

- 2 **What a saviour!**
Steve Carlisle
- 2 **Attractive Devotion**
Phillip Colgan
- 3 **Editorial**

- NOW FOR THE NEXT
BIG THING:**
- 4 **A young archbishop for a new Bishops court?**
 - 5 **The next big election**
Robert Tong answers some frequently asked questions

- 5-6 **Archbishop Mowl: A long-term friend to CESA** Mark Earngey
- 7 **Synod Farewells PFJ**
Stephen Cook
- 8 **It's a mad, bad, sad world, but...**
Alison Blake

'Now Jesus himself was about thirty years old when he began his ministry'.

Luke 3:23

'Don't let anyone look down on you because you are young'.

1 Timothy 4:12

CONTENTS

THE MISSION MOVES FORWARD


ARCHBISHOP JENSEN'S FINAL SYDNEY SYNOD HEARD of advances made under the diocesan mission which has been the defining feature of his episcopate. The diocese has seen a 7% growth, a nett increase of 109 churches; 26% increase in ordained clergy, as well as other positive advances indicated by various measurables and immeasurables. On its first night of sitting, Synod also heard samples of gospel work from around the globe, with which Sydney people have been connected.

Several decisions taken by the Synod clearly sought to continue this trajectory of mission. After a good discussion of proposed amendments to the Evangelism and New Churches Ordinance, Synod's decision encouraged the work of evangelism in new areas, while adamantly refusing to increase the powers of bishops—displaying two long-term commitments of Sydney Synod in one fell swoop!

Brought back to this Synod by the Archbishop's refusal to sign off in 2011 (in order to **CONTINUED PAGE 7**

SYDNEY SYNOD COMMISSIONS NEW ARCHDEACON OF WOMEN

AS PART OF SYNOD'S FORWARD-LOOKING FIRST day, Kara Gilbert was commissioned as Sydney's new Archdeacon for Women's Ministry. Although expressing her grief at leaving her ministry at Crossways Anglican Church, Carlingford, Kara is enthusiastic about her role towards the wider Diocese. 'I am so thankful for the opportunity to support and encourage ministry by women and among women across our diocese.'

Her new role brings her three main responsibilities. Firstly, caring for and supporting women, both ordained and lay, as they serve in our churches and engage in the work of evangelism. Secondly, encouraging women to consider theological training, being equipped for vocational ministry or to continue where they're serving; and thirdly to promote and urge women to continue in reaching out into their communities with the gospel. 



WHAT A SAVIOUR!

Steve Carlisle



THE NATION STOPPED. WE HELD our collective breath. We waited. We listened to the velvet voice of Bruce McAvaney. 49.13 seconds later we could breathe again. Cathy Freeman had won. She had been victorious. She had defeated all who stood in her way in the 400 metres at the Sydney Olympics.

There is nothing quite like being victorious. To overcome, to defeat the opponents and collect the prize brings not only great relief, but great joy. Of course these victories need not only be of a sporting nature, it can be the defeat of any enemy or opponent in any area of life.

There is one opponent, one enemy, which the human race has not been able to conquer. Humanity has yet to have victory over the inevitable problem and enemy of death. It is a vast problem from an immense enemy. The sadness present at a funeral bears testimony to the power of death. It seems as though death always wins.

And yet, quite apart from the collective effort of humanity, a victory over death has been won. Paul the apostle tells us in 1 Corinthians 15:54 that death has been swallowed up in victory. Jesus won the victory through his

sin bearing death and powerful bodily resurrection.

Jesus defeated death and brought victory over our greatest enemy.

And amazingly, in Jesus Christ, God the Father gives us the victory. Paul puts it this way: 'But thanks be to God, who gives us the victory through our Lord Jesus Christ' (1 Corinthians 15:57) In his grace, God forgives us, sets us free from the bonds of sin, and bestows on us the victory of Christ, that we might no longer face death without hope.

We, like Jesus, will rise

again to new life in him. Now we can face death knowing that it will not win the final victory.

You see, the victory Jesus has won is not just an action we watch from afar, on a television set or in a grandstand as we did with Cathy Freeman. It is a victory which Christians will participate in as all who have faith in Jesus Christ will once and for all receive the victory of Christ in the resurrection to eternal life.

