

ST PAUL'S BURWOOD WON THIS YEAR'S NATIONAL TRUST HERITAGE AWARD FOR THE CATEGORY "CONSERVATION INTERIORS".

The Awards Ceremony, on 28th February 2017 was attended by three hundred and thirty people who were there to witness the presentation of the Awards in very many different categories.



Mrs Pam Brock and **Dr Jane Wood**, Church Wardens received the Award Certificate.

In accepting the Award, **Pam Brock** thanked the architects, those who gained the grant application, and all parishioners who, not only dealt with

the inconveniences of not having a church building, but also generously donated monies to bring the Restoration Project to fruition.

The judges unanimously described the Project as one of "sheer joy."



This prestigious Award recognizes the value of the work done to restore the beautiful St Paul's church to Blacket's original vision. It stands as a beacon of heritage in the inner west, and creates an aesthetic that enhances the worship of God.

James Collins

Rector, St Paul's Church, Burwood

2017 ANNUAL DINNER

FRIDAY 25TH AUGUST - 7 PM

Guest Speaker –

Professor Martyn Percy,

Dean of Christ Church Cathedral, Oxford



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**ANGLICANS TOGETHER
ANNUAL GENERAL MEETING
& DISCUSSION**

SUNDAY, 24th SEPTEMBER 2017

2.00 PM

**St James' Hall,
169-171 Phillip Street, Sydney**



THOMAS CRANMER - ARCHBISHOP OF CANTERBURY 1489-1556

***Sermon preached by the Reverend Philip Bradford
Evensong - St James' Church, Sydney, 26th March 2017***

One Sunday evening in the autumn of 1968, I attended for the first time in my life a **Service of Evensong in an Anglican Church**. I was 19 years of age, in my final year of an Arts degree at the University of N.S.W. I had grown up in a conservative Christian family. With my parents and brother and sister I had always attended Baptist churches. I made the decision to 'try the Anglicans' for a number of reasons. I was rather dissatisfied with the Baptist Church we were attending –it was very conservative and generally hostile towards other churches. At University I had met a lot of Anglicans through the Evangelical Union. A number of them attended **St. Philip's Eastwood** which was close to where I lived, so it was an obvious choice. What's more, there was the added attraction of meeting more girls there than in my own church.

I had little knowledge of Anglicanism in those early days and didn't know High Church from Low Church, although I had heard that High Church was bad. However in the sixties, **St. Philip's** a low church, had a robed choir, robed clergy, the Psalms were chanted and many of the responses sung. How things have changed in 40 or so years! I was a very easy convert to the Anglican Church. I thought the service was wonderful - I had discovered Anglican liturgy and I never looked back. And yes, as well as falling in love with the liturgy, I later fell in love with one of those young Anglican women, who eventually became my wife.

As I learnt more about the Anglican Church I started to realise the significance of the man whose life and work we are celebrating this evening, **Thomas Cranmer**.

A brief biography of Cranmer is included in your Order of Service this evening. ***Cranmer came to prominence in England during a very turbulent time in English History-the reigns of Henry VIII and Edward VI.*** Thomas' parents were minor gentry, so he was educated at Jesus College Cambridge and given a fellowship in 1510 which he promptly lost when he married the daughter of a local inn keeper. But a year after the marriage, his wife died in childbirth and his fellowship was then restored. He was ordained in 1523. ***He came to the attention of King Henry when he heard that Cranmer was suggesting that theologians in the universities of Europe should be consulted in order to resolve the king's great matter, namely how to legally divorce Queen Catherine.***

So in January 1532, ***Cranmer*** found himself appointed as the resident ambassador at the court of the Holy Roman Emperor, Charles V. As the Emperor travelled throughout his realm, ***Cranmer*** had to follow him to his residence in Ratisbon. Passing through the Lutheran city of Nuremberg he had the opportunity of observing at first hand the effects of the Reformation on the life of both the church and the city. On a later visit he became friends with the leading architect of the Nuremberg reforms, ***Andreas Osiander***. He also became very good friends with ***Andreas'*** niece, ***Margarete***, and married her. At this point ***Cranmer*** would not have called himself a Lutheran but he was clearly identifying with some

important Lutheran principles. Back home things were moving quickly: Henry's lover, ***Anne Boleyn*** was with child so ***King Henry*** abandoned the idea of getting papal approval for his re-marriage and determined to push through parliament the Act of Supremacy. The purpose of which was to declare that the King not the Pope was the real head of the Church in England. He needed an astute and sympathetic Archbishop of Canterbury if this plan was to succeed so when ***Archbishop William Warham*** died, Henry sent word to ***Cranmer*** to return home because he had a new job for him.

Cranmer was a reluctant Archbishop because he knew that this would be a difficult task fraught with all kinds of problems. He wrote: "*My conscience rebels against this call. Wretch that I am! I see nothing but troubles and conflicts and insurmountable dangers in my path.*" His fears were to be fully justified but Henry was not a man one could easily deny and finally ***Cranmer*** was persuaded. He was consecrated in 1533 and soon after he declared Henry's marriage to Catherine of Aragon annulled, leaving the path clear for Henry to marry Anne Boleyn in a private ceremony. Anne was a major promoter of the evangelical cause and imported evangelical literature into the country. With the full support of ***Thomas Cromwell***, ***Cranmer*** was able to bring about some moderate doctrinal reform in the church, notably in the Ten Articles and the Bishops' Book. He also wrote the preface to the first official English translation of the Bible, a copy of which was placed in every church and chained to the lectern. Such a radical move was only possible because it had the King's approval.

