

VIA MEDIA is the newsletter of Anglicans' Together Inc, Sydney Australia.

The title is 'borrowed' from Anglican Church Reformers who sought to walk 'the middle way.'

Who we are

Anglicans Together includes a diverse membership of people from within the Anglican Diocese of Sydney who seek to work together to maintain, foster and develop our common life in the Diocese and wider Anglican Communion.

We are a broad group with a diversity of beliefs and practices, reflective of our Anglican Church.

We promote unity and co-operation with one another and encourage one another in mission.



Presidents Report, Anglicans Together

Greetings in the Name of the Risen and Ascended Lord who has sent the Holy Spirit to guide and comfort us! I do hope that you and your loved ones are surviving this time of ongoing COVID-19 life and challenges. It certainly continues to be different.

On a positive note, Sydney Diocesan Synod is back (we hope). Our Archbishop, the Most Reverend Kanishka Raffel, has issued his official Summons to the third session of the 52nd Synod. This session of Synod is scheduled to commence on 10 September and will then continue on 12-14 and 19-20 September 2022.

This therefore means that our much loved **Anglicans Together Pre-Synod Meeting will be taking place at 7pm Thursday 8 September at St James Hall, Level 1, 169-171 Phillip Street, Sydney.** All Anglicans Together Members and other Lay and Clerical Members of Synod are most welcome to attend.

The first day of the forthcoming Synod (Saturday 10 September) is being referred to as "Synod in the Greenfields". It will commence in the morning at Oran Park Anglican College. Synod members can take a guided bus tour of a number of nearby Greenfield sites and also a "hot lap" (their description) walking tour of New Life Church Oran Park and the Anglicare Village and surrounds. The Archbishop is excited about all this and has even made a video. You can watch it here - <https://greenfields.sydney/>

Following the tours, the Synod Service will take place in the College Auditorium followed by the Archbishop's Presidential Address. Synod will then reconvene and continue at the Wesley Theatre in the city for the remainder of the session. Members of Synod who attended the Election Synod last year will recall that we were advised "not to get used to" the more spacious and modern International Convention Centre at Darling Harbour as this venue is far too expensive!

An examination of some of the forward materials that Synod Members have been provided firstly indicates that there are a number of elections required. These range from appointments to the councils and boards of: several of our Anglican schools; Anglicare; the Superannuation Board; the NSW Council of Churches; Evangelism and New Churches; Ministry Training and Development; Moore College; St Andrew's and St Michael's Cathedral Chapters; the Loans Board; and Anglican Aid.

Synod Book 1 firstly contains the Standing Committee Report to the Synod covering the period from October 2020 to October 2021. There are a suite of Financial Reports. In the Synod Funding Arrangements Report annexure on *Parochial Cost Recoveries, Church Land Acquisitions Levy and Property Receipts Levy for 2022*, it is reported that the Total Net Operating Receipts of the 267 “Parochial Units” in the Diocese for 2020 was \$136,310,641. From this amount, the Diocese then this year recovers \$9,289,661 for Parish Network Costs, \$2,726,213 Church Acquisition Levy to buy land for future church sites, and \$321,773 by way of the Property Receipts Levy.

Interestingly, on the Parish Net Operating Receipts listed for 2020, a parochial unit now has to have net annual operating receipts of over \$2million to make it into the “big boys club”. There are five such parochial units listed, none of which would be regarded as “Stole Parishes”.

Synod Book 1 also contains a series of other annual reports including the Property Trust and Safe Ministry Board and Professional Standards Unit Report. There is a proposed amendment to this Diocese’s version of the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers (*Faithfulness in Service*) to extend the prohibition that: “7.4 You are to be chaste and not engage in sex outside of marriage” to include “and not engage in disgraceful conduct of a sexual nature”. There is likely to be some debate and possible amendments to this proposed change.

There is also a Report from the Sydney Diocesan Doctrine Committee entitled *The Unchanging Heart of Parochial Incumbency* that warrants more detailed analysis but which seems to conclude that financially supporting full-time parish clergy, particularly Rectors, remains a desirable thing.

As a final aside for Synod tragi-comics, regarding the forthcoming session of Diocesan Synod, if its title as being the “third session of the 52nd Synod” intrigues you, you are not alone.

Given that I initially thought that the 52nd Synod had only one ordinary day session on 3 May 2021, then immediately followed the special Election Synod and then the proposed ordinary (second?) session of Synod for September 2021 then delayed to late February/early March 2022 was cancelled due to COVID-19 complexities, how could we possibly be up to the “third session of the 52nd Synod” and also, how did we somehow lose the title “ordinary”?

So to assist us solve this mystery, I contacted Daniel Glynn, Secretary of the Synod, who has enlightened us with the following:

“Hi Max, I’m glad there is someone else out there interested in these things! You are right that the first session was 3 May 2021, and we called that the “first ordinary” session. However the second session was the election Synod 4-6 May 2021, which we called the “special session to elect...”. We were scheduled to have the “second ordinary” session in September 2021, postponed to February 2022; but cancelled.

Because of that cancellation, the session in September 2022 (which was supposed to be the 3rd ordinary session) is technically the second “ordinary” session or the “third session” of the 52nd Synod. We have elections that have been keeping up with the original schedule (we are up to the “3rd ordinary” synod as far as elections go in September 2022), but only up to the second ordinary session as far as meetings go. We didn’t want to have elections associated with the 3rd ordinary session occurring with the 2nd ordinary session, so we dropped the “ordinary” and just refer to the September 2022 session as the “third session”. I hope that makes sense!” Absolutely Daniel!

On the national front, the big event which has already taken place this year was the meeting of General Synod. This Eighteenth Session of General Synod was initially scheduled to be held in 2020 but was postponed twice due to COVID-19 restrictions. It was finally held between 8-13 May on the Gold Coast.

General Synod is like a federal legislature of the Anglican Church of Australia. That said, ultimate sovereignty lies with each of the 23 individual dioceses with respect to what occurs in their individual dioceses. General Synod is established under the *Constitution of the Anglican Church of Australia* and is ordinarily meant to gather every four years.



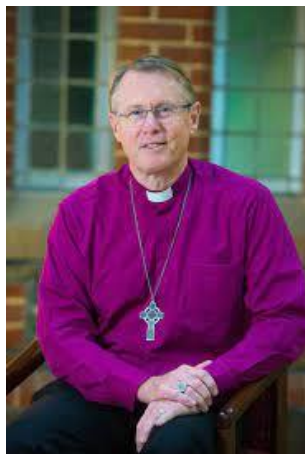
One interesting issue concerns the composition of General Synod and who gets to participate and vote. Like our Sydney Diocesan Synod, the General Synod also has three houses – Bishops, Clergy and Laity. These three houses sit together and vote together unless a vote by individual houses is requested by at least five members of the House of Bishops, or ten members of the House of Clergy or Laity. When voting by houses a motion requires a majority in each of the three houses to be successful.

