

## Special Session of the 33<sup>rd</sup> Synod of the Diocese of Sydney New South Wales for the Purpose of Filling the Vacancy in the See of Sydney

### Election of Archbishop Loane

### Presidential Address

Delivered by the Right Rev Marcus Lawrence Loane, MA, DD, ThD, Administrator of the Diocese of Sydney, on Friday 15 July 1966.

Brethren of the Clergy and the Laity,

The Synod now in session marks a historic occasion and calls for a momentous decision in the Diocese of Sydney. This is only the sixth time when a Bishop for this See will have been elected by the vote of Synod. Our task is to look for a man “full of the Holy Ghost and wisdom” to fill this high office (Acts 6:3): a man who will commend the Name of Christ in the Church as a whole, as the Father-in-God of his clergy, and the guide and counsellor of all; without partiality, without partisanship, with grace and with humility and with understanding. As one who has stood close both to Archbishop Mowl and to Archbishop Gough I can perhaps form some idea of “how weighty” and solemn this office must be, and I know that it will evoke from the man who holds it St Paul’s great *cri du coeur*: “who is sufficient for these things?” (2 Cor. 2:16). No one who knows of its cares and problems at first hand will cherish self centred-ambition or will think in terms of personal rivalry. The choice is far greater than a party issue, although personal convictions will be involved. It means the choice of a man who will share the heritage and tradition of this Diocese, and will interpret it to others, and transmit it to posterity. May it please God to guide us “by the skilfulness of His hands” (Ps. 78:72).

The first Bishop of this See was William Grant Broughton (1788-1853), who was born in the year of the foundation of the Colony of New South Wales and was educated at King’s School, Canterbury and Pembroke College, Cambridge. He arrived in Sydney in 1829 as Archdeacon of New South Wales in succession to Scott. He thought that there was “no ground for congratulation” in such an appointment and he firmly believed that his time of colonial service would be short. He was consecrated as the first and only Bishop of Australia in 1836, and contrary to initial expectation, he identified himself with this country to the end of his life. Broughton belonged to the old school of High Churchmen in pre-Tractarian days and was closely linked with Joshua Watson and the Clapton Sect in London. He came to a Diocese in which the first Chaplains has established a strong Evangelical tradition and he tried to groom them into undeviating adherence to the rules of the Established Church. He was always concerned to increase the number of clergy in order to meet the need of a growing and scattered population, and he tried to establish a College to train men for the ministry. He travelled widely throughout his Diocese and consecrated or dedicated almost a hundred churches on the mainland. He saw the formation of the Diocese of New Zealand in 1841, Tasmania in 1842, Melbourne, Newcastle and Adelaide in 1847, and he presided over a historic conference of the six Australasian Bishops in 1850.

Broughton was not indifferent to the missionary spirit of Selwyn in New Zealand, but his basic concern was for settlers, convicts and blacks in the cities or the outback. He wanted to strengthen the social structure of colonial life with the authority and institutions of an Established Church. This was to involve him in prolonged controversy with the Government on policies of education and with Archbishop Polding of the Roman Catholic Church on questions of precedence. He saw himself as “a patron of the Tractarian clergy,” (Article of Australian Dictionary of Biography) but was shocked and disturbed when two of his clergy joined the Church of Rome in 1848. He formed very close friendships with individual laymen such as Thomas Moore of Liverpool and Robert Campbell of Glebe, but he lacked the good-will of most laymen because of their distrust of his plans for “clerical supremacy”. It was their strong opposition which led him to sail for England in 1852 so that he might discuss the whole question of the future of the colonial church government. He was actively engaged in negotiations with Church and State authorities in England when his health failed and he died in February, 1853, after twenty- five years of devoted service for the Church in Australia. Broughton was lame and used a stick, but he travelled widely in the pioneering days of this country. He was reserved, aloof, conservative, but he won a place of respect and veneration in early colonial society. He gave himself unsparingly to the work to which God called him and left his own indelible mark on the life and development of the Church in Australia.

Frederic Barker (1808-1882) was the second Bishop: the son of a clerical family, a graduate of Jesus College, Cambridge, and a man with twenty-two years parochial experience behind him when he was offered the Diocese of Sydney on the recommendation of John Bird Sumner. His health had been impaired at Liverpool, but his physician thought that “the comparative leisure of a Bishop of Sydney should encourage him to accept.” He was

consecrated in 1854 and arrived in Sydney in 1855 to enter upon his twenty-seven years of tireless effort for the Church in New South Wales. He travelled to every corner of his Diocese and worked unceasingly for more effective oversight. He was responsible for the creation of the Diocese of Goulburn in 1863, of Bathurst in 1869, and of North Queensland in 1871. The number of clergy and churches was more than doubled during his episcopate, and he set his heart on a minimum salary of £400 per annum for all Rectors. He had to work out the problems which arose from the Court decision that his Letters Patent were invalid and set on foot the long process which led to the establishment of Synodical Government. The Diocesan Synod met for the first time in 1866. During the same year, the seven Australian Bishops conferred under his chairmanship with the eventual result that the General Synod was constituted with Barker as Primate in 1872. Barker and Perry, with strong support from their laymen, stood for the autonomy of each Diocese and set a pattern for the structure of the Church of England in Australia which has endured to this day.