Paul was right! Thanks be to God for the victory of Jesus Christ! ☺

It seems as though death always wins. And yet, ...

ATTRACTIVE DEVOTION

Phillip Colgan



THE WONDERFUL DESCRIPTION OF the church immediately after the coming of the Holy Spirit at Pentecost (Acts 2:42-47) seems very relevant to Anglicans in modern-day Sydney.

1) A devotion to the Apostles teaching

They had them first hand; we have their teaching in the Bible. It is a sign that a church is healthy and full of the Holy Spirit when the word of God is at the centre.

Here in Sydney we are proud of our devotion to the word. However, all the statistics suggest that most Sydney Anglicans do not read their Bibles daily. The personal quiet time seems to be coming a quaint anachronism. If so, can we claim to be devoted to the Apostles' teaching?

2) A devotion to fellowship

This is the one that strikes you as you read these verses.

They were committed to each other. They met daily. They were devoted to each other. They cared for each other.

If someone was in need they sold their own house to care for them. They were generous to the point of foolishness.

Yet, around Sydney the constant refrain is that even our regulars do not prioritise church. Two in four Sundays is normal in many parishes. If Spirit-filled Christians cannot prioritise meeting together every week at least, how could we ever claim to be devoted to the fellowship?

3) A devotion to prayer

When they met they prayed. A mark of the Spirit-filled church is a commitment to praying together. As they devoted themselves to these three things it tells us that *"every day the Lord added to them those who were being saved"*.

In my circles there is constant discussion about why we do not see more evangelistic growth.

Perhaps the book of Acts gives us a clue. Perhaps one of the reasons that all too

CONTINUED NEXT PAGE

EDITORIAL

CLOSE THE GAP BY REACHING OVER IT

OVER THE LAST MONTHS, AS DISCUSSIONS HAVE turned to candidates for our next Archbishop, the opinion is often shared that there is a 'gap' in leadership in the age-group that is deemed to be that from which candidates should be drawn.

Of course, age only becomes an issue when you make it one. If all likely candidates were in the line-up for their merits alone, then the selection of the most likely suspect is based upon who is the best person for the job at hand. And surely a selection on merits ought to be the best way forward? It is in every other area of life, why not in selecting Sydney's archbishop?

Once a selection is made on merit, if the age-factor is then introduced, it may turn out that the best candidate just happens to be younger than another. But then his age becomes an asset, not a liability, for the person considered best on merits then has a longer term to apply his many advantages to the role. And time enables steady, slow-paced changes for the better.

But if the starting point is age (not merit), and this perceived gap becomes a problem due to its lack of supply of candidates in this range, what then? There are only two possibilities. We can widen the gap for the worst, or we can reach over it for the better. The gap will be widened further by electing a candidate from the age-range above the gap, that is, by electing someone older, rather than younger. The choice of an early baby-boomer will perpetuate the stereotype that that generation just cannot let go, and add to all the consequent discontent and even anger in the generations below. It will miss the opportunity for generational change which is inevitable, and which should be happening at exactly this

moment of human history. It will introduce into the election process the totally cynical factor of electing someone, not because they are the best person for the job, but because they are a suitable 'place-holder' while we wait for the best person to grow a little older. This would be appalling for all concerned—not to mention unchristian and inhuman to the candidate being used in this way!

The best option is to jump over this gap right now.

The recent synod has already shown that there is a new generation of clergy eager to move forward in mission, participating actively in the life of the diocese and in the synodical process. This is the future, and it is already here. This future needs to be dragged into the Archbishop's chair.

As an additional side-benefit, electing a younger person will also force the reformation of the archbishop's role. He will need to be a long-distance runner who needs to pace himself. But the role itself is one of the structures that need to be reformed under Policy 4 of the Diocesan Mission. To care for your younger archbishop and his family, this reform will be essential. But it may never come if the gap is widened, rather than reached over.

Synod needs to elect a young(er) archbishop—someone who is the best person for the job when age is discounted as a relevant factor. If there are those who would be good candidates when 'the place-holder' has finished warming the seat, then let them contest the position now. Why should we reserve the best for the future and bide our time in the present? Why not have the contest now, and elect the best person? His relative youth will then afford him plenty of time (like a Barker or a Mowll) to hold the centre, so that Sydney parishes can be freed to move further ahead in our mission. ☪

CONTINUED FROM PAGE 2

ATTRACTIVE DEVOTION

often the modern church does not see people added to our number daily, is that people look at us and they don't see people devoted to the Apostles teaching, devoted to fellowship and devoted to prayer? Perhaps, despite all our evangelistic endeavours, they say, "Jesus can't be worth following if even his followers are only loosely committed."

