



ANGLICANS TOGETHER

NEWSLETTER No. 24 September

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ANGLICANS TOGETHER ONLINE: <www.anglicanstogether.org>

••Chairman's Column

The next few months will be a very lively period in the life of the Anglican Church both in the Diocese of Sydney and throughout Australia

I understand that, as previously indicated, it is now not the Standing Committee's intention to pursue Lay and Diaconal administration of the Lord's Supper, by legislation, at the forthcoming sitting of Synod. If this were to ever be allowed I would believe that the Diocese of Sydney had left the Anglican Communion. **However, it concerns me that it will be replaced by Standing Committee's intention to bring to Synod a motion containing a declaration that will effectively allow lay and diaconal administration (presiding would be a better word) by default.** This declaration, accepting that the practice does happen, **recommends that those people who permit such activity should not be disciplined.** Should this motion be passed, in the spirit of Anglican tradition, I still believe the Diocese has indicated that it has left the Anglican Communion. It does so by accepting the practice in the first place.

Furthermore, it is grossly unfair and inconsistent in relation to those parishes and clergy who are in favour of women being ordained as priests and wish to have women minister in their parishes and are denied their wishes. Also, it is unfair to those who wish to undertake such practices that are universally accepted throughout the Anglican Communion as authentically Anglican yet forbidden in this Diocese, such as the use of vestments. I believe that this 'backdoor' lay presidency, is quite Machiavellian and a lacking in justice. **If this legislation is passed I suggest that it will give such dissenting clergy and parishes the right to do as they wish.**

Jesus said: *"In everything do to others as you would have them do to you; for this is the law and the prophets"*. (Matthew 7:12)

In a letter I have asked the Archbishop, on this matter, "to act as the President of Synod for all Anglicans, not just those who currently control the Diocese of Sydney".

From 2nd to 10th October the General Synod of the Anglican Church of Australia, will convene in Fremantle, Western Australia. **One very important conversation that will take place concerns the admission of women into the order of Bishops. This will be a very heated debate.** You will recall that in the last Newsletter I mentioned that a group of people from this Diocese, of whom I was one, wrote a letter to the Primate asking for an open discussion to take place concerning 'alternative episcopal oversight' for those who would be offended if women were to be permitted to become bishops. We also asked for evenhandedness for those in the Diocese of Sydney who would like to permit women to all the orders of the church and those whose tradition differed from the prevailing Puritan emphasis. Nothing has as yet come of our request.

The next *Anglicans Together Dinner* will be at **Saint Alban's Epping on Friday 22nd October at 7 for 7.30pm.** (see advertisement later in the Newsletter). *Dr Muriel Porter* OAM will be our guest speaker. *Dr Porter* is a member of General Synod and one of the chief supporters of the admission of women to the order of bishop. Having just returned from the General Synod meeting early in October her reflections will be very interesting to hear. Please make sure that you book your tickets early. Last year we were over subscribed.

I find it difficult to find one word or term that describes the parishes and people who would subscribe to the ethos of *Anglicans Together*. In the last Newsletter there were a number of attempts to define 'use'. There was for example 'Stole parishes', 'of a different churchmanship' and 'outside

the Diocesan mainstream'. It should be understood that *Anglicans Together* is an association of many groupings within Anglicanism who wish the Diocese of Sydney to remain true to the Anglican tradition of diversity; whether that tradition be Evangelical, Anglo Catholic, Charismatic, liberal or whatever style of tradition. If someone can offer some simple all inclusive word or phrase, I would be most grateful.

In the last edition of the Newsletter I wrote the following: "I have heard it rumoured that there is a plan to reduce the number of parishes of a different churchmanship to 'six'. I hope I am (mistaken)".

I have heard versions of that rumour from many sources in one form or another and I attributed it to a diocesan representative on the Presentation Board. I now have discovered that the source of the rumour was not from the Presentation Board nor any member of it.

There needs to be greater openness and public debate on all matters in the Diocese. *Anglicans Together* seeks to bring about an openness and transparency in all aspects of the life of the Diocese of Sydney.

John Cornish, Rector, Epping

Vocation - - - Plight or Flight

Why does a woman leave her family, career, home and friends to go to Melbourne to study theology? The shorter answer is 'a compelling calling to the priesthood'. The longer answer teases out the issues under the surface of the question - the bits to do with the long journey beforehand and, in the end, the necessity of leaving Sydney. This also inevitably raises the tricky question of, to what a woman might believe she is being called, if the priesthood cannot even be named as an option.

Having to leave Sydney to pursue ordination is not limited to women. It is a fact of life for anyone, man or woman, in Sydney not fitting the norm of 'Bible-believing reformed evangelical Protestant'. *The social and familial upheaval is enormous, as are the financial implications.* For a woman, there is also the knowledge that she cannot return to Sydney to work as a priest; for a man, it is increasingly evident that the doors are pretty much closed to anyone theologically educated and ordained outside Sydney.

Rather than delving further into the issues of having to leave Sydney, **my greater concern lies with how women in Sydney from the evangelical**

Anglican tradition hear, identify and respond to God's call to ordination. The hurdles are formidable. Before even getting to the first hurdle, we need firstly to be able to locate the field on which the hurdles are placed ie the field labelled '*ordination*'.

There can be no identification of a call being to the priesthood or to ordination if the two words '*woman*' and '*priesthood*' cannot be set together, or if a low view is taken of ordination. In the Sydney framework, the discursive regime has not only excluded the concept and naming of women as priests, **but has actively written the word '*priest*' out of the normative language of church, and is well on the way to rewriting, minimising, and potentially excluding, the concept, if not the word '*ordination*'.** The conceptual and linguistic rules are such that any notion of *woman-as-ordained-minister* is immediately labelled as unbiblical or counter-Christian.