The House of Bishops comprises the Diocesan Bishops and an Indigenous Bishop. The number of members of the Houses of Clergy and Laity from each diocese is determined in proportion to the number of clergy resident in that diocese. So size does indeed matter and it is at this point when you realise how relatively larger the Diocese of Sydney is than every other Diocese in the Australian Church.

In addition to the Archbishop, Sydney has a whopping 72 members of General Synod (36 Clergy, 36 Lay). The nearest is the Diocese of Melbourne which has 36 members (half that of Sydney), then Brisbane with 20 members and Perth with 16 members. Adelaide only has 8 members. Concerning the other dioceses in our Province of New South Wales, in addition to their Diocesan Bishop, Canberra and Goulburn has 12 members, Newcastle has 8 members, Armidale has 4 members and both Bathurst and Riverina have only 2 members each (one clerical, one lay).

What all this means is the Diocese of Sydney has significant numerical voting power within the Houses of Clergy and Laity in the current General Synod. This is also amplified by two factors. First, as members of our Diocesan Synod are aware, the Clerical and Lay General Synod members who represent this Diocese are of a generally uniform conservative evangelical persuasion and would thus be expected to block vote “the party line” on any contested and contentious issues. Second, there are other dioceses who have representatives who are similarly conservative evangelicals or at least moderately evangelical who will/may vote with the Sydney block. All of this makes it challenging for alternate voices at General Synod.

This situation was revealed, for example, in the General Synod election results. At each ordinary General Synod session, elections are held for important General Synod bodies and committees. Concerning the powerful Standing Committee of General Synod, none of the nine Members of the House of Clergy elected by the House of Clergy are from the more moderate/progressive faction of the church and two are clergy of the Diocese of Sydney. Of the nine members of the House of Laity elected by the House of Laity to Standing Committee, three are from the Diocese of Sydney, one is from a diocese closely aligned with Sydney, and at least three other members have evangelical sympathies.



The Primate,
The Most Reverend
Geoffrey Smith

Concerning the Panel of Electors of the Primate, of the 12 members of the clergy to be elected by the House of Clergy, four are from the Diocese of Sydney, and at least another six have evangelical credentials. Interestingly, the Principal of Moore College, Dr Mark Thompson, was one of the three clergy in this election on the last qualifying equal vote and failed, like Joseph called Barsabbas, to be elected by the drawing of lots (Acts 1:21-26)! It was also a similar situation with respect to the 12 members of the laity, with three members from the Diocese of Sydney and three further from dioceses aligned with Sydney and at least one known to have evangelical sympathies. Finally, with respect to elections to the important Appellate Tribunal, the three people elected included our Archbishop and Chancellor of Sydney Diocese.

What all of this indicates is that the more conservative evangelical faction of the Anglican Church of Australia is increasing its dominance and control the various General Synod related bodies.

The business of the recent General Synod included a resolution urging members of the Anglican Church of Australia to pursue net zero carbon emissions by 2040 in operations across Australia. A new Families and Culture Commission was established to seek to address intimate partner violence which is a scourge which impacts members of the Church and the wider community. There was also a resolution passed which supports the campaign to raise the age of criminal responsibility from 10 to 14 years of age with the aim of reducing the number of children in juvenile detention.

However, the most contentious and widely reported business of the recent session of General Synod yet again concerned motions relating to marriage, human sexuality and same-sex relationships.

There were three motions which were essentially moved in response to the November 2020 majority decision of the Appellate Tribunal that liturgies for the blessing of civil same sex marriages were not inconsistent with the Fundamental Declarations and Ruling Principles of the Constitution of the Church.

The first motion was proposed by conservative critics of the Appellate Tribunal decision that:
Pursuant to the authority recognised in s.4 and s.26 of the Constitution to make statements as to the faith, ritual, ceremonial or discipline of this Church, and in accordance with the procedures set out in Rule V, the General Synod hereby states:

- 1. The faith, ritual, ceremonial and discipline of this Church reflect and uphold marriage as it was ordained from the beginning, being the exclusive union of one man and one woman arising from mutual promises of lifelong faithfulness, which is in accordance with the teaching of Christ that, "from the beginning the Creator made them male and female", and in marriage, "a man will leave his father and mother and be united to his wife, and the two will become one flesh" (Matt 19:4-5).*
- 2. In 2004 (Resolutions 62/04, 63/04) General Synod did 'not condone the liturgical blessing of same sex relationships' nor 'the ordination of people in committed same sex relationships' recognising that both matters were subject to 'ongoing debate in this church and that we all have an obligation to listen to each other with respect.*
- 3. In 2017 the Commonwealth Parliament amended the definition of 'marriage' in the Marriage Act (1961) to mean 'the union of 2 people to the exclusion of all others, voluntarily entered into for life', thereby making lawful the marriage of two persons of the same sex and presenting this church with a profoundly altered missional and pastoral context.*
- 4. The solemnisation of a marriage between a same-sex couple is contrary to the teaching of Christ and the faith, ritual, ceremonial and/or discipline of this Church.*

w: www.anglicanstogether.org

f: facebook.com/AnglicansTogether

e: admin@anglicanstogether.org

5. Any rite or ceremony that purports to bless a same-sex marriage is not in accordance with the teaching of Christ and the faith, ritual, ceremonial and/or discipline of this Church.

It was decided to conduct the vote on this motion by separate Houses, remembering that it is necessary to achieve a majority in each of the three houses – Bishops, Clergy and Laity. It failed, just. The motion received a majority vote in the Laity (63-47), an even more decisive majority in the Clergy (70-39), but was unsuccessful in the Bishops (10-12).

After the vote, the Archbishop of Sydney was granted leave to make a personal response. In this response he expressed deep regret at the outcome and that in his view, failing to affirm this statement left the Anglican Church of Australia in a perilous position.

A second motion was also proposed by conservative critics of the Appellate Tribunal decision that: *Pursuant to the authority recognised in s.4 and s.26 of the Constitution, to “make statements as to the... discipline of this Church”, and in accordance with the procedures set out in Rule V, the General Synod states that it continues to hold the historic view that unchastity means sexual intimacy outside a marriage relationship, defined in the Book of Common Prayer as the union of one man and one woman, in accordance with Jesus’ teaching about marriage in Matt 19:4-5.*

This motion was again voted on in Houses and was carried. The Laity voted in favour of the motion (62-48) as did the Clergy (69-39). And this time, the Bishops also narrowly supported the motion (12-11).