In the end it is God who gives the growth, but God grows his people through the simple means of word, prayer and fellowship. My prayer for our Diocese is that people might see such a devotion to Christ—to the Bible, to prayer and to fellowship—that they want to meet the Lord who inspires such devotion. ☪



The Australian Church Record has served Australian Christianity since 1880, seeking to promote

independent and evangelical thinking amongst Australian Anglicans. See our recent issues at www.australianchurchrecord.net

The Australian Church Record is an evangelical newspaper in the Reformed Anglican tradition of the historic creeds and the 39 Articles of Faith,

and the standard of teaching and practice in the Book of Common Prayer. We accept the Scriptures as God's word written, and as containing all things necessary for salvation and the final authority in all matters of faith and behaviour.

Publisher: Gavin M. Poole

Executive Editor: Peter G. Bolt

The Australian Church Record is designed and typeset by Lankshear Design

Australian Church Record. ACN 000 071 438

All enquiries: PO Box 218, Camperdown NSW 1450

Donations towards the publication of the ACR can be sent to the Treasurer, at the above address.

From 2004 *The Australian Church Record* is only published in electronic form which can be subscribed to through our website, www.australianchurchrecord.net

NOW FOR THE NEXT BIG THING

A YOUNG ARCHBISHOP FOR A NEW BISHOPSCOURT?

WHEN THE SYNOD APPROVED THE SALE OF BishopsCourt it felt the pain of breaking with the past, in order to look to the future. As significant as BishopsCourt has been, the next archbishop would need the financial resources for ministry and not be burdened by the costs of this heritage building.

Synod also heard how BishopsCourt didn't meet Rectory standards: how the laundry has no tub, the kitchen is pokey, and the bedrooms more suitable for guests than a family. Maybe this break with the past will allow the future to include a young man in the new BishopsCourt—a family man. Maybe the sound of children won't be grandchildren on the weekend, but archepiscopal kids coming home from school?

The median age in Australia is 37 years and the Baby Boomers are now retiring. Why not make a clear statement about our confidence in the future and instead of appointing another boomer heading towards retirement age (or past it!), consider seriously reaching down into the next generation—if that is where the best man is to be found.

Young men have the greatest capacity for good because of their length of service. They can grow in their understanding of the task and build trust with others on the local and global scene. If the Diocese had a young man we would have them through the age in which, as is often recognized, there is a sweet-spot in a man's ministry.


Looking to our past, some of our best Archbishops have been young men when they came to office and served a long time: Barker for 26 years, and Mowll for 24 years. Why exclude a young man just because he is young? Why not

select the best person for the task? Why choose second best just so everyone can get a 'go'?

If the length of tenure is felt to be a problem, there are other solutions. If a man felt he had given the role everything, we ought to be open to the possibility of him stepping down from the role while in good stride—as bishops have done in the past.

A man of suitable character, of sound theological convictions, and clear competence for the task ought not be excluded on the basis of their age. The apostle Paul was a young man when he started his ministry as the Lord's apostle to the Gentiles (Acts 7:58), our Lord himself was young, Timothy is instructed to be level headed as a young man (2 Tim 4:5-12). Some of our biggest parishes have had men appointed to them when they were in their early 30s and their length of service has proven to be the strength of the ministry.

Is it too greater risk having someone for so long? What if we choose the wrong person? The selection process at Synod is absolutely critical in finding the right person. We can be confident that each candidate will be scrutinized thoroughly, particular someone younger, but they should not be eliminated from consideration because of their age, just examined even more closely.

We should not look down on a younger candidate but recognise their capacity to set an example for the believers in speech, in life, in love, in faith and in purity (1 Tim 4:12). We might even be able to let him retire earlier than his 70th birthday! 