Henry believed that the translation was largely the work of *Miles Coverdale* but in fact Coverdale relied heavily on the translation produced by the recently martyred, *William Tyndale*.

Cranmer's position in the court was precarious because he was closely aligned with *Thomas Cromwell* who had plenty of enemies. When *Cromwell* fell out of favour and was executed, *Cranmer's* enemies plotted against him but fortunately for *Cranmer*, *King Henry* trusted him and liked him. *Cranmer* survived but the conservative Catholic faction in Court worked hard to undermine him and undo the religious reforms already undertaken.

However, in the final years of Henry's reign the influence of the conservatives waned and *Cranmer* was able to begin the task of liturgical reform. In 1543 the Archbishop told Convocation that it was the King's will '*that all mass-books and antiphoners in the Church of England should be newly examined, reformed and castigated from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends and superstitious oraisons...and that the names and memories of all saints which be not mentioned in the Scripture or authentical doctors should be abolished.*'

The following year *Cranmer* produced the first of his vernacular services, the English litany, which is essentially still preserved in the 1662 Book of Common Prayer.

Cranmer remained in favour with the King to the very end- *Henry* died in January 1547 and on his death bed he called for his Archbishop, who was the last person to speak to him.

On the accession of *Edward VI* in 1547, the reformers were in the ascendancy so *Cranmer* had greater freedom to continue his work of producing a Service book in English that drew on the best of the old

Service Books such as the *Sarum* use, but also borrowed material from the Continental reformers like *Bucer, Melancthon* and *Osiander*.

In December 1548, the First Prayer Book was brought before the Commons and passed into law in January 1549. The Act enforcing the use of this book was the first of the four *Acts of*

Cranmer's first Prayer Book struggled to gain widespread usage.

Uniformity in English history. The new Book struggled to gain widespread usage in the three years of its existence as the authorised liturgy, but none the less **it formed the basis for the subsequent revisions including of course the 1662 Book of Common Prayer.**

In 1550 *Cranmer* published his famous *Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ* and began work on Articles to refute the decisions of the Council of Trent. He also worked on a revision of the Prayer Book which was published in 1552, his Forty Two Articles were published the following year. He also published a Book of Homilies to be used by Priests who lacked the education to write their own.

With the untimely death of *Edward VI* in 1553 and the failed attempt to have *Lady Jane Grey* made queen, *Mary* came to the throne and *Cranmer's* fortunes changed dramatically. He was arrested and condemned to death for treason but the sentence was not carried out. **Mary preferred to have him tried for heresy so *Cranmer* languished in prison for two years until new heresy laws were passed in 1555.**

Cranmer was taken to Oxford for trial and was forced to watch the burning of Bishops *Latimer* and *Ridley*. After much pressure he signed a number of recantations but **on the eve of his execution he**

publicly renounced his recantations and declared that as his right hand had offended by signing them this would be offered to the fire first.

Cranmer was a man of his time, often torn between loyalty to his monarch and loyalty to his God. We can scarcely imagine the challenges and conflicts he had to deal with in his role as Archbishop in such an explosive period of history. We honour his courage.

But his greatest legacy is his contribution to our liturgy in the Book of Common Prayer. The Service of Evensong we are sharing this evening was an important part of that book. It was compiled by marrying materials from the ancient services of *Vespers* and *Compline*. *Cranmer* was responsible for many of the collects used in both this service and in Morning Prayer. Let me quote the Historian *Diarmaid MacCulloch*:

"The unity of the book and the subtle ways in which it draws on and transforms an astonishing variety of earlier texts in Latin, German and English, indicate that Cranmer was very much more than simply the chairman of a drafting committee. His particular literary genius was for formal prose....which can be spoken generation on generation without seeming trite or tired – words now worn as smooth and strong as a pebble on the beach. The Archbishop bequeathed first to England and then to the whole world a liturgical drama which he wished to be enacted by all those present as an act of worship and so it has proved."

Cranmer's prayers still speak to us powerfully today and continue to aid us in our worship of God. I conclude with my favourite.

"Lighten our darkness we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen"

'ORA ET LABORA'

Greetings in Christ



'THREE PERSONS, ONE GOD'

Since the theological developments of the third and fourth centuries, the doctrine of the Trinity has become a versatile and enduring one, although there have been numerous heresies and controversies concerning both it and its associated doctrines.

It has, on occasions, been so serious that people have been persecuted and sometimes killed because of their beliefs about the nature of God. Moreover, churches have fought each other and split over Trinitarian beliefs; including the great schism between the Western and Eastern churches in the ninth century that was partially over divergent understandings of the Trinity and especially the status of the Holy Spirit.

Few doctrines have caused more conflict and division than this aspect of our belief in God; for it is not only about our understanding of God, but also our understanding of humanity and the created order, which in turn leads to the ordering of relationships in society.