It isn't that women in Sydney are not called to the priesthood - I know many women who can articulate a calling to want to serve God fully, to spend their lives in service to Christ and who are prepared to follow that calling. But this calling is too often reinterpreted - renamed - back to them as 'needing to study the Bible', or as 'becoming better equipped' to serve in their local parishes. It's not that this is not commendable, but it is utterly shameful if these women are misdirected and there is no help given to them to openly discern what God may be calling them to. This is the discursive regime in evidence - a dominant hierarchy that has claimed the power to name the experiences of others. A young man presenting with the same yearnings would be encouraged to set his face towards Moore College and ordination.

In Sydney evangelicalism, women who talk of vocation are ushered to the fields labelled 'Bible study' or, if a woman is really pushy, to the field of 'Bible College'. **Even so there is an increasing number of women finding their way to the Moore College 'women's paddock,' prepared to tackle the hurdles on the way to the diaconate or simply to receive a grander Bible training.** Providing they follow instructions closely from their coaches about how high to jump, they will be encouraged to make it to the end, but will still not be invited to the 'men's only' field .

For a woman who sets out to climb over the gate to the field labelled 'men only', a peculiar sort of guilt trip operates, together with a confusing

circularity (I, too, went round this mulberry bush a few times, in my evangelical days):

- God calls us all to minister in Christ's name;
- all ministries are essential to the body of Christ, functioning healthily as a body.

Thus who am I to want something more than - ie to lead the women's Bible study or the pastoral care group? Then again -

-there's nothing particularly special about being ordained a minister; that's just another sort of job; there's nothing really a minister does that can't be done by any one of us, except preach, of course.

I can still help at communion, and soon it seems I will be able to read the prayer that goes along with the Lord's Supper. So I don't really have to think about being ordained anyway.

Thank goodness for that, because those hurdles look pretty formidable the closer you get to them; especially the one labelled '*you have to leave Sydney*'.

This could well be an article written twenty years ago. **It is tragic that nothing has changed for women in Sydney in all that time, except perhaps greater oppression.** The rules of discourse have so firmed up that it's not just how to jump the hurdles or access the field that is the issue, but it's how to bring back the visibility of the field so that the field can be identified and named. The structuring of women's ministry in Sydney is set within a discursive framework that **cannot name a 'calling' as a potential calling to the 'priesthood'**.

I wonder about the role groups such as Anglicans Together and Movement for the Ordination of Women can play in relation to Sydney women and men of an Anglican catholic tradition, who feel called to ordination. Encouragement; mentoring; good advice on the discernment and selection processes of other dioceses; as well as financial assistance all come to mind. Even more importantly, challenging the discursive regime and naming things differently serve to keep present an alternative discourse and (dare I suggest it) *the prophetic voice of the Church that claims Christ is all and in all*. **Robyn Boyd**

(Robyn left Sydney in February this year to complete a Master of Divinity degree at Trinity College, Melbourne, and is seeking ordination in the Diocese of Melbourne.)

REFLECTIONS ON THE SEMINAR *'THE FUTURE OF ANGLO-CATHOLICISM'*

At St James's King Street, Sydney on Saturday 10 July, the welcome rain in Sydney flushed out an enthusiastic combination of many Sydney parishioners eager to hear the thoughts on: '**The Future of Anglo Catholicism**'. The Bishop of Bendigo, as the keynote speaker, addressed the

seminar. Other speakers who presented their views were the *Reverend Katherine Bowyer*, Assistant Priest, All Saints' Singleton, the *Right Reverend Rob Forsyth*, Bishop of South Sydney and the *Reverend John Cornish*, Rector, St Alban's Epping and Chairman of "Anglicans Together".

Bishop Andrew Curnow traced the history of Anglo-catholicism from the glory days of the Oxford Movement in the 1830s, but **saw Anglo-catholicism now more concerned with being traditional rather than with the original revival mission.** As well, it seemed to *Bishop Curnow* to be uncertain where it was all heading, given declining attendances at churches, the aging of congregations, and the vast variety of types of Anglican churches in his diocese.

Andrew Curnow gave a summary of the nine characteristics which were considered by Bishop Paul Richardson in "*A Vision for the Church*" to be necessary for Anglo-catholicism to have any presence. He concluded with the problem of the small number of candidates presenting for theological training and the lack of encouragement given by the current or retiring clergy for such vocation.

After afternoon tea, *Bishop Rob Forsyth* welcomed the opportunity to speak to such a seminar but wondered whether Anglo-catholics would be invited to an equivalent evangelical seminar! **He challenged the meeting with the message that we could not rely upon traditional buildings, music or history if we wanted to introduce the gospel to a larger audience.** He saw the Hillsong paradigm as the way of the future. He believed the shortcomings of Anglo-catholics was their willingness to be all things to all people, to lack a firm view of what the theology was, and to have become more like a country club (without the greens) rather than have the fervour of those of the Oxford Movement.

Katherine Bowyer, who had completed her training at St John's Morpeth two years ago, **gave an encouraging view of vocation and her training, but acknowledged that if such training were to continue then funding would have to be found.** It seems that the high point of Anglo Catholicism, in Australia at least, was in the 1930s, especially in the country and generally in poor parishes.

John Cornish spoke of his experiences in parish life in Sydney and welcomed the news that an Anglo-catholic had been appointed to St John's Gordon. **He agreed that if we wanted to be taken seriously, then we had to be stronger.**

The seminar produced frank, open discussion which was not destructive. Various comments from the audience were **that the music was important to them, the liturgy and sacrament as well as the companionship of the “country club” (without the greens)**, and that the Hillsong type of gathering was attractive to young people in particular, as a social occasion where one could meet members of the opposite sex.

It was generally thought that the perceived “success” of evangelicals was partly because they employed management strategies to spread the message and grow their congregations.

Having been a member of various Sydney traditional evangelical churches, but now a member of St James’s King Street, **I value the inclusiveness, encouragement, sermons, music, and general beauty of worship which St James’s presents.**

Robin Lewarne

"He will sit as a refiner and purifier of silver."

Malachi 3:3

This verse puzzled some women in a Bible study. They wondered what this statement said about the character and nature of God. One of the women offered to find out the process of refining silver and get back to the group at the next Bible Study.

That week, the woman called a silversmith and made an appointment to watch him at work. She didn't mention anything about the reason for her interest beyond her curiosity about the process of refining silver.