Barker was responsible for the foundation of Moore Theological College and of The Church Society (now the Home Mission Society) in 1856. Broughton had lived in a rented house at Darlinghurst, but Barker built the first Bishopscourt at Randwick for £7,000 and occupied it in 1858. He secured legislation to have forty acres of glebe land set apart for the endowment of the See; this land had been granted for the benefit of the Archdeaconry of New South Wales, but then became known as Bishopthorpe. He had found St Andrew's Cathedral roofless and work at a standstill: it was through his impetus that fresh efforts were made and the Cathedral was completed and consecrated in 1868. The Clergy Widows and Orphans Fund was established in 1867 and the Clergy Superannuation Fund in 1876: they were to be amalgamated in 1906. The Lay Readers Association was formed in 1875 and The Church Buildings Loan Fund in 1878. The man behind all this activity was known and loved in all corners of the community. He was six feet five inches in height, and his stately presence was an enormous advantage. His faith was marked by firmness and decision, and his character by a combination of strength and gentleness "which all who saw loved in him." He stood in the main stream of the English Evangelical tradition, and he did more perhaps than any one man to mould the character and destiny of this Diocese. He left Sydney in March 1881 to visit England, but his health failed before he could return and he died in April 1882. The words of the Psalmist were true of him in a remarkable degree: "Thy gentleness hath made me great."

The third Bishop of Sydney was Alfred Barry (1826-1910): a graduate of Trinity College, Cambridge, and a distinguished educationalist. The Diocesan Synod had the right of appointment for the first time, but the method was a little complex. It had to submit three names to the Bishops in the Province of New South Wales: they in turn were to submit two names to the Bishops of Australia: and they were to make the final choice of one who would become Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia. The first candidate elected by this process declined, and a dead-lock ensued. This was overcome when a joint committee of the Synod and the Bishops agreed to accept the nominee of four English Diocesan Bishops. Their choice fell on Alfred Barry who had been rejected in the earlier balloting of the Synod. He was consecrated in 1884 and sailed at once for Sydney. His voyage was complicated by the ship-wreck of a second vessel which was carrying his library and personal possessions. When Queen Victoria heard of this loss, she sent him as a royal gift, a large number of beautifully bound and embossed volumes to form the nucleus of a new library. His masterful character and vigorous intellect soon made themselves felt, and his Synod Addresses were to show how carefully he had considered the role of the Church of England in a country where most of the Colonists were Anglican, but where the Church itself was not established. His special contribution to the Church was the stress which he laid on social and educational work, and the five years during which he served the Diocese saw the inauguration of a great deal of work which was only to reach fruition many years later. His work in these areas of interest still remains as a tribute to his vision and his capacity for turning his ideas into sober effect.

In 1885, Barry founded a Church Rescue Home which eventually developed into the Homes for Boys and Girls at Carlingford, and during the same year he founded the Cathedral School for choirboys. In 1886, the Sydney Church of England Grammar School, ("Shore"), was founded and he advocated the need for a similar School for Girls in Sydney. In 1886, St Paul's College was extended, and in 1887, a Chapel for The King's School was opened. Barry was also responsible for the negotiations which were to result in the transplantation of Moore College from Liverpool to a site adjacent to St Paul's College and the University of Sydney. Barry was perhaps more like Broughton than any other Bishop this Diocese has known. Broughton had been the sixth Wrangler of his year at Cambridge; Barry had been the fourth. Broughton was a High Churchman, sympathetic to the Tractarians; Barry was a High Churchman aligned with the school of F. D. Maurice. Both men were strong educationalists; both were autocratic and had trouble with the independent laymen of the Diocese. But it would never be said of Barry as it was of Broughton that his whole heart was in Australia. He encountered great difficulty over his plans for a Reredos in the Cathedral and his appointment of the Rev T. E. Hill as Principal of Moore College. His resignation was received in 1889 on the ground of his wife's ill-health. Mrs Barry was in fact, a formidable woman who led her husband "a fair dance" and threw things at her servants at the mildest provocation. On his return to England, Barry became a Canon at Windsor and held this office until his death in 1910. His grand-son recalls how "he was frequently to be seen scouring the house for a pair of spectacles, while carrying anything up to three pairs pushed up on to the top of his head."

