



HIGHLIGHTS FROM SYDNEY SYNOD 2015

Synod commenced with a Holy Communion Service in the Cathedral - a beautiful traditional Anglican service, assisted by the choir from St Andrew's School.

The preacher, and Bible study leader throughout Synod, was **Canon Stephen Gibson**, preaching from Revelations. There was one novelty – the Gloria (after Communion) was replaced by a rousing choir and orchestral instruments' rendition of "O when the Saints go Marching In". The young choir/musicians had such fun - it was truly joyous.

RESOLUTIONS

Following is a selection of the Resolutions passed in the order in which they were addressed. (see Synod Book, starting page 34 for all).



Yoga and other such activities

This resolution, resulted from a report called for by Synod last year. In summary, it advises churches not to rent out their premises to yoga classes on account of the spiritual confusion

this may cause (yoga has traditionally involved worshipping other gods); and advises schools, and other Anglican institutions not to engage in yoga and other such practices, but to seek alternative means of promoting health and well-being. This was passed without anyone calling for a debate.

Doctrine Commission Report on Fellowship Meals for the Proclamation of the Lord's Death

This Report sparked a very emotional debate.

The Doctrine Commission's full original draft of the Report had been sent to the Standing Committee in 2011. However the final Report being debated in Synod this year had been edited to remove one of the 'options' (opinions) included in the original Report, by one member of the Doctrine Commission.

Some Synod members were upset that Synod had not received a copy of the full draft report.

Speakers such as **Bishop Robert Forsyth** and **Dr Mark Thompson** stated that the Standing Committee had not agreed to the full draft coming to Synod (for public debate), as one of the options (from one member only of the Doctrine Commission) was contrary to Anglican formularies.

It was argued that an **Archbishop (Jensen first and now Davies) had the right and authority to prevent public debate on an option that was unacceptable and contrary to Anglican doctrine, and contrary to promises made by presbyters at ordination.** (It became obvious, while not overtly stated, that the missing opinion related to the possibility of fellowship meals completely replacing Holy Communion.)

Bishop Forsyth apologised that the matter had been handled badly.

The final report provides for churches in the diocese of Sydney "to have a fellowship meal for the proclamation of the Lord's death, in **addition to and distinct from** their sharing in the Lord's Supper or Holy Communion, as set forth in our authorised liturgies."

The Synod accepted as final the Report from Standing Committee as presented to Synod.

Church Planting and Brownfields

Synod was presented with two reports that had examined the experience of church plants, and also the effectiveness of grants made in 2007 (just before the Diocese lost its many millions) to 10 existing parishes to expand their building capacities. Both reports showed variable results in terms of church life expansion. Synod called for a report to come to it next year recommending how the Diocese might fund

brown field developments (existing parishes which need help to expand).

Safe Ministry

A resolution re-affirming the Diocese's commitment to safety for all in its ministries, especially for children and vulnerable people, was passed. All parishes were encouraged to make use of the resources at safeministry.org.au and to adopt formally the Diocesan Safe Ministry policy.

Ministry in Socially Disadvantaged Areas

A number of reports have indicated that disadvantage in some suburbs remains entrenched over long periods of time. A presentation was made by a few parishes on some social programs offering vocational training and welfare support. These were very heart-warming; at one point a presenter felt it necessary to make it clear that this social justice activity was well complemented with gospel outreach.

Synod resolved that Standing Committee should produce a report on - "how the Diocese may best support ministry in places of disadvantage in the most deliberate, effective and co-ordinated manner, including the best way to recruit, train and support leadership in these areas."

Same Sex Marriage - three related resolutions

A resolution (text at page 43 of Synod Book) was passed (huge majority), after lengthy debate on words, affirming marriage as being between man and woman, reflecting the views of the President in his speech. It was a respectful, and remarkably gentler, atmosphere than I have experienced before in the wider Diocese on this topic; any tone of condemnation of LGBTIs was absent - indeed it was the opposite, even down to the

recognition of this abbreviation, being the terminology preferred by this community.

Synod then also resolved to accept Bishop Forsyth's motion concerning the Marriage Act, should the Act be changed to allow for unions of same sex couples. In summary, the resolution provides for Anglican clergy to stay in the official/legal marriage arrangements, but **only** in respect of male and female marriage and while it would be "open for individual clergy, for example by reason of conscience, to withdraw as an authorised celebrant **in consultation with their parish**", the resolution affirmed that "it would be unnecessary and pastorally unhelpful for the Anglican Church of Australia to withdraw as a recognised denomination under the Marriage Act..." An amendment that sought to strengthen a preference for Anglican ministers to opt out was well defeated.

Thirdly, a resolution passed regretting the **actions/words of Bishops of Gippsland (Goldsworthy) and Wangaratta (Parkes)**. After a gentler evening than expected, this issue was souring for some of us. **Goldsworthy** has made an appointment of an openly gay priest (as **McIntyre** had done before her - same man) and **Parkes** has spoken out to say that marrying same sex couples is consistent with scripture. The resolution refers to "...*faithful Anglicans [in those Dioceses] who are disenfranchised by such actions...*" and viewing the two Bishops' actions "...*as a breach of collegiality and fellowship at a profound level... which deeply grieves us...*" The view of some of us is that the resolution was unfortunate, unloving and unhelpful. The two Bishops were not there to speak for themselves; and such matters are better left to the House of Bishops to deal with internally. When has public

airing of grievances been helpful to any organisation, but especially to the Church?

It was noticeable that most of the "stole" clergy and their lay representatives. absented themselves from the chamber before the vote, which was a strong, quiet statement.

