multitudes gathered on the hillside, whom he would later feed with loaves and fishes.



Church at the Mount of the Beatitudes

We dipped our feet in the waters of the lake (inland sea) and then later sailed on it in a replica of the fishing boats of 2000 years ago.

In all these places beautiful, magnificent churches have been built by one or other of the thirteen recognised Christian Churches in Israel.

Jerusalem is modern and mostly new, with its road system of flyovers. **The city of Jesus' is not**

easily identifiable - landmarks of the 1st century are not there – certainly not the great Temple. All that is left of it is part of the western wall. However if you are lucky enough to be escorted underground by an archaeologist (as we were), you will be able to walk along ancient deep tunnels under the ancient city of David.

There is a multiplicity of beautifully decorated and embellished Churches - some very old - others more recent - which are near or on the site of Christian holy places. The largest, the most extraordinary, the most embellished (words fail) is ***the Church of the Holy Sepulchre*** – *traditionally the site of Jesus' crucifixion and the empty tomb*. Six different Churches worship and share a responsibility for this large complex –*Greek Orthodox, Armenian, Latin Catholic, Syrian, Coptic and Ethiopian*.

In the whole country, the number of Christians (mostly Arabs) is minute - less than 2% of the population in both Israel and in the 'West Bank'. The number of Anglicans is even less - infinitesimal really – thirteen parishes throughout Israel & Palestine.

After the Course a few of us took a small bus south to visit **Masada**, the site of King Herod's massive fortress high on a mountain. We walked around the extensive excavation work easily identifying the remains of the fortress. This was also the site of the last tragic stand by the Jews against the Romans.

On the way back to Jerusalem we visited **Qumran**, which overlooks the Dead Sea, and where there is a real sense of the vastness and grandeur and isolation of the Wilderness. This is the archaeological site of the Qumran Community – those who wrote the very many ancient scrolls discovered accidentally by a shepherd (1947) in jars in a mountain cave. They have become known as the **Dead Sea Scrolls**. (Now in the museum in Jerusalem.



Moya – Qumran Wilderness & Cave

Visiting Israel today, it is not possible to ignore the reality of the modern State of Israel. Travel to the various Christian sites involves crossing back and forth across the dividing line between the State of Israel and the Palestine Territories; always keeping ones passport with you because of the necessity of going through military check points.

'The Wall', is a massive, high concrete barrier, commenced in the year 2,000 by the Israeli government to separate Israel from the Palestinian West Bank - a constant reminder of the deep divisions between Israel and the Palestinian Territories. Its total length will be something like 760 kilometres.

Israel's population is 8 million (approx), of whom Arabs comprise about 1.6 million. In the Palestinian Territories there are 4 million Palestinians, as well as recent Jewish Settlements, which the Palestinians claim are illegal.

Sadly this is a country that is beset by deep suspicion and an ongoing conflict. During my time at St George's College I felt safe and insulated from the friction. Not so for some of the College staff, who live in Bethlehem, and every day have to leave home at 4.30am to ensure they get through the road blocks in time to start work at 7am.

The Anglican Church - in the Holy Land needs support from the wider Anglican Communion - prayer and finance. As Christians look to the **'Palestine of Jesus'** as the birthplace of Jesus - and His Church, so they should respond to their cry:

Pray for us.

**PRAY FOR THE PEACE OF
JERUSALEM**

Moya Holle

St Luke's Parish, Enmore

Induction of Daniel Dries as Rector of Christ Church St Laurence, Sydney

The Reverend *Dr Daniel Dries* was inducted as the 11th Rector of the Parish of Christ Church St Laurence, Sydney on 21st January. Fr Dries was formerly Rector of the Anglican Parish of All Saints, Belmont in the Diocese of Newcastle, and sometime Organist & Director of Music of St Stephen's Macquarie Street, Sydney and Head of Music at SCEGGS, Darlinghurst. Following is the sermon preached by Bishop Robert Forsyth, Bishop for South Sydney at the Induction Service.

What a happy day!

We thank God for his kindness to us at this parish church and, I might add, to the Diocese of Sydney, in the provision of *Dr Daniel Dries* together with *Peta* and the children, *Charlotte* and *Emily*, as the eleventh incumbent of Christ Church St Laurence. (I hope *Fr. Daniel*, that you also will come to regard this as a kindness of God *to you* as well!)

May I also publicly express my gratitude to God for the leadership of *Fr Ron Silarsah* as acting Rector in the last months.

And for the parish members of the Nomination Panel who have done such an unexpectedly good job.

And also I thank God for *Brian Farren*, who as Bishop of Newcastle showed remarkable gospel generosity in allowing us to approach *Fr Daniel* when he could have rightly said no and so keep a first rate priest in a crucial parish. I remember how moved I was when *Brian* rang me to say that although he had first said we were not to approach *Fr Dries* because his time in his present parish was under the agreed limit for these things, he had now become convinced that God may indeed be calling *Daniel* to Christ Church St Laurence and so he would not stand in the way of further conversations. I knew what a loss *Fr Daniel* would be to him and his diocese, and he was putting the bigger picture of Christ's cause ahead of his own significant responsibilities in manning his diocese. I don't think I have met a bishop as generous.

I should add also I thank God for the people of All Saints, Belmont for what in their case is an enforced

generosity born in such Christian grace.

I am sure that *Fr Daniel* is the right for this church at this time. I know he will build on the work of *Fr Adrian Stephens* and over the coming years develop and refresh this church and its ministry. He is most able, thoughtful and godly man. Although when I was recently at SCEGGS, Darlinghurst where *Daniel* had worked as music master I was told not to be fooled by *Daniel's* apparent quiet demeanour that he had a "wicked sense of humour."