A third motion was proposed by progressive supporters of the Appellate Tribunal decision. This motion sought to affirm same-sex marriage:

The General Synod:

- a) welcomes the introduction of civil same-sex marriages in Australia as providing a state-based way of recognising faithfulness, love and commitment;*
- b) gives thanks for the public witness of Christian same-sex couples;*
- c) notes the diversity of theological and legal viewpoints published by the Doctrine Commission, Marriage, Same-Sex Marriage and the Anglican Church of Australia, and that this diversity of viewpoints is found among faithful, committed Anglicans who worship in all dioceses of the Anglican Church of Australia;*
- d) affirms that marriage is not considered a matter pertaining to salvation in this Church, as noted by the Appellate Tribunal Wangaratta Reference [140]: “at many points in time between 1662 and the present day, that doctrine [of marriage] was changed in response to different understandings of Scripture, changing perceptions about the respective roles of men and women, and the need to accommodate the law of the land These changes never signalled that the Church of England’s teachings expounded during the solemnisation rite were being proclaimed as matters going to salvation or part of the ‘faith’ of the Church”; and recognising that in heaven we shall neither marry nor be given in marriage (Mk 12:25);*
- e) notes that at no point in the process of the General Synod’s passing of canons relating to holy matrimony (Solemnization of Matrimony Canon 1981, Marriage of Divorced Persons Canon 1981, Matrimony (Prohibited Relationships) Canon 1981) was reference made to constitutional impediments to such, as noted by the Appellate Tribunal Wangaratta Reference [141];*
- f) acknowledges the continual evolution within the church, including the Anglican Church of Australia, of its position on moral issues – such as slavery, capital punishment, interracial marriage, contraception, the equality of men and women – and the concomitant absence of any such moral injunctions in the historic Creeds;*
- g) considers same-sex marriage as a moral good and a gift to be celebrated, providing an enrichment of the Christian understanding of marriage and a witness to God’s grace and love, consistent with the testimony of Scripture and Anglican tradition as expressed in the historic Creeds.*

w: www.anglicanstogether.org

f: facebook.com/AnglicansTogether

e: admin@anglicanstogether.org

The motion was not voted on in Houses but by a vote of the Synod as a whole and was defeated (95-145).

As a result of the defeat of the first motion proposed by conservative critics of the Appellate Tribunal decision, the questions on everyone's mind were: "What would be the implications for the future of the Anglican Church of Australia as we have known it?" and "What would be the response by conservative critics of the Appellate Tribunal decision?" We have not had to wait too long with respect to an answer to the second question.

As we have previously reported, Gafcon Australia resolved to establish a new allegedly Anglican church entity in Australia outside of the Anglican Church of Australia. It did so in September 2021 with the establishment of the "Diocese of the Southern Cross", an Australian Public Company, limited by guarantee.

At the recent Gafcon Australasian Conference held in Canberra on 15-18 August, the Diocese of the Southern Cross was officially launched. At this conference it was also announced that the first congregation of the Diocese of the Southern Cross commenced at Beenleigh in Brisbane on Sunday 14 August and that its first bishop would be the former Archbishop of Sydney, Glenn Davies.



Reaction to this move has again been swift. The Primate, Geoff Smith, Archbishop of Adelaide, issued a statement on 18 August. Noting that while the Diocese of the Southern Cross, is "structured to mirror some of the characteristics of an Anglican diocese", the Primate stated firmly that it *"has no formal or informal relationship or connection with the Anglican Church of Australia. As such it will operate independently from the Anglican Church as, effectively, a new denomination."*

The Primate then concluded by reflecting that: *"It is always easier to gather with those we agree with. But in a tragically divided world God's call and therefore the church's role includes showing how to live together with difference. Not merely showing tolerance but receiving the other as a gift from God. My conviction is that the Anglican Church of Australia can find a way to stay together, graciously reflecting God's great love, with our differences held sincerely. This week's announcement makes achieving that end more difficult but not impossible."*



On the same day, our Archbishop of Sydney also issued a media release in response to the creation of the Diocese of the Southern Cross. Archbishop Raffel firstly offered words of reassurance to Sydney Anglicans: *"The Diocese of Sydney is an integral part of the Anglican Church of Australia and we have no intention of leaving. All of our parishes, schools and other diocesan institutions will remain part of the Anglican Church of Australia. We are committed to the reform of the Anglican Church of Australia from within our existing ecclesial structures including the General Synod."*

The Archbishop then concluded his media release by outlining his conviction that the Diocese of the Southern Cross: *"is for the sake of those elsewhere who have been forced to leave their Church because they cannot in good conscience accept the authority of those who have departed from the teaching of Christ on marriage and human sexuality. It is a sadness that this new Diocese has become necessary but I extend the hand of fellowship to the Diocese of the Southern Cross and may God bless Bishop Davies and his work."*

Questions have already been raised in some quarters as to whether this “extending of the hand of friendship” to the Diocese of the Southern Cross may also extend to the “expending of funds and financial support” to the Diocese of Southern Cross by the Diocese of Sydney? This remains to be seen and may very well be an issue raised at the forthcoming Sydney Diocesan Synod.

The Reverend Dr Max Wood, President

Trinity College comes to Sydney

Trinity College Theological School, Melbourne, is partnering with the St James’ Institute to offer new theology units in Sydney.

This year has seen Sydney’s Anglican community being able to access the world-renowned scholarship of Trinity College Theological School, Melbourne. The school is offering face-to-face seminars and intensive units at the St James’ Institute in Sydney’s CBD.



Trinity College has been offering theological education since 1877 and its courses are accredited by the University of Divinity. These academic units suit both clergy and laity, either for credit or audit.

So far, units on the Gospel of Luke and the Book of Genesis have been offered. Both subjects were well attended, with attendees coming from six different parishes.

Trinity College Theological School Dean, The Rev’d Canon Dr Bob Derrenbacher, says the partnership with the St James’ Institute is exciting as it will extend the reach and influence of TCTS and contribute to the diversity of Anglican theological education of Sydney:

“This partnership begins to address the desire by many in Sydney for Anglican theological education from a Broad Church and Anglo-Catholic perspective. I am thrilled that TCTS is partnering with the St James’ Institute, which already has an established reputation for providing intellectually and spiritually meaningful theological education to Anglicans in Sydney.”

Dr Aaron Ghiloni, Director of the St James’ Institute, said:

“St James’ Church established Australia’s first divinity school. Now, through this partnership with Trinity College, the St James’ Institute is delighted to continue this legacy by bringing classical Anglican education to Sydney. Our central location – in the Macquarie St Historic Precinct and next door to the Supreme Court – provides Sydneysiders a vibrant setting to explore the relation of scripture and theology to modern culture.”

For more information on the units visit: sjks.org.au/st-james-institute/trinity-in-sydney.

Those interested in enrolling should contact tcts@trinity.edu.au. Further details are available on the Trinity College website: trinity.edu.au/theological-school.

Dr Aaron Ghiloni, Director of the St James’ Institute

The Challenge of Gafcon to the Unity of the Anglican Communion



Recently I had the privilege of being published in the Journal of Anglican Studies on the “The Challenge of Gafcon to the Unity of the Anglican Communion”. Why was my attention drawn to this matter? It is because I fear for the unity of our church: the unity that our Lord himself willed (John 17.20-23). In my own diocese and in the broader church I have seen the problems posed by the challenge of Gafcon.

Now, this is not to say that the Christians who make up Gafcon have ill intent. The African members of Gafcon have good reason to be wary of the neo-colonialism that still impacts on the Anglican Communion. The illiberal liberalism of some of the progressive elements have been damaging and Gafcon are right to protest on this. However the means by which Gafcon are pursuing its ends are damaging to the Anglican Communion. Hence my article.