Nomination Process for Electing the Archbishop

It was resolved that "*Standing Committee consider bringing to Synod amendments to the Archbishop of Sydney Election Ordinance 1982 to give effect to a provision that, once the minimum number of 20 nominations for a nominee is reached, no more nominators are required, and only the first 20 nominations for a nominee received by the Returning Officer will be made known to members of Synod.*"

This was passed with a reasonable majority after a robust debate. The mover wants to restore dignity to the process: by removing the grotesque public display of how many nominees can be named for a candidate; by ending the strong and inappropriate pressure being put on clergy and laity to be identified as a nominee for a candidate; and hence retaining the value of the secret ballot.

DEBATES ON (SELECTED) POLICIES

Diocesan Policy for dealing with Allegations of Unacceptable Behaviour

This new policy was worked through with amendments and then Synod resolved it would commence on 1 January 2016, at which point the existing Grievance Policy and Procedure. This allows time for parishes to get familiar with the new policy. This quick mention of the item must not be misread - Synod placed great importance on this policy, with its guidance on how all clergy and church workers in

all our various roles, behave towards each other.

Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015

In passing this ordinance, all parishes are committed to continue (probably for some years to come) to pay levies to help with the purchase of new land for churches in Sydney fringe. The usual parochial cost recovery charges were confirmed.

Proposal for a Property Receipts Levy Policy

This issue has the potential to have a significant impact on all parishes' finances. Sydney Diocese is cash strapped since the huge losses first announced in 2009. The levies to buy land (mentioned above) were introduced a couple of years ago, and are helping the Diocese to buy up property in new suburbs. Then there is the need for buildings on these sites. In addition, and critically, as 70% of the projected population growth is in existing parishes, from inner city to right out west, there will be consideration at next Synod of the needs in "brownfields".

There exists an old 'Large Receipts Policy', of sorts. It is not a policy that has ever been to Synod – it is an old one, only ever endorsed at Standing Committee level.

It is poor policy, having unclear rules which are unevenly applied across parishes with income from leases (not casual lettings with "licences"). **Only about 17 parishes are required to give a contribution under this policy, including four "big ones" (St James King St, Manly, York St and Ryde).**

The attempt to make the policy more transparent and equitable through a revised policy failed both last and this year in

Synod. Synod agreed that the drafters should work further on an idea for a new levy proposal, with options, but one option being wide enough to affect all parishes, being a levy on any income except offertories, eg including bank interest.

This will come to Synod by 2020 along with further consideration of an alternative, but revised Large Property Receipts policy, which might sweep into its net more parishes than now. **The levy proposal in particular could represent a seismic shift in raising funds from parishes. This may be necessary but parishes must be alert to, and get engaged in, any consultations that will occur.**

You have been warned.

DEBATES - (SELECTED) ORDINANCES Parental Leave Ordinance 2015

This exposure draft bill aims to bring conditions for clergy more into line with community standards. It will now go to parishes for consultation and go back to Synod for assent next year. Whether it is best dealt with as a policy or an Ordinance was discussed. As this is an important issue of employment conditions, it was agreed that it should be enshrined in law, not left as policy which is a bit easier for parishes to dodge around, if so minded.

Lay Ministry Ordinance 2015

The shape of ministry teams has changed in many parishes since the current Ordinance (Deaconesses, Readers and Other lay Persons Ordinance 1981) was assented to. The new Ordinance addresses the emergence of some lax practices. It clarifies which lay ministers/lay ministries must be authorised by the Archbishop, and those which may be authorised by the Rector.

Anglican Schools Ministry Ordinance 2015

To replace the School Chapels and Chaplains Ordinance 1975, this new Ordinance aims to regulate relationships between all Anglican Schools with the local parish community whether extra-parochial or not; provide for appointments and dismissals of chaplains; define chaplains' duties and responsibilities, etc. There were many drafting issues and some fundamental questions in some of these matters concerning the authority of the Heads versus the School Council. After incorporating amendments made at Synod and identifying some unresolved issues, Synod agreed to the draft going for consultation to Chairs, Heads and Chaplains, with a further draft coming to Synod in 2016.

OTHER MATTERS

Financial accounts of Diocesan organisations

If you are interested in the full financial accounts of diocesan organisations, they are becoming increasingly more available. For example, accounts of the *Sydney Diocesan Secretariat* and the *Glebe Administration Board* see: <http://www.sds.asn.au/Site/100692.asp?ph=cb> -

Click on both names in turn, then on "governance" under each. Or for major Diocesan organisations, such as *Moore College*, *The Schools Corporation*, *Anglican Retirement Villages and Anglicare*, get their ABN numbers from the answer to question 4 at pages 13-14 in the Synod Report and enter these into the ACNC search box at <http://www.acnc.gov.au/>

Mission Hour

Some of us were saddened by this Session. Visitors from the UK made a presentation from *AMiE (Anglican Mission in England)* about their plans to "rescue"

disaffected parishes from oversight by female bishops.

I researched this group and found a BBC report:

(<http://www.bbc.com/news/uk-15241528>) which asserts that “the worldwide split in Anglicanism over gay issues has become linked to the concerns of some Church of England members concerned at the prospect of women bishops.” As a result: *“The Anglican Mission in England (AMIE)*, which was set up this year, shares some global Anglican leaders' concerns over the gay question, but is also keen to help Anglicans who cannot accept women bishops.”

It reported that AMiE members may be looking to the worldwide Anglican movement **Gafcon** for leadership, (which is, of course, where Sydney Diocese comes in).

FINAL REMARKS

Synod's 'quote of the year'?

A clergyman (a Rector no less) noted in the course of a debate that *“we are all Anglicans, but actually Ana-Baptists at heart”*. Really?

Again the Synod was well chaired by our Archbishop and supported administratively by an amazing group of Secretariat staff.

For full text of all proceedings:

<http://www.sds.asn.au/assets/Documents/synod/Synod2015/2015%20Synod%20Proceedings.full.pdf>

Lyn Bannerman
Parishioner, CCSL

ARCHBISHOP'S SYNOD ADDRESS

Archbishop Glenn Davies, covered a wide range of issues in his Annual Presidential Address.