This may all seem to be a great overstatement in a modern secular context, given that religious doctrine is rarely talked about in polite society these days and, when discussed, is perceived to be extremely marginal to the lives of ordinary people. Nevertheless, perceptions can often be misleading and sometimes untrue; and we ignore our history and what informs the shape of our beliefs and society at our peril. To understand history is to understand that place from which we have come, those things that shape us today, what should change, and therefore where we might go in the future.

I liken the impact of the doctrine of the Trinity to that of the terra nullius doctrine on the establishment of land ownership in colonial Australia. The use of that legal principle has contributed greatly to the current dysfunctional relationship between the indigenous and post white-settlement peoples of our land, and which is yet to be resolved. Our underlying beliefs and practices, even when unstated, therefore shape our relationships and have an on-going impact on our view of the nature of the world in which we live.

CREEDS, COUNCILS AND CONTROVERSIES

The idea of Trinity was an evolving one in the early church and centred on the nature of Christ and God's operation in the world.

The doctrine is implicit in the scriptures of the Old and New Testaments, but it also arose out of the experiences of the early church and its grappling with its understandings of the human and divine nature of Christ.

Trinity, however, also resonates with the knowledge of God down through the centuries; as people have experienced God as 'creator' in the Father, 'redeemer' in Christ (or God's presence in humanity) and 'sanctifier' in the Holy Spirit (which is God's continuing action in the world today). All are experiences of the living God and all are valid.

We are aware, of course, that our ideas about God are not exhaustive and therefore accept that we cannot hope to understand everything there is to know about that which is beyond human comprehension. Yet we do need to retain and pass on our collective memory of the nature

of God as best we can. This is what the early church did up to the fourth century as it developed the **statements of faith now known as the *Apostles, Nicene and Athanasian* creeds.** These have been handed down through the centuries of church tradition to us today.

Part of the problem with theology, and especially doctrine, is that it is always developed in a context.

The creeds are examples of this, as can be seen through the emphasis upon the nature of Christ. This reveals a problem in the early church driven by the prevalent Stoic and Aristotelian philosophies of the day that were troubled by the concept of how there could be a combination of divinity and humanity in the one being. The creeds (especially the Athanasian) therefore laboured the point over Christ's humanity and divinity in a way that seems foreign to us today.

An understanding or expression of our beliefs that was once significant can date and therefore needs to be reviewed and/or renewed for another generation.

Part of the job of theology then, is to continue to interpret, understand and express the nature of God to each generation in a manner that is both comprehensible and relevant.

Even though the language, expression and ideas have changed, the essence of the doctrine of the Trinity continues, and it is this: that God exists as three equal persons (described as Father, Son and Holy Spirit) bound together in a relationship of love.

FATHERS AND HERETICS

Of course, not every idea about the Trinity (or any other theological doctrine) should be accepted at face value. While the creeds of the fourth century were being developed, so too were many other untenable ideas about God. These came to be known as heresies and many are still to present today.

Of recent interest has been a heresy that argues there is hierarchy in the Trinity; that is, The Father stands over the Son, who in turns stands over the Holy Spirit.

The argument, put forward by a fourth century priest called Arius, is that there is a hierarchy of relationships in the Trinity. Subordinationism, as it came to be known, has been used from time to time to support the idea of hierarchy and status both in the church and the wider community.

It was present in the medieval church's suppression of the laity, it helped to justify the practice of slavery up to the nineteenth century, it stood behind the racism of the colonial and post-colonial world, and has been used to support the subjugation of women both in the church and wider society even in our present times.

All of this flies in the face of St Paul's declaration in his Letter to the Galatians, that: *'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus'* (Galatians 3:28). Just as Jesus argued that the kingdom of God requires a different set of priorities from those of the world, so St Paul also recognised the need to overcome division and instead promote the unity that comes through faith in Christ.

You see, if we understand the nature of God in terms of hierarchy then we would also seek to impose

this same hierarchy in the natural and human world. However, the proper understanding of Trinity is that there is no hierarchy; instead, there is an equal relationship - three persons who are separate, but also unified. This is the new world order revealed to us through the cross of Christ and to which St Paul points. In the Kingdom of God, we are not to dominate one another, neither are we to dominate creation.



CONTEMPLATE THE MYSTERY

The idea of Trinity reveals God in and through a set of relationships, and by extension, suggests to us that we too know God through relationships - to know love then is to know God. Some may say 'I don't believe in God', but hardly anyone will say 'I don't believe in love'. If we can accept that God is love, and that God is known through relationships, we may then be ready to contemplate the mystery of the Trinity.

In the end, the Trinity is not merely a theological proposition to be believed or debated, but rather it is an aspect of our faith to be lived. The experience of God as Father, Son and Holy Spirit (or Creator, Redeemer and Sanctifier), is an expression of the nature of the Christian life. It recognises our experience of God as the origin of

life from the beginning of time, as present in humanity in the person of Jesus, and as the breath of life present in the world today. The challenge then is to allow our lives to be shaped by a Trinitarian understanding of the nature of God that brings equality, freedom and love.

'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus' (Galatians 3:28).