The Global Anglican Futures Conference (Gafcon) came into formal existence in 2008 as a coalition of churches which are part of the Anglican Communion or have separated in some way from provinces of the Anglican Communion. There is much variety within Gafcon and even much variance on the reasons for joining Gafcon: but what does seem to hold Gafcon together is a conservative understanding of moral issues around gender and sexuality. In 2018 Gafcon published The Letter to the Churches: fully a third of this document is concerned with gender and sexuality. In turn this appears to reflect a conservative understanding of scripture and some of the traditions of the church. An attempt has been made to give form to these understandings in the Jerusalem Declaration 2008, which in fourteen sections defines the understanding of orthodoxy to which members of Gafcon must adhere.

In my view the Jerusalem Declaration 2008 goes well beyond the traditional understanding of orthodoxy. Section 2 of the Declaration goes beyond the traditional understanding of scripture as expressed in Article VI of the Thirty-Nine Articles, and does not add clarity. Section 4 of the Declaration attempts to declare the Thirty-Nine Articles to be normatively authoritative for Anglicans today, when some of the Articles (for example, Article XXXVII which commends capital punishment and conscription) are clearly rooted in the historical controversies of the 16th Century. Section 8 (on gender and sexuality) and Section 10 (on the environment) attempt to make moral issues into matters of doctrinal orthodoxy. This is simply an error: no matter how certain we are on moral issues, there are good reasons why the creeds do not do ethics.

But above all, in all of the seminal documents that Gafcon has produced, there is no mention of the Great Commandments (Matthew 22.34-40). In all the discussion of important moral issues around marriage, not once is love mentioned. This is such a basic flaw that many orthodox Anglicans such as myself could never assent to the Jerusalem Declaration, or subsequent documents such as The Letter to the Churches 2018 in which fully one thousand words are written on sexuality and marriage without once using the word “love”.

So herein lies a significant problem. If Gafcon is claiming that the Jerusalem Declaration 2008 is the hallmark of Anglican orthodoxy it is simply in error; and in requiring adherence to a document that is in error it must be schismatic because it will exclude other orthodox Anglicans. At best, the Declaration is an understanding of orthodoxy that other orthodox Anglicans may in good conscience reject. Alternatively, if the Jerusalem Declaration is not the standard of orthodoxy, then Gafcon must explain why it appears to be happy to encourage parishes and parishioners to leave orthodox Dioceses and adhere to schismatic

“dioceses” or “confessing churches”. Indeed a failure to explain themselves on these issues can be taken as a confirmation of schismatic intent. However noble the aims of Gafcon, the implementation and pursuit of their goals is misconceived and injurious to the unity of the Body of Christ.

**The Very Rev’d Dr Keith Joseph
Bishop of North Queensland**

Feeding Mission

The giving and receiving of hospitality is a familiar theme in various contexts throughout the Bible. Elijah received the hospitality of the widow of Zarephath (1 Kings 17). Elisha was hosted by the Shunammite woman (2 Kings 4). God’s judgement came to Belshazzar as he ‘made a great feast for a thousand of his lords’ (Daniel 5). Jesus was criticised for receiving hospitality from and with ‘tax collectors and sinners’ (Luke 19, Mark 2). He gave hospitality to a crowd of followers (Matthew 14) and cooked breakfast for a group of disciples (John 21). The Eucharist is the supreme example of hospitality and meal sharing.

The shared meal—as an act of nurture, hospitality, honour, celebration or commemoration—is deeply embedded in most cultures. The ability to offer hospitality has never divided rich from poor, since true hospitality is marked by generosity of spirit rather than lavishness of provision. Despite being typecast as penny-pinchers, Scots are famous for their generous hospitality.¹ It was said of my grandfather—a dirt-poor Australian farmer during the great depression—that he would never allow a tramp to pass his little rented patch without offering to share whatever meagre provisions his family had on hand.

I think my love of Myanmar and its people was born of hospitality. Not mine, but theirs.



Herein lies a paradox. Myanmar is a country that has been at war—mostly with itself—forever. It is a diverse nation of more than 130 distinct ethnic groups, struggling to build a sense of national identity. It was once prosperous, but since 1962 has been under almost continuous military rule. Throughout that time, the military’s priority has been counter-insurgency rather than health, education or economic development. As a result, Myanmar is now ranked among the world’s poorest nations.² It is not a place where one could expect to be overwhelmed by hospitality. Myanmar’s official religion is Buddhism.

The Anglican Board of Mission (ABM) is the mission agency of the Australian church; its community development arm is called Anglicans in Development (AID). ABM’s association with Myanmar stretches back 30 years or more. Under the military dictatorship there was little opportunity for close involvement, but in partnership with local Anglicans, the Church of the Province of Myanmar, ABM has been able to support a few projects. When, from about 2011, the military finally moved towards some pretence of democracy, the prospects for further engagement began to look promising. So two years ago, a group of

¹ See, for example, James Boswell, *Journal of a Tour to the Hebrides with Samuel Johnson, LL.D.*, 1785.

² The 2021 coup and with Covid-19 effectively reversed what modest economic and social gains were made earlier in this century.

ABM supporters, including Lyn and me, visited Myanmar to gain a better understanding of the local church and its community development work.

On our first night in Yangon we dined outdoors beside the hotel garden. It was a lovely warm evening; even the mosquitos seemed content. One of the dishes on the menu grabbed my attention: an appetiser called 'tea leaf salad' (lahpet thoke). This unlikely-sounding concoction was indeed made of fermented green tea leaves and is unique to Myanmar. As a food historian I tried to make sense of it. Years under the military had reduced Myanmar to poverty; poverty meant relentless economy and making-do. Perhaps someone thought those spent tea leaves in the bottom of the pot, fermenting in the summer heat, could be put to further use—in a salad, for instance.

No, that was not the origin of the dish. Pickled tea leaf is an ancient delicacy, served as a symbol of hospitality and peace, not of poverty. (Just think about that: a national dish that symbolises hospitality and peace. What does the meat pie or hamburger say of Australia?).



Tea leaf salad comes in two forms. The most popular, known as Yangon style, is a mixed salad eaten as part of a meal. I began my first Myanmar dinner with it. The more traditional form is a ceremonial dish served as a gesture of hospitality to end a formal meal. I encountered it when we dined at the home of the Bishop of Taungoo and his wife. It was a splendid meal. Just when I thought I could eat no more, another platter was placed before us. It was made of traditional Burmese lacquer-ware, divided into small compartments. In the centre was pickled tea leaf; the surrounding compartments were filled with various crunchy nibbles. The bishop and I were both sitting near one end of a long table. As the conversation flowed, the tea leaves disappeared—until there was nothing left to pass along.