* **Encouraging parishes to press on with Mission 2020, particularly in the context of Sydney's expected growth.**

* **Same sex marriage** - encouraging Sydney Anglicans,

while remaining sensitive and loving in the defence of biblical truth on matrimony, to be very aware of the fact that homosexuality is not just “an issue” but it is a matter that concerns **“people, created and loved by God, many of whom are Christians.”**

* **Acknowledging with grief that the issue of domestic violence has been a wake up call to society**, including sadly the church, but noting that it is not the inevitable consequence of the doctrine of headship in marriage.

* **Expressing gratitude for the way the Diocese has sprung into action already, preparing for the arrival in Sydney of Refugees from Syria and Iraq.**

* **Noting this would be Bishop Robert Forsyth's last Synod, Archbishop Glenn acknowledged his significant contributions to the Diocese over many decades.**

He paid tribute to his humility and grace through some very difficult times.

BISHOP ROBERT FORSYTH – AU REVOIR



Robert Forsyth has been the Bishop of the South Sydney region for fifteen years since 2000.

Prior to that he had been Rector of St Barnabas' Broadway, Sydney.

During that time he has been ever active and supportive of the widely diverse parishes in that area.

Although he has been farewelled in different ways in different churches, the official Farewell

was held in St Andrew's Cathedral on Thursday 26th November .

We think it is only *‘au revoir,’* and that he will long continue to be active in the life of the Diocese.

NEW BISHOP FOR SOUTH SYDNEY

The Consecration of the



Reverend Michael Stead will be held in the Cathedral Church of St Andrew on Saturday 5 December at 10.30am.

Michael Stead, aged 46, has been appointed to be the next Bishop of the South Sydney Region on the retirement of *Bishop Robert Forsyth* at the end of 2015.

Dr Stead holds a Bachelor of Commerce degree (UNSW), is an honours graduate of Moore College and holds a Doctor of Philosophy from the University of Gloucestershire. He has been on the staff at St James Turramurra since 2000, becoming Rector there in 2008. He is a part-time lecturer in Old Testament at Moore Theological College. Michael is married to Felicity, and they have three teenage children.

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'ORA ET LABORA'

Greetings in Christ,

Changes in Leadership

Christian Discipline

There are a couple of key changes in leadership about to happen in the Diocese. **Bishop Rob Forsyth** will end his ministry as the Bishop of South Sydney in December. Many people have appreciated **Bishop Rob's** pastoral care and leadership in this role and are appreciative of his and **Margie's** commitment to serving the **church in this way. We wish them well in retirement and pray God's blessing upon them. We also welcome Dr Michael Stead's** appointment as the new Bishop of South Sydney and look forward to working with him in the service of our Lord.

Early in October **Bishop Ivan Lee** of Western Sydney was diagnosed with a pancreatic tumour. He has since had an operation to address it and is now convalescing. We pray for **Bishop Ivan** and his wife **Virginia** that God's healing hand will be upon him.

We have also been saddened to hear of the death of **Dr Jane Mathieson** who was Personal Assistant to Bishop Rob Forsyth. Many people encountered Jane when contacting St Andrew's House and appreciated her caring and helpful manner along with her witty conversation. We give thanks to God for her ministry among us. She will be greatly missed.

The Diocesan Synod has now passed. There was not a great deal of controversy and the main issues were somewhat predicable. Matters of SRE, marriage, the Syrian refugee crisis, child abuse in church institutions all featured in debates. Details about the Synod can be found on the Diocesan website.

CHRISTIAN DISCIPLINE

Over the past couple of years I have been exploring aspects of the spiritual life that bind us together as a Christian community and motivates us to follow Christ. I have reflected on what God calls his people to do and the nature of the 'kingdom of God' in which we are to live. I have also considered the incarnational nature of the church and the centrality of worship, and finally the qualities of a virtuous Christian life and the behaviours that may help enhance this. I now turn to the more practical matters of the disciplines that help us on the journey of faith.

What does the Lord Require?

The Ten Commandments provide a basis for the ordering of relationships between an individual, God and the wider community. These are not so much a contract between God and humanity, (as if between equal parties), but rather a demand similar to that made by a sovereign over a subject. There is no sense of negotiation or optionality here, rather it is a test of an individual's loyalty to God.

Jesus addresses the Ten Commandments in the Sermon on the Mount (Matthew 5-6). Some commentators have been troubled by Jesus' reinterpretation of the Commandments and have dismissed them as an unattainable ideal. Others have argued that their intent is to expose the motivations that lie behind our behaviour. In other words, the basis for our ethics is to be discovered by understanding our motivations rather than just virtuous outward behaviour. Are they

impossible? Perhaps. Should we be satisfied with anything less? Like the pursuit of justice, no.

So what must we do to inherit eternal life? Again, the answer lies in the summary of the law;

"You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself."
(Luke 10:27)

The discipline of the Christian community focuses on two areas; 'duty to God' and 'duty to neighbour'. Both are necessary for living an authentic Christian life. The now rarely used Catechism (see page 814 of the A Prayer Book for Australia) outlines these duties in a most comprehensive way.

DUTY TO GOD

The Christian faith is both understood and lived out through relationships, and the primary relationship is directed toward God. The first four commandments describe our duties to God and the Catechism describes it thus:

"Our duty is to believe and trust in God; to love and obey God and to bring others to know him; to put nothing in the place of God; to show God respect in thought, word, and deed; and to set aside regular times for worship, prayer, and the study of God's ways".

Helpfully, it outlines the disciplines that will help us grow in our relationship with God.

a. **Regular Worship:** A basic part of any relationship is the need to give expression to the value of

that relationship through both words and actions. Christ has promised to be present in our gathering together (that is a presence to be discovered in the words of scripture, the actions of prayer and sacraments, and through fellowship with other Christians in whom the Holy Spirit dwells).