Diocesans of the See of Sydney

Archbishop	DOB ¹	Installed	Retirement/ death date	Age at retirement	Comments	Length of incumbency (completed years)
William Grant Broughton	22/5/1788	5/6/1836	20/2/1853	64	Died in office	16
Frederic Barker	17/3/1808	31/5/1855	6/4/1882	74	Died in office	26
Alfred Barry	15/1/1826	24/4/1884	13/5/1889	63	Resigned	5
William Saumarez Smith	14/1/1836	9/10/1890	18/4/1909	73	Died in office	18
John Charles Wright	19/8/1861	17/11/1909	24/2/1933	71	Died in office	23
Howard West Kilvinton Mowll	2/2/1890	13/3/1934	24/10/1958	68	Died in office	24
Hugh Rowlands Gough	19/9/1905	30/5/1959	31/5/1966	60	Resigned	7
Marcus Lawrence Loane	14/10/1911	13/8/1966	31/1/1982	70	Retired	15
Donald William Bradley Robinson	9/11/1922	24/4/1982	31/1/1993	70	Retired	10
Richard Henry Goodhew	19/3/1931	29/4/1993	19/3/2001	70	Retired	8
Peter Frederick Jensen	11/7/1943	29/6/2001	July 2013	70	To Retire	12

¹ Judd and Cable, *Sydney Anglicans*

NOW FOR THE NEXT BIG THING

THE NEXT BIG ELECTION

Robert Tong answers some frequently asked questions

What? Archbishop Peter Jensen's retirement on 11 July 2013 will begin the process to elect the next Archbishop of Sydney. The election process is governed by the *Archbishop of Sydney Election Ordinance 1982* (www.sds.asn.au/assets/Documents/ords/adminord/O73-0037.pdf)

When? The Synod of the Diocese of Sydney will meet in the Wesley Centre starting on Monday the 5th of August 2013 and going through to Friday 9th August 2013.


Who? Candidates must be nominated by 20 members of Synod. While consent to a nomination is not required, a candidate who does not wish to be considered must withdraw his name 21 days before the beginning of the election synod.

How? Speeches are made by movers and seconders and other members of the synod in respect to each candidate who are listed in alphabetical order. After speeches are concluded, a secret ballot is held. Clergy and laity vote separately. If a candidate receives a majority of votes in either house of clergy or laity, the name of that person is placed on the 'Select List'.

What then? Speeches are made by movers and seconders and other members of the synod in respect to each candidate on the Select List who are listed in order determined by the President by lot. Again, after speeches are concluded, a secret ballot is held. Clergy and laity vote separately. If a candidate receives a majority of votes in both houses of clergy and laity, the name of that person is placed on the 'Final List'.

How many can be on the Final List? The election ordinance has elaborate provisions for reducing the number of names of the Final List to three. Candidates on the Final List are listed in order determined by the President by lot.

Where there is only one name on the Final List, the synod is invited to vote on the motion that the person on the Final List be invited to be Archbishop of Sydney.

Where there are two or three names on the Final List the Synod adjourns to the next or another day. On the resumption of Synod, a vote by secret ballot and by houses is taken. If a candidate receives an absolute majority of first preference votes in both houses, he is declared by the President, to be elected. 

ARCHBISHOP MOWLL: A LONG-TERM FRIEND TO CESA

Mark Earngey



ONE PARTICULARLY EXTRAORDINARY churchman I'm looking forward to meeting in the 'world without end' is Abp. Howard West Kilvinton Mowll (1890-1958). Mowll's lengthy duration of 25 years in office as Archbishop of Sydney afforded him many significant contributions to the work of the Gospel in the world. Perhaps one of the best known stories during his quarter century in office was his appointment and strong partnership with the sharp theologian T.C. Hammond who reinvigorated Moore College as it's Principal. Yet among

myriad ways in which the Lord blessed Mowll's service over these many years, there is another story to be told—one, which is less frequently documented. The story is that of Mowll's long-term efforts to support the badly treated Church of England in South Africa (CESA).

The story begins in the 1920's and 30's after the evangelical CESA was left stranded by the Archbishop of Canterbury who unfairly denied their membership in the Anglican Communion. Thus, the CESA was without a bishop, and was struggling to survive. In England there was even a small lobby group named the CESA Aid Society which attempted to promote

CONTINUED NEXT PAGE

NOW FOR THE NEXT BIG THING

the cause of these poorly treated South Africans Anglicans. Among those in the CESA Aid Society were Bp. E. A. Knox, Howard Mowll and T.C. Hammond. Not only did Bp. Knox earlier mentor and ordain Mowll as deacon, but many years later would encourage the CESA to work with Mowll and play the Australian card for their survival.