Soon after arriving in Myanmar, we made our way to Yaytarley, a village not important enough to rate a mention on Google Maps, yet home to a couple of hundred people. It was an interesting drive through scenes of town and village life typical of South East Asia. Thick smog and the honking horns of city traffic gradually gave way to chaotic village markets, then peaceful fields and rice paddies. We saw people packed into open trucks with no apparent concern for safety. Three, four, even five people on a single motor bike. Bicycle riders balancing loads that would fill a small utility. And the occasional bullock cart loaded with bamboo poles.

After several hours we stopped. The road ahead was just a narrow, dusty track between fields—too rough even for our small bus. We completed our journey on a couple of agricultural contraptions the like of which one doesn't see around here—a sort of tractor with a primitive diesel engine in front and an open tray behind that could carry a few bales of hay, half a dozen pigs or the same number of pilgrims.

There has been an Anglican presence in Yaytarley for more than a century. Contact with the diocese was lost during the previous military regime, but a group of Anglicans continued to meet in homes. There are now 10 families with a priest who also provides pastoral care to surrounding villages. With his encouragement, the community built their own little church.

Our purpose in visiting Yaytarley was to see an example of a Water, Sanitation and Hygiene project (cutely called WASH). WASH is a powerful example of community development programs in action. It begins with

a demonstration project which the community then builds on. In this case, the village had seen a need for clean water. The Anglican church in Myanmar marshalled the necessary practical expertise, ABM provided seed funding and villagers did the work. The project was to build three pipe wells and twenty latrines with septic tanks. This is not high technology, but can make a huge difference to the quality of village life. In a remote setting, low-tech is often good. An important part of the WASH program is teaching basic hygiene such as hand-washing.

As with all ABM community development programs, the beauty of WASH is that, having acquired the skills and knowledge, Yaytarley has since built eight more wells and fifteen latrines. The whole community benefits. And I like to think that better hygiene helped the village through the Covid pandemic.

On a previous visit to Myanmar, one of our number, Tony Naake, had been fired up with enthusiasm for the potential of WASH to provide reliable clean water in remote areas. On return to Australia, he accepted the challenge of raising \$50,000 to support the program. That target was comfortably exceeded.³

The people of Yaytarley had generously prepared lunch for us, setting out the best they could provide. We were treated like royalty. At such gatherings, the Myanmar customarily sit on the floor. Chairs were provided for us. None of our hosts spoke English, yet the diocesan staff who accompanied us didn't need to do much translation—we got on very well. We sang songs—they in Burmese, we in English. They showed us their village. We shared the same faith and the same aspiration—a world where love, hope and justice would prevail.

Previous decades of oppression by military rulers had not been forgotten, but made those values of love, hope and justice precious to the Myanmar. The lasting impression left by Yaytarley and its lovely people was not of remoteness or of primitive village life, but of true hospitality, simple faith and hope for the future. That is why the latest military coup provoked such an outpouring of grief and frustration. They no longer felt loved. Hopes were dashed. Justice was denied.

And then there was Covid. The country was ill-prepared. For many people access to health services was already poor. U San Lin, the much-loved head of the church's development program, had visited Yaytarley with us. He caught the virus and died. His wife, Joy, carries on his work. Our friend and tour guide, Saw Fabian, caught Covid and survived. He was one of a number of volunteers who queued for hours to fill oxygen cylinders to help victims who had no hope of hospitalisation. They were frequently harassed by the military for unlawful assembly. When vaccines became available, many people could not access them.



Our partnership with the Church in Myanmar remains strong. ABM launched an appeal for funds to help the church through the twin emergencies of military oppression and Covid. Inspired by Tony Naake's Myanmar Water Challenge, Lyn and I joined with him and fellow pilgrim Paul Lee to help promote that appeal by surrounding it with hospitality. The idea was to gather together a group of Anglicans, share with them a simple, but delicious meal of authentic Myanmar food and talk to them about what we had seen.

³ See, for example <https://www.abmission.org/news/supporter-stories/fundraise-by-doing-the-things-you-enjoy-says-tony-naake/> and <https://archive.abmission.org/pages/tony-naakes-myanmar-water-challenge-april-2020.html> [both accessed 17 June 2022]

After a year's delay caused by the second outbreak of Covid-19, we made our first presentation at Christ Church St Laurence in Sydney in May 2022, followed a fortnight later by a similar event at Holy Cross Anglican Church in Hackett, ACT. On both occasions we were supported by a team of enthusiastic helpers. We are now looking for opportunities for sharing with other parishes.

From our experience thus far it is clear that, although Myanmar is not much in the news these days, many people are keenly interested to know what is going on there. And when they do know, 'mindful of the needs of others' they respond. I don't believe one can encounter the people of Myanmar and come away untouched. But just sharing pictures and stories of our Myanmar experience and drawing attention to how people in Australia can help has brought an immediate and generous response. Our first two Myanmar information evenings raised a total of \$12,000, all of which went directly to the ABM appeal.

For Lyn and me, friendship and meal-sharing have always been inseparable. Hospitality has the power to bring together and energise people. Its attraction is not simply the offer of a meal. In the fellowship of the table we come together to share both food (and wine), and also ourselves. For it is impossible to eat together without giving away something, however small, of ourselves. Our Lord was made known to his disciples in the breaking of the bread. When people come together with common purpose the power of hospitality is multiplied. One thinks, of course, of the Eucharist. When Jesus broke bread at Emmaus, when he cooked breakfast for the fisherfolk at Galilee, he was preparing his disciples to go into the world.

A shared meal makes a good preparation for a mission of working for love, hope and justice. You can share this mission by donating at www.abmission.org/supportmyanmar.

**By Colin
Bannerman**

**Photo credits:
Tony Naake,
Colin
Bannerman,
John Carrol**



Go and Do Likewise?

On the Fifth Sunday after Pentecost those who follow the lectionary heard from the Prophet Amos (Amos 7: 7-17). By the end of Amos you might feel like you have just done several rounds in the ring with a heavy weight boxer, and you have lost. It is not a book for the faint hearted by any means!

I have to confess that perhaps in a defensive reaction to the words of Amos, my mind wanders and I sometimes hear the words like they are part of a Monty Python sketch, which in turn absolutely ruins moments such as verses 7-8:

“The Lord was standing beside a wall built with a plumb-line, with a plumb-line in his hand. And the Lord said to me, ‘Amos, what do you see?’ And I said, ‘A plumb-line.’ Well done Amos for stating the obvious. 😊

Humour aside, what Amos goes on to reveal with his metaphor is that the Lord is measuring up his people who are shown to be crooked, unjust and ungracious.

We read that King Jeroboam hears the prophecies and judgement of Amos, but he does not repent or take on sack cloth as others have done in the history of Israel. Instead tells him to ‘go away – tell your story elsewhere’ (my paraphrase).

On the Fifth Sunday after Pentecost the gospel is the story of the lawyer who wishes to test Jesus (Luke 10: 25-37).