Regular Prayer: Just as it is necessary to give expression of the value of a relationship, it is also important to communicate with those whom we value. Through prayer we open ourselves to God and share those things of concern to us and to wait on what God has to say to us.

- c. **Regular Scripture Reading:** The Scriptures reveal to us the nature of God, the creation around us, and the working out of the relationship between God and humanity. They contain the collected spiritual memory of humanity on the one hand and God's word to us on the other.

Together, these disciplines keep us focused upon God and the transforming practices in life that help us to become the people that God wants us to be. If they are to help us in the process of change then they need to be more than just Sunday activities. Indeed, they need to be more than just 'activities'; instead becoming a way of life and attitude that touches every part of our being.

DUTY TO NEIGHBOUR

The Catechism also gives a very complete outline of our duty to neighbour:

“Our duty to our neighbours is to love them as ourselves, and to do to other people as we wish them to do to us; to love, honour, and help our parents and family; to honour those in authority, and to meet their just demands; to show respect for the life God has

given us; to work and pray for peace; to bear no malice, prejudice, or hatred in our hearts; and to be kind to all the creatures of God; to use our bodily desires as God intended; to be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God; to speak the truth, and not to mislead others by our silence; to resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him”.

Interestingly, there are many codes of conduct that arise out of religious traditions, beliefs and cultures and yet they often have common themes expressed through them. It would appear that there is an innate understanding of the values of justice and love that is shared by all humanity. As Christians, we understand this to be a reflection of the nature of God in whose image we are created.

I offer three disciplines that are derived from the Commandments;

- a. **Respect:** This concerns our attitudes about other people, (and indeed about ourselves and God). It suggests that we hold a positive opinion of others coupled with appropriate actions toward them that affirm this view. Rudeness and aggression on the other hand indicates disrespect and a breaking of what might otherwise be a positive relationship.
- b. **Integrity:** This word is derived from the concept of 'wholeness'. In ethical terms, it refers to the virtue of consistency and principled behaviour that reflects the internal beliefs and understandings of an individual.

Hypocrisy is understood as the opposite of integrity, where a person's behaviour is inconsistent with their stated beliefs or values.

- c. **Honesty:** There is more to honesty than telling the truth. Honesty is concerned with moral outcomes that are open, truthful and focused on the well-being of others. An honest person therefore does not steal, lie or cheat, as this would be a denial of the moral good, which is worth pursuing for its own sake.

These disciplines involve making choices regarding our interactions with others. They are both actions arising from the 'will' of an individual, but also the activity of the 'grace of God' present in people's lives as they are transformed into the likeness of Christ.

A BALANCED LIFE

St Benedict of Nursia wrote 'idleness is the enemy of the soul' (Rule 48). By this, he emphasised the need for a balanced life that includes work, prayer, study and rest. **The Rule of St Benedict emphasises the need for a disciplined community so that it may achieve the things that God has called it to do.**

Likewise, the Christian faith is holistic in its approach to life; so *St Paul* ends the first Letter to the Thessalonians with;

“May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ”. (1 Thessalonians 5:23)

The Bible tends to describe human beings as a mixture of 'body', 'mind', 'soul' (or spirit), and sometimes also 'heart'. All these aspects of our lives need to be nurtured if we are to grow to maturity. We feed and exercise our

bodies so that we may be healthy, we cultivate our minds so that we may grow in understanding, and we nourish our souls so that we might have ultimate meaning and purpose in our lives. All aspects need attention and to neglect one part is to cause us to be less than we might otherwise be.

A balanced life is therefore important for everyone. Not only does it have a positive impact on the individual but it also extends its benefits to families, communities and nations. There have been a number of reports in

recent years concerning the need for balance between work and family life. Many people have become aware of the increasing time spent at work to the detriment of their health, relationships and spiritual life. **In some respects, St Benedict's warning could be reversed to say 'busyness is the enemy of the soul'.** To be sure, the Sabbath principle of having one day of rest in seven is understood as God's gift to humanity, a requirement of the Commandments, and is revealed in the first creation story as part of the nature of God.

Finding balance in our lives is our own responsibility, but it is also something that God calls us to do.

The stipulations of duty to God and neighbour, as outlined in the Ten Commandments, are also about creating balance between the spiritual life and social engagement, between work and rest, between our own needs and the needs of those around us, both in our own generation and for those who are to follow.

The Reverend Andrew Sempell
President, Anglicans Together

FLIGHT



Nadia Wheatley and Armin Greder

Publisher: Windy Hollow Books www.windyhollowbooks.com.au Price \$25.99

Take wings and fly! That was the impression that was evoked when I first

heard the title of this book written for children.

Flee for your life! is another reading. But my money was on the wings, perhaps because I couldn't imagine how you would approach the other subject for the picture book reading community and also because I am a flightophile.

One glance at the cover when I bought it disabused me of this idea and sent me flying back across the centuries to the infant Jesus in the tender, risk-taking care of his parents. The cover illustration coupled with the title is powerful. It is night; the sky is black; the landscape is bereft of all but the little fugitives. Their faces are uplifted and moonlit; a study in hope and fright. Together title and illustration exclaim the drama of an old story which is really only a sketch in the pages of the book – the Gospel of Matthew.

As an adult I come to the pages of this book with my own version of the narrative installed. It has such evocative power that a glance unfurls my account intact. But like a child who returns countless times to favourite books, I too love retellings and this one is surprising and satisfying. I will resist the temptation to give you *Nadia's* entire take on the flight into Egypt, except to say that we are increasingly exercised by the desperate and dangerous movement of people across the world. It is a most topical subject on this very day.