At 41 *Daniel* you might today be considered young. But you are by no means the youngest incumbent of Christ Church St Laurence (I calculated that six of your 10 predecessors were younger at their inductions).

You are highly qualified, not just in theology but also in music. I even asked the Music Director, "*Neil are you sure you want a rector who knows that much about music here at Christ Church?*" To his credit, he was unfazed at my rudeness and enthusiastic about the new appointment.

Daniel you are returning to a Diocese and city with which you are already familiar, having worked in a number of our schools and churches before your call to the ministry. You will

know that the days of suspicion and hostility between the Diocese and Christ Church are long dead and that, while acknowledging real differences between this church's rich Anglo-Catholicism and the Diocese's mainstream Evangelical Anglicanism, there is now respect and love.

The big issue for Christ Church is not about relationship to the Diocese. But, if we listen to the gospel reading, relationship with Christ.

Hear the words of Jesus.

"Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing."



Let me explain what I mean.

It was my pleasure to be part of a wedding here at Christ Church late last year. The Nuptial Mass was a

no hold barred affair, even more than usual, if you know what I mean.

After the service I was struck by a comment of one of the guests, a friend of mine who I knew had little time for Christian things. But she was very struck by what she had just witnessed. *“That was very moving”* she said.

It occurred to me that one way to describe that occasion, and many other of the services here at Christ Church, is that they are what you might call ‘thick’ services. That is not ‘thin.’ And yet it was that very ‘thickness’ that had spoken to my non churched friend.

Whether intended or not, this very rich ‘thick’ Christ Church service had got through. To one at least.

Normally you would think it would be the other way. Most other churches I know if wishing to be helpful to unbelievers attending a wedding would have gone the other way: making a short, ‘thin,’ service: not so demanding, not so explicitly Christian, and not so two hours.

I want to say that this ‘thickness’ is one of the special features of this particular church. And for some, it will be the way that the reality of Christ may touch lives.

And then I had another thought. The key is not simply a ‘thickness’ in ceremony and music. Of course not. That needs to speak of, express and enact an inner substance that is just as ‘thick’ spiritually.

Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

A substance in faith, active real trust in the Lord Jesus Christ. Not ourselves.

A substance in truth, holding the full riches of the catholic faith. And I have in mind in particular those aspect most likely forgotten or watered down. Like for example, the holiness of God in a world of soft sentimentality, (I think that both in the church and the world one of

greatest needs is to recover the healthy fear of God, that is the beginning of wisdom).

(If you meant it the way you sing the *sanctus*, my goodness!)

Like for example the judgment of God in a word of easy complacency self delusion.

Like for example the love of God as it really is, that gives up His Son for the unworthy to really deal with their sins. A cross and resurrection that changes everything.

And lastly a substance in love, costly love that flows from hearts moved by the gospel.

¹⁰ *In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.* ¹¹ *Beloved, since God loved us so much, we also ought to love one another.*

And if I may say Daniel, your great task entrusted to you this day, is so to lead these people in word and sacrament that they really do abide in Christ richly, thickly if you will.

As I said over ten years ago at the induction of your predecessor.

“Sydney and the Diocese need a strong Christ Church that embodies the gospel of Christ, love of God in Christ in ceremony, sacraments, preaching, pastoral care, outreach. In a secular world, careless and ignorant of Christ, Christ Church St Laurence has a central part to play.

In our Diocese of strong evangelical Anglicanism, let the Anglicans of the catholic tradition show us how it is done in the things that really matter. As full members of the Diocese.”

*(Photo taken by Colin Tso, edited by Graeme James. Reproduced with the kind permission of the Deacon’s Treasure, Christ Church St Laurence.)

ARCHBISHOP OF CANTERBURY ENTHRONED

On Thursday, 21st March 2013, Archbishop Justin Welby was installed on the Diocesan throne, as the 105th Bishop of the See of Canterbury, the oldest diocese in the English church. Then he was installed on ‘the chair of St

Augustine’ as **Primate of All England** – the ‘first bishop’ in the country. This latter enthronement has also come to represent the Archbishop's inauguration as **the spiritual leader of the worldwide Anglican Communion.**

The chair of St Augustine is the primatial seat of the Church of England - which has lasted since St Augustine came to preach in England at the orders of Pope, St Gregory the Great, in the 6th century.

There were three representatives from the Australian Anglican Church: the Primate, Philip Aspinall, Archbishop of Brisbane, who described Archbishop Welby as *“a leader for our time, a man of prayer who chose God over personal fortune.”*

The Reverend Dr Sarah McNeil, Canberra, a member of the ACC Standing Committee said: *“fantastic and it was wonderful to be involved. I loved to see the young people and the Communion so affirmed”.*

The Reverend John Deane, Executive Director, Anglican Board of Mission said: *“I was privileged to attend the enthronement of the Archbishop of Canterbury.*

Canterbury Cathedral was absolutely overflowing with more than 2000 guests. I was one of approximately 200 overseas guests which included most of the Primates of the Communion.

The service was Anglican liturgy at its best with both catholic and evangelical input as well as some contemporary additions reflecting the diversity of the Anglican Communion. The guests included leaders from a number of other religions.

The Archbishop’s sermon focussed on the theme of reconciliation and the need to heal the divisions within the Communion and more broadly within the Christian Church. The Archbishop acknowledged that it was only when the Church was prepared to take risks that there was the possibility of transforming society. The previous Archbishop of Canterbury’s concern for poverty and human development was rated highly on the new Archbishop’s list of priorities for the Church.”