The Rev'd Andrew Sempell
President, Anglicans Together

The icon - 'The Trinity' was painted around 1410 by *Andrei Rublev*. It depicts the three angels who visited Abraham at the Oak of Mamre

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DIOCESE OF NEWCASTLE TO HAVE FIRST FEMALE DEAN

The Reverend Canon Katherine Bowyer is the first female Dean, and the first Newcastle born person to be appointed Dean and Parish Priest of Christ Church Cathedral, Newcastle.



In announcing the unanimous decision, the Acting Bishop of Newcastle, **Dr Peter Stuart** said: *"Katherine is highly experienced priest, who loves the Cathedral, its music and its many ministries. She is a terrific preacher who has immense pastoral and liturgical gifts."*

Canon Bowyer will begin her ministry at Christ Church Cathedral with a Commissioning Service on Wednesday, 4th October 2017.

‘SYDNEY’S ANGLICANS’

*Paper delivered by the Reverend Canon Dr Bruce Ballantine-Jones OAM
to the Sydney Institute – 6th June 2017*

Churchill famously described the Soviet Union as a riddle wrapped in a mystery inside an enigma. I sometimes think the Diocese of Sydney is a bit like that.

When people think about the Diocese they might think of its opposition to the ordination of women, its opposition to the ordination of practicing homosexuals and to so-called gay marriage.

They note its occasional disagreements with the Anglican Church of Australia and more recently its prominent part in addressing divisions in world Anglicanism.

Behind all of these is a resolute opposition to theological liberalism. This is the approach which seeks to fit Christianity into a secular worldview at the expense of biblical authority.

Liberalism is seen in Sydney as the main cause of the numerical decline of Anglicanism in England, the US, and in many parts of Australia.

Whichever way you think of it, Sydney is one of the most distinctive Anglican dioceses in the world.

The reason I call myself ‘a diocesan insider’ goes back to 1959 when at age 17 I made a personal decision to become a Christian at the Billy Graham Crusade. That night I turned up at St John’s Darlinghurst, and in 1963 I was elected to represent that parish at the Sydney Synod, making me its youngest member.

Later I entered Moore College and was ordained in 1971 and thereafter was a Parish Minister until I retired in 2006.

I joined the Anglican Church League (ACL) in 1970. The ACL is essentially a political party aimed at advancing evangelical influence in the Diocese. For many years I was its president.

Other roles I filled were as editor of a newspaper called the *Australian Church Record* in the 1970s, a member of Synod’s Standing Committee, a member, and until recently Chairman of the Glebe Administration Board and of the Diocesan Secretariat, which is the administrative arm of the Diocese.

I was a Canon of St Andrew’s Cathedral, a member of numerous committees and commissions and represented Sydney at the General Synod of Australia for about 30 years. I think all that qualifies me as an insider.

The Diocese itself comprises some 270 parishes and 400 churches, with a weekly attendance of around 80,000 people.

The ‘parliament’ of the Diocese, or Synod, has created around 50 organisations to further its objectives and every three years elects by secret ballot some 500 people to manage these bodies.

Included among them are some 40 schools, a theological college with around 300 full-time students and a large network of caring activities under the banner of Anglicare.

As to its character, it is unashamedly evangelical in theology. This means it places the highest importance on biblical authority, godly living and evangelism. About 95 percent of the parishes are led by evangelical ministers.

As an Anglican community it has undergone massive changes over the last 40 years. These cover the everyday experience of belonging to a local church and the growth of its central functions.

Of these changes former *Archbishop Jensen* said:

Most of our churches have altered beyond recognition in the last 25 years. ... [Ecclesiastical] Dress has changed, architecture has changed; preaching has changed; music has changed; the content of services has changed. ... Failure to make these changes would have shown a preference for church-culture rather than the gospel, for the outward rather than the inward, for elitism rather than universalism.¹

A critic of Sydney evangelicals, *Professor Michael Horsburgh* described ACL and its supporters thus:

...They may appear to be socially conservative in [their] rejection of the ordination of women and attitudes towards homosexuality, but it [ACL] seeks radical changes in the Australian Church.²

He recites some of the changes mentioned by Jensen. I basically agree with Horsburgh.

By far the most interesting element to outsiders is its overt political culture. This is very much a function of the secular nature of denominations.

Former Principal of Moore College, Broughton Knox, gave the most coherent formulation of this secular character.

He said that denominations are secular bodies set up for religious purposes. **The ‘church’ itself is to be identified with the local**

¹ 2007 Sydney Year Book, 370.

² *The Bulletin*, May 20, 2001, p39.

congregation which meets together for prayer, praise, teaching and fellowship.

Denominations on the other hand are trans-congregational, man-made entities set up to assist local churches. Some have top-down and highly centralised forms of government, such as the Church of Rome, others have bottom-up structures with a weak centre, such as the Baptist denomination.

The Sydney model is a bit of both. It has an archbishop and a synod with clear separation of powers.

‘Sydney’ operates very much like a state within a state; its structure is not unlike that of the American Constitution. For example the US has an elected president, Sydney has an elected archbishop. Both have elected legislatures.

Reflecting its secular character, Sydney’s Synod operates under Westminster rules. Both the President and the Archbishop can veto legislation and both have executive responsibilities which are subject to constitutional and legal constraints. Both legislatures create laws and pass money bills. Senior appointments are subject to approval by their respective legislatures and both systems have their judicial arms.