The arrival of an angel telling *Joseph* to flee with the child and his mother is part of the remarkably celestial infant narratives of the gospels. **His response is illustrated on the first page by darkness and a cautious little group with their laden donkey creeping into the shadow of the town wall.** There is no Herod, no angel and the cleverest beginning of a well-known narrative. We are moving out into the untold story and it is unfolding before our eyes. The gospels are spare and understated, but at this point the story is unelaborated. *'So Joseph got up, took the child with his mother by night, and went to Egypt.'*

'Went to Egypt' has a world of meaning tucked inside it. It is just those three and the donkey, travelling alone. Starting at night, all too soon the day dawns with its pitiless sunshine. They have to cross a desert, it is home to wild animals and more..... In spite of all the hazards and the haste the baby is comforted by his mother's milk and embrace and Joseph's protection. He is unafraid.

The discipline required to write the text for a children's book demands countless rewrites. The words, spare as they are, provide a canvas for the illustrator to reflect them and in this book, to be read in the light, black and white is just warmed by colour rarely used.

In her interview Nadia suggested that this book was a good one to read away from bedtime and that is because fear and hazard are vividly expressed. Adults will experience a harrowing sense of risk and danger, and children will identify with the child in the story and take comfort themselves in his safe-keeping.

It will be a wonderful way to reflect with the children in your life about flight.

Rosemary Bradford
St Luke's, Enmore

BOOK REVIEW

Live Peace

JOY BALAZO AND YOUNG AMBASSADORS FOR PEACE

by Margaret Reeson

Acorn Press, 2015

: www.acornpress.net.au,

This is a truly inspiring book, tracing the life and the spiritual and practical journey of Joy Balazo, a former Roman Catholic nun from the Philippines.

Joy worked with the Uniting Church in Australia (UCA) for over 20 years, being appointed in 1991 as Associate Secretary for International Human Rights of the UCA. With the backing of her committee, she began a ground-breaking program, Young Ambassadors for Peace ('YAP'). YAP brought together people in conflict zones from opposite sides of conflicts, to develop the seeds of peace.

In this book, Margaret Reeson details some of the ground-breaking and life-transforming work of YAP and GAP, the associated program of women's peace-building work.

YAP and GAP Programs took place over many years in Ambon, Indonesia, Bougainville, Solomon Islands, PNG Highlands, Philippines, Sri Lanka, North East Thailand and Burma.

The style of those programs was grass-roots. It cut across hierarchies. Students, farmers and community leaders; army and resistance groups, police and local government personnel and religious and NGO workers in different places were able to work through some of the intractable conflicts in their areas. They discussed the underlying issues that breed hostility, resentment and, in some instances, fester war.

YAP and GAP Programs made people from opposite sides of conflicts more aware of the perspectives of those on the other "side" of the conflict and developed bonds of trust,

friendship and community that would be a real lifeline in times of trouble and provide a way to work through conflicts.

This Book records true stories and highlights in the life of this amazing woman and her work for peace and justice.

* The story of Hubert, in Bougainville, a former commander of the Resistance, who is now a peace builder

* The work with those in the 'Francis Ona' faction in Bougainville - the Makamui

* In Ambon, a young Muslim woman, Kiki, taking Joy, a Christian, to meet the Muslim rajahs and lurahs of Ambon at the height of the conflict!

* 32 tribal groups in PNG, representing 16 conflicts, deciding to enter into negotiation

* The gun surrender in Tari, PNG - highlanders handing in their long arms - the culmination of a peace process between different tribes

* Bougainville Women's Peace Conference - during the middle of the 1996 civil war - 700 Bougainvillian women, from different churches and all parts of Bougainville met. Six Australian women were present, including Mandy Tibbey and Sr Veronica Brady (who died recently).

Joy worked ecumenically and sometimes on an inter-faith basis (as in Ambon, Indonesia, where Christians and Muslims were in conflict and multi-faith contexts such as Sri Lanka). For her Conferences, Joy drew speakers from different backgrounds. I was privileged to deliver lectures and workshops on international human rights and the UN instruments, and on

mediation for a few workshops. Joy also did a number of 'Train the Trainer' workshops and invited people from one country to help lead the YAP program in another - sharing of experiences.

The author, Margaret Reeson and her husband Ron (former missionaries in PNG) were significant collaborators with Joy, bringing long understanding of the highlands of PNG and cross cultural work there.

Joy, a truly remarkable woman, brought an enormous amount to that work. Margaret captures the warm and engaging way Joy had, and has, of developing friendship and trust across many apparent barriers of ethnicity, culture, gender, class and religion.

Margaret (a writer for over 45 years) has a beautiful, flowing style, a thorough grasp of detail and history and an ability to recount pithy vignettes and critical moments. These capture the essence of some of the thorny problems and amazing transformations that were a hallmark of the YAP Program.

This book documents vital and inspiring peace-building work in our region, and how one church, the Uniting Church in Australia, enabled that to happen. It will be of interest to those interested in peace-building, conflict transformation, and in building links between unlikely partners - breaking fresh ground in our churches.

The writer plans to send a copy to Justin Whelby, Archbishop of Canterbury, as a resource for the work of the Anglican Church in peace-building, in Africa in which he was involved.

Mandy Tibbey
St Luke's Enmore

BOOK REVIEW

A Church for Our Times: Holy Trinity Church, Dulwich Hill, 1886-2015

by John Coleman and Robert Irving, Heritage Publishing, Leura, 2015 \$25.00

This beautifully designed book is by two parishioners of Holy Trinity, Dulwich Hill - *John Coleman*, a churchwarden, former history teacher, and *Robert Irving*, architectural historian.

There are many coloured and other illustrations. Side notes are helpfully in the wide margins. The main text is interspersed with special features covering particular individuals ranging from *Lieutenant Everard Digges La Touche* to *David Smith and Angela*, his wife. Also former *Archbishop, Harry Goodhew* who has written the Foreword. There is a large bibliography, and a detailed index.

The book celebrates the Centenary of the present building and the 25th anniversary of Dave's ministry there.



