

NEWSLETTER

No 37

November 2008

President's Comments

“How was Synod?” is a question I’m often asked at this time of the year. This year was my 17th Synod and apart from one year when I was on long service leave I have attended all of them. I realize this makes me a bit unusual as a number of my colleagues gave up on synod years ago and regard it as a waste of time. Perhaps I’m just masochistic but I’ve always taken the view that it’s important to participate, particularly if you represent a minority point of view.

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However, Synod does require appropriate preparation- if you are going to be on the losing side in most debates some intensive therapy, including grief counselling is recommended plus a balanced diet and lots of exercise. During synod it is important to sit with like minded people- its frightening to find yourself in an enclave of Anglican Church League supporters, especially when the Dean is speaking. Meal breaks are terribly important: good food with a little wine for the stomach’s sake, consumed in the company of friends has proved a wonderful remedy to the well known syndrome of post synod depression (psd). Synod members who find themselves suffering from this malady should highlight these remarks and keep them as reference for next year!

Memorable moments

On a slightly more serious note, this year’s synod did have some memorable moments. **Chris Albany** very ably presented his motion calling on the Archbishop to explore ways in which the different views on the ministry of women “could be creatively lived out in the life and practice of the diocese.” The motion was well supported by a number of speakers and there was a vigorous debate but sadly creative resolution of difference of opinion is not something our diocese is famous for and the motion was defeated. **Despite the number of new members in our synod this year the mind of synod remains closed on the issue of the ordination of women to the priesthood.**

Of interest to many A.T. members was the **debate on the report of the Doctrine Commission on the Theology of Christian Assembly.** In last year’s Presidential address, the Archbishop had expressed his concern that the Prayer Book-less services now being held in many parishes were often lacking in any

liturgical structure and that important elements of worship were sometimes omitted. He made it clear that in his view the solution was not to return to the prayer book but to see how Biblical and prayer book principles could be incorporated into contemporary worship.

The Doctrine Commission was invited to prepare a report “which can help shape authentic, Biblical and Anglican orders of service suitable for the contemporary church.”

The report was remarkable in that it managed to avoid all traditional liturgical

language: words such as church, worship, sacrament, Holy Communion, Baptism, etc. are obviously no longer in favour.

Even ‘praise and thanksgiving’ had to wait for paragraph 53 in a document of 71 paragraphs before rating a mention. Paragraph 48 did make reference to “*the Lord’s meal*” but it referred almost exclusively to the New Testament context and gave no recommendations as to how often or in what manner this was to be observed today. The motion on our synod papers referring to this report asked us to “welcome it.” **Dr. John Woodhouse** and **Dr. Mark Thompson**, both members of the doctrine Commission warmly commended it to the house. **Bishop Glenn Davies** then rather courageously moved an amendment that we not welcome this report but merely receive it. He then proceeded to point out its deficiencies and in particular its failure to discuss the importance and place of the sacraments in worship.

Minority comment

Bishop Davies also drew the synod’s attention to the minority comment from **Dr. Ivan Head, a member of the Doctrine Commission, who had objected to the report’s exclusive use of the word ‘assembly’ in place of the word ‘church’.** **Dr. Head highlighted this by referring to the report’s translation of Matthew 16:18 as “You are Peter and on this rock I shall build my assembly.”** Others, including myself, supported **Bishop Glenn Davies’** amendment but regrettably, in my view, the majority of the synod voted in favour of the report. We await with interest ‘the templates for Christian assembly’ that the Liturgical panel will produce in response to this report. For my part I think I will be happy to stay with the

template already in use in our parish, 'A *Prayer Book for Australia*'.

I would not want to give the impression that synod is all bad. **Our archbishop is fair in his chairing of debates and is generous in assisting new members of synod unfamiliar with procedures.** Generally in synod there is a courteousness expressed to people expressing a minority point of view and there are some moments of humour. We are privileged to work in a diocese with a well-managed secretariat, keen to assist parishes with the burden of administration and financial accounting and where resources are made available to encourage us in our presentation of the gospel.

I hope that members of Anglicans Together who have membership of synod will continue to be a voice for a more inclusive view of the Anglican Communion and to uphold minority opinions on matters such as the role of women in ministry, and the value of traditional Anglican worship expressed in both word and sacrament. At its best synod can be a forum where we can learn from one another and not just shelter behind entrenched positions.

Philip Bradford
Parish of Hunters Hill

A DOUBLE CELEBRATION AT ST JOHN'S DEE WHY

It was a joyful weekend in St John's Parish on 25th, 26th October weekend. It was the celebration of the opening of the parish's new Community Centre by the NSW Governor and also the Golden Jubilee of the Parish Church.



Friends welcoming the Governor

The Official Opening on Saturday was attended by young and old alike; parishioners were joined for the formal ceremony, fellowship and refreshment by leaders from our own and other denominations and faiths, all tiers of government, community organisations, builders, architects, artists, and a crush of neighbours, friends and

families. All were struck by the warmth of the occasion.



The Governor mingling with guests

The Sunday Dedication festival and celebration lunch, marked 50 years since the dedication of the present church. **During the Service, beautiful liturgy, art and music supported joyful worship, through ministry of Word and Sacrament, with thanksgiving for God's goodness and re-dedication for our future mission challenges.**



Jubilee celebration worship

News and pictures of interesting Parish events are welcomed for publication in this Newsletter. Forward to the Editor:
mjholle@bigpond.com.au

AN INTRODUCTION TO WORLD ANGLICANISM

by **BRUCE KAYE** (Cambridge, 2008)

“An Introduction to World Anglicanism” by Bruce Kaye was launched on 26th September 2008 at the University of New South Wales by Professor John Gascoigne of the School of History. His Launch Address is reproduced here with permission.