To be frank it would be impossible for such bodies *not* to be political.

In Sydney’s case, like many secular bodies, that involves political parties, how-to-vote tickets, the formulation of ‘parliamentary tactics’, the use of propaganda and the staging of special events to promote policies and advance political objectives.

Notwithstanding all this, for the most part these activities are undertaken in a spirit of cordiality.

Unlike our parliaments, it is considered bad form to attack individuals or to be disruptive on the floor of Synod. It is more a ‘play the ball not the man’ game.

The result of all this is that in the 108 years since the formation of the ACL, Sydney Diocese has become overwhelmingly evangelical.

In my book I have tried to describe many of the great controversies of recent years and how political action was employed to bring about the results.

Now even though I am a lifelong warrior for the evangelical and Sydney cause, I don’t want you to think that I am an uncritical apologist for the Diocese. I think I am as aware as anyone of its weaknesses and limitations.

In the main, the criticisms in my book go mostly to matters of central administration following the growth of financial resources, also the underlying committee culture which in some cases led to serious under-performance.

The problems relating to the GFC and the failures surrounding the recent Diocesan Mission are examples which come to mind and which I deal with in my book.

In reflecting on these difficulties I tried for many years to work out why a diocese with so many resources and so much talent always struggled to do the ‘big thing’ when run from the centre.

The explanation I have come up with is at three levels. **The first** is that all the operational entities, **parishes and major institutions, are functionally independent of the centre** and, except in extreme circumstances, cannot be told to *do* anything.

The second relates to the two-headed nature of diocesan leadership - Archbishop and Synod. When they disagree they can cancel each other out, as we often see when a

US president and congress are in deadlock. But sometimes when they *do* agree, they still find it difficult to make progress. Why?

This brings me to **the third level**, namely the inefficient, committee culture which robs the centre of a sense of united purpose and the capacity to translate good intentions into good outcomes.

To put it another way, volunteerism at board level, the absence of strong corporate memory and sometimes unchallenged conflicts of interest, combine to hinder best practice and good governance, leading to underperformance and reputational damage.

Call that the ‘Yes Prime Minister’ syndrome. I nominate a number of examples of this in my book.

Notwithstanding these problems, I am against a more centralised, top-down structure. Instead I advocate a proper auditing process to ensure that all organisations follow best governance practices at board and at senior management levels.

Despite these shortcomings at the organisational level I am glad to say that Sydney Anglicans continue to express the essence of the Christian gospel both in their devotion to evangelism and in the extensive works directed towards the needy through bodies like Anglicare and the Archbishop’s aid programs.

The key to the strength of the Diocese is the health of the local church. Good ministers, well trained and theologically informed lay leadership, a strong commitment to children and youth ministries and a strong sense of purpose at the local level is the key to that strength.

This is a little of the Diocese of Sydney. I hope it helps to unravel ‘the riddle wrapped in a mystery inside an enigma’.

A RESPONSE...by.....

The Reverend Andrew Sempell, Rector of St James' Church, Sydney,
Paper delivered to the Sydney Institute in response to the Reverend Dr Bruce Ballantine Jones' Paper on his book:

"Inside Sydney: An Insider's view of the changes and politics in the Anglican Diocese of Sydney, 1966-2013"

Publisher: Bruce Ballantine Jones. Available from <<https://wanderingbookseller.com.au>>

As Rector of St James' King Street I stand well outside the political machinery of the Diocese of Sydney. Although, as Dean of Bathurst (including being a member of the General Synod) and as an Army Chaplain, I did have my fair share of church politics.

A popular view is that the church invented politics, released it into the wild, and has been struggling ever since to get it back into its cage. We certainly have shifted from the time of Christendom, when the church had the upper-hand and bishops could make kings come crawling to them for forgiveness. It is now the other way around, and the bishops go crawling to the politicians for 'influence' and churches have become more adjuncts to political parties in their attempts to control society. In the words of *Sir Humphrey Appleby*: "The bishops seem to want to talk about politics and the politicians want to talk about moral issues!"

Bruce's book 'Inside Sydney' is, in part, an expose of the inner workings of the Diocese in recent times, part apology in defence of the role of politics in the church, and part autobiography. This last aspect is unsurprising among literate politicians who are keen to ensure that the records of their endeavours are correct.

Bruce's writing style is like his political style - blunt and honest. I am sure that there are some current and former Assistant Bishops who are smarting from his critique, although there is perhaps one who is quite happy to be described as ablest in the Diocese!

His book covers the administration of the Diocese over a 60 year period and which, coincidentally, is the time of the greatest decline in church participation in Australia's history. It also happens to cover most of my life from when I grew up at Glenorie (on the

north-western outskirts of the city) until now.

The book is a veritable 'general store' of stories and anecdotes, with something for everyone: goods with which to agree and disagree, items to offend, dark secrets to be revealed, whitewash to cover up, and flannel to ensure we don't get too close to some embarrassing moments. I have enjoyed reading it, learnt much, and agree with many of Bruce's criticisms of the Diocesan administration that continue even today.