Archbishop Goodhew was just one of many men and women from the congregation called to ministry at home or (in a very missionary-minded parish) overseas. The fourth Rector, *George Chambers*, became first Bishop of Central Tanganyika and *William Wynn Jones*, his Assistant Bishop.

The book should not be missed by anyone interested in our diocesan history and especially this parish and the people associated with it. These include *Max Corbett*, and his wife *Valda* who died recently, *Edwin Davidson* (later Bishop of Gippsland), *Terry Dein*, *Cedric Dillon*, *Harry Edwards*, *John Fowler*, *Ken Leask*, and *John Thurling* (long-time editor of the Anglican Historical Society Journal).

Others, such as *Mr Grubb*, the Verger, I remember because of my time there as Catechist in 1954.

With no training, and wet behind the ears, at 18 I took two services and preached twice every Sunday – mostly at the branch church, St Aidan's, but one morning a month at Holy Trinity, under the *Rev'd Leslie Richards* (another product of the parish and war-time chaplain). Two regulars at St



Aidan's Evensong were *Deaconess Joan Ash and her sister Margaret*, and their brother *Ron*, a priest of the Diocese. Their mother one of many people whose hospitality I enjoyed.

If *Mr Richards'* churchmanship was thought by some to be "less liberal" (p.51) than some predecessors. I found him strict but fair, and his wife *Nellie* delightful. Pastoral visiting was a staff priority - visiting on Wednesday afternoons and then Youth Fellowship at night.

The dignified BCP Services were well attended, robes worn, kneeling adopted for prayer; individual cups and grape juice for Communion unknown. At each church there was Morning Prayer and Evensong on Sundays, sung by the choirs of each church. There was also 8 am Communion at the Parish Church. Perhaps surprisingly (from the Communion Offertory) *Mr Richards* stood facing east (as the rubric allows), though turning with the elements while reading the words of institution. Some have preferred to remain at the "north end", emphasizing that Jesus is the unseen host at his Table. *John Keble* would have been at home, and I would wish for nothing better.

As for sermons, there was no emphasis on a 'penal substitutionary' atonement, which some now equate with 'the Gospel'. The emphasis then was on *conversion, commitment, and holiness*.

It is said (p.38) that "during the period after World War II" numbers at St Aidan's declined and eventually the decision was made to close the church. It was not sold until 1990. In the 50s when I knew it, it was very well attended. *Rex Reynolds* did not come as curate there in 1954 as the text might suggest. (p.53). I came after the *Rev'd Harry Edwards*. The *Rev'd Ted Storey*, from Grafton Diocese, came shortly before I moved to Granville as Catechist for four years.

Most readers will be interested above all in the 25 years of Father Dave's varied ministry, described at length.

I hope people will buy this book, not least for the wonderful encouragement found in his story and that of *Angela* and of the *Rev'd Dr Keith Mascord* and all kinds of other parishioners who continue to make Holy Trinity, Dulwich Hill such a remarkable church and a great blessing to the local community.

The Rev'd Dr John Bunyan
Campbelltown NSW

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MISSION 2020 DIOCESE OF SYDNEY: SOME REFLECTIONS

Our Vision – To see Christ honoured as Lord and Saviour in every community.

Our Mission – We commit ourselves afresh, in prayerful dependence on the Holy Spirit, to glorify God and love our neighbour by proclaiming the Lord Jesus Christ, calling people to repent and living lives worthy of him.

Attendees at the 2014 Session of Synod of the Anglican Diocese of Sydney will recall that one of the most



vigorously debated items of business concerned the *Mission 2020* document. Proposed amendments included seeking to clarify that the Jesus we proclaim is ‘our Saviour’, that in our mission we are ‘calling people to repent’, that those living apart from faith in Christ are ‘under the righteous judgment of God’ and that we value the ‘reading and explanation of Scripture as our basic methodology for ministry’.

The original version of this document came to the 2014 Synod in a report of the Standing Committee. It locates the origins and motivation for the document as arising out of the feedback received from parishes and individuals to the previous report, *What’s Next? Committee* to the 2013 Synod which itself had been tasked with formulating a draft text of the next articulation of the Diocesan Mission. Towards the end of 2013, Standing Committee formed the Strategic Resources Group (SRG) which produced the original version of the *Mission 2020* document.

As mentioned, there were numerous proposed amendments to the original version at the 2014 Synod. The text of the final form adopted by the 2014 Synod can be accessed from the Vision for Sydney – Mission 2020 section of the Diocesan website (<http://sydneyanglicans.net/mission>).

An examination of the text reveals that *Mission 2020* comprises a vision statement, what the Diocese hopes to see, a mission statement, what it wants to do, a set of values that undergird *Mission 2020*, and four priorities. The priorities each contain key factors and goals containing data from the National Church Life Survey (NCLS) so as to measure the achievement or otherwise of the relevant goal. Then in July 2015, the SRG subsequently released some further resources to support and measure progress against *Mission 2020* goals.

There are two broad observations that I want to make concerning *Mission 2020*.

Firstly, an examination of *Mission 2020* unsurprisingly reveals that it is unambiguously *evangelical*. The term ‘evangelical’ is regularly bandied about. For some Anglicans it constitutes a badge of honour and a core description of their Christian identity – “*I am a Christian first, an evangelical second, and an Anglican third*” (a comment made by a member of the 2015 Synod during debate). For others it may be a term employed pejoratively – “*Those Sydney evangelicals!*”

There have been numerous attempts to identify the key aspects of theology and belief around which evangelicals have, as a group, coalesced and which have been used to distinctively mark and construct their collective theological identity. A particularly significant analysis, and one which is regularly referred to in scholarship on this subject, is *David Bebbington’s* four marks of evangelical theology set out in his book *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Routledge: 1989). Although his book focuses upon British evangelicalism, the ongoing connections and regular exchanges between English and Australian Anglican evangelicals (ie in the longstanding ties between Moore College, and Oak Hill College, London) suggests that Bebbington’s analysis can be relied on for application in an Australian Anglican evangelical context.