As she watched the silversmith, he held a piece of silver over the fire and let it heat up. He explained that in refining silver, one needed to hold the silver in the middle of the fire where the flames were hottest as to burn away all the impurities.

The woman thought about God holding us in such a hot spot. Then she thought again about the verse that says: ***"He sits as a refiner and purifier of silver."***

She asked the silversmith if it was true that he had to sit there in front of the fire the whole time the silver was being refined. He answered 'yes' He not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire. If the silver was left a moment too long in the flames, it would be destroyed.

The woman was silent for a moment. Then she asked the silversmith, ***"How do you know when the silver is fully refined?"*** He smiled at her and answered, ***"Oh, that's easy - when I see my image in it."***

If you are feeling the heat of the fire, remember that God has His eye on you and will keep watching you until He sees His image in you.

Contributed

St Mary's Church Waverley High and happy!

St Mary's Church is a Blakett neo-Gothic sandstone edifice which stands proudly at the top of Birrell Street on one of the highest points of the Eastern suburbs. Overlooking us on the roof of Waverley (Roman Catholic) College is a statue of the Blessed Virgin, seemingly blessing us as well as the students and staff of the school.

We enjoy her patronage and proudly declare as part of our title that we are ***St Mary's Anglican Church*** because the good lady is too often regarded as "our property" by the other church. We acknowledge her in various ways within and outside our church.

Our Rector, Fr Terence Dicks, in his 37th and possibly final year of his ministry, is struggling to overcome a serious accident he had while surfing in northern Queensland on holiday a year ago. But courageously, having been discharged from hospital he is (while continuing intensive physiotherapy) running the parish from a wheelchair which he controls using his chin.

Happily he is not disabled vocally and he continues to celebrate, preach, baptise, marry and preside at funerals, often with the help of other clergy and lay people.

The squeak of the tyres of his Rectormobile on the sanctuary floor is the only new sound that challenges two vigorous and committed choirs in a church where the musical tradition under our administrator, David Pitt-Owen is strong, inspiring and among the best (we believe) in Sydney diocese - one of those hidden gems that gleam regularly for high days and holy days.

Our Rector always loved vestments, and even now in his Rectormobile he is kitted out to pass scrutiny by the highest of the high. If copes are a little awkward, dalmatics and innovative stoles make up the wardrobe. Our supporting clergy include *Canon Jim Glennon, Fr Max Augustine, Fr*

Glen Stewart and the Rev'd David Warner (with other visitors) who assist at various services.

St Mary's is never at a loss for a colourful sanctuary. The stained glass windows, the high altar, facings, candles and linen, brassware, flowers, and decorated marble floors all testify to a vigorous assertion of high church practice. We also have a beautifully decorated Lady Chapel with and hand-painted iconic reredos and wall shrine.

Above us the wooden beams and arches are decorated with texts. All our walls and roof have been renewed or reinforced; our lovely French late 19th century Gurn organ has been moved to the loft in the rear and splendidly restored to assure us of a rich, varied and melodious accompaniment to hymns and anthems as well as mass settings - some of which are composed by a particularly talented young woman in our congregation.

Saints' windows face north, more decorative stained glass windows face south. These overlook our beautiful garden where the richness of floral beauty is ensured by members of our congregation who tend it with an abundance of TLC. We also fly a flag daily proclaiming our affiliation.

No gloomy portals mark our entrance. We believe in worshipping God in the beauty of holiness, and it is comforting that surrounding our northern wall is a columbarium where friends and relations now with God, may join in our weekly worship.

Did I say "weekly". No church offering only Sunday services deserves the description of being active. **St Mary's has an ever growing healing ministry under the direction of one of Sydney diocese's "treasures" - Canon Jim Glennon, who conducts services on Thursdays.**

Apart from the regulars, visitors flock to hear his inspiring words from many parts of the land. He also holds a Sunday evening service once a month. On Thursday evening, there is a session of Christian meditation preceded by Bible study under two members of our congregation.

St Mary's enjoys strong attendances at its 8 am and 10 am Eucharist, loves Saints' days which it celebrates with processions, bells, smells, candles and readings of the holy gospel. **With Prayer Book Society supporters, St Mary's uses both BCP and APB Second Order services, with strong preaching to support the liturgy and singing.**

We begin Lent with the administration of ashes and in Holy Week offer services that fully reflect the sacredness of the season with Stations of the Cross and the singing of the Passion on Good

Friday - no slouches when it comes to observance and ceremony.

We love the God who sings, and we try to recreate at St Mary's a place not only where his honour dwells but where we can worship with reverence in a place of calm and beauty. It is a joy to add to our attendance record at each service the presence of the Holy Spirit.

Finally, our multi-talented and multi-national congregation enjoys the best of opportunities to socialise. We support an outstanding Child Care Centre, and run a small but dedicated Sunday School, each with committed teachers. We publish a newsletter and maintain a website.

We also have an active theatre group and indeed do our best to provide a loving, welcoming, supporting environment for people of all ages - a great tribute to **the outreach and devoted ministry of Fr Terence Dicks, justly described by one commentator as "the Good Shepherd of Waverley"**.

Robin Hutcheon

Parishioner of 18 years, lay reader and server.

The Parish of South Sydney - a microcosm of modern Australian society

The Anglican Parish of South Sydney is a diverse, heavily populated, inner-city community that includes one of the fastest growing residential urban developments in Sydney, known as Green Square.

There are three centres in the parish. *St. Saviour's Redfern is the principal church*, centred on the Redfern, Waterloo area. Traditionally its ministry has been to the poor because within these suburbs is one of the poorest urban communities in Australia. Taking God's bias to the poor seriously has been the main impetus of the ministry of St. Saviour's since its rebirth in the 1960s, after a short period of closure. Currently, our commitment to this ministry is taking on a whole new dimension in the context of a rapidly gentrifying area.

The other two centres are the *Green Square Community Church - St. James' Beaconsfield and Crossroads Christian Fellowship*.