Bruce summarises the culture of the Diocese through the whimsical words of *Winston Churchill's* description of Russia as '*a riddle wrapped in a mystery inside an enigma*'. I wonder if this is intended irony, for I would describe Russia as a 'calculating, controlling and confrontational' state, which may well also apply to the politics of the Diocese of Sydney. Nevertheless, I do think that to understand the culture of the Diocese we need to go back a little further than the mid-twentieth century.

Sydney was established as a penal colony and the 'established' Church of England had the privileged position of providing the chaplaincy for the settlement.

Unlike the United States, which has a religious narrative for its origins based on the liberal ideals of freedom and equality, New South Wales was established on a culture of hierarchy and control - despite the humanism of *Arthur Phillip*.

The early governors tended to see the role of the church as a 'moral policeman', there to convict people of their wrong-doing, encourage repentance and reform, and to make people useful to society. Many of the Anglican chaplains (such as *Samuel Marsden*) relished this role, including the moralistic monopoly arising from the Catholic clergy being kept out of the colony for the first thirty years. But, of

course, the Anglican Church, was never the 'established church' here, although I suspect many of its members have never quite come to terms with that.

With the ongoing settlement of English, Scottish and Irish people (both convicts and immigrants) came the curse of sectarianism. The political and ecclesiastical conflicts over status, property, and social control between Anglican Bishop William Grant Broughton, Catholic Archbishop Bede Polding, and the Presbyterian minister John Dunmore Lang became legendary.

As an indicator of ethnicity and class, sectarianism became the single most powerful religious force in Australian history and segued into national politics and social policy well into the twentieth century. As **Bruce** noted, during this time the Diocese of Sydney took on a profoundly anti-Catholic position that drew its energy from the politics of Ireland. For example, the mid-twentieth century Principal of *Moore College* (and staunchly anti-Catholic Irishman), *T C Hammond*, was Grand Master of the Grand Orange Lodge of NSW. This anti-Catholic fervour continues as a reduced presence in the Diocese today.

It is also interesting to note that the anti-Catholic prejudice transferred itself to the resident Anglican-Catholics of which the Memorialist controversy* of the 1930s is an example. **For many people, the Sydney Diocesan narrative has been one of a movement from a broad inclusive church with ecclesiastical diversity, to a much narrower position. The resulting mono-culture leaves the Diocese vulnerable to social change around it because of its inability to evolve and adapt. This has been greatly achieved through its one-party political machine, the Anglican Church League.**

Another religious strand that entered the Diocese in the early

twentieth century, not mentioned in *Bruce's book, was the Plymouth Brethren* - a conservative, non-conformist, holiness sect that, despite its name, originated in Ireland. The *Katoomba Convention* (based on the English Keswick Conventions) was established by the 'Brethren' **Young and Deck families**, who had married into the Sydney hierarchy.

Over the years the Convention has changed from a non-denominational Christian gathering to a narrower Sydney Anglican one. Attendance at the Convention, similar to the Russian Communist Party Congress, has become a way of defining who is 'sound' and 'one of us'. It also provides a way of teaching the Sydney narrative both across the Diocese and across generations, and gives young people the opportunity to meet each other and find suitable partners. As I have discovered through my own connection with the Young family, most of us in the Sydney Diocese seem to be related to one another; and herein lies a problem.

Far from being a democracy based on the Westminster conventions and open to the whim of the electorate, the Diocese of Sydney is run as a family business (a big one - perhaps similar to what Consolidated Press used to be under the Packers). The familial and tribal connections are vital to the operation of the diocese, along with the patronage of powerful leaders (both clerical and lay) within the Diocese. It is these tribal connections, based on a narrative that reinforces the idea of being 'God's elect', that leads to hubris, self-focus and error. There are moments when *Bruce* comes close to acknowledging this, but then out comes the flannel.

An example is the loss of around half of the Diocese's financial assets in the global financial crisis of 2008 - indeed, more than \$160M (the real figure has never been disclosed and could be much higher). Who was the wiz-kid that came up with the idea of borrowing a pile of cash to buy equities as a way of increasing wealth in an organisation that does not pay tax and therefore cannot write off the interest costs against its tax liabilities? I'm no merchant banker, but I do know that margin loans are for rich people who pay too much tax, and who gamble that

the capital gains will outweigh the interest burden - similar to investing in the Sydney property market. I think the diocese was conned by its own propaganda, greed and insularity.

Another problem for the Diocese of Sydney (and much of the Anglican Church for that matter) is an increasing lack of competent people to oversee the governance and good management practices of its entities. Too often a preference is given to people who are 'in the tribe', 'one of us' or who are 'ideologically sound', rather than the best professional available. Having the same people sitting on boards and commissions at the strategic, operational and administrative levels of an organisation can be a disaster, as the Diocese of Bathurst financial demise has demonstrated. When it comes to governance and operations, we would be better served by engaging people with a high degree of professionalism, competence, and an ability to be called to account for their fallings; but unfortunately, tribalism works against this.

Bruce's argument for Synod being something similar to a national parliament in a liberal democracy breaks down when one realises that, unlike a nation state, the church is a voluntary association and that people are free to engage as they wish and depart at will. Indeed, for many Anglicans, the experience of synod is not so much a binding force as a cause to leave. And leave they have over the past 60 years with regular church participation plummeting from 45% of the population in the 1950s to 8% today, a drop of 80%; whereas the reduction in people identifying themselves as Christian has only dropped by around 30%. I wonder why?