These four qualities that *Bebbington* has identified as special marks and core priorities for evangelicals are:

conversionism, activism, biblicism and *crucicentrism*. Let us briefly consider each of them and then as they manifest themselves in the texts of *Mission 2020*. **Conversionism** embraces what for evangelicals is the gospel priority that individuals need to be converted, to repent and turn away from their sins and thus embrace faithful obedience to Christ as their Lord and Saviour. The reward will be eternity with God in heaven for the repentant convert and avoidance of the torment of hell awaiting the unrepentant non-convert. **Conversionism** also implies a marked change of lifestyle, consistent with now being a follower of Christ, thereby rejecting previous ‘sinful’ ways of life.

It is fair to conclude that the fundamental aim of *Mission 2020* is *conversionism* since ‘mission’ itself is conceived as initiatives to achieve converts, souls won for Christ. The Vision: ‘*To see Christ honoured as Lord and Saviour*’ is the outcome of *conversionism* and the Mission in part conceives glorification of God and love for neighbour in terms of ‘*calling people to repent*’. Further, the Values cherish the need for ‘*repentant hearts*’ and also ‘*hearts to change*’. **Priority 1** is also to ‘*Reach all the lost in our Diocese*’ i.e. the non-converted. Concerning change of lifestyle, it talks of the repentant convert ‘*living lives worthy of him [Jesus]*’ and the Values of ‘*living lives of holiness and humility that adorn the gospel*’.

The term *activism*, as applied in this sense, involves an attitude and mindset that emphasises the need for constant urgency and energy in missional conduct done in God’s name. *Rob Warner* in his book *Reinventing English Evangelicalism, 1966-2001: A Theological and Sociological Study* (Paternoster: 2007) argues that ‘*Activism* is undoubtedly the prevailing evangelical mindset - always busy and sometimes frenetic paced with a world to serve and to win’ (16). The primary aim of **evangelical activism** is the conversion of others. One of the implications of this is, once the individual’s soul is ‘won for Christ’, for that new convert to urgently and energetically try and win as many other souls for Christ as possible.

In *Mission 2020* this sense of activism is embodied in the Values of having ‘urgent love for people who, apart from faith in Christ Jesus, face certain condemnation’ which will be aided by the fellow Value of ‘selfless flexibility and creativity to reach the many different peoples in our community with the gospel’. Priority 1.2 also talks of ‘Mobilising more people to share Christ’s love in word and deed’. Further, the sense of urgency encapsulated in activism is revealed in the way in which the five-year cycle of the NCLS (next due in 2016) is considered by many Sydney Synod members inadequate - not fast paced enough to provide a progress report for Sydney Anglican parishes with respect to reaching the *Mission 2020* goals (or not). Accordingly in partnership with the NCLS, the Diocese has developed the **M20 Survey, which is a shortened form of the NCLS**, to provide parishes with an annual report.

The quality of *biblicism* promotes the conviction that the Bible is the divinely inspired Word of God with some adherents maintaining that the Bible is both inerrant and infallible. Accompanying this is the belief that the Bible is the supreme authority in all matters of faith and doctrine. The first two Values listed in *Mission 2020* cherish ‘God’s Word, the Bible as our ultimate authority and guide’ and ‘the reading and explanation of the Bible as the basic method of our ministry’. Priority 2.3 emphasises the importance of ‘Strengthening personal and family devotions through prayer and Bible reading’. Further, in the subsequent *Ways to Mission: Mission 2020* document some of the suggested ways to achieve Priority 2 encourages that ‘All teaching is centred on God’s Word’ and that ‘Personal and corporate devotion to God’s Word and prayer is encouraged and modelled strategically through all ministries’. Remembering that ‘God’s Word’ as defined in the Values is ‘the Bible’ and not ‘Jesus’ (as in *John 1:1, 14*).

Crucicentrism promotes a special emphasis and focus upon Jesus’ death on the cross (as distinct from the Incarnation, his birth or resurrection) as the saving event. This special emphasis is evident in the values which promote ‘the centrality of the cross of Christ and his resurrection in our proclamation’. Importantly,

David Bebbington has noted that reference to crucicentrism also includes the doctrine of the Atonement and the different atonement models which build upon the variety of images used in the New Testament to explain the meaning and effect of Jesus’ atoning work. The doctrine of the Atonement is a big-ticket item for evangelicals and for the Diocese of Sydney. In particular, and as others have identified before, the Diocese of Sydney seeks to promote one atonement model, known as ‘penal substitution’, as being the orthodox expression of the doctrine of the Atonement which possesses, what might be termed, a ‘primary controlling status’ over all other models, including sacrifice, of Christ’s victory over evil or subjective moral influence.

In a 2010 Report, the Doctrine Commission of the Diocese of Sydney defined penal substitution as maintaining that ‘on the cross, Christ paid the penalty of death in the place of sinners ... reconciliation between God and man is achieved by Christ acting in place of, or taking the place of sinners, by undergoing the punishment, penalty or judgement which was due to them’ (para 15 and 16).

The second observation about *Mission 2020* concerns its omissions. Specifically, what are some of the factors that an Anglican who is not a conservative Sydney evangelical might want to see included in a diocesan mission statement? The following are not an exhaustive list of omitted matters but are examples of matters which attract greater attention in other sections of our Church and its mission yet are omitted from *Mission 2020*.