“To better understand the dynamics of the Anglican Communion, Bruce Kaye’s book explores the character of an historically-based tradition. As a former General Secretary of the Anglican Church of Australia, Bruce Kaye is naturally preoccupied with the current crisis in world-wide Anglican relations brought on, as he so vividly puts it, by the ‘moral tsunami’ of the response to the place of homosexuality in the Church’s teaching and ministry. His way of seeking to place such conflicts in a helpfully informative frame of reference is, however, by recourse to history.

For the essential thesis of the work is that Anglicanism is best understood as an historically-based tradition the origins of which, Bruce argues, go back before the Reformation to the form of Christianity which is reflected in the work of the Venerable Bede in the eight century – one which reveals the imprint of the early Celtic traditions on the embryonic Anglo-Saxon church. For with *Bede’s “Ecclesiastical History of the English Nation”*, we begin to get some sense of an English nation and its religious dynasty. From these early times Bruce argues, the English Church was characterised by an openness to regional decision making and local initiative. This was to continue under the Royal Supremacy that came in the wake of the Reformation and was to be transmitted around the globe as Anglicanism moved from being the Established Church of England to a global denomination reflecting in large measure the global reach of the British Empire.

By placing his subject in such a chronologically and geographically broad perspective Bruce underlines the importance of the role of tradition in understanding the institution of the Anglican Church and the work in which we live more generally.

It is one of the temptations of our fast-changing world to assume that each generation makes its world anew. It is easy to forget how engrained are the assumptions which shape the way we see the world and deal with its crises. Bruce’s book is a salutary reminder of how much each individual and each generation is part of a larger historical stream which we must learn to navigate by understanding better its eddies and currents. As in other parts of the book he draws not only on historians but also the insights of sociologists in the quest for a better understanding of the forces which shape institutions.

Thus the book makes telling use of the influential work of the American sociologist *Edward Shils* on the nature of tradition. But as someone so closely connected with the ongoing institutional life of the Anglican church **Bruce wants, of course, to insist on the living nature of tradition which is best understood not simply in terms of formal covenants and creeds but as a continuing conversation taking its origin and impetus from the ongoing and always partial attempt to come to terms with the Gospel message.**

Such insights do much to cast light on the present situation of Anglicanism. Though the tides of history have transformed it into a global institution its traditions have been largely bound up with the role of provinces rather than central authority. The Lambeth conference and the role of the Archbishop of Canterbury have come to loom large but do not carry, and were never intended to carry, formal global oversight. The Anglican Church is therefore in the throes of dealing with problems of a global reach with institutions and traditions which emphasise the relative autonomy of the provinces. The extent of such autonomy is underlined by Bruce’s mordant comment **that ‘One of the real difficulties in world Anglicanism is discerning when something has actually been agreed upon’.**

These problems are greatly compounded by the very nature of globalisation as it brings together very different cultures. Bruce makes good use of the very influential analysis of the state of the Christian world by *Philip Jenkins* and particularly his seminal work, *“The Next Christendom. The Rise of Global Christianity”* written on the eve of September 11 — a work which reminds the west that Christianity increasingly wears a black face. This has had its reflection in Anglicanism since, as Bruce points out, at the 1998 Lambeth conference there was a majority of non-white bishops. Within the Anglican Communion a Western culture increasingly dominated by the rhetoric of individual rights which derives from the Enlightenment, then, has had to coexist with more traditional cultures which emphasise instead the place of community rather than the individual. Such deep-set differences have had their most explosive outward and visible manifestation in issues related to marriage and sexuality, an issue with which the Anglican communion continues to grapple.

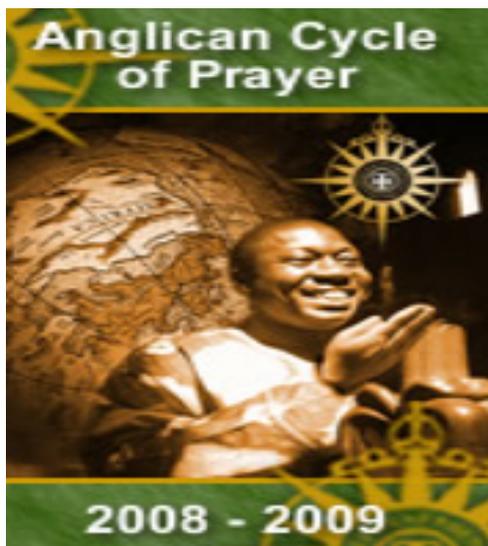
The best way out of these problems, Bruce’s work contends with its historical perspective, is to understand and value the deeply-rooted traditions of Anglicanism and particularly its localised character with its emphasis on provincial independence and a respect for such differences.

The global institutions of Anglicanism are recent and, in many senses, accidental but nonetheless are an important way of bringing together many different peoples across the globe. In a poignant ending which reflects Bruce's experience as someone with deep personal experience of the task of maintaining world-wide dialogue the book acknowledges that Anglicanism would continue if it no longer had a unified global institutional form. **But the loss of this, he writes, 'would be a sadness hard to bear, and a loss to humanity and to the gospel hard to sustain'.**

For the task of maintaining global dialogue and living with such profound differences is an issue not just for the Anglican church but for all humanity in an increasingly global world. The mode of conversation between different cultures and countries is, as Bruce points out, also changing with the advent of forms of communication which make ever more persuasive the term 'the global village'. **The tensions Bruce Kaye describes are then problems for the world as a whole and the ways in which the Anglican Communion deals with them have lessons for us all.**

The Anglican Communion Official Website contains up-to-date information about the Anglican churches around the world. It includes information on Liturgy, Mission & Evangelism, Theological Education and Ecumenical Affairs. It has resources which can be downloaded including the annual Anglican Cycle of Prayer, which is used by Anglicans around the globe.