Today, around 2% of the Sydney population are regular worshippers in an Anglican Church, (that is at least once per month); which it is not big. This figure is consistent across the major centres of Sydney, Melbourne and Brisbane. Mind you, only about 0.5% of the population are members of a political party - so we are not that bad off. What is different about Sydney Diocese is its age profile, in that it has a higher proportion of young people - especially teenagers. The Diocese has done well in this regard.

I could talk further about the failure of the Mission goal of 10%, and the problem of a top-down approach to change. I could talk about how the church spends too much of its time talking to itself and not enough time engaging with the community in an open and honest way. I could talk about how the desire of a minority to maintain social control over the rest of the community leads to resentment and rejection. I could talk about the way that the exercise of realpolitik in the church alienates people and betrays the gospel of Christ and the concept of 'sacred community'.

A 'riddle wrapped in a mystery inside an enigma' indeed; but 'calculating, controlling and confrontational' remains, with an emphasis on the need to be in control; but I will leave it there.

****A Plea for Liberty,**

Being a Memorial sent to the Archbishop of Sydney by a Group of his Clergy, and Documents relevant thereto."

August 15, 1938

ANNOUNCING.....

THE COMMEMORATION OF THE NEW GUINEA MARTYRS

At A EUCHARIST

St Alban's Anglican Church
3 Pembroke Street, Epping
Rector: **The Right Reverend Ross
Nicholson**
Celebrant: **Fr Paul Weaver,**
Associate Priest

**SATURDAY 2 SEPTEMBER 2017
10.30 am**

FR PETER YEATS
Rector, St John the Evangelist, Balmain
Formerly Chaplain Martyrs Memorial
School and Lecturer, Newton
Theological College, PNG.

**Refreshments in the Parish Hall
following Service.**

Telephone Denise at.9876 3362 -

NEWSLETTER

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Editor: *Moya Holle,*
PO Box 429 Glebe, NSW 2037

REVIEW by Keith Mason



Phenomenal Sydney

Anglicans in a Time of Change, 1945-2013

by **Marcia Cameron** Wipf & Stock Publishers

Copies available from marciacameron.com \$40, free shipping.

This thoughtful, well-researched and most readable book succeeds at many levels.

First, for its scholarly recording of recent history

After two introductory chapters, the work covers the era of each archbishop from *Mowll* to *Jensen* with a capping Preface by **Archbishop Glenn Davies**. Supplementing extensive access to primary and secondary written resources (including the polemical *Australian Church Record*), **Dr Cameron** has been able to interview many key players.

She has already published widely on the history of the Diocese and her personal networks within Sydney circles are second to none. The upshot is a mirror held up to an entity that some perceive as stable but which changes significantly over time. Perhaps not the “*semper reformanda*” of an ideal Anglican polity. But we do see different people responding to Biblical truth in different ways, even (on rare occasions) truly listening to fellow travellers of different persuasions.

Second, for the breadth of topics addressed.

The provocative title highlights Sydney Diocese’s “phenomenon of

growth, of adherence to Reformation theology, and most of all, to a belief in the authority of the Bible”. Naturally, the influence of Moore College and its Principals (particularly **Broughton Knox**) receive close attention, along with the impact of the **Billy Graham Crusade** and **John Stott** (both when his views were in and out of favour).

The book covers so much more, including the politics and impact of the Anglican Church League, the short-lived but grim REPA, Equal But Different, and Anglicans Together; the legalistic attitude to relationships in a Diocese most of whose clergy are laws unto themselves, caring little for the role of the Archbishop except when the office comes up for election; interactions with the wider Anglican Church at home and abroad; the mismanagement of inherited wealth; and the changes that society and different leaders have brought to church life since the Second World War.

PS: Marcia, in your next edition please write something about the constant yet evolving roles of clergy wives in the Diocese.

Third, for acute pen-portraits of key players (not just the clergy at the top).

The background, attitudes and leadership style of each archbishop are developed at length. Some of them have drawn strife upon themselves. For others, external events or determined undermining within Standing Committee have made life difficult. **Cameron** also tells us about the

impact of others, including laity. The effective and fractious ministry of **Dr Patricia Brennan** is captured well. So too the influence of **John Chapman**. We are offered a vivid picture of **Phillip Jensen**, warts and all (pp 191-200) (“a phenomenon in the Phenomenal Diocese...publicly he can be insensitive and provocative, privately he is kind, gracious and charming”).

Fourth, for preserving unofficial yet important aspects of our recent history.

Cameron’s interviews have enabled her to put flesh on many dry bones and to get behind the official record in many places. A “must read” is the highly critical report (pp 229, 268-72) from the late **Dr Jim Bates** of his survey of preaching across the Diocese.

Cameron also demonstrates the impact of the Diocese’s stiff-necked reluctance to align its professed theology of women’s ministry with the formal ministries it will permit women to exercise.