St. James' ministry is now focused on the growth area of Green Square and what was once a tiny branch church of St. Saviour's has now become a growing, thriving church in a renewing community.

Crossroads Christian Fellowship is an Indigenous Australian church with a ministry centred on Aboriginal and Torres Strait Islander peoples in our neighbourhood and region. This is a self-determining indigenous church and ministry. While being run by and for indigenous people in a style that is responsive to their cultural needs and sensitivities, it is inclusive of and welcoming to all peoples.

Between the three centres, our parish sees itself as a microcosm of modern Australian society, where two of the greatest divides in the community are those between black and white and rich and poor.

Together in the life of the church, we seek to proclaim *the unity of God's Spirit in the bonds of peace.* Our hope and prayer is that we might model something of what it can mean for the peoples of Australia, so often divided by race and culture and wealth and poverty, when *we take seriously the demands of Jesus Christ to be open to God and to each other.*

Worship together on Sunday morning at St. Saviour's Redfern is liturgical in a relaxed but certainly not casual manner. The idea is to worship together in such a way that people feel welcomed by the relaxed manner and at the same time know what is happening from the shape of the liturgy. Books are kept to a minimum with the people's responses in the liturgy reduced to a two-sided single card that is easier to follow than a complex book, especially for those who may struggle with literacy. *The music is a mixture of traditional and modern hymns and songs accompanied by guitars and a hand-held Irish drum, called a bodhran (pron. bow-ran).*

An integral part of worship together is 'community time', where anyone can get up and speak to the congregation about anything on their mind. This adds meaning to the prayers of the people, which follow immediately after community time. Lay people play a significant role in leading our worship together in preaching, reading, praying and assisting with communion. The service is always a service of Holy Communion.

The emphasis in our worship together is inclusiveness. Indeed, inclusiveness is what we try to engender in all that we do in our life together. It is in and through this that we hope to express the unity of the Spirit.

From time to time we share in worship with one of the other centres of the parish or as a whole parish. Whichever centre we go to, we worship in their style. Our aim is to celebrate our diversity, not to be reduced to the lowest common denominator or to seek to impose only one way of doing things.

We run very little in the way of programmes outside of our worship together. *Our intention is to ensure that we engage creatively as Christians with others in the wider communities of our relationships, in the local community, with our families, among our friends and in our workplaces, for those of us who have them.* We do not want our church life to become so busy that we do not have time for what is the most important task

of Christians outside of their worship together, which is to be Christian in the world. What programmes we do run are aimed at encouraging each

other in the walk of faith within the struggles of everyday life in the world.

*John McIntyre
Rector, South Sydney*

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VOLUNTEERS NEEDED

* Anglicans to help John Bunyan and others as Christian Pastoral Care Visitors, Bankstown Hospital (it has up to 93 C.of E. patients on any one day). Volunteers will receive some minimum training.

* Someone to help a little with listing at least some of the vast number of Christian (mostly Anglican) books for sale & on loan at **the S. Kieran Colenso Library and Book Depot, Campbelltown.** Contact John Bunyan: Tele: 4627 2586 email: <jrbpilgrim@bocnet.com.au>

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The Future of Lay and Diaconal Presidency at the Eucharist

Is it legal?

Sydney diocese's progression towards lay and diaconal presidency at the Eucharist has been halted by the legal question.

The archbishop has said that he would assent to legislation authorising such presidency provided he was satisfied that it was legal. Although there are some differences between the diocesan legal advisers, none of them will declare that, in their opinion, the proposed legislation is unambiguously lawful. ***The Appellate Tribunal has ruled that a Canon of General Synod would be necessary.*** Without such a canon the diocese would be liable to action in the civil courts. One option here was that the diocese itself could seek such a declaration from the courts. The archbishop himself would be liable to action in the Special Tribunal of the church if he assented to an illegal ordinance.

The archbishop is bound, it seems to me, to accept the most conservative advice, since the stakes are very high. At risk is the diocesan property, its membership in the Australian church and the Anglican Communion and the seat of its archbishop. ***High stakes indeed.***

The proposed solution

For these reasons no legislation will be presented to the 2004 synod. **Instead, the synod will be invited to consider the following Declaration.**

"Standing Committee agrees in principle that a motion along the following lines be moved at the forthcoming session of the Synod 'by request of the Standing Committee'-

'DECLARATION OF THE SYNOD OF THE DIOCESE OF SYDNEY CONCERNING THE ADMINISTRATION OF THE LORD'S SUPPER

WHEREAS -

(A) With deep conviction under Almighty God, this Synod believes that holy Scripture contains all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any person, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

(B) With deep conviction under Almighty God, this Synod believes that Jesus Christ, in his death on the cross for our redemption, made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

(C) This Synod thanks Almighty God for the participation of all Christian people in the ministry of the

gospel of our Lord Jesus Christ, and in particular the participation of lay persons in the public ministry of the Word of God and prayer.

(D) This Synod believes, with deep conviction under Almighty God, that there is no prohibition or restriction in the holy Scriptures, or in Christian doctrine, on the administration (sometimes referred to as 'presidency') of the Lord's Supper by a suitable person, but who is not a bishop or an episcopally ordained priest.

(E) This Synod has actively considered and debated this subject since 1977, receiving reports from committees and commissions in 1978, 1983, 1984, 1985, 1986, 1987, 1993, 1994, 1998, 2002, 2003 and 2004. After due consideration this Synod has consistently endorsed the principle that, for theological, pastoral and evangelistic reasons, suitable lay persons and deacons should be permitted to administer the Lord's Supper.

(F) The Sydney Diocesan Doctrine Commission concluded in 1993 that -

"..... there are no sound doctrinal objections to, and there are significant doctrinal reasons for, lay presidency at the Lord's Supper. There are also sound reasons based on our received Anglican order for allowing lay presidency. In the light of this the continued prohibition of lay presidency at the Lord's Supper does not seem justifiable theologically. Since church practice should conform to sound doctrine, practical problems related to the introduction of lay presidency ought to be dealt with, but should not constitute an obstacle to reform motivated by theological truth."