<http://www.anglicancommunion.org/acp/>



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BOOKS REVIEWED.....

From *John Bunyan's* Extensive Collection
Miles Coverdale, "IN HEART AND MIND: Psalms Restoring" (\$15 & postage) Compiled by John Bunyan

The Psalms, with their inexhaustible riches, are at the heart of Jewish and Christian spirituality.

The *Coverdale* translation is, I think, the most beautiful English version.

This book retains *Coverdale's* fine language, but with unobtrusive annotations,. It provides only 97 psalms spread over 31 mornings and evenings of the month. Using the book since last March I have found it a blessing. The book contains supplements, including suggested easy Anglican chants.

Dated 2009, it celebrates the 450th anniversary of the 1559 Elizabethan BCP, used far longer than the books of 1549 and 1552 and representing a *via media* in the face of then powerful Puritan and Papal influences.

Hans Kung, "DISPUTED TRUTH: MEMOIRS II," (Continuum, 2008)

This is the second volume of *Kung's* autobiography, a long, detailed chronicle of his "life and times", and of the hierarchy's opposition to his attempts to reform the Roman Church. His ministry should encourage small groups such as Anglicans Together, the Presbyterian Fellowship and Australian Reforming Catholics not to lose heart – or minds!

At present, a *new* copy of one of *Kung's* most important works, '*CHRISTIANITY: ITS ESSENCE AND HISTORY*', is among the many books, new and 2nd hand in my "**Operation Eye-Opener**" for \$5! (paperbacks \$5, hard-backs \$10, for personal visitors). about 700 books still available. Individuals, parish libraries and church book-stalls please note. Sales have raised about \$2300 towards cataract operations for indigenous people (payments for these books are *tax-deductible*).

Keith Ward, "WHAT THE BIBLE REALLY TEACHES: A Challenge for Fundamentalists"

Dave Tomlinson, "THE POST-EVANGELICAL" and his new "**RE-ENCHANTING CHRISTIANITY**".

These fairly short books help counter scripturally and intelligently the narrow, intolerant "Evangelicalism" now so prevalent. The latter is very evident in the introduction and conclusion added to a diocesan edition of the *Gospel of S. Luke*, with a distribution of 750,000 planned as part of next year's expensive outreach program. **The misleading introduction that begins with a literal Adam and Eve and continues in the same manner dooms, I think, that distribution from the start, and will waste not only money but great opportunities of CONNECTING IN 09 with thoughtful people.**

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LAMBETH CONFERENCE 2008

Reflections from a Sydney Gopher

by Ruth Shatford

My old friend *Sue Parks*, a fellow parishioner from St Peter's Mortdale in the early 70s, was appointed three years ago as General Manager of the Lambeth Conference.

When she described the scope and nature of the role, I made a rash offer to go and spend the time with her to be her batman, laundress, gopher or whatever. So off I went in early July, having little concept as to just what I would be doing.

On Friday 4th, I travelled to Canterbury by train and met Sue who had just arrived in a laden car from London. The Conference took place at the University of Kent, Canterbury, where everyone was accommodated and fed in the residential colleges, filling every available student room and little apartment and for the meeting places and administration, every lecture theatre, seminar room and open reception area in the university. It was summer vacation. We unpacked into the lovely little two bedroom cottage Sue had been allocated and then wandered around the university for me to get the lie of the land. **The Campus is set on a hill about three and a half kilometres out of Canterbury, with a spectacular view over the city and of the cathedral in its entirety.** It became a specially treasured view, to come out of late evening prayers each evening and to see the floodlit cathedral below and bunnies hopping around the lawns of the campus.

Next day, we drove two hours into London, went to Sue's office and loaded the car with all sorts of equipment - printers and computers, stationery and supplies to start to set up a temporary office at Canterbury for almost a month. Then home to pack Sue's clothes and a few household comforts, to water the garden and top up the budgie's seed and back to Canterbury again to really settle in. It was a joy the next morning to go to the 11am service at the Cathedral and to worship in that ancient, historic, but living building.

In the days that followed until the opening of the conference late in the afternoon of 16th July, more and more staff arrived to prepare to welcome and settle in the 650 bishops and the 570 spouses. We witnessed the erection of a massive big top tent with three AV screens and tiered seating to accommodate the daily Eucharist and the plenary sessions.

As the Conference took over more and more spaces created a communications office, a radio control room to coordinate the 90 walkie talkies, a clothing depot for the delegates from equatorial countries who would need to borrow warm clothing, the market hall for promotion and sale of relevant goods such as books and vestments,

the paramedical station that was in vigorous use throughout the conference, I began to realise what a colossal undertaking it all was.

An event management firm worked alongside staff to provide security, sound system and general organisation, oversight of transport and support.

Thirty interpreter/ translators provided for services, studies and documents to be supplied in 7 different languages.

Each morning a different region of the communion was responsible for the Eucharist. If the Service was not in your language, you had headphones and a device to tune in and listen to an interpretation in your own language. A music team rehearsed and led the music taken from a special publication "*Lambeth Praise*".