On the positive side, the **Rev Jacynth Myles** was encouraged by successive archbishops to embark upon what would become a thriving presbyteral ministry in a parish that none of the many mission-minded ordained men in the Diocese were or felt called to lead. On the debit side, we are told about the dispersal (for better or worse) of moderate Evangelicals forced to seek refuge in Melbourne and elsewhere. Unlike some,

Cameron has gone out of her way to discuss controversial viewpoints

from all sides rather than present a triumphalist or angry self-justification.

Fifth, for courage in offering evidence-based assessments of past and ongoing phenomena.

In the Prologue, *Cameron* muses about the challenges of writing about the recent past. It takes acuity and probing research, but above all courage. Yet the task is essential if facts are to be snatched from the teeth of time, in *John Aubrey's* words. Full marks therefore, for careful analyses of the adultery allegation that coincided with the end of *Archbishop Gough's* episcopacy; and the crude techniques used by the number-crunchers both to shun those not of their persuasion and to warn others tempted to think for themselves.

Cameron raises her eyebrow gently at the hollow "Biblical" defence of the Standing Committee's decision to endorse and fund the *Scandrett v Dowling* litigation proffered by leading Moore College academics. I do not always agree with the legal positions she adopts, but (to embrace a term, whose widespread abuse is discussed in the book) I am content to take a "liberal" standpoint on this.

Sixth, for a sustained examination of the women's ministry issue over the years.

Marcia traces the Diocese's long support for deaconesses and its belated welcoming of women into the ranks of parish councils and Synod. **She addresses at length the struggles to limit the ministry of women, lay and cleric, within the worshipping life of the church (mission-field excepted) on evolving theological and legal bases.**

My own involvement in some of these struggles cautions me to be careful. I will say this. *Marcia* is fortunate to belong to a parish

where the preaching by women (including herself) is encouraged.

Not being a clergy-wife, she also has a freedom that many gifted women in the Diocese trim for fear of blighting their husband's careers.

As to the ordination of women to the priesthood (even or especially as assistant clergy), *Cameron* has captured what I would call the "contradictions" of the tiny but very effective group of articulate wives of insider rectors who, under the 'Equal But Different' banner, lectured the men of Synod "with authority" about the biblical duty of all women to be submissive to all men!

Conclusion

No one interested in the Diocese can fail to be informed and moved by this book. Like a successful mediation, it will leave every reader satisfied and disturbed in different ways. But there is more than enough encouragement for those who want to see the Gospel furthered in Sydney despite the machinations of the largely self-perpetuating clique of controllers.

Marcia has done us all a great service by recording so much recent history. She has done the Diocese an even greater service by the firm though fair judgments put into the marketplace of ideas where (even in this Diocese) truth has its best chance of surviving. She has also shown how nothing lasts forever in a (largely) man-made phenomenon like a Diocese.

[Keith Mason has in times past been an entirely unbiased member of Sydney Synod, the Movement for the Ordination for Women and Anglicans Together. For a range of reasons he no longer has these formal involvements. But he remains a regular worshipper at Christ Church, Lavender Bay, the Chancellor of the Diocese of Armidale and the President of the Appellate Tribunal.]

EXPLORING FAITH MATTERS

It comes as no surprise that most of the everyday ministry of Christ's Church is performed by regular church members and not just by ordained clergy.

The modern church upholds the importance of lay members, emphasising that all baptised people have a ministry. Once we accept that, it is clear we need to be informed and skilled to do that ministry well.

However, not everyone has the time or inclination to study at a theological school or university.

Education for Ministry (usually abbreviated as EfM) is an adult learning program that seeks to enable people to see and to experience the connection between Christian faith and everyday life in small learning groups

EfM helps us to interpret the richness of the church's faith in our complex world and to express it with confidence, in words and actions, in our day-to-day lives and in our own communities. **EfM** can be summed up as **Exploring Faith Matters!** It is formational and transformational for Christian life and ministry.

In the past in Sydney, there have been several **EfM** groups – I was mentor for an ongoing group at *St Marks, South Hurstville* for over ten years. Often there are not enough people in each of our rather scattered **Anglicans Together** parishes to form a viable group.

We can now however, participate in EfM online! I currently mentor a group from parishes in Victoria and would love to start a Sydney group **next year**.

Go to the EfM website: <http://www.efmaustralia.org/>
If you are interested, email: barbara.booth@bigpond.com

Barbara Booth
St George's, Paddington

ANGLICAN TOGETHER ANNUAL DINNER 2017 RESPONSE FORM

PREFERABLY, PLEASE PAY ONLINE: GO TO: www.anglicanstogether.org, CLICK ON THE DINNER TICKETING OPTION, & FOLLOW THE INSTRUCTIONS. You can then print your own ticket

OR

RETURN THE FOLLOWING FORM WITH YOUR PAYMENT DETAILS

I will be attending the Anglicans Together 2017 Annual Dinner on Friday, 25th August, 2017.

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Please provide me with _____ (No) tickets for the following people:

DIETARY REQUIREMENTS

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I require the following number of tickets: _____ @ \$70 ea _____ @ \$65 (concession)

Find enclosed my cheque for \$ _____ made out to: **Anglicans Together Inc.**

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Direct deposit to **Anglicans Together Bank Account** for \$ _____

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- **Please include your name in the payment reference**

Also send this completed form to the address below.

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