In 1933 Mowll was consecrated Archbishop of Sydney. In 1935, Mowll invited the recently ordained Rev. Stephen Bradley to consider leaving Sydney and take up the urgent needs of a church in Durban and missionary work to Zulus in Natal, South Africa. Bradley would regularly send updates about the position of the CESA.

On advice from Mowll and the legal advisors of the Sydney Diocese in 1937-8, the CESA decided to adopt a constitution which would officially outline the position of the church and regulate its ecclesiastical life. CESA historian Tony Ive comments that 'the great evangelical Archbishop of Sydney, Howard Mowll, not only gave useful advice but showed practical sympathy.'¹

Throughout the years Mowll accepted for training a succession of ordination candidates from South Africa, several of whom were ordained in Sydney by him. In 1947, Mowll passed through Cape Town on his way to the Lambeth conference, and conducted a confirmation service at Holy Trinity Church. Soon after this in England he was reported to have said: 'We must not rest until this wrong is righted.'


At this time, the required episcopal ministrations were very evident within the CESA: several men were awaiting ordination to the ministry, and there was a vast backlog of confirmations required. Thus, of the most significant moments in CESA history was the installation of retired missionary bishop Fred Morris to be their bishop in 1955. Again, Mowll had an important role to play in this. Morris and Mowll had a close friendship since the time they led the conservative Cambridge Inter-Collegiate Christian Union (CICCU) to disaffiliate from the liberally-minded Student Christian Movement (SCM) in 1910. It was Mowll who wrote and encouraged long-time friend Morris to take up the office of Bishop of CESA and help the struggling church. At one service in Natal, Bp. Morris confirmed 1,028 candidates in what Ive notes was 'probably one of the largest confirmation services anywhere since the 18th century.'²

Yet, who would succeed Bp. Morris? Mowll again,



Bishop Fred Morris with Archbishop Mowll.

played a crucial role. Just prior to his death in 1958, Mowll had written to express approval of the election of the next CESA bishop, and to advise consecration alone in the absence of assistance. This next CESA bishop led the CESA through an incredible 27 year period of growth and renewal. Who was this next CESA bishop consecrated just prior to Abp. Mowll's death? It was none other than the man he sent from Sydney to the Zulus in Natal back in 1935 – Stephen Bradley!

Just as it is hard to overestimate the fruit of Mowll's long-term ministry across Sydney and Australia, it is hard to overestimate his long-term efforts for the CESA. The enduring friendships with Bp. Knox and Bp. Fred Morris afforded great foundations for Gospel work in South Africa. And the foresight of sending Stephen Bradley brought about great Gospel growth under God. It is hard to imagine what CESA would look like today if not for the length of Mowll's ministry as Archbishop of Sydney. One thing is certain though: we can be grateful to God for it! 

It is hard to overestimate the fruit of Mowll's long-term ministry across Sydney and Australia, [and] for the CESA.

¹ *A Candle Burns in Africa* by Tony Ive. Natal, South Africa: Kohler Carton & Print, 1992. Page 101.

² *A Candle Burns in Africa*, 141.

SYNOD FAREWELLS PFJ

Stephen Cook



ON THE FINAL NIGHT OF THE recent synod, numerous speeches were made thanking Peter and Christine Jensen for the ministry they have exercised amongst us. Peter has been archbishop of the diocese and president of the synod for the last twelve years. The universal note of all the speeches was one of admiration, affection and above all a deep thankfulness for both Peter and Christine.

Thankfulness was expressed not only for his inspiring presidential addresses but also for the manner in which he presided over the synod and standing committee. Described as having the procedural precision and gravitas of Sir Marcus Loane, the theological acumen of Donald Robinson and the avuncular demeanour of Harry Goodhew; Peter was responsible for encouraging a variety of speakers and perspectives and for conducting the business of synod with dignity, skill and humour.

Numerous leaders of our diocese paid tribute to Peter's energetic and courageous leadership. Great thankfulness was expressed for his championing the evangelical cause in Sydney and throughout the world even in contexts of opposition. Under his leadership there has been a realignment of Diocesan institutions such as Anglicare, Anglican retirement Villages and Anglican Media such that they are all serving the goal of mission. Globally, his instrumental role in the conception, conduct and consequences of GAFCON are something we are deeply thankful for.