(G) The Appellate Tribunal of the General Synod of the Anglican Church of Australia in its opinion of December 1997 on the Primate's reference concerning diaconal and lay presidency, by majority, advised that -

"[It is] consistent with the Constitution of the Anglican Church of Australia to permit, or authorize, or otherwise make provision for

- (a) deacons to preside at, administer or celebrate the Holy Communion; [and]
- (b) lay persons to preside at, administer or celebrate the Holy Communion."

(H) The same opinion advised, by majority, that it is not consistent with the Constitution of the Anglican Church of Australia for a diocesan synod, otherwise than in accordance with a canon of General Synod, to permit authorize or make provision for these ministries.

(I) Both opinions of the Appellate Tribunal were opposed by a minority within the Tribunal and have been opposed by others since 1997. Some consider that there is in fact no legal impediment to the authorization of lay and diaconal administration.

(J) Differing opinions have been, and continue to be, expressed as to whether there is a law of this Diocese that needs to be changed and, if so, as to the means whereby it may be changed, in order to allow diaconal and lay administration of the Lord's Supper.

(K) The Synod believes that law should allow that which holy Scripture allows and for which there are sound theological, pastoral and evangelistic reasons.

THE SYNOD OF THE DIOCESE OF SYDNEY DECLARES THAT -

(1) This Synod respects the consciences both of those who support the introduction of diaconal and lay administration of the Lord's Supper and those who oppose it.

(2) This Synod commits itself to the continuing investigation and implementation in due course of such processes as may be necessary to formally effect a change in the law of this Diocese to remove any conflict in this matter between what holy Scripture allows and what the law may prevent.

(3) This Synod believes and urges that, until such time as any necessary change in the law can be effected by an appropriate process (or it can be determined by an appropriate process that no change in the law is needed), no disciplinary or other action should be taken against any person merely because the person, in accordance with this Declaration -

(a) authorizes or permits, or purports to authorize or permit, a deacon or lay person to administer the Lord's Supper, or

(b) being a deacon or lay person, administers, or purports to administer, the Lord's Supper, or

(c) is involved in the administration, or purported administration, of the Lord's Supper by a deacon or lay person.

(4) This declaration is intended to have application only to the administration of the Lord's Supper by a deacon or layperson and not to any other area of doctrine or worship, or of faith, ritual, ceremonial or discipline, applicable to and in force within this Diocese."

A clarion call?

What does all this mean? We can put to one side the wordy and pretentious recitals, reminiscent of the *Westminster Confession* or some other such document. **The effect of the declaration, as set out in paragraph (3) is to give the synod's approval, if the motion is ultimately adopted, to such law breaking as might be involved in lay and diaconal presidency at the Eucharist.** Since it involves no legislation and the archbishop is required neither to assent to the motion nor to issue any licences, no illegality by the diocese or its synod or officials can be alleged.

The declaration, not being legislation, has only moral force. **Under the relevant disciplinary ordinance, five members of a parish could still lay a charge against, for example, their rector, or**

a deacon for their actions in accordance with the declaration. Such complaints would still need to be pursued according to the appropriate procedures. The situation with lay persons is less clear.

It could be argued that nothing has changed. Lay and diaconal presidency is already happening in the diocese and on trust premises. No action is currently taken. So the declaration will simply bring out into the open what is known to happen. What is surrendered is any form of diocesan or episcopal control over who presides, or how the decisions are made or when the practice happens.

The collusion with law breaking set out in the declaration is limited by paragraph (4) to this one issue. From this it would seem that outdated prohibitions against, for example, the chasuble, will remain and, presumably, will continue to be enforced. This will be so, even though all sides acknowledge that no doctrinal significance can be given to such garments.

What will happen in the synod? The motion will be treated like an ordinance and will be debated in detail in committee. This also has the effect of removing the archbishop from the details of the debate. It seems to me that the negative position in the debate will not be based on an argument against lay and diaconal presidency. It will be about the nature of law in the diocese. Sydney is a diocese that has used law in many ways. It is widely regarded as legalistic. The approach set out in the proposed declaration can only raise questions of integrity and even handedness.

Will legislation to legitimate lay and diaconal presidency ever be brought to the synod? I doubt it. The process by which the legal questions can be resolved is not prescribed and it is difficult to see how a resolution will be forthcoming. The longer the informal practices continue, the less will be the need for legislation. Any law will become obsolete. **An argument that began with high sounding rhetoric about biblical principles has become a sorry call for canonical disobedience.**

Michael Horsburgh
Member of Standing Committee

NEITHER LAW NOR ORDER

"In those days there was no king in Israel: every man did what was right in his own eyes." *Judges 21:25*

Cathedral Worship

Those of us who watched the royal wedding in the cathedral church of Our Lady, Copenhagen last May, know just how much traditional

liturgy and music contribute to state occasions. The Lutheran clergy, bishops and dean, men and women, looked striking in their sixteenth century white ruffs; the archbishop and dean were fully vested; the high altar was adorned with a beautiful red frontal and two tall candles. And the music, much of it sung in English which to the Danes is a foreign language, was splendid. Two superb choirs, the Cathedral choir and the Copenhagen Boys' Choir; the rolling arpeggios of Handel's Coronation Anthem, 'Zadok the Priest', for the entry of the bride; the stirring Lutheran hymn 'Now thank we all our God', in its English translation, at the end. In the German tradition, the hymns were all sung by the congregation, seated. This was cathedral worship at its best, for all the world to see.

You won't hear or see that style of worship at St Andrew's cathedral in Sydney. Sung Evensong, one of the glories of the Anglican cathedral tradition over many centuries, has been phased out. No music in a foreign language is permitted and hasn't been for years. The choir boys no longer wear their ruffs. What was once a holy table beneath the marble reredos has been taken away and a movable table is wheeled in when required.