There were some 30 stewards, young people from around the Anglican Communion, who came to provide a service of message running and delivering, helping people into seats in the big top, directing us to the various distribution points for Communion, and generally assisting the good running of the Conference. A young man from Burma told me that he is a deacon and will be priested in November. He had left a wife and nine month old baby at home. To get home, he will fly into India, on to Rangoon, and then take a bus for two days and a boat for one whole day. His enthusiasm and commitment shone from his whole being. Perhaps he will be one of the bishops at a future Lambeth Conference.

There were about 247 accredited press and 330 volunteers from the diocese and the city. There was a chaplaincy team of 30 people, who lived almost over the road from us in the Franciscan Study Centre, religious from all over the world, who took responsibility for late evening prayer and for the intercessions at every Service and were available for prayer ministry for anyone seeking it in the University's Senate building, which was taken over as the "*prayer place*".

The Campus was very spread out with 7 entries from public roads. With security a big issue in England, there were always University security men around and police in a mobile unit who strolled around looking for all the world as if they had stepped out of *The Bill*! Early on, three parcels were delivered for someone who had not yet arrived at the Conference. This caused concern in the University's mailroom where every piece of mail was scanned. There was a general alarm and the whole Campus went into lockdown until the parcels were inspected and cleared.

In the days up till 16th July (when most of the bishops arrived) we worked very busily. There was a huge sorting task the day trucks arrived with office gear brought from London to set up the offices - four large photocopiers and loads of conference printed resources, conference bags, printing paper, all transported by a firm aptly named "Bishops Move".

Prior to the beginning of the Conference, there was time for us to go into Canterbury to the 8am Eucharist at the Cathedral each day. One day the Service took place at the Altar of the Two Swords, used only on 7th July for the Feast of the translation of St Thomas a Becket (the Anniversary of the moving of his bones to that spot) and on 29th December, the Commemoration of his Slaying in the Cathedral.

One of the joys of my "everything else" role was that I did all sorts of odd jobs - into town to purchase additional stationery needs, photographing the chalices lent by parishes for the distribution of Communion so that we could ensure their return, taking breakfast to remote accommodation on Campus to a couple who were excluded for several days from activities till medical tests showed the woman's illness was not highly contagious, using line marking paint to refresh the markings on an athletics field where a group from the Spouses' Conference were going to walk the labyrinth and writing the thank you letters to parishes that had given donations towards the cost of some delegates fares. I met all sorts of interesting people

Early in the piece, it became clear that we would be short of identifying lanyards that held ID cards, an absolute must for admission to any Conference venue, identifying the wearer as bishop or spouse, volunteer, guest, staff etc.. I was asked to think of a way of creating some of these till more could be manufactured. I went into town and bought similar red ribbon from two haberdashery shops, and asked the Administrator of Cathedral House about access to a sewing machine. She phoned the Head of the Cathedral Sewers who kindly came in the next morning and set me up with their sewing machine to create the lanyards.

I had opportunity to speak personally to the Archbishop of Canterbury and thank him for the way he had expressed his sadness about certain bishops having declined to go to Lambeth as grief. He said simply *"That is exactly how I feel"*. I was able to assure him of the loyalty, support and prayers of many people in the dioceses where this was the case, for which he expressed warm thanks.

The shape of the Conference

In his opening address, the Archbishop of Canterbury said *"Lambeth 2008 is wanting to say something with real integrity that will move us forward in God's way"*. It was very clear all through the

Conference that this was uppermost in people's minds.

The shape of this Lambeth was to be different from its predecessors.

The Archbishop said he wanted the Conference to be "resolution light" and with some embarrassment, said he had helped draft many previous resolutions - 188 emanating from the 1998 Conference many of which have never been implemented nor are likely to be.

The conceptual framework of the Lambeth Conference was developed by a worldwide working group called the **Design Group** chaired by *Sir Ellison Pogo* from the Solomon Islands and ensured that the intention and vision were translated into programme.

The Conference was centred on worship. Each day there was an early Eucharist at 7.15am, midday prayer, evening prayer and late evening prayer at 9.45pm.

The second element was Bible Study in groups of 8, studying the *"I am"* sayings of Jesus. *Richard Burridge's* commentary, in a special edition had been sent out to delegates well in advance with preparatory study recommended so that all could come, prepared in heart and mind.

The third element of the conference was discussion in "Indaba" groups - a word adopted from

the African style of community discussing in an open ended way to move towards a common mind rather than seeking yes/no decisions and making resolutions.

These discussion groups were to enable bishops to be better leaders in God's mission. Great care was taken in the way they were organised in order to maximise the possibility of hearing all voices, not only the loudest and those tied to western ways of cut and thrust and yes/no decision making. Facilitators and rapporteurs assisted each group who were encouraged to meet with the resolve that all should be heard and the anticipation that the Spirit of God would be at work in the process. The process was intended to clarify what the real questions and concerns were so that everyone could have some sort of shared perspective even if they did not yet agree. **The intent was that the listeners and reflecters could come up with a "Reflection" for the Conference rather than a set of resolutions and decisions.** The Archbishop urged the bishops to seek a shared commitment that allowed it to be possible to see in the other person another believer, rather than to assume that the other is not actually listening to Jesus. Genuine thinking together was highly valued.

The 4th element of the programme was self select groups to enlarge on the daily themes. These included ethics, economics, development goals, and a practical strand for assisting bishops to be better administrators in their situations.

There were really two Conferences, the Bishops' Conference and the Spouses' Conference, that ran parallel and had some joint and plenary sessions, with Worship being for all delegates and staff too.