It is noteworthy that Jesus initially doesn’t answer the lawyer’s question (vs 23), but redirects the question and asks the lawyer to answer it (vs 26). It is only after the lawyer wants to justify himself (which we might read as someone who is not perhaps living by these laws, or bending them and finding loop holes, and revealing himself as “crooked”) and asks Jesus who his neighbour is, that Jesus responds with the parable of the Good Samaritan.

Jesus’ response to this lawyer is in contrast to Amos. He doesn’t condemn the man for asking questions. He doesn’t tell him he should know better being a lawyer, or condemn him. Instead on this occasion Jesus invites the lawyer to search deeply for the answer, and when the man works it out, Jesus challenges him to do likewise (vs’ 36-37).

Responding as the Samaritan in the Parable is the plumb-line that Jesus is holding up against his people. Telling them instead of just abiding by the law, and even using it to justify their actions, they actually exhibit the principles that are behind the Law – such as mercy.

The Priest and the Levite in the parable justify their actions based on the Law, and in doing so forget what the foundation of the Law is loving God with heart, soul, strength and mind, and your neighbour as yourself (vs 27).

These significant stories, and the plumb-lines they hold up to us, have been very much in my heart and mind as I have been praying about the way in which the “church”, especially the Anglican Church, deals with one another at this time.

I have become very aware of the language I use, and in recent conversations have been conscious of the language of “they” or “them”.

In one conversation recently I listened to a long list of the ways in which a friend described a group whom they had a difference of theological opinion. He kept grouping them together in language that separated “them” from “us”. One remark was “they keep the Law, but they do not reveal love – forgiveness, mercy and compassion for their neighbour”.

It went deeper as “they” were not only separated from us, but because they had been made into the “other”, were described in a manner that could only be regarded name calling and derogatory.

I named this – in myself, and in our conversation. Interestingly, the group then turned on me, and declared that in my sympathy for “them” I must sympathise with “their” views?!

I have become more and more conscious of this in myself, and in the various groups I am a part of or visit and attend. It seems to be human nature that we jump in to point out the flaws in others, or to justify our own behaviour, but we are utterly terrible at noticing when we ourselves have become the very thing we deplore. Yet when someone does notice and point out to us the log in our eye, we can become ostracised and attacked.

Jesus enters into our world to hold up a plumb line up to us.

Unlike Amos of old (who never directly calls the people to repent and change their ways, instead warning them endlessly) Jesus invites us over and over to repent and enter into his kingdom.

There are times when he rebukes and calls to account, but his usual response is an invitation for us to examine ourselves, to search out the answers the Spirit is giving to us – to achieve that “Aha moment” when we realise (as did the lawyer in Luke’s Gospel) that we are being invited to live in Jesus’ kingdom right now, and to go and do likewise, to show mercy, and invite others to also join us in following Jesus.

It is not an easy pathway to walk – to be willing to admit our faults and our flaws, to seek forgiveness and ask for mercy, to see the other as our neighbour and to love them, even when they might be doing or saying things we find nearly impossible to hear.

However should we do so, should we prevail to love in the Spirit, as some in the Church in Colossae are proclaimed to be doing (Colossians 1: 1-14 which is the Epistle reading for the Fifth Sunday of Pentecost), then we too become counted among such saints, bringing to our world at this time a plumb-line that reveals what it is to live in faith in Jesus, and be a part of establishing his kingdom on earth as in heaven - a kingdom of true justice, mercy and righteousness.

A kingdom where the other is truly loved, and called sister or brother in Christ.

In our conversations, in our disputes, in our differences – especially across our church, may we take up the challenge of Jesus to go and do likewise?!

**Rev’d Michael Armstrong,
Rector of Hunters Hill**



Do You Have To Be A Woman?

SERMON St Luke's Mosman, 14 August 2022, Feast of the Blessed Virgin Mary (Trans)

TEXTS: Isaiah 61:10 —6 2:3; Song of Mary; Galatians 4:4-7; Luke 2:1-7

Do you have to be a woman to imagine what that journey Mary made with Joseph from Nazareth to Bethlehem was like? The jarring potholed road? The threat of bandits? The donkey stumbling? Mary clutching her swollen belly, protecting her baby, afraid she'd fall? Do you have to be a woman to imagine what an awful time she had of it? Joseph's hometown relatives, if there were any, wouldn't put them up, and there was no place for them in the inn? Do you have to be a woman to imagine what Mary felt like with nowhere to shelter when her waters broke and her contractions started and she had no one to help her and Joseph was a man and men didn't involve themselves in such things as the blood and mess and gasping and panting and pain of a woman giving birth? Do you have to be a woman – to understand that? Well ... not quite. God can imagine all that. God has given birth.

Birthing is the creating of new life through hard work ... God also brought new life, Gospel life to birth, stretched for hours on the Cross, autonomy removed by aggressive experts, the Eternal Word reduced to wordless cries, bleeding down into the dark ...⁴

Theologian Sara Maitland wrote that in the 1980s but it wasn't not a new idea. Way back in the thirteenth century German theologian, philosopher and mystic Meister Eckhardt described what we might call God's super-fecund⁵ creative birthing activity: "What does God do all day long?" he asked. "God gives birth. From all eternity God lies on a maternity bed giving birth."⁶

Mary became God's partner in this business of birthing new life. Weighed down by the Word of God she made that difficult journey with Joseph and in a mucky Bethlehem stable the weight of the Word of God, the Christ Child, was born and the Word became flesh [to dwell] among us ... full of grace and truth.⁷

What happened, then, in the seven hundred odd years between Eckhardt's words about a fecund maternal God and Sara Maitland's "Eternal Word reduced to wordless cries, bleeding down into the dark"? How did we become less than fecund with our words and images about God? Our God who said, "Let us make humankind in our image ... and in the image of God humankind was created male and female and God blessed them and said it was very good[!].⁸

It isn't as if there isn't female imagery in the Bible, including for God. The prophet Isaiah, for example, has the Lord [going] forth like a soldier, like a warrior ... [stirring] up his fury then, in the next breath, has God [crying] out like a woman in labour, gasping and panting.⁹ And Jesus himself wove a feminine note into

⁴ Sara Maitland, 'Ways of Relating', Ann Loades (ed.), *Feminist Theology. A Reader*, Westminster John Knox Press, Louisville, Kentucky, 1990, pp.148-157. Previously published in *The Way*, 26 February, 1986, pp.124-133

⁵ NERD NOTE: This adjective based on a sentence in S.J. McGrath, *The Early Heidegger and Medieval Philosophy: Phenomenology for the Godforsaken*, The Catholic University of American Press, Washington D.C., 2006, p.129. 'The divine is life in the absolute sense, infinite fecundity, overflowing and spilling forth ... Eckhardt expresses the super-fecundity of the divine with the metaphor of the maternity of God ...' As expressed in the quotation above.

⁶ Helen Bergin *et al*, "Sexism Ancient and Modern: Turning the Male World Upside Down", *Pacifica* 3 (1990), No.2, p.169. There are many other internet sources for this quotation.

⁷ John 1: 14 selectively

⁸ Genesis 1: 26, 27 & 31 adapted.