Last June I attended an ordination in the cathedral. The only visible decoration in the chancel was on the floor (in the form of encaustic tiles) and as a centrepiece, not the altar but the embroidered arms of the first bishop of Sydney, William Grant Broughton, on the archbishop's 'cathedra' (or is it 'chair?'). There was no choir. No one went up to the communion rail. The elements were brought to the congregation where they sat, the 2 cm squares of white bread (and some breadcrumbs) on oblong white plastic sandwich trays, the grape juice in individual plastic beakers such as the nurse thrusts at a patient in hospital, with a ration of pills. Most of these changes have been brought in over the last couple of years by the *Dean, the Very Revd Phillip Jensen*, one of the chief ideologues of the diocese. And against them, there is no right of appeal, because the dean's elder brother is the archbishop.

Over recent months there have been exaggerated reports and misrepresentation in the Sydney secular press, in church journals circulating outside the diocese of Sydney, and in the London Times and the Church Times in England, about what is happening in the cathedral - hair raising tales about selling off pews, boarding up 'idolatrous' stained glass windows, sanctuaries filled with filing cabinets. A Sydney commercial radio personality and Sydney Morning Herald journalist, Mike Carlton, has had endless fun

sending up what he calls 'The Cromwell Corps', in an irregular Saturday column entitled 'The St Jensen's Newsletter'.

I personally have been made aware - very distinctly aware - of how much this criticism has hurt. At the final full Evensong, the lay canon on duty pointed out to me all the factual inaccuracies of the London reports. Less than a week later, the archbishop's media officer, without doubt the most powerful woman in the diocese, went over the same ground. One has to admit that many ecclesiastical journalists and letter writers to the church media, especially those in another tradition, don't exercise much judgment. Sometimes they can be embarrassingly insensitive.

What is clear, however, is that the Diocese of Sydney now wants to go its own way, without reference to the other dioceses of the Australian church or the worldwide Anglican communion. They justify their stand by pointing to the irregularities of other dioceses on such issues as homosexuality.

Much of what goes on at St Andrew's Cathedral (and by imitation in parish churches) is not recognisably Anglican. As one English visitor wrote, it is 'radical and distinctly eccentric', 'root and branch Puritanism' from four centuries ago. **Traditional liturgies and stirring music don't attract an overwhelming congregation, they say, certainly not sufficient to get 10% of the Sydney population into bible-based churches by 2012. But is that so?** Wasn't the royal wedding in Copenhagen a world wide media event? Didn't we all recognise the public exchange of vows as a romantic, traditional confession of love and faithfulness? **And in any case, is our worship to be arithmetically ordered? I hope not.**

*Ruth Frappell
Secretary of the NSW Prayer Book Society.*

*O sing to the Lord a new song:
sing to the Lord, all the earth.
Sing to the Lord and bless his holy name:
proclaim the good news of his salvation
from day to day.
Declare his glory among the nations:
and his wonders among all peoples.
Psalm 96:1-3*

*How good to give thanks to the Lord:
to sing praises to your name, O Most High,
To declare your love in the morning:
and at night to sing of your faithfulness.
Upon the lute, upon the lute of ten strings;
And to the melody of the lyre.*

*For in all you have done, O Lord you have
made me glad:
I will sing for joy because of the works of your
hands.
Lord, how glorious are your works:
your thoughts are very deep.*
Psalm 92:1-5

Another View on the Women Bishops' Legislation

I am very sorry that Elaine Peterson (Sydney MOW convenor) has decided to take such a negative approach to the women bishops' legislation coming to General Synod in October (June Anglicans Together newsletter). Elaine has argued that the proposal within the bill for alternative episcopal ministry 'should be definitely opposed' on the grounds that 'either a person is an Anglican bishop or not'.

I am glad to have this opportunity to set Elaine's mind at rest. **The alternative episcopal ministry proposal contained in the draft bill does not involve**

*This article first appeared in the Newsletter of the
Victorian branch of the Prayer Book Society*

any hint of the compromise she fears. The very title of the proposal - alternative episcopal ministry - indicates that the proposal does not compromise episcopal authority, leadership, or oversight. It is purely concerned with the kinds of episcopal ministry that any visiting bishop is already able to offer under the authority of, and with the permission of, the diocesan or regional bishop. So, with appropriate permission, any bishop in good standing in this church is free to visit a parish outside his diocese or region to preach, to preside, to confirm and sometimes to ordain. It happens quite regularly around our church.

For instance, bishops from more conservative dioceses visit certain Melbourne parishes for this kind of ministry. In another part of the country, **I know of a retired Evangelical bishop who is regularly invited, with the diocesan's approval and blessing, to minister to Evangelical parishes within the predominantly anglo-catholic diocese.** No one suggests that these forms of alternative episcopal ministry are in any way improper, or demeaning to the role and authority of the diocesan bishop. Rather, they are a way of caring for parishes that might otherwise feel rather isolated from the mainstream of a diocese.

More importantly, there is already a formal agreement about alternative episcopal ministry in place nationally. In November 1997 all the diocesan bishops of the Anglican Church of Australia signed a 'protocol' authorising alternative episcopal ministry by the Indigenous bishops. They are welcome to care for Aboriginal congregations around the country on an ongoing basis, provided the courtesy of informing the diocesan bishop is

respected. Where appropriate, they may confirm and ordain with the diocesan's approval. Provisions for meeting any costs are included in that protocol. No one has suggested that this form of alternative ministry has undermined the authority of the diocesan bishop, or cast any doubt on their episcopal status.

Perhaps Elaine is confusing the proposal in the current draft bill with that in the earlier bill, which came before General Synod in 2001. The protocol there was called 'alternative episcopal oversight' (rather than ministry), in that the appointment of a bishop to undertake this role was to be made by all the diocesan bishops within the province. In practice, this might have had the effect of limiting a woman diocesan bishop's control over who ministered in her See. That is not a provision in the 2004 bill, however.

All the already-existing forms of alternative episcopal ministry, and that proposed in the 2004 bill, are, in essence, about pastorally-sensitive care of people. And that is all the proposal in the current bill is concerned to see in operation - no more and no less. In many respects, it is quite unnecessary even to include this proposal in the bill, because any pastorally-sensitive diocesan bishop - male or female - would take pains to see such ministry was offered where it was requested. It has been spelt out in the bill however to allay concerns and assure those who fear they will be marginalised, that their needs are taken seriously.