William Saumarez Smith (1836-1909) was born at Jersey in the Channel Islands and could trace a family connection with Nelson's great Captain, Sir James Saumarez. He was a graduate of Trinity College, Cambridge, where he took a First in Classics and in the Theological Examination and was elected as a Fellow. He spent four or five years in India as Chaplain to the Bishop of Madras, learnt to speak Tamil, and became deeply interested in missionary work. He became Principal of St Aidan's College, Birkenhead, in 1869 and held this post until he was offered the See of Sydney in 1889. But the Bishops of Adelaide and Bathurst raised questions as to the legality of the offer, and the discussion grew so vehement that Saumarez Smith withdrew his acceptance. Synod had to meet and start de novo, with the eventual result that Saumarez Smith was re-elected: he was offered and accepted the See for the second time and took up his office in 1890. He came to New South Wales at a time of acute economic depression from which there was no quick recovery, but also at a time of remarkable spiritual awakening due to George Grubb's visit in 1891. This was followed by the Deputation of the Rev Robert Stewart and Dr Eugene Stock on behalf of the Church Missionary Society in 1892 which led to the formation of Associations of the Church Missionary Society in New South Wales and Victoria and made an incalculable contribution to the spiritual life of the Church, especially in this Diocese. Moore College was re-opened on its present site in 1891 and the Sydney Church of England Girls' Grammar School was founded in 1895. Then in 1897, as a result of Canons of the Provincial Synod of New South Wales and the General Synod of Australia, and with the concurrence of the Lambeth Conference, Saumarez Smith became the first Archbishop of Sydney.

Archbishop Saumarez Smith was 64 years old at the turn of the century, and his last ten years in office were those of an ageing leader. He lived quietly, was a very able scholar and a noted linguist, and pursued his private hobbies in the study of botany and astronomy. He was assiduous in the discharge of routine duties, and an active worker for all kinds of charities. He did much to consolidate the work of his predecessors and to set high standards for his clergy. He was broad and charitable in his approach to other denominations, and was an advocate of Christian unity in days before the rise of the modern ecumenical movement. Generous and genial in private, he had a strong dislike for all forms of publicity. But he was not a man of affairs and his episcopate was uneventful and mediocre. Archdeacon F. B. Boyce was to say that "he was humble-minded to a fault, and the one sphere in which he really shone was in presiding over Synod. But it can not be claimed, despite his personal qualities, that he was a successful Bishop or that the Church prospered during his reign." He was lacking in force of character and in decisive energy and his last years were years of drift in the oversight of the Diocese. He was not the kind of man to handle the memorial of 1903. Perhaps there was unconscious irony in the rhetorical tribute of his successor in office who said: "His last and greatest gift is his grave at Waverley, swept by the breezes of the Pacific, were he sleeps his last sleep, first of the occupants of this See to be buried in the Diocese that he had administered."

John Charles Wright (1861-1933) was the only Oxford graduate to be appointed to the See of Sydney. He was profoundly influenced by the well-known Edmund Arbutnott Knox who was his Tutor while a student at Merton, his Rector while a curate at Kibworth, and his Bishop while an Archdeacon at Manchester. He was elected Archbishop of Sydney on the nomination of Archdeacon F. B. Boyce who introduced his name to draw away support from the favourite: candidates of the right and left wings in the Synod. Archbishop Wright was to hold office for twenty four years, but he had to contend with serious handicaps throughout that time. He was faced with the grave difficulties which the First World War entailed, but he won the good-will of a host of soldiers by visiting every troopship which left Sydney during those years. He had to guide the Church after the War in a decade which was marked by a wide-spread and serious decline in moral standards, and his last years co-incided with the financial depression which shook New South Wales to the core of its being. He played an important part in the Federation of the Church Missionary Society in 1916 and in the formation of the Bush Church Aid Society in 1921. He was very active in the post-war efforts to raise £30,000 for Moore College as a Diocesan Peace Thanksoffering. And he had an exhausting task as President of the General Synod during the many special and ordinary sessions of that body while the subject of a Constitution for the Church in Australia was under discussion. He was in fact supreme in his grasp of the real issues in Church jurisprudence.

I did not know Archbishop Wright at all, but his portrait in the Chapter House always suggests an aura of serene authority: a little reserved and slightly remote, but full of dignity. His first Charge to Synod stated his own outlook in a comprehensive spirit, but its central focus was summed up in the words: "I claim to be an Evangelical, partly by heritage, but far more largely through conviction, wrought chiefly by intimacy with men of other schools of thinking." He was soon put to a severe test in the dispute which broke out over St James', King Street, and he clearly modelled his policy on that of E. A. Knox in Manchester. It was as a result of this dispute that he enforced rules with regard to the Eucharistic Vestments which have governed the Church in this Diocese ever since. He firmly believed that a Diocesan Bishop was called upon to administer the law rather than to make it, and he tried to carry out this precept with an impartial honesty in Church life and affairs. His last years were dogged by ill-health and he died while on a visit to New Zealand, but his body was brought back to Sydney, and was laid to rest in the cemetery at South Head. His old friend and guide, E. A. Knox, in a letter now in my possession, paid a moving tribute to him in words which sum up his episcopate. "His very deep piety," Bishop Knox wrote, "consistency of behaviour and modesty, combined with a very cautious judgment, more than made up for some

lack of brilliancy. He made up his mind slowly and cautiously, but when it was made up, he got his way, for he had foreseen and weighed all objections.”