One glaring omission concerns any reference to sacraments. *Mission 2020* and its supporting documents can accurately be described as being a ‘sacrament-free zone’! This is both with respect to the two so-called ‘greater sacraments’ and the five ‘lesser sacraments’. Confining ourselves to the two greater sacraments, where for instance is the place, or perhaps the priority, of Baptism as the sacrament of initiation into membership of God’s family in the overarching conversionist objective of *Mission 2020* of making new disciples (Matthew 28:19)? Also, where is the place of Holy Communion, the breaking of the bread and sharing of the cup in

remembrance of Christ (Luke 22:19), the one sought to be ‘honoured as Lord and Saviour’, in the congregational gatherings and Christian fellowship that Priority 2 for example calls for?

Bebbington’s quality of activism, as set out above, and reflected in Mission 2020, also omits reference to activism in the sense of social justice. This is not to suggest that activism in the sense of social justice concerns is not a focus of Sydney Anglicans or their Diocesan organisations, but this and matters such as encouraging Christian initiatives which seek to reduce social inequality in our community do not appear to manifest themselves as a priority in *Mission 2020* in the way that, for example, calling people to repentance, reading and explaining the Bible are currently priorities. This explains why in the Mission, ‘love of neighbour’ is confined to ‘proclaiming the Lord Jesus Christ, calling people to repent and living lives worthy of him’.

There is also no reference in *Mission 2020* to the world and creation that God has given us to care for and delight in (*Genesis 1:26-30, 2:15*). Our stewardship and attempt to play a meaningful part in formulating and actioning responses to pressing environmental challenges that our local communities and the wider global community are facing again seems to have no place or priority in contemporary mission as conceived in *Mission 2020*. And of course there is nothing in *Mission 2020* about promoting gender equality and reducing discrimination in our society, personal relationships or within the Church in its lay and ordained ministries.

In conclusion, no one familiar with the history, priorities and even peculiarities of the Diocese of Sydney would expect its mission statement to be anything but evangelical, even conservative evangelical. As has been demonstrated, *Mission 2020* does not disappoint in this respect. Its particular overemphasis and omissions however raise the legitimate question of whether this mission statement could be enriched and balanced to better assist in the overall mission goal of the diocese to faithfully reach out to the diverse global metropolis that is Sydney.

The Reverend Dr Max Wood
Rector, Parish of St Luke’s, Mosman

INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION

Two Australians attended the 2015 *International Anglican Liturgical Consultation (IALC)* in Montreal, Canada, in August - the Rev'd Dane Courtney (Sydney) and the Rev'd Dr Elizabeth Smith (Perth).

This Consultation is a gathering of Anglicans involved in liturgical work. It has been held every 2 years for the past 30 years.

It was formed initially by the Anglican members of *Societas Liturgica*, an inter-denominational professional body for those who teach Liturgy in Colleges or are members of Liturgical Commissions.. *Societas Liturgica* also holds a biennial congress and the two organisations have normally met in nearby locations over consecutive weeks.



Members attending were from Aotearoa New Zealand and Polynesia, Australia, Canada, England, Hong Kong, Ireland, Japan, Korea, the Philippines, Scotland, the Solomon Islands, Southern Africa, the United States of America, Uruguay and Wales.

Regrettably, cost and visa issues prevented many provincial representatives from attending. Some notable absences were the majority of African and South American nations. However, new guidelines now adopted have opened up the possibility of regionally based meetings, as well as holding our main meetings in locations specifically chosen to increase the possibility of wide participation.

IALC has been the unofficial liturgy network for the Anglican Communion, and we are currently seeking to have that formalised.

Its role is to encourage and support conversation between the various Provinces around the world

on questions of Anglican liturgical theology and practice.

While it has no formal 'decision making' authority, our hope is that this conversation helps to maintain some commonality among churches of the Communion.

Recent IALC meetings have given attention to 'funeral rites' and 'marriage rites'. The last two occasions have focussed on issues to do with reconciliation and healing — the 2015 meeting giving particular consideration to 'rites of corporate reconciliation'.

Being in Canada, we had opportunity to hear about, and reflect on, the Anglican Church of Canada's experience in dealing with issues relating to the Canadian Indian Residential Schools. However, that experience tended to reinforce the necessity of any corporate rites of reconciliation being constructed locally and with input from all affected parties.

Nevertheless, there are hopes of offering a generic structure and suggestions which might prove useful to those planning liturgies of corporate reconciliation.

There were only two Australian representatives at the 2015 meeting, but ideally, more members of the **Australia's Liturgy Commission** should be present, as the Australian Church has a valuable contribution to make. However travel costs are high and not all can afford the time away from families and ministries.

We are grateful for some financial assistance provided by the General Synod Standing Committee.

Dane Courtney
Rector, Parish of Strathfield

Photo: Consultation Members including: *Dane Courtney* - the back row, 4th from left (red shirt) ; *Elizabeth Smith* - seated at the front left (red & black stripes)

HISTORIC MOMENT AT A SPECIAL EVENSONG SERVICE IN WESTMINSTER ABBEY



*During a special Evensong Service at Westminster Abbey, London in November 2015, both the Archbishop of Canterbury, the **Most Rev'd Justin Welby**, and the Ecumenical Patriarch, His All-Holiness **Bartholomew**, received a copy of 'In the Image and Likeness of God: A Hope-Filled Anthropology'.*

This document is an 'Agreed Statement' between Anglican and Orthodox Churches on the theology of the human person.

In a joint communiqué, the two leaders said that the agreement "celebrates what Anglicans and Orthodox affirm together about the human person, created in 'the Image and Likeness of God' and will form the theological foundation for forthcoming discussions on the practical consequences of these theological presuppositions for addressing the key themes, including the protection of the environment, medical interventions, and questions around family life and ethics."

The agreed statement was the culmination of six years of study on "what Anglicans and Orthodox can say together about the meaning of human personhood in the divine image". The International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD) agreed on this final text in September 2015.

ICAOTD members said that the agreement will form the basis for future discussions and ongoing study in areas such as bioethics and the sanctity of life, as well as human rights and ecological justice.