In terms of the 2004 bill, **a woman bishop will be no less a bishop than any male bishop who has abided by the 1997 Indigenous Bishops protocol**, or who has, out of loving care for all his flock, allowed visiting bishops to minister to parishes that perceive themselves to be in a minority in the diocese on whatever grounds.

The preamble to the bill is worth reading carefully. Based on the Scottish Episcopal Church's legislation for women bishops, its tone is kindly, caring, sensitive and restrained. There is no 'winner take all' attitude. By its very nature, it is testament to the changes that the ministry of women has already brought to our church. Having been marginalised ourselves for so long, women are generous in their care for others who believe themselves to be marginalised. Bear in mind that the proposal will only have force in a diocese where support for women in the episcopate is strong

enough for a woman to be elected or appointed a bishop. Those opposed will indeed be in a minority there.

I am of course saddened and disappointed that there are still people in our church who cannot accept the ordination of women, and even more, I am sorry that some will do all in their power to prevent this important measure from passing. They will certainly use their numbers (the Sydney Diocesan contingent will be one quarter of this year's General Synod) to try to block the bill's passage. **They will also hope to 'divide and conquer' those of us who do want women bishops. Let's make sure we are not divided this time.**

Muriel Porter

Dr Muriel Porter, a Melbourne General Synod representative and a member of General Synod Standing Committee, is a member of the Women in the Episcopate Working Group which has prepared the legislation for General Synod.

The new bill also brings a generosity of spirit to what has been a bitter debate.

Sex, the Ring & the Eucharist Reflections on Life, Ministry & Fighting in the Inner-city

by the Rev'd. David B. Smith

Published by Fighting Father Ministries

Available through www.fatherdave.org or phone 02 9751

1100

The title tells you that this book promises to be a bit different from the usual reflections of a clergyman of this Diocese and you aren't disappointed. The author is the Acting Rector of the parish of Dulwich Hill and the son of Bruce Smith who was a former lecturer at Moore College and at one time a leading figure in our diocese. David has dedicated this book to his father who died in 2001. Yet, this is a book which the Diocesan Newspaper, Southern Cross, was very reluctant to advertise and appears to be reluctant to review. Why such a guarded response?

David Smith's journey from troubled teenager coping with the break up of his parent's marriage to Anglican priest pastoring a congregation and running a Fight Club for young people is a remarkable story of God's grace, but it is also one where the grace of God has operated in spite of the efforts of the official church, rather than aided by it.

Both of David's parents experienced rejection from the church at the time of the failure of their marriage -his father lost his position of Lecturer at Moore College and his mother was ostracised by many former Christian friends. The break up of David's own first marriage soon after he and his family moved to Dulwich Hill was not handled much better by the official representatives of the church.

Given a parish no one else wanted and that was not expected to survive and separated from his wife and daughter, David could easily have given up. Instead he decided to fight - literally. He took himself off to Mundine's Gym in Redfern and in that unexpected place, among people who never usually enter a church, David found new hope. In his own words: *"Fighting is more than a sport. It's a way of life. It is the defiant decision to confront your pain directly and not to be overcome by it. Mundine's gym taught me that, or at least it played a significant role"*.

Many people - Christians especially - will find David's belief in the redemptive power of fighting to be difficult to accept. **Surely it is incompatible with Jesus' teaching about turning the other cheek.** David's story may help you to see things in a different light. It certainly challenged some of my

preconceptions. What is undeniable is that David has been able to use his Fight Club as a very effective ministry tool especially among young men who might otherwise be getting involved in drugs or other self destructive life styles. **If you haven't already guessed, 'the ring' in the book's title is the boxing ring - which in Holy Trinity, Dulwich Hill's Parish Hall has pride of place.** Has the boxing ring driven renaissance at Holy Trinity been blessed by the Church's officialdom? Hardly. At one point David and his wife Angela found themselves on the wrong end of a law suit from the Diocesan Insurance Company over an accident which had taken place on Church property. Bishops and Archdeacons stood back with arms folded while the lawyers started action which could have resulted in the bankruptcy of one of their own clergy. **Only the intervention of the media galvanised the Church officials into a more sympathetic attitude.** The Youth Centre which runs most afternoons with 30-50 young people and the Fight Club which runs three nights a week have now been going for ten years and together they employ four people. This is paid for by local community support from local pubs, the RSL and funds raised from special fight nights. Diocesan funding has been minimal.

David's experience of the capital 'C' church has left him critical but not bitter in his attitude. In a chapter entitled **'Conferencing with my peers'** (a chapter that resonated very deeply with me) he writes: *"What we have in the Anglican Church in Sydney is an ecclesiastical system that is clean and polished and middle class, but which has no real place for the divorced, the gay or the addict.We're good at debating and making pronouncements, but we're lousy at loving. We've lost touch with who we are as fragile, sinful, sexual, human persons, and I fear we've lost touch with who Jesus is and what he is on about too."* Strong words but they are based on real experiences that many of us can identify with. But it would be a mistake to read this as a negative, angry book. It is wonderfully frank and honest and it is also full of hope. In the most difficult experiences described - including rejection, loss, disappointment and bereavement, the grace of God is evident. The author's plea is for a more authentic, incarnational Christianity that is not afraid of the body or intimacy and that can reach out to men and women where they are. Hence his emphasis on *sex, the ring and the eucharist*. In David's view all three involve encountering God where spiritual and physical elements come together.

Like a good punch this is a book that wakes you up and gets you thinking. Do yourself a favour and read it.

*Philip Bradford
Rector, Hunters Hill NSW*

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at <www.anglicanstogether.org>

Or email John Cornish: johncorn@zipworld.com.au

Assets Re-alignment in the Diocese of

Sydney

The Diocese of Sydney has a shortage of capital; surprising but true. Ever since Sydney began to expand after the end of Second World War, Sydney's capital needs have grown as well. New suburbs required churches and new communities could not build them all alone. This demand has not diminished, although it is now interpreted in the jargon of the Diocesan Mission.