In a room full of pastors, Peter and Christine were acknowledged and thanked for their pastoral ministry amongst us. For opening their home, for visiting our

parishes, for upholding marriage and for their pastoral sensitivity and care and prayerful support for people.

Arguably the most consistent theme of all the tributes to their ministry was the focus on mission. Whether it was preaching the gospel in our churches, handing over another copy of Luke's gospel in a taxi ride or a media spot, our Archbishop has created so many opportunities for us to speak about Jesus and what it means to be a Christian. From his first media conference as Archbishop where he stated 'I want to stake my life on the resurrection of Jesus from the dead', Peter has enthusiastically and energetically spoken the truth in love.

One speaker, spoke for the whole synod, 'Peter, We think you're awesome'. We will miss you. ☺



CONTINUED FROM PAGE 1

THE MISSION MOVES FORWARD

allow for proper discussion), the attempt by the Parish Relationships Amendment Bill to decrease the moratorium on reviewing a new incumbent's license from the present four years to two, did not get through the Synodical process. After the Bp of North Sydney spoke about the potential ineptitude of clergy and of congregations needing protection from the 'savage wolves' of Acts 20, and after a call to vote by houses, the clergy of Sydney decisively rejected the bill. The arguments that the gospel may require unpopular changes in the first few years of an incumbent's

ministry evidently prevailed. Despite the narrow support for the change in the house of laity, tenure is a significant protector of the laity, to ensure that congregations will continue to receive good, gospel ministry.

And by a substantial majority (452/579) Synod agreed that Bishops Court can now be sold, and the *Sydney Morning Herald* immediately reported that was likely to fetch in excess of \$25 million. The agreement to sell this historic home can also be seen, in part, as an attempt to move into the future for the sake of our mission. ☺

IT'S A MAD, BAD, SAD WORLD, BUT...

Alison Blake



HAS LIFE IN AUSTRALIA BECOME meaner, sadder and scarier over the last few weeks? We've solemnly reflected on the tenth anniversary of the devastating Bali bombings. Our parliamentarians have been flinging venomous words at each other. Media types seem quicker to insult and ridicule. Lives have been lost in seemingly unprovoked or opportunistic attacks. More people seem to be in pain, more relationships in turmoil and disarray.

I've been watching multiple episodes of *The West Wing* over the school holidays so maybe I'm thinking with "double vision" about the awfulness of humanity's mess. But I don't think so. Previous eras of human history been equally, if not more, cruel, and in many places today life is more dangerous and tenuous than in Australia. But in God's good and wise providence this is the time and location where he has placed us, for the moment.

How then do we live? In fear and retreat? No! Our suburbs, churches, schools, workplaces, families are the places where we're to shine like stars in the universe. In the midst of the mess of life, we're to hold out and hold onto Jesus Christ, the word of life.

Today we're to be about the business of living lives and speaking words that commend Jesus to the men, women and children of Australia who desperately need to know the good and rightful kingship of Christ. Australians have replaced God's perfect GPS for our road trip through life, replacing it with the inferior human model. It's no wonder

people are feeling directionless and confused.

But we have a message of hope, joy, security and peace for all people—the gospel of redemption through Christ, and salvation from sin and God's judgement.

Will you ask God to empower the people of your church to share the true and life saving message of salvation, with compassion and boldness, to the many confused, cynical, and disillusioned men, women, and children around you? That our lives would adorn the gospel we believe and speak? That God's Spirit would soften hard hearts, open blind eyes and unblock deaf ears?

Will you pray for godly church leaders, pastors and Bible teachers, men and women who will declare Christ fearlessly and graciously, and equip us to do the same? Will you encourage and uphold in prayer brothers and sisters who endure scorn for their public witness to Christ?

Will you also pray that God would uphold Christian leaders in business, public service, health and welfare, education, politics, the judiciary, the military—that they too would live lives and make decisions that commend Christ and advance his gospel?

And pray too for yourself—that God would enable you to be blameless and pure, holding fast to him, enabling you to shine, hold out the word of life. ©

**How then do we live?
In fear and retreat?
No!**