I felt that I was in the midst of the gospel parable of the labourers who were paid the same wage for only working one hour as those who bore the heat and the burden of the day. I was generously accepted as staff and included in all the privileges that attached to that. This included a ticketed seat in the Cathedral for the Opening Service on 20th July. The organ began playing at 10am and the Processions began to enter the Cathedral at 10.30. With perfect timing, they were all just in their seats for a punctual 11am start to the Service. The Archbishop had chosen a Congolese setting of the service, so as well as organ, brass fanfare, cathedral choir with traditional items, we had Congolese drums at some points. In some ways, the absolute highlight of this service was the gospel procession. We are used to the ceremonial carrying of the gospel book to the centre of the church to be read and we greet it with acclamation and joy.

Those who know Canterbury Cathedral will remember that the high altar is about three metres higher than the nave altar. The Gospel Procession began among the bishops seated at the higher level and came through the rood screen down the steps to the nave altar where it was read. **It was brought in procession by the Melanesian religious who had brought with them a carved replica war canoe about 1.8 metres long. The gospel book was in the middle of the canoe and surrounded by flowers. Around the boat, dressed in traditional grass skirts and war paint, four Melanesian brothers danced a circular dance as the procession descended the stairs to the accompaniment of their pan flutes and then when it arrived, they prostrated themselves before it.**



Martyred Melanesian Brothers honoured.

Later, when I sat near one of the brothers at dinner, he explained that once, such a canoe would have been rowed by two men and had three men front and back with bows and arrows, filled with murderous intent. Since the coming of the gospel, they have inverted and transformed this imagery, so the former war canoe now brings the gospel of hope, joy, love and peace. I have never been to such a stunning service.

On the so called London day, I went in one of the 42 coaches to London. The bishops and their spouses held a march of witness through the city in support of the alleviation of poverty and the millennium goals. This ended at Lambeth Palace, where we were all addressed by the Archbishop and in a heartfelt speech of support by the Prime Minister, Gordon Brown.

This was followed by lunch in a marquee on the lawn of Lambeth Palace. Then we boarded coaches and went to a Garden Party at Buckingham Palace, where I felt, at first, I had stepped out of my reality and into a film set - beautiful grounds and gardens, water birds, two military bands playing, elegant afternoon tea. The highlight was when we gathered into two lines, two or three deep while the Queen and Prince Philip walked slowly down between the rows with beefeaters and top hatted security men and were introduced to selected guests. The spectacle was amazing. It was such a privilege to be included in these occasions.

When *Rowan Williams*' name was mooted as a possible appointee as Archbishop of Canterbury, it was reported one senior bishop said "*God save us from a spiritual Archbishop*". His spiritual depth and intent were reflected in the pattern of the days at Lambeth, the focus on the "*I am*" sayings of St John's Gospel and his stated hope that the conference would be "*resolution light*".

The Conference began with the bishops all in Canterbury Cathedral on retreat

Nine days after that first Presidential Address, the Archbishop gave a second, where he spoke of the desirability of developing a Covenant in the Communion, which he said, properly understood, is an expression of "*mutual generosity*". He quoted *Rabbi Sir Jonathan Sachs* who had addressed a plenary session and said "**covenant is the redemption of solitude**". The Archbishop then engaged in what he described as a presumptuous and risky exercise where he imagined aloud what people on both sides of the "*current painful debate*" hope others will have heard or are beginning to hear. He canvassed the possibility of those who start at the same Centre, within an atmosphere of patience and charity, "*being challenged to hear and respond generously to achieve something more like a conversation of equals, even something more like a church!*" The bishops were challenged to be captured by the True Centre, the heart of God out of which flows the impulse of an eternal generosity which

creates, and heals and promises. The question then to be asked was *“Having heard the other, as fully and fairly as I can, what generous initiative can I take to break through into a new and transformed relation of communion in Christ?”*

What of the Outcomes of Lambeth?

The Times Editorial of 2nd August carried the subheading; “By focussing on the spiritual, Anglicans have reaffirmed their mutual bonds.” It was noted that there had been no angry speeches, accusations or defiant votes; confrontation, grievance and contention were avoided. It highlighted the Archbishop’s focus on the Anglican Communion as a Christian community and not as a political organisation where most of the discussion had been on those issues where Christians believe their message to be vital, and core to our 38 self-governing provinces: poverty, global harmony, faith, prayer and charity. That was the paper’s view.

And the archbishop’s? In his closing address the Sunday before last, Rowan Williams expressed gratitude and admiration for the way delegates had all taken responsibility for everyone else and been loyal to the

process devised even when they had serious difficulties and objections to it. He did not indulge in the quiet pride and satisfaction the newspaper suggested he might be entitled to! He noted that some feel that we put unity before truth and so have

no very deep sense of truth itself. He emphasised that first and above all, Christian unity is union with Jesus Christ,; accepting his gift of grace and forgiveness, learning from him how to speak to his Father, standing where he stands by the power of the Spirit. This he says, is the unity that is inseparable from truth and he hopes to invite those who were absent from Lambeth to be involved in the next stages of discussion.

Let me quote a brief paragraph from the Archbishop: *“So, is this our message? Our Communion longs to stay together – but not only as an association of polite friends. It is seeking a deeper entry into the place where Christ stands, to find its unity there. To that end, it is struggling with the question of what mutual commitments will preserve faithful, grateful relationship and common witness. But it must remember too that the place where Christ stands is also every place where God’s image is disfigured by the rebelliousness and in justice of our world – just as he once stood in the place of every rejected and lost human being in his suffering on the cross. To be with him in unity, in prayer and love, in intimacy with the Father, is at the same time to be with him among the rejected and disfigured.”*



The Archbishop of Canterbury gives thanks to the bishops who authored the Indaba reflections document. ACNS/Gunn

We pray with the Archbishop that we go forward in the Anglican Communion to create with God his future and to pursue his mission, with patience and yet impatience, with commitment and the longing and determination to be drawn ever closer to our place next to the Father’s heart.