⁹ Isaiah 42:13-14 Isaiah uses feminine imagery numbers of times; for example, God comforts as a mother comforts her child (Isaiah 66:13), for a mother can never forget the baby at her breast or compassion for the child she has borne (Isaiah 49:15).

w: www.anglicanstogether.org

f: facebook.com/AnglicansTogether

e: admin@anglicanstogether.org

his words as when he talked about wanting to gather the people of Jerusalem like a hen gathering her chicks under her wings.¹⁰

Early Christians were quick to use female imagery and made a clever eucharistic link – breast milk with Jesus’ shed blood. Second century Clement of Alexandria talked about breast feeding. He acknowledged that the idea was a bit startling — perhaps it still is — but wrote anyway that Christians should trust ‘the “care-banishing breast” of God the Father whence comes our nourishment, “the milk of love flowing from the Father by which alone we little ones are fed”’.¹¹ Fast forward a couple of hundred years and we have Augustine of Hippo writing in his Confessions about the Christ: ‘what am I but a child suckled on your milk and fed on you, the food that perishes not?’¹² And in more recent times? It was twentieth century theologian Dorothy Sayers, who pointed out that Jesus never said one word to suggest there was anything odd or funny or inferior about women.¹³

None of which, I’m afraid, hasn’t prevented much of the power of the feminine from being bled from language about God. Rather than images of Mary as moaning and panting to bring the weight of the Word of God into the world, the feminine has been sidelined to render Mary virginal, pure, perfect, demure and silent. But, unfortunately for those ancient theologians, they were confronted with the fact that women — like men — are not perfect and pure. So they tried to balance purity with guilt — that’s Eve, blamed for all human tendency to err and choose wrong over right — and sex — that’s Mary Magdalene, called whore, poor soul, though not a word of scripture backs that up. They needed those other figures. The Virgin Mary, Mother of God, had to represent purity. So Eve and Mary Magdalene had to represent un-pure womankind. In other words, normal women. Which is you and me, sisters.

As a woman, I’m not really seeing an attainable or desirable role model here. Do you have to be a woman to feel the impact? “Language is sneaky,” says Maitland, “If the image is a strong one it always demonstrates a tendency to ‘drift’ into reality”.¹⁴ Sadly, reality has become pretty dubious for the feminine for its language has been weakened or devalued. It became a washed-out, barely visible, smear on the pages of Christian theological tomes. My goodness, do you have to be a woman to want to weep over that? The impact’s compounded when we remember that the church’s early teaching was informed by scientific views that we know now were just wrong. Male sperm, it was thought, contains the complete and perfect living child and the woman’s body provided nothing but a growing place for it. Theological great Thomas Aquinas taught that. Oh dear.

So what happened? Male language and imagery soared into dominance and became the norm. And the feminine, its autonomy removed by aggressive experts, was reduced, like the Eternal Word, to wordless cries, bleeding down into the dark, drifting on the shadowy edges of human discourse. Do you have to be a woman to want to cry out that we too are created in God’s image and likeness? Well, yes, maybe you do!

¹⁰ Matthew 23:37 and Luke 13:34

¹¹ Clement of Alexandria (c.150 - c.215) *Paedagogus*, The Instructor, Book I, Chapter i, The Office of the Instructor CHECK THIS REF.

¹² Augustine of Hippo (354 – 430) CHECK REF.

¹³ Dorothy Sayers, essay ‘The Human-not-quite-Human’ published in *Unpopular Opinions*, 1946, pp.121-122. NERD NOTE: This essay may be earlier than the book. It could be linked with an address ‘Are Women Human?’, also published in *Unpopular Opinions*, and delivered to a Women’s Society in 1938.

¹⁴ Sara Maitland, ‘Ways of Relating’, Ann Loades (ed.), *Feminist Theology. A Reader*, Westminster John Knox Press, Louisville, Kentucky, 1990, pp.148-157. Previously published in *The Way*, 26 February, 1986, pp.124-133 p.151

BUT ... you do not have to be a woman to sense how this ancient inheritance can damage lives, society, the common good, now? We men and women created in the image and likeness of God can cry out together in protest. Our ancestors in the faith loved God. So do we, but our times are not their times, our ways not their ways, nor our language theirs. We must be fecund for our own time, giving birth to new ways of speaking and being church and community and leaving behind that which serves God's purposes for this world no more. Ways and words long gone are still powerful enough to imprison Mary as a kind of submissive obedient Barbie Doll but that is no role model for today's women. The lovely figures of Mary given us by painters and sculptors can still be loved. She has always brought comfort to troubled souls but that Mary is not the wonderful figure of subversive justice, beloved of the poor from very early centuries, the strong confronting Mary of the Magnificat, that powerful celebratory song Luke gave her to sing. The Magnificat banned at different times, by the way, in at least three countries: Argentina, Guatemala, and British India. Political rulers have heard its disturbing truth: subversiveness. People resist oppression and fight for freedom. Rulers do not want them encouraged.¹⁵ We need to reclaim that Mary, the one who was not controlled or confined to static forms of marble and paint. Or made to submit to others' ideas of what women should be.

That gutsy Mary allows women simply to be women, not lesser beings doomed as 'not-men'. And what about the common good? Sadly, we cannot talk of Mary and models for women without noting that our society is gripped by the scourge of domestic violence that sees horrifying numbers of women cruelly beaten and murdered. Newspapers and television reports are full of grief and lament. So much is said but do you have to be a woman to fear that the words, though well-meant, will fade into wordless cries, bleeding down into the dark where the purposes of God will not be served and there will be more anguished silence as more women are sacrificed in the dark.

And what about our Church? Are there wordless cries among us? We could do worse than think seriously of the tragedy of some misunderstood words in our liturgy: 'we offer ourselves to you as a living sacrifice'. I remember, for example, one tragedy: a devout Anglican woman who believed this meant she had to submit to daily beatings by her husband — in imitation of Christ's sacrifice on the cross. She had never heard a word from any pulpit or any priest that this was not so, but a tragic distortion dishonouring Jesus' sacrifice which was about the birth of hope-filled life, not death or hope-less destruction of life. Are those liturgical words adding — even if in only one life — to confusion and destruction rather than new life? Are we deaf to those wordless cries of poor beaten women, bleeding down into the dark?

Most loving God, you send us into the world you love. Give us grace to go thankfully and with courage in the power of your spirit, to be as Mary, confronting, strong and bold, bearing the weight of the Word of God to the world; this we pray through Christ, our only mediator and advocate. Amen.



© (The Rev'd) Elaine Farmer.

¹⁵ NERD NOTE: Liturgical recitations of *The Magnificat* were banned by the British Raj in the early 1800s. Also by the Guatemalan government in the 1980s. In Argentina, a similar ban was imposed during the "Dirty War" when mothers of their disappeared children placed posters printed with *The Magnificat* in the Plaza de Mayo in the capital city. From a Dietrich Bonhoeffer sermon during Advent 1933: "The song of Mary is the oldest Advent hymn. It is at once the most passionate, the wildest, one might even say the most revolutionary Advent hymn ever sung. This is not the gentle, tender, dreamy Mary whom we sometimes see in paintings....This song has none of the sweet, nostalgic, or even playful tones of some of our Christmas carols. It is instead a hard, strong, inexorable song about the power of God and the powerlessness of humankind."