Howard West Kilvinton Mowll (1890-1958) was, like Broughton, a Scholar of King's School, Canterbury, and a graduate of King's College, Cambridge. He spent twenty adventurous years in Canada and in China and came to Sydney in March, 1934, at the early age of 44. His advent to office in this Diocese released a tornado of activity such as no Church leader in this country has ever rivalled. He was an inch less than Barker in height and his tenure of the See for twenty-five years was two years less than the record term of office set by Barker; but none of his predecessors, not Broughton, not even Barker, crowded the years with so much solid achievement. He proved himself a great Diocesan Bishop when he had to guide the Church through the years of recovery after the Depression and then through the six long years of War. He proved a great Australian Primate after 1947 when he tried to encourage and stimulate Church people in every Diocese of the Commonwealth in a sustained effort to seize the spiritual openings in a post-war world. His breadth of vision, his grasp of detail, his capacity for friendship, his wonderful memory, his zest for work, his love of travel, his role as a missionary statesman, his great kindness and sheer goodness of heart: these are easily recognised features of his life and episcopate and the momentum which they imparted has yet to exhaust itself. It is my own deliberate judgment that Archbishop Mowll ranks among the great as a Diocesan Bishop and Church leader, and his life has left an after-glow in whose light those who knew him, still rejoice to walk.

Hugh Rowlands Gough (1905) was like Barker, Saumarez Smith, and John Charles Wright, the son of a clerical family. He was a graduate of Trinity College, Cambridge, and like Archbishop Mowll, was President of the Cambridge Inter-Collegiate Christian Union for two successive years: they were the only men who have ever held this office twice. He was enthroned as the seventh Archbishop on May 30th, 1959, and his resignation took effect on the seventh anniversary of that day. His leadership of the Church during these seven years was marked by personal charm and distinction, and he will always be remembered for the courage and gaiety which won him so firm a place in the minds and hearts of all who knew him. Perhaps his most signal contribution to the Church in Sydney was the appointment of a Commission to make exhaustive inquiries into the financial and organizational structure of the Diocese. When the recommendations of this Commission have been fully implemented, it will bring tremendous benefit to the life of the Church in many areas of its work and ministry. He was deeply interested in the civic and social problems of this great city and did much to foster the growth of the specialised Chaplaincies. He travelled widely throughout Australia as Primate and was deeply concerned with the need to cultivate unity, charity, tolerance, forbearance in all parts of the Church as it seeks to work out its way of life under the new Constitution. The son of a missionary, he took a strong personal interest in all missionary effort and was always forward-looking in his approach to the role of the Church in the world of to-day. He was impulsive, outspoken, vivacious, sensitive, and at heart more shy than would be readily recognized and we will miss him greatly and have him in constant remembrance in prayer and affection.

Seven Bishops in all mark the history of this Diocese in the 130 years which have elapsed since the Consecration of William Grant Broughton in 1830. They have faced immense problems in a country which has rapidly grown in population, passed through cycles of prosperity and depression, shared in two World Wars, and won its place in the counsels of the nations. It would be a risky thing to claim that the Church must face graver problems to-day than those with which former generations had to contend; but they may well prove more complex. The Commonwealth of Australia is now in the process of establishing the degree of its independence as well as its obligations on the fringe of South East Asia. The age is marked by the development of a secularised society at home and the lack of political security abroad. The Church is caught in the intellectual ferment of South Bank theology and the ecumenical climate of inter-church relations. It is increasingly concerned with the scope and significance of modern means of communication, and it has to adjust itself to the changing patterns of missionary work and opportunity. Can we find a man who will match the hour? Perhaps not; it is neither in man's skill to match it, nor in our power to make them meet. But the words of Bishop Lesslie Newbigin may not be irrelevant: "How far is the conception of LEADERSHIP really one which we ought to encourage? It is so hard to use it without being misled by the non-Christian conceptions of leadership. It has been truly said that our need is not for leaders, but for saints and servants."\* Brethren I now commend you to the grace and guidance of God Most High, and join with you in the prayer that your ultimate decision may be in deep accord with His perfect wisdom and ploy have His highest benediction.

The Right Rev Marcus Lawrence Loane  
**Administrator of the Diocese of Sydney**

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\* Lesslie Newbigin: The Training of Leaders in Younger Churches (in The International Review of Missions. April 1956) p. 228.