The diocese also envisages a large expansion in Moore College to staff the large number of congregations that will emerge when 'The Mission' is successful. Overall, the diocese needs about \$500,000,000 in the next ten years if everything is to be done as planned. Where is this capital to come from? Is this a problem for arguably one of the richest dioceses in the world?

Yes it is. The diocese is very rich, but the capital behind that wealth is currently used to fund existing activities. The diocese has a second set of capital assets. Ballpark figures of a possible inventory of \$4 billion of assets has been mentioned. Of this sum, \$2 billion are in what would be regarded as ordinary church assets, church buildings, halls, residences etc. **The other \$2 billion are held by church organisations, Anglicare, Anglican Retirement Villages etc. Arguably, that capital is not well placed to serve the needs of 'The Mission', either in location or form.**

It is not, therefore, surprising that the Diocese of Sydney is considering a process known as 'asset realignment'. More strategic use of existing capital must be considered. Asset realignment is not just an idea, it is an actual process.

Access to the technology is not easy for lay persons. The process involves identifying the existing assets, assessing their current uses and devising a strategy for their realignment. A good introduction is in Chapter 5 of a paper written by the Rand Corporation for the US Army. See: <<http://www.rand.org/publications/MR/MR1337>>

One of the problems of highly technical processes is that they are presented simply as tools for use by whosoever wishes to use them. The suggestion is that they are 'value free' and would not corrupt the processes of the user. This is not true. Such processes contain their own values and it is important to understand what they are.

My research has shown that the asset realignment process has been used on a large scale in the USA by three entities: the US Army, the US Veterans Administration and the State of California. Large resources are needed to make the process work. It is not cost effective for small units. So, is Sydney large enough for this process?

One of the benefits derived from the process is its capacity to overcome local resistance. The asset realignment strategy helps to overcome such resistance by presenting the outcome as a total package. Such packages are hard to defeat by argument and stimulate alternative local support from the new location of the capital. The process is thus politically useful.

The process assumes full power in the organisation to implement the changes and a determination to use it. The Rand report describes it a 'top-down' process dependent on abandoning any 'bottom-up' predetermined view on the use of assets. **It is arguable whether the diocese has the necessary power and whether there would be agreement about its use. The simple mention of this realignment raises the problem of the trusts on which the various assets are held.** They will not all be equally available for 'realignment'. In fact, many of them may not be available at all.

The process has a functional view of the value of the assets. The Rand report gives the example of office space in army bases. It asserts that such space has no 'inherent value' apart from the demand for its use. This might be true in the context of a military base, but is it true or appropriate for church property? The experience of anyone who proposes to close a church suggests that it is not. Some people, including those who do not attend regularly, often or, even, at all, do assign inherent value to

ecclesiastical assets, especially church buildings. The Diocese of Sydney is not the place to raise the concept of 'sacred space', but that concept encapsulates the idea. The diocese would be wrong to assume that its assets have no inherent value.

Given that those inherent values are usually held by those at the bottom, a top-down approach that is specifically designed to overcome local interests holds both political and value challenges for the Diocese of Sydney. Its congregational polity values local initiatives highly. Indeed, some of The Mission's strongest supporters are also champions of local parish rights. In the synod it will not be so easy to divide those who will lose from those who will gain. On the contrary, many might find a common cause in opposing such a comprehensive review.

Those promoting the process deny that it simply means selling up properties. This is almost certainly true. Amongst the possible outcomes may well be proposals for the better use of existing assets. Yet the principal purpose of the exercise is to release assets for alternative uses. Those assets are not at present available in the form necessary to purchase new church sites or to extend Moore College. They will need to be liquidated and moved. Given that most of the assets in question are real estate, the movement will be successful only by selling them.

Finally, the cost. The Standing Committee has agreed to release \$1 million of its existing capital to fund the process. One million dollars is not very much if it raises, say, \$200 million. The central problem is not the money cost but the other less tangible ones.

Michael Horsburgh

Some Diary Dates

Saturday 4 September 11 am

- * **Commemoration - Papua New Guinea Martyrs**
Eucharist followed by luncheon -
St Luke's Church, Mosman Tele. 9969 6910

* **Anglican Historical Society Meeting & Lecture** - the Rev'd Max Corbett -
S.Philip's Church, Church Hill,

Friday 10 September 6.30pm - Inaugural Cable Lecture
S.James' Church, King Street, Sydney
Professor Brian Fletcher: "Anglicanism and Australian History: The Need for a New Synthesis".
Dinner following, (\$60) RSVP to S.James' Office.

Saturday 18 September - 12 Noon
Anglican Historical Society Spring Luncheon
S.Philip's, Church Hill, Speaker: Dr Ruth Frappell -
"Distant Cousins: The Sees of Sydney and Canterbury".
RSVP - Telephone: 9876 3949

Monday 18 October - 3.15 pm
Diocese of Sydney Synod commences
Wesley Theatre, Pitt Street, Sydney

Books to Read

"**The Younger Evangelicals: Facing the Challenges of the New World**" by Robert E. Webber. 'One of the best books I have read this year'. Published by Baker; \$12.95 from Koorong **Grove Booklets** - moderately Evangelical - variety of topics covered eg "**Gospel and Sacrament: Reclaiming a Holistic Evangelical Spirituality**" by Philip Seddon "**Direct or Sequential Ordination**" (cf latest discussion of deacons in Sydney Diocese (see www.grovebooks.co.uk)
Recommended by John Bunyan

"**The Dance Goes on - Some Sermons 2002-2003**" by Reverend Sue Emeleus
A sequel to "**The Choreographer and the Dance**" "The style of presentation has an immediacy and lack of pretension that can at first delay the reader's realisation that a story has been placed in context in a way that quietly reveals (but does not draw attention to) the considerable scholarship behind Sue's questions and assertions." **Ruth Shatford, member of the Professional Standards Committee of the Diocese of Sydney.** Available from: semeleus@optushome.com.au
or Tele: 02 9873 1514.

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