The idea for an Anglican Covenant was first mooted in the Windsor Report.

The Covenant Design Group met at the end of January 2008, and produced a **second report** and draft - **the St. Andrew’s Draft** - taking into account many of the submissions to the group. This draft was offered for further reflection to the Provinces.

Extensive reflection and discussion were undertaken by the bishops at this year’s Lambeth Conference. The comments and discussion of the bishops were received by the **Covenant Design Group** at their meeting in Singapore in September 2008.

The Covenant Design Group continues to welcome comments and criticisms on the draft texts, and intends to publish responses as part of the consultation process.

Documents can be viewed on the Anglican Communion website:

<<http://www.anglicancommunion.org/commission/covenant/index.cfm>>

BACK TO SCHOOL ON ANGLICAN CONVICTIONS

If someone with an Anglican heritage wants their convictions to be tested then ministering in an Anglican school is the place to be.

For the last four years I have been ministering as the 'Community Chaplain' in a Sydney Anglican school. Prior to taking on this role I have ministered in three Anglican parishes. I should say that it is not just my Anglican convictions that have been tested since working in the school. My views on private vs. public schooling; single sex vs. co-education and 'Christian' education have all been challenged. Anglican schools in Sydney (and indeed Australia) vary greatly in the way they function. This has to do with a variety of factors such as the length of time the school has been operating; the background of the students that the school attracts; the traditions of the school; the relationship of the school to the Diocese; the Council of the school and the Head (Principal, Headmaster or Headmistress) of school. The shape of the ministry in the school varies according to these factors as well as others such as the personality, role and convictions of the Chaplain(s).

I should admit that my role is a little different to the average school Chaplain. **The school I am ministering in is large enough to have three ordained Anglican clergy working in it. One of the clergy, the School Chaplain, works mainly with the students (of which there are almost 1600). The second Chaplain runs the 'Christian studies' department (and a team of teachers). The third Chaplain, my role, is actually titled 'Community Chaplain', in that I work mainly with the adults in the school community.** The school community includes the parents (almost 3000), staff (almost 200) and the ex students (or 'old boys' as they are known) and their families.

The fundamental aim of the School Council in establishing this 'Community Chaplaincy' position was to help members of this large Anglican school community come to an understanding of the Christian faith. The vast majority of the members of the school community are not believers. At this stage we have not (like some other schools) chosen to 'plant' a church on the school site. There are numerous, excellent churches in the local area into which we can link families.

There are a great variety of 'Christian' schools operating in society today. Each of them has a view about why they exist and what it means to do education 'Christianly'. Amongst the Anglican schools in the Sydney Diocese there are a variety of views about what it means to function as a Christian school and indeed an Anglican school.

Research - Chaplaincy

Over the last four years I have been engaged in some research on the shape of the ministry of Anglican Chaplains in Schools in the Sydney Diocese. Anglican clergy who take up ministry as School Chaplains in the Anglican Diocese of Sydney find themselves in a situation of, at times considerable tension whereby they minister under two authority structures - the church and the school. In effect they serve 'two masters'. The first master incorporates the School Council, the Head of School and the historical traditions of the particular school. The second master is, broadly speaking, the Sydney Diocese. Under this 'umbrella' is an amalgam of various factors concerned with the legislation, structures, theology, and mission strategies of the Diocese.

A number of issues surfaced in the research. One of the most interesting issues was the debate about the nature and place of the Chapel in the school. The debate is a mixture of theological as well as pragmatic issues.

Part of the theological debate is fuelled by the explorations of ecclesiology that have taken place in the Diocese over the last thirty years. As we know there has been debate about such issues as what it means to be Anglican; what should Christians do when they assemble; what is the face of the church toward the world; and what is the relationship between a local congregation and the heavenly church. **These in turn have led Chaplains to ask the fundamental question of whether a 'chapel' service is indeed a church service.** The answer may seem obvious to the outsider but it is far from obvious for many of those in school ministry.

Consider the complexities of the average weekly school chapel service. The vast majority of students (at our school) are not confessing Christians (let alone Anglicans). The majority of students are biblically illiterate (at least in their early years). The majority of students would not attend chapel if it was voluntary. Even amongst those who are believers there are a number of different denominations represented (in the student and staff body).

Broadly speaking there are three views amongst Chaplains about the nature of Chapel. The first view considers that the Chapel service is synonymous with a Church service. The second view considers that Chapel is anything but church (probably more akin to a classroom where the values of the school are espoused). The third view considers that the Chapel service is a 'model' of what church is without actually being church. As you would expect the implications are significant.

What then follows is a whole series of issues to do with the content of the chapel time. Including, what do we do with respect to prayers, praise, sacraments and preaching etc? **Sadly our Anglican schools have not been a place where (as a Diocese) we have spent collective time thinking through our practices (although that is changing in recent years).**

Australian Anglican Schools Network

One of the activities that I have really enjoyed since ministering as a Chaplain is participating in the Australia wide Anglican Schools network (AASN).