Pre-Synod Meeting

Our Pre-Synod meeting for members will be held at 7pm Thursday 8th September 2022 at the Hall of St James' Church, Level 1, 169-171 Phillip Street, Sydney. All members are welcome.

Membership Renewal **Now Due**

Your membership will help us to continue representing a more inclusive expression of Anglicanism in the Diocese of Sydney.

You can renew your membership by mail or electronically.

By mail:

Complete the application form on the back page and send it with a cheque payable to 'Anglicans Together Inc.' to:

Secretary, Anglicans Together

PO Box 162

Spit Junction NSW 2088

Electronically:

Complete the form on the back page and scan (photograph is most fine) and email with details of your electronic payment to admin@anglicanstgether.org

Your membership fee by direct deposit/transfer to:

account: Anglicans Together Inc

bank: Commonwealth Bank of Australia

BSB 062165

account number: 1012 3708

Make sure you enter you name as the 'description'.

Information you provide will be used only in accordance with the Rules and Objects of Anglicans Together Inc and will not be disclosed to a third party without your consent.

Membership is \$35 (\$30 concession) per year, from 1 July to 30 June.

Notice for the Annual General Meeting of Anglicans Together

The Annual General Meeting of Anglicans Together will be held at 7pm Thursday 27th October 2022 via ZOOM. Please email admin@anglicanstgether.org to indicate your attendance and receive a link.

w: www.anglicanstgether.org

f: facebook.com/AnglicansTogether

e: admin@anglicanstgether.org

Anglican Together Annual Dinner

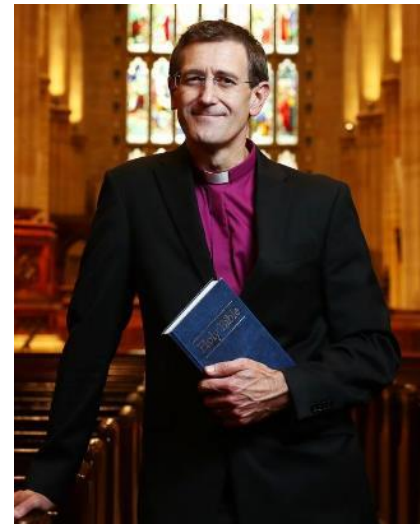
Our annual dinner returns for 7pm Thursday 17th November 2022 at the Castlereagh Boutique Hotel, 169-171 Castlereagh Street, Sydney.

The Rt Rev'd Dr Michael Stead, Bishop of South Sydney and Professor Peter Sherlock, Vice-Chancellor of the University of Divinity will engage in a conversation and discussion on the theme "Anglican's Together – is it *possible*, or a *pipe dream*"?

The conversation will be moderated by the Rt Rev'd Genieve Blackwell, Assistant Bishop Diocese of Melbourne.

Tickets for a two-course meal, speakers and tea and coffee are \$75.00 each for members, and \$90.00 each for non-members. Seating is limited to 78 persons.

Tickets can be purchased at: <https://www.trybooking.com/CBKHQ>



Found in the "Anglicans Together" archives:

'Christmas party' has hatched 'Anglicans Together'

150 people, many of them members of the diocesan synod, gathered in the Chapter House at St Andrew's Cathedral, Sydney, last Friday for the formalisation of a new ideas forum, "Anglicans Together".

This follows a meeting on April 10, when the idea was first publicly floated by a former registrar of the Diocese of Sydney, Mr Gerald Christmas, Dr Stephen Judd, Prof. Michael Horsburgh, the Revd Ian Crooks, Ms Colleen O'Reilly and others.

The meeting accepted a set of objectives, re-appointed an interim committee, and then spent most of the evening considering the recent General Synod.

The objects as outlined by Mr Christmas were as follows:

- To maintain the life of the church in accord with our constitution.
- To maintain the comprehensiveness of the Anglican Church within the diocese.
- To encourage communication within the diocese.
- To maintain and foster unity and diversity.
- To promote and encourage unity of the Anglican Church.
- To maintain communion within the worldwide Anglican Church.
- To foster evangelism.
- To develop relationships within the diocese.
- To foster pastoral ministry.

- To foster lay ministry.
- To improve synodical structures.
- To promote persons to synod elections.

Mr Christmas was the first speaker, and much of his address is reproduced on this page.

He was followed by the Revd Bill Lawton, rector of Darlinghurst.

He, in turn was followed by Mrs Marion Gabbott. A large part of Mrs Gabbott's address is published on Page 18 this week.

We hope to publish some extracts from Dr Lawton's address next week.



Just for a laugh 😊

WHY ANGLICANS TOGETHER?

Anglicans Together is an organisation that promotes an inclusive expression of Anglicanism in the Diocese of Sydney. Anglicans Together supports the idea that the Anglican Church is both catholic and reformed.

It allows for difference as described in the Lambeth Quadrilateral. We wish to show that our God, as seen in the Lord Jesus Christ, is not a God that can be defined by one point of view but the genius of the Anglican style is that we can draw upon the revelation of God to all God's people. Anglicans Together is an association incorporated under the Associations Incorporation Act 1984 to:

- maintain, foster and develop the life of the Anglican Church in Australia;
- confirm our common allegiance to the Anglican Communion as an integral part of the larger body of Christ's church;
- maintain the comprehensiveness and respect the diversity of belief and practice as it has developed within the Anglican Church;
- promote unity and co-operation with the Anglican Church in the best interests of its mission and the credibility of the Gospel in Australian society; and
- foster member involvement and participation in Synod with informed debate, coherent reasoning and constructive criticism.

CONTACT US

For general enquiries and contributions to *Via Media* or our online journal, please email admin@anglicanstogogether.org

The President of Anglicans Together is The Rev'd Dr Max Wood (Rector, St Luke's Mosman), who can be contacted via president@anglicanstogogether.org



w: www.anglicanstogogether.org
f: facebook.com/AnglicansTogether
e: admin@anglicanstogogether.org

MEMBERSHIP – Now Due! 1 July 2022 to 30 June 2023

Please send form to Secretary, Anglicans Together,
PO Box 162, Spit Junction NSW 2088.

NAME: _____

Address: _____

Phone/s: _____

Email: _____

Parish: _____

(Diocese, if not Sydney)

Member of Sydney Synod: Yes / No

Method of Payment

The annual subscription is \$35 (\$30 concession) and can be paid by:

1 Cheque payable to 'Anglicans Together Inc'

OR

2. Direct deposit to account:

account: Anglicans Together Inc

bank: Commonwealth Bank of Australia
BSB 062165

account number: 1012 3708

Make sure you enter your name as the
'description'

A receipt will only be supplied if requested
(for tax purposes).

Receipt required: yes/no