I was delighted to find that when it comes to schools there is a wonderful spirit of cooperation and support across the Diocesan boundaries. We still have a variety of opinions (and healthy debate) but there is a great deal of fellowship, sharing and support. We even have a program whereby Chaplains from schools spend time with Chaplains in schools in other Dioceses. It has been a pleasure to experience those relationships across Anglicanism.

The debates about education will go on.

Meanwhile the opportunities for ministry as a School Chaplain are fabulous. Not a day goes by where I am not talking to members of the community about the glorious gospel of the Lord Jesus. For that I am continually thankful.

Nick Foord
Community Chaplain, Shore School

WHAT FUTURE FOR WOMEN IN MINISTRY?

The cover story in the November issue of the Southern Cross is *“The future of women’s ministry”*. A number of articles deal with the topic.

In the articles, the language and terminology used indicates the gulf between two different understandings of the role of women within the Anglican Church. One is where women are full and participating members of the whole church – the body of Christ - and the other is where women are restricted and restrained; but allowed to minister to women and children.

One article identifies problems relating to “outreach to women” and then offers solutions. **The suggested solutions are all outside ‘the ordination of women’.**

One problem seen was that *”non-Christian young women may feel alienated by a theology and practice that appears to be male-centred.”*

The proposed solution: “It is imperative then that we explain clearly and sensitively what the great biblical doctrine of headship and submission is..... We also need to clarify and publicly affirm the leadership roles that women indeed may take up. **Are we able to move beyond the strictures of the ordination debates to affirm the public place and role of women in church and ministry?”**(p14).

The strictures, I suggest, are not in the ordination debates but in the strictures of a limiting theology - the

‘headship and submission doctrine’. Many men and women (within the Christian church) have moved beyond that debate. They look to the biblical doctrine of ‘unity in Christ’ - *“for all of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus”*(Gal 3:28). Hundreds of women in the Church rejoice that through faith and their baptism they have (as St Paul said) “put on Christ as a garment” – “all one in Christ Jesus”. Being one in Christ, a woman’s role within the Church is indistinguishable from a man’s.

Another problem identified was “lack of female representation... on Synod, councils, boards and committees”. Here the solution offered was “The gender imbalance can be redressed by welcoming and by inviting women to take their place on the boards...of the Diocese”. However, many of the women who would be valuable members of such boards know that the ‘theology of headship and submission’ extends beyond the church door into the board rooms.

A further problem identified in relation to the future for women in ministry was ‘lack of training’. In Australia, there is no shortage of opportunities for training and theological study. There are excellent centres for theological education in Australia.

However the training for women, envisaged by the writer, is very specific. Women need to “understand that justification by faith alone is the foundation of, and framework for, all ministry”. Further such training must include the teaching of the ‘doctrine of headship and submission’ explained ‘clearly and sensitively’. Women, who are to minister in Sydney Diocese seem to need a particular kind of training.

Another article (p11) sees a “new model” for women in that **“for the first time, Moore College is now fully co-ed”**. There was a time in the -1950’s when **Moore College lectures were open to those training as deaconesses and also to lay women**. As a lay person, working (ministering) in a Sydney parish. I attended lectures in ThL subjects with men preparing for ordination.

The overall approach of the articles is that “women’s ministry” must be gender specific and something quite separate from men’s ministry.

A solution to the problems (not considered in the articles) is one agreed upon by the overwhelming majority of Anglicans throughout Australia - the ordination of women. Christian women and men, are all *‘one in Christ’*.

Outside Sydney Diocese, Anglicans have indeed moved beyond the strictures of the ordination debate. Women have been ordained and consecrated for service in the ministry of Christ’s Church.

Many women within Sydney Diocese still look forward in hope to ordination in their home diocese.

Moya Holle St Luke’s Church, Enmore

A BOOK RECOMMENDED

“A Broad Place, An Autobiography”

by *Jurgen Moltmann*

Arguably one of the most influential and oft quoted theologians of the second half of the twentieth century, *Jurgen Moltmann* has written a fascinating account of his life and the events that have shaped his thinking. Born into a non religious home, (*Jurgen's* parents belonged to a community that was built on socialist principles and embraced the simple life), his first religious experience came in 1943 when as a 17 year old air force cadet he narrowly escaped death in the Allied bombing of Hamburg. His friend standing next to him was torn apart and *Jurgen* was left blinded and deaf with wounds in his shoulder and face. He writes, “*I knew that there had to be some reason why I was still alive. During that night I became a seeker after God.*” After recovering from his wounds *Jurgen* was involved in the last savage fighting before the fall of Germany, was captured by the British and eventually was sent as a POW in Scotland where he was to remain until 1948. Faced with the enormity of the crimes committed by his own side, and his own personal circumstances, *Jurgen* was tempted to despair.

Two experiences raised him from depression to a new hope in life: the friendly encounter with Scottish working men and their families and a Bible given to him by an army chaplain. It was the Psalms that particularly spoke to him at first and then Mark’s account of the passion. He writes, “*I began to understand the assailed, forsaken Christ because I knew that he understood me..... I summoned up the courage to live again and I was slowly but surely seized by a great hope for the resurrection ‘into God’s wide space where there is no more cramping’.*” *Jurgen’s* experiences as a POW were to stimulate the thinking that produced his two great early works of theology, *The Theology of Hope* and *The Crucified God*.

Returning to Germany, *Jurgen* determined to study for ordination and became a student in the theological faculty in Gottingen. Here he was to meet a fellow theological student, *Elisabeth Wendel* who was soon to become his wife. *Elisabeth* became a very respected theologian in her own right despite the demands of their large family and has also recently written her autobiography. They made an impressive team.

Moltmann was awarded his doctorate in 1952 and was ordained as pastor of the evangelical Church of Bremen-Wasserhorst. He remained there until 1958 when he left to take up an appointment teaching theology at an academy in Wuppertal. From there he went to the theological faculty of Bonn University and eventually became Professor of Systematic Theology at the University of Tubingen, a position he held until his retirement in 1994.

His autobiography is engagingly written and is no mere record of his rapid advancement in theological circles and his many travels but a reflective account of the people and events that helped inform his theological passions. The book will encourage you to go and read his theology more closely. **Recommended.**

Philip Bradford, Hunters Hill

On Friday October the Annual Anglicans Together Dinner was held. Over 170 Anglicans from 25 parishes gathered for fellowship and to hear two special speakers. The Revd. Dr Bruce Kaye spoke on World Anglicanism (p.3) and Dr Ruth Shatford spoke on the Lambeth Conference 2008 from an observer’s perspective. (see p5)

ANGLICARE

In its latest Newsletter, ANGLICARE highlights the needs of many as Christmas approaches.

“On the night before Christmas, over 105,000 people in Australia will have no home to sleep in.” (Australian Census Analytic Program: Counting the Homeless)

Peter Collier, Assistant Director Community Care said, “We really rely on donations, and if we don’t get sufficient donations, we can’t offer services to people.”

At Christmas, ANGLICARE will give out Christmas Hampers. Also they have a special Christmas Card – the ANGLICARE Essentials Card. Thousands will be given to families, single parents, pensioners and others who will be experiencing hardship at this special time of the year.

Contact ANGLICARE: Call 9895 8000 or visit website: www.anglicare.org.au

Almighty Father, lover of souls, who chose your servant Nicholas to be a bishop in the Church, that he might give freely out of the treasures of your grace: make us mindful of the needs of others and, as we have received, so teach us also to give; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen

(Prayer for St Nicholas’ Day 6th December)

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Executive Committee members

Chris Albany, Tricia Blombery (Treasurer) Philip Bradford (President), Mark Harding, Susan Hooke (Vice President) Alan Melrose (Secretary, Public Officer), Mandy Tibbey.



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at www.anglicanstogether.org

SYDNEY SYNOD 2008 –

Comments and Impressions by Parish Representatives

It's hard to encapsulate five concentrated sessions into a brief report but our overall impression was of **being outsiders at a very well stage-managed event. Sydney synod has a language of its own where ordinary English words have subtly altered meanings that need to be discerned.**

The Archbishop's chairmanship was smooth, focussed and genial but left us new chums with feelings of powerlessness and an uneasy impression we were being manipulated. It's also very 'blokey' and, as few wore clerical dress, it was hard to distinguish who were 'lay'. There seemed to be a tokenism in the roles women played and **even Deaconess Rogers' laudable motion on the value of women's ministry to the diocese was more a pat on the head as a consolation prize.**

One thing which was apparent was the widely and deeply held conviction among most participants that there is only one right way of being church.

The bible study leader, the *Revd. Rick Lewers* from Melbourne, made it quite clear that the "Bible only" people were those who would triumph and those groups who either rejected the Bible or believed that it could be understood in the light of reason, tradition and experience were destined for disappointment. Similarly in his charge the Archbishop stressed that the unity of the communion could only be repaired by repentance and the acceptance of error by those who have taken a non-Biblical stance.

The Archbishop, in his opening address, shared his passionate conviction that he had made the "right decision" to go to Jerusalem and not to Lambeth. There was much emphasis during Synod on the positive outcomes of the Global Anglican Future Conference (GAFCON) and the Jerusalem Declaration with its celebration of "God-given diversity". The Declaration expressed a "pledge to work together to seek the mind of Christ on issues that divide us" which was sadly not always apparent in Synod debates.

Much of the time, which could have been used to encourage greater discussion and participation, was taken up with presentations of the *Connect09* challenge. **This campaign, which is taking up**

much of the time, resources, and money of the Diocese, aims to connect with people outside the bible-based churches (the "lost" all around us) through local mission and the distribution of bibles and inspirational material. It was sad to hear the dedicated and enthusiastic presenters using their alienating language

(with its implicit assumptions), unaware of its potential impact on their success.

We thank the parish for their confidence in sending us.

Tricia Blombery & Jane Potter
St James' King Street

SECOND WEEK OF SYNOD

There were three items of particular interest.

1. National Register Canon 2007 Adopting Ordinance 2008. This ordinance was passed unanimously.

2. Lay and Diaconal Administration – This motion asked Synod to accept the report of Standing Committee concerning the legal barriers to lay and diaconal administration of the Lord's Supper. The report found that there were no legal barriers. Many disagree with this view on legal and theological grounds. Not surprisingly the motion was passed. It is important to remember that this motion does not 'legalise' lay and diaconal administration. The report **encouraged** the Archbishop to '*include in the licences of deacons and suitable lay persons authorisation to assist the presbyter in administering the sacraments of baptism and the Lord's Supper*'. Bishop Glenn Davies, in speaking for the motion conceded that at this time the Archbishop was not minded to follow this request.

3. GAFCON – The motion '*THAT Synod congratulates our Archbishop and Assistant Bishops on their attendance at GAFCON and their move to continue our development as a truly Bible-based Anglican Church*' was passed. Not surprisingly, Fr Gwilym Henry-Edwards amendment '*Notes with sadness their inability to attend the Lambeth Conference and encourages them in their support of the unity and diversity of the Anglican Communion*' was resoundingly rejected. Pity.

Susan Hooke
St Peter's Cremorne